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The Australian Church Record,
Diocesan Church House,
Sydney, Feb. 2, 1932.

Dear Boys and Girls,

Once again we are thinking of the solemn Season of Lent, and the call that comes for searching our heart to see how we stand in relation to God, the call to discipline and self-denial. I hope that you will try by the help of God's Holy Spirit to enter into the meaning and purpose of the 40 days. The season is meant to be one of blessing. It will be so, if we seek God aright and strive to do His will. Let us be really conscientious.

A boy named Fred had his cousin to stay with him while he was spending a holiday at the seaside. The morning after his arrival they went down to the beach together, and as they were paddling in the water, Fred began to tell his cousin of a lovely boat he had seen in a toyshop in the town, and, he added, "It is only five shillings." His cousin, who did not think that was much, for he had rich parents, took out of his pocket a five-shilling piece. Fred had never had a five-shilling piece before, and he so wished it was his. All at once the coin slipped from his cousin's hand into the water. Both the boys started searching for it. Suddenly, Fred caught a glimpse of the gleaming metal, and stealthily he put his foot upon it. Then, while his cousin was still groping about looking for the coin, Fred picked it up and put it into his pocket. But, somehow or other, the money did not seem to give him any pleasure, and he went about all day feeling as if he had a weight in his pocket. And when his mother came to give him his "Good-night" kiss, he could keep it to himself no longer, and told her all about it. The next morning Fred gave the crown back to his cousin, humbly confessing his wrong.

The Voice of Consolation.

What a good thing it was that his conscience was still tender! How wonderful conscience is! It is that something that works within the heart, telling you when you have done wrong, and urging you to do right. Sometimes it is called "the Voice of God," and what a beautiful thought that is. Do you know, there are some people who grow up, and who allow their consciences to become hardened and its voice becomes so low and soft that they fail to hear its warning. There is only way by which the conscience may be kept tender, and that is by letting Jesus come into the heart. It does not matter how small we are, we are all tempted to do things that stain us and harm us. But how different things are when we become God's dear children. Then you will try to walk worthily of the Lord. You will never think of telling a deliberate untruth; you will never say mean or spiteful things about others. Do you want to live a useful and happy life, bringing blessing to others, and glory to God? Then begin in God's way, with peace in a heart cleansed by the blood of the Lord Jesus "from all sin." If we do

this, then this Lent will be one of real blessing.

Your loving friend,
The Editor.

CONFIDENCE.

"If you think you're beaten—you are. If you think you dare not—you don't. If you'd like to win, and think you can't, It's almost certain you won't."

DON'T.

There are many little rules of safety that we can all try to keep. Here are some of them.

Never let your playmates tempt you into doing anything involving danger. Do not, for instance, attempt to follow a good swimmer into deep water at any time unless you are a good swimmer, and then only if you have an older person with you.

Never go swimming immediately after eating a hearty meal; wait two or three hours.

PRAYERS FOR CHILDREN.

Morning Prayer.

Dear Father in heaven, I thank Thee for taking care of us through the night. Bless my home, Father and Mother, and all whom I love. Be with us through this day, and keep us from all harm and danger. Help me to be obedient, truthful, loving and unselfish, for Jesus Christ's sake. Amen.

Evening Prayer.

Dear Heavenly Father, I thank Thee for all Thy love and goodness to me this day. Forgive all the wrong things I have thought or said, or done. Bless all I love; help and comfort those who are sick or in trouble, and may Thy holy angels guard and protect us this night and always, for Jesus' sake. Amen.

COMPETITION.

(1) When did Jesus say that He is a King? St. John eighteen 37.

Where is He called King of Kings? Timothy six 15. Revelation seventeen 14, nineteen 16.

(2) Who were the faithful women? St. Mark sixteen, I. St. Luke twenty-four 10.

(3) "three"—which woman had gone away, and why? St. John twenty 2.

(4) "fear" of whom? St. John twenty 19.

(5) What did Thomas say to the other Apostles? St. John twenty 24.

(6) Who pierced our Lord's side, and when? St. John nineteen 34.

How long a time was there between the events of verses 4 and 6? St. John twenty 26.

(6.7.8) Where are we told this? St. John twenty 27-29.

(9) What do the words "laud" and "jubilee" mean here? What does this verse call Easter day?

A Paper for Church of England People

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Bishop of Birmingham and His Attackers.—
By Anglican Churchman.

Children of the Rectory.

How the Revival Came.—By X.

Leader.—The Teaching of Karl Barth.

Quiet Moments.—Christian Discipleship.

The Trowel for February.—By P.W.D.

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delivery or change of address.

EDITORIAL.

Rome and Marriage.

ONCE again Rome is tightening up
the strings regarding marriage.

The cables inform us that "the congregation of the Holy Office has issued a strong circular to Roman Catholic bishops and parish priests, throughout the world, ordering the stricter observance of the conditions under which dispensations for marriages between Catholics and persons of other religions may be granted. Dispensations must be considered null and invalid if the couples fail to comply with the conditions." There is nothing new in this, but the whip must be constantly cracked, else Rome's devotees will weaken in life's contacts. It must always be borne in mind that the propaganda of the Vatican is first and foremost for her own people. It is to make them alive to the work of proselytizing. Prospective marriage constitutes a great vantage ground in this respect. The Romish party will never give way, and so the party of different religious persuasion is lured, cajoled or brow-beaten, as the case may be, into "changing his or her religion." It is no use blinking our eyes to the fact. Our experience has revealed to us the widespread unhappiness through mixed marriages or the disastrous religious carelessness and indifference which it causes. In the

case of multitudes the loss is always on the side of the Protestant. Rome is ever vigilant. Her sons and daughters are well-tutored. They are invariably the winners. But the fires of ultramontaniam must be fanned and kept red hot.

Britain and Protection.

FOR several years leaders have been fighting a wordy battle in Great Britain around the terms Free Trade and Protection. Not that the question was new, but many thought that Britain's mind was final when Joseph Chamberlain's fiscal policy was given the quietus, more than 25 years ago. The decline of liberalism certainly has given a great stimulus to the protectionists, but stern necessity, following on the world's economic collapse, has at last sounded the death knell of Britain's free trade policy and made protection a workable policy. Hence, it has given no surprise to see the House of Commons agreeing to a definite tariff. That Britain's return to protective duties will have far-reaching effect goes almost without saying. Britain's trade not only goes everywhere, but she is the world's great buyer, and thus her tariff policy is bound to cause great reactions, both at home and abroad. It seems clear that her policy is not "a whole-hog" protectionist one, but its adoption is rather that of a weapon of defence and as an instrument of negotiation and exchange. The present Government's overwhelming majority gave it the mandate, which it has not been slow to accept, namely, to apply "an unprejudiced mind, free from all fetters, to the restoration of confidence in the country's financial stability, and to frame plans for ensuring a favourable balance of trade." This means not only balancing the budget, but immediate steps to solve the unemployment problem by causing work at home and by stimulating manufactures and exports and the producing of revenue. We shall watch the outcome with deep interest.

Bush Fires in Victoria.

WE are sure that the hearts of all true Australians will go out to the people of Victoria in general and to the sufferers there in particular, on account of the disastrous bush fires which recently swept through part of the timber country of that State. Not merely the loss of timber mills, valuable property and forests, but the calamitous loss of life. It has been one of the most appalling tragedies in the annals of Australian bush life. The wonder is that not more lives were lost, for it seems humanly impossible for the sturdiest of bushmen, let alone

women and children, to escape from forest fires travelling at forty miles an hour. It is good to know that ready help was at once forthcoming in the Southern States and that everything was done to relieve the sufferers. The consistently high temperatures during this summer have made the countryside like tinder, so that the smallest fire, under a favourable wind, soon produces a perfect holocaust. It only shows the need of extreme care. In these days, when the tendency of certain politicians and others is to pit the city against the country, such a catastrophe as that at Walhalla and Erica, ought to call forth the deepest solicitude on behalf of bush-dwellers and pioneers. The city people owe a debt to the dwellers and workers in the country parts which they can never repay. Unfortunately, the voting power of the big cities is overwhelmingly strong and this is not overlooked by certain forces—and used against country interests.

Broadcasting.

WE welcome with extreme heartiness the opening of the N.S.W. Council of Churches Broadcasting Station, 2CH. Thanks to the generosity of Mr. F. H. Stewart, this Station has been put on the air. The Church of Rome has already been operating her own Station, and right royally has she been using it for propaganda purposes. No doubt, the executive committee and officers of the Council of Churches will have much to do with 2CH broadcasting of Sunday services and Protestant Church work. We hope that wisdom and judgment will be given them, for 2CH affords a tremendous opportunity for sound and balanced teaching. There is no question that much dissatisfaction is abroad with the broadcasting programmes in general. They want revision. It seems as if film and theatrical interests have too much say in the management of broadcasting. As one writer recently put it: "The Broadcasting Commission becomes a joke if it is not distinct from all theatrical interests, because theatre managements are not going to broadcast what they want the public to hear in their theatres." Surely it is possible for the Government Authorities to find men of cultural quality at our Universities, or in our great public institutions or men of disinterested business acumen who would sit on the Commission and with the aid of a man of outstanding musical ability, judgment and appreciative taste, run the broadcasting in New South Wales. However, we give a cordial welcome to the Station of the Council of Churches. We have long wanted a Protestant Station.

PRAYER IN FAMILIES.

"Father does without it, so can I," may not be uttered articulately; nevertheless, it very gradually takes shape in the mind of a growing child.—Sunday at Home.

This is supposed to be Christian civilisation, and yet it is run entirely upon anti-Christian principles (Mr. Paul Robeson).

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

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Christian Discipleship.

WE have this defined by the Master Himself "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." This is one of the pivotal statements of the New Testament. It is our Lord's own definition of Christian discipleship. If we look closely at the words, we notice that the verse falls into three divisions, and that these divisions give us three great steps in Christian discipleship. If any man would come after me (1) let him deny himself (2) let him take up his cross daily (3) let him follow me. We propose to take these in order and try to ascertain their true meaning, and we ask the patient attention of our readers.

The First Step: "Let him deny himself."

The word used for "deny" here is defined by Souter in his Lexicon as meaning (a) to deny (a statement), (b) to repudiate (a person or belief). Stanley Jones, in his new book, gives the rendering "utterly reject." The same word is used of St. Peter, when he "denied" his Master, saying, "I know not the man."

The word "himself" really means "his self."

The question now arises, what is the "Self" that the would-be disciple is called upon as a first step to deny, i.e., repudiate, say "no" to, utterly reject? If we turn to the Epistles of the New Testament (The Epistles interpret the Gospel), we find a word used with practically identical meaning. It is the word "flesh." St. Paul writing to the Romans, says, "I know that in me that is in my flesh dwelleth no good thing." And again, "The mind of the flesh is enmity against God." Here "the flesh" means "what I myself am, apart from the grace of God." This is a very hard position for us, as human beings, to take up and maintain. But it is true. It is hard for us to realise and to keep ourselves free from the taint of sin, and the bias of evil. We have nothing in ourselves and of ourselves truly Godward. There are four words in the fifth chapter of the Epistle to the Romans that, faint human nature in true but ever deepening colours—"weak," "un-Godly," "sinners," "enemies."

Let us ponder these words. Read the passage in which they occur, and think what they mean for ourselves, each one. It must then dawn upon the dullest mind that the first step in Christian discipleship is to dethrone, repudiate, say no to, utterly reject, "self." A new and deeper meaning will also then be found in the Apostle's words, "I have been crucified with Christ; yet I live; and yet no longer I but Christ liveth in me." In every heart there is a cross, and there is a throne. If self be on the throne, then Christ is on the cross, but if Christ be on the throne, then self is on the cross. On board ship it is the captain who sets the course. If the navigating officer on the bridge thinks that the course set is wrong, he must not him-

self change the figures on the board before him. He must call the captain. There is one captain on every ship. There should be one captain and only one in every life. The first step in Christian discipleship then is the dethronement of self and the enthronement of Christ. In the verse that follows the passage we are now considering, our Lord Himself gives us this meaning when He says, "For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake the same shall save it." Man may save his life from God, but by doing so, he really loses it. On the other hand, he may lose his life in God and in the will of God. And thereby, he saves it both in time and in Eternity. "For what is a man profited if he gain the whole world, and lose or forfeit his own self." What a paradox we have here, and yet what wonderful spiritual truth. (Read Luke IX 23-26).

We see then, that the first call in Lent is not to self-denial, but to the denial of self. Self-denial without the denial of self is superficial, and will probably become pharisaic. The denial of self is fundamental and will lead to true self-denial, not only in Lent, but all the year round. Look again at Gal. ii, 20. "I have been crucified with Christ." The perfect tense used here means, "was and am." I was and am crucified with Christ. I was crucified with Christ ideally in the counsels of God when Christ was crucified; sacramentally, when I was baptized, actually when I believed. But I am crucified with Christ. That is my continual state spiritually. Self is ever to be on the cross. I am to be ever dead. (A dead man in a room hears and feels nothing). Dead unto sin, unto self, and unto the world. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." What we by faith reckon upon and claim (within the will of God), God, by His Grace, will make good to us. We (with Christ), crucified dead and buried in order that we may share His resurrection, life and power. What fields of experience and what reservoirs of grace this opens up to the believer. "Except a corn of wheat fall into the earth and die, it abideth by itself alone, but if it die, it beareth much fruit." Life through death; and life abundant and fruitful—"much fruit."

The Second Step. "Let him take up his cross daily." What does this mean? In one of the following verses our Lord seems to give us the explanation: "For whosoever shall be ashamed of me, and of my words of him shall the Son of Man be ashamed when He cometh in His own glory and the glory of the Father and of the Holy Angels." The Christian disciple must, from the very beginning, take up the cross of Christian witness. "If thou shalt confess with thy mouth, Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This is essential. In a recent article in this paper, the heading "A light to lighten the Gentiles," we tried to show how life must have ex-

pression, and that life stifled will ultimately perish.

"They took Jesus, therefore; and He went out bearing the cross for Himself" (John XIX, 16-17).

"Must Jesus bear the Cross alone, And all the world go free? No! there's a cross for everyone, And there's a cross for me.

This consecrated cross I'll bear, Till death shall set me free, And then go home a crown to wear, For there's a crown for me."

"Daily." Whatever the failure of yesterday in life or witness, the Master lovingly invites us to begin afresh to-day. Let every new day be to you a new lifetime.

The Third Step. "And let him follow me." We have no words of our Saviour given us in immediate explanation of this third step, as we have of the two former. And the reason is obvious. The context is the explanation. The Passover was approaching, Jesus, with His disciples, is far away in the North. He is up among the mountains of Lebanon. There can be no doubt he is there in preparation for the final conflict. These days that lead up to and culminate in the Transfiguration, mark a great crisis in our Lord's life and ministry. From that time began Jesus to show unto his disciples how that He must go unto Jerusalem and suffer many things . . . And Peter took Him and began to rebuke Him . . . And He called unto Him the multitude with His disciples, and said unto them, "If any man would come after me, let him . . . follow me." Note these last words, and their connection. The disciple must not turn aside or hold back. He must not take to the path of expediency or worldly wisdom or man-pleasing, or self-saving. He must follow Christ. Jesus did not follow the counsel of Peter—given, no doubt, in deepest love. The hands that love us are often the hands to pull us down. He followed the path of duty. It was His duty to attend the passover. It was his duty to witness to the truth. So, with every Christian believer, whether, as we say, clerical or lay. "Moreover, in stewards it is required that a man be found faithful. This is for us often a very hard path, as it was for our Master. But the apostles followed it. "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye." The early Evangelists and messengers of our faith followed the path. So did the Reformers of the 16th century. The pioneer missionaries of modern times followed the same path. And so must we. It has been often hard and often stained with blood, but it is the only path of victory and of blessing. The place of obedience is the only place wherein we can please God and glorify His name.

(Footnote.—In the passage above—Luke IX, 23-26—Stanley Jones considers verse 24 "For whosoever would save his life . . ." as "the central verse of Christ's teaching." [The Christ of the Mount, p. 46.] We can only agree with this as we take that verse as explanatory of the words "deny himself." These latter words, we consider central. They are the first of the three great principles which we have tried to show above, lie together at the very heart and centre of Christian life and experience. We would recommend to all a careful and prayerful reading of Matt. XVI, 13; XVII, 23, with the parallel passages in Mark and Luke.)

Self is the only prison that can ever bind the soul.

Bishop of Birmingham and His Attackers.

"Anglican Churchman" writes:—

IN my letter which you published in the "Record" of January 21st last, I quoted from a speech of Archbishop Benson's in Convocation, on 5th May, 1893. The Archbishop said, amongst other things: "It is of immense importance to recognise that the Reformation of the Church of England was conducted by persons of very high capacity and the very largest knowledge." Following upon the Archbishop's statement, it is only natural to read the words of Dean Hook: "It is quite certain that we, whether Ministers or People, Clergy or Laity, can only do God's work in this Church of England by adhering firmly and consistently to the principles of our Church, as laid down at the glorious and blessed epoch of the Reformation."

Let us consider the words of the institution of the Lord's Supper. In the Gospel of St. Matthew XXVI, 26-28, we read: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take, etc.; this is My Body."

"And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it;

"For this is My Blood of the New Testament, which is shed for many for the remission of sins." See also St. Mark XIV., 22 "And as they did eat Jesus took bread," etc. See also St. Luke XXII., 19-20 "And he took bread, gave thanks, and brake, and gave unto them saying, This is My Body which is given for you this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Covenant in My Blood, which is shed for you." See also 1st Corinthians XI., 20, etc.

Putting the various passages together they read thus: "The Lord Jesus, the same night that He was betrayed, as they were eating, took bread, and gave thanks, and blessed it, and brake it, and gave it to His disciples, and said, Take, eat; this is My Body which is given and broken for you: this do in remembrance of Me. After the same manner, also, He took the cup when He had supped, and gave thanks, and gave it to them saying, Drink ye all of it, for this is My Blood of the New Covenant which is shed for many for the remission of sins. This do, as oft as ye drink it, in remembrance of Me, for as oft as ye eat this bread and drink this cup, ye do show (ye proclaim, R.V.) the Lord's death till He come." (See "A Churchman to Churchmen," by Barnes-Lawrence, M.A., late Exhibitioner of Worcester College, Oxford, etc.).

It will be noticed that the Lord's Supper was instituted at night, and "as they were eating." There is no room here for insistence upon Fasting Communion, nor for any objection to receiving the Lord's Supper at night, unless, indeed, those who insist on the one and object to the other are wiser than the Saviour Himself who instituted the Lord's Supper.

It will be helpful to give an extract from Canon Girdlestone's writings:—

"7. The Words. And now our Lord goes on to say "Take ye, eat ye." In the Greek Testament these words are in the plural number. I cannot suppose, therefore, that He repeated the words to each person separately. The important thing to be observed here is that the bread was not to be gazed

upon, but to be taken and to be eaten by all present. And He goes on at once to show why. "This," He says, "is My Body." Observe here that the Greek word is esti, not gignetai, or in English "is," not "is become." Now, if our Lord had been changing the bread into something else, He would not have used the word esti. He would have used the other word—the Greek word gignetai—and it is interesting to know that when our Lord turned water into wine we have this Greek word used, because there was in that miracle a change in the nature of the contents of the water jars. The element of water was in that case actually changed into wine, so there you have the word which would certainly be used for transubstantiation, according to the popular understanding of this term (see St. John II., 9). But in the case of the Lord's Supper the word esti is used, so that there was no change. It was a case, not of change, but of representation. It is as if our Lord said: "This represents My Body; it is a sign of it, it is a sacrament of it." For, as everybody agrees, our Lord was now instituting a sacrament, not working a miracle. Accordingly, He deliberately uses for it an expression which every person before Him would understand as in the Church of England understand it.

8. The Paschal Formula.

I have before me the Service-book for the Jewish Passover, and at the beginning of that service the first thing that is said runs thus, "This is the bread of affliction, which our Ancestors ate in the Land of Egypt. Let all that are hungry enter and eat: let all that are in want come hither and observe the Passover. This year we celebrate it here; but we hope next year to celebrate it in the Land of Israel. This year we are bondsmen, but next year we hope to be freemen."

Certainly no one can suppose that, when the Jews use these words, they mean that the bread in the dish before them is turned into the old original bread which their ancestors ate when they came out of Egypt. The expression, "This is it," can only signify in their formula. "This represents it," and our Lord distinctly uses the technical expression known to every Jew, and applies it to the rite of the Lord's Supper. Thus in that sense Jesus taught us to regard the bread as a sign or sacrament of His Body. The teaching of the Church of England is quite clear on the subject, as you can see from our Articles (see the 28th and others). Our Church emphatically teaches that the things which we eat and drink are absolutely unchanged in their nature. The act of consecrating things has no effect upon their physical nature. They are still, as we say in our Consecration Prayer, God's "creatures of bread and wine." That is what we receive. The only change is in their use; they are taken out of the ordinary use, which is merely to satisfy hunger and thirst, and are used to represent or signify Christ's Body and Blood—that is to say, the benefits which we receive from His death and passion.

Girdlestone also says:—

"12. Do this. "Do this," adds St. Luke, "in remembrance of Me." Here again, our Lord used a technical word; for what we call "keeping" the Passover is, in Biblical language, "doing" the Passover. Both in Hebrew and Greek this is the expression, and it is a curious thing that we have it in this very chapter of St. Matthew (the 26th, and the 18th verse), where we read, "I

will keep the Passover at thy house with My disciples." Seeing that it is the same word, I should have been very glad if we had translated it accordingly, and said, "Keep this rite." It is interesting also to know that the word is not necessarily a priestly word by any means, for it does not involve any strictly sacerdotal act. Thus, in the 12th of Exodus and the 47th verse we read, "All the congregation of Israel shall keep (or do) it." (See "The Passover, The Communion, and The Mass," by R. B. Girdlestone, M.A., Hon. Canon of Christ Church, and sometime Principal of Wycliffe Hall.)

In his "Churchman to Churchmen," to which I have referred, Barnes-Lawrence says: "Dr. Pusey, like many of his followers, argued that the words, 'Do this in remembrance of Me,' really mean, 'Sacrifice this in remembrance of Me.'" Such a use of the Greek verb would be absolutely unique in the New Testament. Bishop Thirlwall was the greatest Greek scholar of his time, and his comment was alike caustic and suggestive: "Dr. Pusey may say so, but I do not think he will find any Greek scholar or any sound theologian to agree with him." (See page 73.)

I would conclude this letter with the earnest and burning words of Dean Vaughan on this vital subject, and would wish that they could be echoed throughout the land and pondered by all who are using the Church of England to put forth mediaeval heresies and by those also who are being made the subjects of false spiritual materialism. Dean Vaughan in his "Liturgy and Worship of the Church of England," 2nd edition, page 224, says: "That it should be given to man instrumentally, by hand and tongue, to create God; to turn common bread and common wine by a few movements of the hand, and a few utterances of the lips, into the very Body and Blood of Him who made the worlds; this was the keystone of that arch of priestly domination which once bestrode the world: it was this which made possible the public sale of indulgences, and the domestic tyranny of the Confessional: it was this which drew the life-blood of our English martyrs, who felt that its overthrow was worth the dying for: it was this which English innovators, calling themselves restorers, would now bring back upon us—from whose errors, or follies, or impostures, call them what you will, may God preserve evermore His true, His faithful, His Apostolical Church of England!"

How the Revival Came.

(By X.)

I am writing about a Revival, and not a mission. It might rightly be called a Pentecost, but lest it should seem to come to be too great a claim to make, I will use the lesser term and write Revival. In a mission the human agency is clearly evident, but in a Revival—the wind bloweth where he listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. What wonder, then, if a holy awe falls on the place where the Spirit of God comes, or if the awe should broaden out into the fruits of the Spirit—Love, Joy, Peace. It is impossible, therefore, to convey to the reader the wonderful sense of the Divine Presence which accompanied the events I am about to relate, and which the Minister and his devoted band of helpers experienced during this time of gracious visitation. Though many years have elapsed, those who shared it still tell, with happy memories, how marvellously the Spirit fell upon that greatly privileged Sunday School.

The Human Instrument.

The man who set matters in train for the Revival was the one who met those two

drunken persons who came to the Mission of which I wrote in a former paper. At the time he was the teacher of a class of boys in the Sunday School, and though he was a thorough and interesting teacher, his lack of tact and patience with the oft-times trying and unruly lads, caused many of them to leave the school. This trouble in more ways than one very seriously affected the work of the whole boys' division of the school. The Minister declared that at times he was at his wits end to know how to deal with this truly devoted, but strangely inconsistent worker.

At last matters came to a crisis as far as the class was concerned. Nothing but in despair, called one Saturday night on the minister, to ask what should be done. He dealt very plainly with the teacher, and if plain speaking and good advice would do any good, well, he got plenty of it. Then before they parted they had prayed together. At first there seemed nothing unusual about the prayer, but towards the end of it, the minister rose to his feet and did what he had never done before to anyone, he laid his hands upon the head of the kneeling teacher, and prayed that God would give him the Holy Spirit's power to deal with his scholars on the following day.

The Moving of the Spirit.

When Sunday came, and the Minister was about to enter the Church to take the morning service, a note was handed to him in the vestry. It was from the teacher, and read like the shout of Hallelujah. It told him two of the unruly lads had yielded themselves to Christ. The Minister was heartily thankful, but conversions were not rare among his faithful workers, and therefore it brought no great surprise to his mind. In the afternoon he went down to the school and opened it (he was the superintendent), and the usual routine work of the afternoon began. There was not the slightest sign that anything unusual was about to occur. Before very long, however, the teacher sent him word that further conversions had taken place in the class, and then, before any inquiries could be made, a new thing happened. All over the several schools strange things were taking place. Some of the scholars were under men conviction, and in some classes there were unexpected conversions. These things transpired so suddenly, and from no apparent cause, that the teachers were both surprised and startled. Instead of the usual Sunday after Sunday routine, something entirely new had come over the school, and then it dawned upon him that years of prayer were being answered, and that God was visiting and redeeming His people.

The Young Men's Class.

This was especially marked in connection with the Young Men's Class, which was the most difficult and troublesome class in the whole school. The ages of the scholars ran from about sixteen to twenty-one. Many teachers, trained and untrained, had been in charge of the class, but all of them, after trying their best and hardest, had, one after another, resigned. Finally a lady had been appointed in hopes that common decency would move them to better manners. In fact, to some extent it did. Well, from this class a jubilant message was sent in, saying that many of these turbulent lads were broken down, and the ring leader of the mischief was in tears. Of course it was not possible for the minister to deal with scholars scattered over several schools. The two senior divisions of the school, were, therefore, gathered together in the Church, and a short, simple address given to them. After this they were all given the opportunity of declaring their wish to yield their young lives into the keeping of Jesus Christ. The result of this was that between thirty and forty made their profession of faith and service. After the school was dismissed, the teachers remained for their usual prayer meeting, and in this were joined by the district visitors, who, after this meeting, went, some ten or a dozen of them, two by two, into the streets and lanes, to visit from door to door. These also caught the spirit of joy and gladness that filled the hearts of their fellow workers. The meeting was alive with it, and the teachers were different people from those who had a little more than an hour ago entered the school. The hearts of all were jubilant, and in the eyes of both men and women there were tears of joy. Similar events took place on the following Sunday afternoon, when between twenty and thirty young people made their public profession of faith. Then, as suddenly as it began, so it ceased and outwardly the school work resumed its usual course. There had been no special preparation to account for, and certainly no expectation of this gracious visitation. It came like a breath of cool air on a sweltering night, and like a breath it passed away. It is remarkable that, as far as it was known, it did

not enter into the church services, nor did it touch directly other activities of the parish. Undoubtedly its indirect effects were very great and lasting, but the actual conversions were confined to the young people in the Sunday School.

Permanent Results.

It may be said, and said with truth, "It is quite easy to make young people profess conversions, which in a short time are, as easily forgotten." Let me therefore, add a few words, which I trust will show that in this case it was not so. Some years after the events related above, and when the minister had removed to another parish, the lady who had taught that unruly class of young men called upon the minister's wife to ask her to visit a dying girl, who had expressed a wish to see her before she died. She, however, was just then engaged at a meeting. The minister, therefore, asked the visitor to wait in the study till the meeting was over. While she was waiting, he asked the question, "Miss —, can you tell me how those young people who made a profession of faith on that memorable Sunday afternoon turned out afterwards?" The lady sat thinkingly quietly for a few minutes, and then she turned to him and said, "I can count fifteen of those converts who are to-day active workers in the parish, and," she added, "Bessie (the dying girl, who soon afterward had a triumphant death-bed) was one of them."

The Children of the Rectory.

A Fine Record.

HERE is a record from one of the homes of our Clergy—a record, too, in which the Parson's Wife should be remembered as having played her part in sacrifice and noble inspiration. They will rise up and call her blessed—indeed they do so!

In the recent Sydney University Examinations, three of the Rev. Dixon Hudson's family have proved themselves to be successful students.

Nelson B. Hudson, B.E., has completed his second year in Economics, with "Distinction" in one of his subjects. He is employed in the Railway Department and takes his second University course as an Evening Student. Nelson took his B.E. Degree with "Honours." He is a S.S. Teacher and Scout Master in his father's parish—St. George's, Hurstville, Sydney.

Carlyle P. Hudson has just passed his 5th year in Medicine with "Credit." Every year in his has gained either "Credit" or "Distinction." For the last two years he has been attached to Sydney Hospital.

Ella M. L. Hudson—the youngest in the family—has just qualified for her B.A., taking Anthropology, Economics, and Oriental History in her final year.

Marjorie S. D. Hudson, Bachelor of Architecture, did so well in her University Course that the Dean of the Faculty of Architecture recommended her for the Travelling Scholarship—which is worth £400 a year for four years, and is regarded as the best scholarship of its kind in the world. The Committee of Male Architects, however, wisely carried a resolution that the Travelling Scholarship should not be awarded to any woman, because women have a tendency to get married and therefore the Profession would not benefit to the extent desired. Marjorie was a resident of the Women's College within the University, and on entering it she received a Scholarship given to the most distinguished student of the year. Later on she distinguished herself by taking the first place in her year, being the only one to gain "Distinction" in "Materials and Structure"—a subject for which students in Engineering and Architecture were examined.

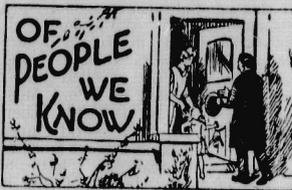
Dr. Kingsley Hudson—the eldest son—obtained his Ch.M. and M.B. at Sydney University, and after four

years' service as Surgeon in His Majesty's Australian Navy, bought a practice at Bungendore, N.S.W., where he now resides.

To complete the list of the family of six—Mary—the eldest daughter, took up Nursing, but decided in favour of matrimony in the early days of her work.

All the boys were educated at the Church of England Grammar School, North Sydney. All the girls were educated at the Church of England Grammar School, Darlinghurst. All have won Exhibitions or Scholarships or both. Ella, the youngest girl, was "Dux" of her School at Darlinghurst.

Mr. Dixon Hudson's family have spent between them 23 years at Sydney University.



We are glad to learn that the Rev. P. W. Dowe, who in November went to "Bres-side" Hospital, Stanmore, for an operation, and returned home a month ago, is now able to leave his bed, and with slight assistance, to get about his house.

The death of Mrs. Alice M. Grainger, wife of Alderman Grainger, of Ashfield, removes a devoted churchwoman. For 25 years she was a resident of Arncliffe and had a great share in raising the funds for building St. David's Church in that parish.

The Rev. J. W. Ferrier, lately General Secretary of the N.S.W. Branch of the C.M.S., who was to have sailed for India last month, for chaplaincy service in the Madras Diocese, has deferred his departure pending further communication from the Bishop, under whom he was to serve.

The death of Mr. John R. S. Jarvie, of Dulwich Hill, N.S.W., removes a zealous churchman from the parish of Holy Trinity. For some years he was churchwarden, and synod representative, and also one of the foundation members of the governing council of Trinity Grammar School, now located in Summer Hill.

Much interest has been occasioned in Church circles by the announcement of the engagement of Miss Evelyn Auair, of the Church of England Grammar School, Tarran, N.S.W., and the Rev. P. A. Micklem, D.D., Rector of St. James' Church, Sydney. We venture to offer our warmest congratulations.

The death of Mr. Harvey C. Smith has removed a keen churchman from the parish of St. Peter, Burwood East. For several years he had been churchwarden, a choir member, and a zealous synodman of the Sydney Synod. Prior to coming to Australia some 20 years ago, he was a devoted servant of the Church in England.

We express our deep sympathy with the Rev. A. E. and Mrs. Britten, of St. John's, Footscray, Melbourne, in the death of their elder son, Dr. E. H. Britten, which took place on January 19. As a result of war services, Dr. Britten has been in ill-health for some years and had been compelled to relinquish regular practice. He leaves a widow and two children.

Dr. Maybury, of the Solomon Islands, has gone to England on furlough. Recent files suggest that owing to the unsatisfactory condition of his wife's health, the doctor is unlikely to return to Melanesia. This will be a sad loss to the Mission, the medical work of which was re-established after the war-time lapse by Dr. Maybury in a new hospital.

The Rev. J. H. Willcoxson, B.A., has been inducted into the charge of St. Columba's Church of England, West Ryde, near Sydney. Mr. Willcoxson, who is a brother-in-law of Bishop Chambers, has been doing temporary work for a couple of years, following on a serious illness, which had incapacitated him

for quite a while. Prior to that he had been rector of St. Giles's, Lane Cove, and Christ Church, Enmore. He is, happily, restored to health.

The Rev. R. G. Nichols, M.A., B.D., Vicar of St. Mark's, Fitzroy, Melbourne, has been in Sydney in the interests of the Church of England Boys' Society, of which he is chairman. The C.E.B.S. is making headway in Victoria, South Australia, and Tasmania. There are 70 branches in Melbourne diocese, with a membership of 1500. Mr. Nichols preached at St. Philip's, Auburn, and at St. David's, Arncliffe. He visited St. Luke's, Concord, and presided at a C.E.B.S. conference at the Y.M.C.A.

Writing in the Bendigo "Church News," the Bishop of Bendigo, referring to the C.M.S. Summer School at Osborne House, Geelong, states: "Our old friends, the Rev. F. A. and Mrs. Philbey, were most assiduous in looking after the commissariat, as well as undertaking all kinds of other duties as well. We wish to extend to both our deep sympathy in bereavement, Mrs. Philbey having lately lost her mother, and Mr. Philbey a sister. On April 2, they sail for England, and we wish them every blessing for the trip."

In the passing of Mrs. C. F. Roberts, of Ickwell House, Double Bay, Sydney, Christian Causes have lost a warm and liberal supporter. Mrs. Roberts had reached the age of 86 years. She was the widow of the late Colonel C. F. Roberts, C.M.G., A.D.C., and came of one of the early families, being a grand-daughter of William Howell, the explorer. Mrs. Roberts was one of the original members of the N.S.W. Branch of the Mothers' Union, and was on the Council for many years. She was also a member of the C.W.C.A. She gave very liberally to charitable appeals.

The Hon. F. S. Boyce, K.C., M.L.C., chairman of the Council of Barker College, has received a letter from England from Mrs. Plume, widow of the late Rev. Henry Plume, M.A., founder of the college, giving particulars of Mr. Plume's will. The will in part reads as follows: "One thousand and five hundred pounds to the master and fellows of Corpus Christi College, Cambridge, to be called the Pluman Scholarship; and one thousand two hundred and fifty pounds to the Senate of Sydney University, New South Wales, to found a scholarship, on similar lines, preference to be given to candidates from Barker College, Hornsby, aforesaid, where equal merit is shown."

Dr. Golding Bird, Assistant Bishop of Guildford, England, and formerly Dean of Newcastle, N.S.W., and Bishop of Kalbarri, W.A., is much perturbed with the decline of Sunday Schools in England. "Many explanations have been given me," he says. "One is that children now attend special services for them, such as Children's Eucharists or other special services, and the attendances at such services are in no way comparable with the attendances at the old-fashioned Sunday Schools of twenty years ago. Nowadays children, or rather very many children, can spend Sunday as they like. One head teacher of a large council school told me a little while ago that not fifty per cent. of the children attending his school could say the Lord's Prayer."

Dr. Harmer, formerly Bishop of Adelaide, and lately Bishop of Rochester, England, has recently received the book, containing the names of about two thousand subscribers to the portfolio of pictures given to Mrs. Harmer and himself on leaving the diocese. Dr. Harmer, in expressing appreciation, says: "It intensifies in our hearts the feeling of thankfulness which this wonderful tribute of affection and regard brought to us on the occasion of the presentation. The names of the parishes recall sacred

memories of visits paid for confirmations, festivals and other occasions of happy achievement, and of very devoted service rendered by the clergy and by the faithful laity."

The late Mr. Frederick Arthur Campbell, who recently died in Sydney, was interred in the Campbell family plot in the churchyard of St. John's, Canberra, Federal Capital Territory. Mr. Campbell was the original owner of Woden Station, now held by Mr. Arthur Campbell, and was a prominent member of the Campbell family, which played such an important part in the pioneering of Canberra. Assisted by the Ven. Archdeacon Hirst and the Rev. A. E. Elliott, the Rector of St. John's (Canon Robertson) officiated at the graveside. The service in the Church, which preceded the burial, was conducted by Archdeacon Hirst, who had known the deceased for 25 years, and referred to the leading part played by the Campbells in the construction and continuation of St. John's Church, Canberra.

Dr. Frodsham, vicar of Malifax, England, and formerly Bishop of North Queensland, speaking at Sowerby, on the present outland system of supply and demand in a state of chaos. Unemployment is growing everywhere, and the shadow of national bankruptcy threatens more than ever. Obviously the pulpit is not the proper place for discussing politics or economics at length. It is the proper place for asserting, as I do with real conviction, that the cause of the world's sickness is spiritual, and the remedy must be spiritual also. This remedy is our life, national as well as personal. One of the plain lessons of history, not only of the Israelites, but of all nations, is that the decay of their religion invariably leads to national decay."

The Rev. F. and Mrs. Richmond, of Hunter's Hill, Sydney, have just been celebrating the fiftieth anniversary of their wedding. They were married at Kapunda, South Australia, on 7th February, 1882. Mrs. Richmond being a daughter of the late Rev. J. M. Donaldson, who was rector at Kapunda at the time. In view of the fact that Mr. Richmond will celebrate, next June, the 60th anniversary of his ordination, and that in July he will enter into his 90th year, these events were kept in conjunction with the golden wedding anniversary, at a family reunion at their home on Saturday, 6th February. Although born in Wales, the Rev. F. Richmond belongs to an old Manchester family, and was brought up in Manchester. He was trained at St. Augustine's College, Canterbury; the Rev. George Smith, of Rorke's Drift, the late Bishop Chalmers, of Goulburn, and many other prominent clergymen being students at the time. The Rev. F. Richmond was ordained at Ipswich in 1872, and was curate at Stanthorpe, then a great mining town. As bishop's chaplain he visited many of the outback portions of Queensland, when much of the country was in its primitive state. After a visit to England he laboured for 10 years in South Australia. The rest of his clerical life before retirement was spent at Burrowa and Bombala in New South Wales. One son is the Rev. G. S. Richmond, rector of Granville, and a son-in-law is rector in the Goulburn Diocese. We felicitate Mr. and Mrs. Richmond on the happy events.

Sir Walford Davies, organist and Director of Music at St. George's Chapel, Windsor Castle, England, says that there is no surer test for a choir than the way they sing "amen," and went on to say: "There is no better test of a people than the way they say 'amen.'"

Personally, I would rather take the view of a Border shepherd on most questions than of all the Professors in Europe (Mr. John Buchan).

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"Satan cares not how earnestly we repent, if only we repent not towards God."—Anon.

"Repent ye, for the Kingdom of Heaven is at hand."

FEBRUARY.

19th—(and 20th)—Ember Day. Clergy in England permitted to marry, 1549. Thus a cause of scandal was removed from England.

21st—2nd Sunday in Lent. This day tells us of God as Protector. In our Lenten observance we need this thought, for we have no power of ourselves to help ourselves to escape temptation. Fall of Jericho, 1918 A.D. Joshua took it about 1530 B.C.

24th—St. Matthew.

25th—Queen Elizabeth excommunicated by Pius V., 1570. This edict was not withdrawn and included her successors.

26th—William Sautre, first Protestant Martyr, burned, 1401.

28th—3rd Sunday in Lent. The teaching of this day is again the defence of God. We need defence against spiritual foes.

MARCH.

1st—St. David, Archbishop of Wales. One of our links, independently of Rome, with Apostolic episcopacy.

2nd—John Wesley died, 1791. Chad, Bishop of York, and pupil of great Anselm.

3rd—Next issue of this paper.



The Teaching of Karl Barth.

Its Message for To-day.

A NEW School of Reformed Theology has arisen in the last thirteen years on the Continent of Europe, mainly in Switzerland and along the Rhine in Germany. The leading figures are two Protestant Pastors, Dr. Karl Barth and Professor Emil Brunner, of Switzerland. The movement began with the publication of Barth's famous commentary on the Epistle to the Romans. The response to this treatise was immediate. The reason is not far to seek, for the book was one of the most moving books it is possible to read! It came hot from the author's pen during those days when the German war machine collapsed, as Barth himself says, "the apocalyptic year of 1918." When John Henry Newman was asked why he had attacked Charles Kingsley with such fierceness, he answered, "Had I said these things in an ordinary tone no one would have taken notice. I was obliged to speak at the top of my voice." And in this book Barth spoke "at the top of his voice." He wrote, not as scholars and theologians write, but with the frenzy of the prophet Jonah in G. F. Watts' picture.

That Commentary on Romans was the product of a great disillusionment and a great discovery. Barth in the early years of his ministry had abandoned the middle-class outlook of Swiss Protestantism, and placed his hopes in the progress of religious socialism. Then came the War, and with it the failure of socialism to secure peace. Man had failed, and in that failure Barth discovered God. And the God whom he discovered was not the kindly God of much modern preach-

ing, concerned chiefly with the needs of men, but God the sole Sovereign of the universe, the Altogether-Other, "known only as the unknown, speaking in His silence, manifest in His unapproachable holiness," who demands that men make the great choice of "either, or." Nothing human helps. Religion—as the product of man's piety—brings no comfort. "Its reality is strife and vexation, sin and death, devil and hell." It cannot liberate, for it too is "flesh, and all flesh is grass." Nor can help come from the Church, for the Church is the attempt to reduce the Divine to human terms, to secularise it, that it may serve some practical end, to make comprehensible God's incomprehensible and yet inevitable way.

Time has its own irony, and Barth is himself now a professor of theology and has already published the first massive volume of his theology, whilst his associate in the movement, Brunner, is likewise a professor of theology, whose great book, "The Mediator," is one of the most instructive books of our time. Barth expresses himself now more coolly, and Brunner writes always with the considered care of a great theologian. But the movement is still a challenge to the Church, a solemn reminder that it is a fearful thing to fall into the hands of the Living God.

Brunner holds that the Church today is poisoned by modern ways of thinking, which have to do not with science, but with secularism; and that the one thing needful is that it should listen, humbly and gravely, to the Word of God. Men everywhere, even Christian men, are deeply infected with an individualistic rationalism which forbids them to acknowledge any authority in matters of truth outside themselves. In other words, Brunner takes the Bible seriously. In the Prophets, in Christ, God has spoken once for all, and still speaks. Jesus is no mere sage or genius; He is the personal presence of God in a world of darkness, sin and pain. In Scripture God confronts us, not as a mere subject of thought, but as a subject before whom we are mortally responsible creatures, and Who is uttering to us the Word of mercy and judgment. The relationship of man as such to God, so far from being a safe and settled one, is wholly insecure, for all hangs on our response to the challenge of grace.

It can be seen from this, that Barthianism, as it has been termed, must, of necessity, occasion prolonged and fruitful discussion on the practical activities of the Church, its inner mission of social work and its foreign missions in heathen lands. No less an authority as Dr. Sydney Cave, of Cheshunt College, England, asks:—

"From the standpoint of the Barthian emphasis on God's sole sovereignty, is not all Christian work a sign of an impatience which will not wait God's time? And how can a Church which, as the Barthians say, is sick unto death and has betrayed its trust, dare to attempt to take the Gospel to the pagan world? Of these controversies to which Barthianism has led Dr. Keller gives an illuminating account. To some Barthianism has seemed to cut the nerve of social effort and missionary zeal. Others, less extreme, are content to protest that the only valid motive for Foreign Missions is this: that we are called to be witnesses of the Word of God we have received. The Social Gospel can have no place in missionary work nor can Christianity be presented as the crown of other

religions. The preaching of the Word must remain a "scandal," and that "scandal" must not be diminished. We can only seek "Christ-likeness" to experience that we ourselves remain in "Christ-unlikeness." We cannot "offer Christ" to the pagan world because we have to confess that we belong ourselves "to the profanity of our pagan existence upon earth."

"Against this there is much that could be said. Christ was not only the preacher of God's judgment and God's forgiveness. He had compassion for men, and fed the hungry and healed the sick. Calvinism, whether old or new, may seem in logic to involve the end of all human effort. Actually Calvinism in its early form put iron into men's blood, and inspired them to bold and assiduous service. And that this neo-Calvinism may do, and for some is doing. At Cheshunt College we have had in recent years several German-Swiss students who have come to us to complete their preparation for work in India. Most have been followers of Barth. Their sombre estimate of the world's need and the Church's guilt has not lessened their missionary zeal. In a letter to me, one of them, who was facing in loneliness work of peculiar difficulty, said that he was getting most help from rereading Calvin's works. This is not unnatural. Men who have trembled before the judgment of a holy God can expel all lesser fears."

In any case, the teaching of the Barthian School is proving a blessing. It is doing a vast deal to put iron into much ministerial teaching of to-day. Theology had become enervated and weak through over-humanised emphasis. Modern Pelagianism had tended to the trivialisation of Christianity. Man loomed largely in the picture, whereas theology must be theo-centric, having God as its sole concern and speaking of Christ because Christ is of the eternal life of God. The last twenty-five years have weighted us down to various "Jesus of the Gospels," so that to-day we need to give heed to Brunner's warning that modern attempts to depict the human Jesus are only variants of the one theme that men do not believe in Christ. The "Jesusism" which venerates the great Galilean is not the Christianity which sees in Christ the Son of God and the world's Redeemer. God comes first, not man. As Barth puts it, "the meaning and the possibility and the subject-matter of theology is not Christian faith, but the Word of God. When this relation is reversed there is falsification, and falsification along the whole line and at every point. Dogmatics is not just an hour-glass which can be reversed and run on just the same."

In a word, it will be seen that Barth's teaching is a strong reaction against the implications of liberalism in so much of the Christian teaching of recent days. That liberalism concentrated on man, on human progress, and man's capacity for development towards higher things. Barth turns from these and centres his thought upon God, and his emphasis is upon all that man owes to God, especially in the redemption through the Cross of Christ and in the divine power indwelling in regenerated man by the Holy Spirit.

A prophet is often given only one word to say, and that word Barth has spoken to our age. It is a word which needs to be supplemented by words which God has given to others, but it is a word which we need much to heed. It is a word which can save us from

"The Trowel" for February.

IN the "St. Martin's Review," for December, 1931, there is a review by Harold Hanson of Archdeacon Hunter's book, "A Parson's Job—Aspects of Work in the English Church." And in the review the following questions occur—"Is our Sunday School educating more Christians or more Agnostics? What, in fact, are the Teachers teaching? Do the clergy know?"

A period of slow convalescence gives the writer the opportunity of continuing his study of the "Trowel," a journal of which the importance lies in the fact that it is an attempt to guide the Sunday School teaching of the Church of England throughout Australia.

It may, perhaps, be remembered that after studying the January number, the writer had to express his regret that the Editor had admitted into its pages a good deal of "Modernist" teaching; i.e., teaching which leads to doubt, even denial, of the truth of various passages of the Bible. And he regrets to find that in the February issue this vicious teaching is even more pronounced.

There is a great deal in the February "Trowel" that is excellent. Dr. Kelly is very good on "The Sunday School in other lands," and there is an excellent sketch on p. 118, of the work of Henry Martyn, and on p. 129, a beautiful story from the missionary work of Emily Porrett. The writer doesn't like to read on p. 127, that "Jesus" (why don't these writers give Him His title "our Lord," or call Him the Lord Jesus? Why must they always treat the Name which is above every name, as familiarly as the name of any ordinary person?) that "Jesus" went to the Jordan to be baptised by John, because He, like other young patriots, was attracted by the preaching of this fierce prophet from the wilderness, and that after His baptism, He felt the Divine call to be the Messiah. I don't believe either part of this statement to be true. It is an unpleasant jar, too, to read that He spoke to the Syrophenician mother "half in fun and half in banter," and that He might sometimes have "chaffed" His disciples. There seems to be, too, some extraordinary mix up, both of interpretation and of dates, where the prophecies in Zechariah xii etc. (generally understood to refer to the final persecution of the Church by an Anti-Christ) are given (p. 129), as examples of Jewish anti-Gentile intolerance; but partly excused as having been excited by the persecution of the Jews by Antiochus Epiphanes (the prophecies of Zechariah were delivered between 520 and 479 B.C., whereas Antiochus died in 160 B.C.—some 300 years later).

But these are minor blemishes. The worst comes when the "Trowel" writer deals with the story of the Gadarene demoniac. Three Evangelists tell the story, and all state clearly that the demons who had possessed the man were allowed by our Lord to enter into the herd of swine, which then rushed into the sea and were drowned. But the "Trowel" writer knows better. The man probably was not possessed by demons at all. The Teacher is to write on the black-board "Jesus heals a man obsessed by fear." The passage for the teacher's study consists of an extract from Rae (I apologise for not knowing who he is), who, after assuring us that the words of our Lord in the matter are not decisive, concludes that there is no reason at all to accept the statement about the demons. There is, he says, no question of Jesus either allowing or commanding the demons

to enter into the swine. That was only the natural mistake made by the swineherds, and (equally naturally!), accepted from them by the disciples. "There was," as Prof. Bruce says (again I must apologise for my ignorance about such a high authority), "simply a coincidence between the cure and the catastrophe." In the lesson to be taught to the children, there is a wholly baseless story, including an imaginary conversation between our Lord and the demoniac (the writer gives not the slightest hint that the story is imaginary; it is put there to be taught), and it is intended to emphasise the statement that the man was only suffering from "Fear obsession."

Now, it might, I think, have occurred to the "Trowel" writer that our Lord and His disciples were there on the spot at the time, whereas "Rae" and "Bruce" were probably not. But, apart from that, some of us are in the habit of accepting Gospel narratives as true, and don't want our children taught otherwise. Does the Editor of the "Trowel" really propose to feed the Sunday School teachers of Australia with such stuff as this? If so, there is indeed occasion for Archdeacon Hunter's two questions: (1) Is the Sunday School turning out more Christians or more Agnostics? and (2) Do the clergy know what is being taught?

Looking again over the contribution the writer feels that he cannot withdraw any part of it. But what a pity it is! To start the "Trowel" was a great and good idea. What possibilities for good did not lie latent in it! What minister or Sunday School superintendent did not welcome it? What disappointment, then, when we find one of its writers fallen into modernist error; and his teaching calculated not so much to teach the Bible as to shake faith in it! Is it impossible for the Editor to decline such contributions and to inculcate only the old simple, faith. If not, many of us must fall back upon "The Five Years' Course," less expensive, more simple, easier to assimilate and to teach, and wholly faithful to Christ and His Gospel.—P.W.D.

The Secular Outlook.

Education and "Polished Pagans."

The Rev. Herbert C. Raison, principal of Queen's College, Birmingham, preaching at York Minster, dealt with the importance of religious education and giving it a definite place in the curriculum of all schools.

Never, he said, were parents more negligent of their plain duty to provide for the spiritual development of their offspring. Many parents who sent their children to the public schools, equally with those who sent them to elementary and secondary schools, regarded the education provided as entirely adequate. Consequently, to a varying degree, Englishmen of every class were reaching manhood with a secular outlook upon life, and often with a thoroughly wrong standard of values.

The English character was largely the result of centuries of Christian teaching, but if such instruction was to be eliminated or relegated to a position of no importance in the curriculum, was it to be wondered at that a really expensive education often produced nothing better than a pleasant, polished pagan, whose ideal seemed to be to get as much pleasure out of life as possible.

Nothing in the whole world is meaningless, suffering least of all.



NEW SOUTH WALES.

Diocese of Sydney.

COMMEMORATION.

First Christian Service in Australia.

The inclement weather in Sydney on Sunday, 7th February, caused the annual commemoration of the first Christian service in Australia to be held in St. Andrew's Cathedral instead of in Gresham Street.

The principal speaker, Dr. Micklem, rector of St. James', said that from the very first religion had been accorded a rightful place in moulding the life and character of the Australian community. Under the first Public Education Act not less than one hour a day had to be given within school hours to religious instruction, but as the pressure of other subjects grew the time allotted to religious instruction became increasingly small, until clergymen were fortunate to secure half an hour a week.

Harbour Bridge Functions.

Referring to the Harbour Bridge Opening festivities in Holy Week, Dr. Micklem uttered a strong protest, and said that there was real danger that the sanctions of Christian life were being gradually rejected and repudiated in private, social and public life. One striking illustration was that the country's elected representatives had decided to hold public festivities for the opening of the bridge during a week when the civilised world went into mourning, and trod humbly and reverently in the footsteps of the persecuted Redeemer.

"Do not be mistaken about the meaning of this act," said Dr. Micklem, "and do not try to escape your share of responsibility for it. There is the date selected, and there is the tacit acquiescence of the whole community in this prostitution of Holy Week to secular ends and purposes. We are told—a letter addressed to the 'Sydney Morning Herald' said so—that here is a unique opportunity to do big business for Australia; let us then pocket our consciences and boom Australia for all we are worth during that week."

Dr. Micklem said that in selecting that date for the bridge opening they had turned their backs on the Redeemer, and bowed down to the god of material prosperity. It was too late to alter the date, but not too late for people, individually and corporately, to show their attitude towards this and other public acts repudiating the Christian sanctions.

The Rev. A. W. Conolly, chairman of the C.E.M.S., the additional speaker, said that the difficult work of the clergy in the early days could be realised by the fact that up to 1841 there were 82,200 convicts in New South Wales out of a population of 190,408. In supporting Dr. Micklem's protest regarding the bridge opening functions, Mr. Conolly said "Our conscience has been asleep for a long time, or we should never have countenanced the Royal Show opening on Good Friday, and the selection of Holy Week for the opening of the bridge."

The lessons during the service were read by the Rev. J. W. Burton, president of the N.S.W. Methodist Conference, and the Rev. C. A. White, ex-Moderator of the Presbyterian Assembly, from the original Bible used by Governor Phillip's chaplain, the

Rev. Richard Johnson, at the first service. The Salvation Army Band and the Cathedral choir led the singing.

THE LADIES' HOME MISSION UNION.

The next annual meeting and display of gifts will be the twenty-first in the history of the Union. As one way of marking this "coming of age," our president and committee hope for a record attendance of members and friends, and a record number of new winter clothes. Will those who are interested begin soon to work for this and so have their share in making it a great success? Please watch the Church papers for the date.

The General Secretary will be glad to arrange meetings with any of the branches where they are due, or to tell of the work to other organisations wishing to know about it.

ST. PHILIP'S, EASTWOOD.

A pipe organ was dedicated at St. Philip's, Eastwood, on Thursday, by Archdeacon Martin. The organ has three manuals, with 14 stops, and six couplers. It was brought from Table, Port Stephens, the historic home of Mr. A. B. S. White, having been imported from England by the late Mr. White, M.L.C., in 1890, where it was built by Messrs. Hele and Co., under the direction of the late Sir Frederick Bridge, organist of Westminster Abbey.

MANLY.

St. Matthew's Home.

The parish of St. Matthew's, Manly, under the lead of the Rev. A. R. Ebbs, began last October a home for infirm and aged folk. To date, twenty-four have passed through the home. They have comprised all denominations.

The rector and his committee receive applications for admission and make sympathetic inquiries as to "bona-fides" and act without regard for class or creed.

Self-Help Encouraged.

There are married couples in the former, small wards, single men, widows, invalids. Some have furnished their own rooms, and are saving rent and possible loss of treasured articles. Some are happily paying 12/6 per week out of invalid pension money of 17/6 and feeling independent while enjoying home and necessary comforts, with the privacy of their own rooms. Dole recipients are handing over their vouchers to be applied to upkeep. Painters, carpenters, handy men, and women, are ready and eager to be given a day's outside work—even half a day. Help is given people to help themselves back to normality.

Thus the work has gone on and has proved a real boon to many.

N.S.W. COUNCIL OF CHURCHES.

Broadcasting.

For over two years now the Council of Churches has been working to bring about a Broadcasting Station controlled by the Protestant Churches of this State.

Many possible fields to assure this were explored, but it was not until Mr. F. H. Stewart—one of Sydney's leading business men and a member of his church—was approached, that the scheme became at all practicable.

Mr. Stewart's offer to build and equip an up-to-date Broadcasting Station, with a subsidy of £1,000 from the participating Churches, was readily accepted. The result of this magnanimous offer is that in Sydney to-day the Council of Churches holds the license of one of the most up-to-date and best equipped Stations of its class in N.S.W.

The Station commences operations on Monday, 15th February, and we heartily and confidently commend it to our people. The Churches have allocated to them 20 hours per week. The following is the time table:—

Week Days:

- 10-10.15—Monday to Saturday—Morning Devotion.
- 1.2. Monday—Organ Recital; 7.15-8.15, Sacred Music.
- 1.2. Wednesday—Prayer Meeting in Basement, Sydney Town Hall.
- 5.15-5.45, Children's Session, Monday to Friday, conducted by Miss Margaret Herd.
- 6.30-7, Church Hour, Monday to Friday, inclusive, broadcasting Church news and Evening Devotional.
- 8-9, Thursday—Church Service.

Sundays:

Three Services—Morning, Afternoon and Evening; also a Choir's Session between afternoon and evening services.

Diocese of Goulburn.

A LENTEN MESSAGE.

The Bishop writes:—
My letter might be a Lenten message . . . Three thoughts for Lent from the Epistle for Septuagesima Sunday, in which the Prayer Book strikes the note of Lenten discipline in advance. (1) Our keeping of Lent must be marked by decision. The Christian life is a race, not against other competitors, for there is a prize for everyone, but against our own difficulties and temptations. We must make up our minds where we are going, and where we want to get. "So run I, as not uncertainly," not drifting or halting or wobbling, but going straight and hard all the way. (2) Our Lent must be definite. "So fight I, not as beating the air," like a boxer striking blindly and wildly. We must plant our blows where they will tell. There are besetting sins to be fought down and out. There are missing graces to be cultivated, missing habits to be built up. Self-examination will tell you where your life is wrong or weak. Concentrate on those things. (3) Our Lent must be determined. "I buffet my body and bring it into bondage." The body has a natural inclination to comfort and ease. It objects to going without things. It disobeys or resists the good intentions of the soul. It must be made to do what we know we ought to do. The body must be made the servant of the soul. Your Lent rule, however simple, will take some keeping if it is to be strict enough to be any help. Be determined to keep it.

ST. SAVIOUR'S CATHEDRAL.

Annual Meeting of Parishioners.

The Bishop presided on Thursday, 28th January, over the best attended annual meeting that has been held for many years. He reported the serious illness and breakdown of the Vice-Dean, Canon Wales, and his consequent resignation. In place of the Vice-Dean's usual annual summary and review the Bishop reported and commented on parochial events of 1931, including: The gift of a Cope to the Cathedral from Mrs. Dore-Bryant, and a Priest's Stall to the memory of Matron Uhr, the overhaul of the Cathedral Organ at a cost of £159, of which £32 has been met, the reorganisation of direct giving throughout the parish, resulting in 150 new subscribers, considerable losses in glebe rents and the fact that the largest property is still unlet, the suspension for two years of the Diocesan Assessment of parishes for the repair of the Cathedral Fabric after completion of all urgent work, various special efforts during the year including a Market Day, organised by the Guild, and a Bazaar by all parochial organisations and the virtual completion of the parish roll. The congregation now numbers men, 785; women, 926; boys, 420; girls 406; communicants, 701. Of the 420 boys, 192 are in the Sunday Schools, and of the 406 girls, 196.

Cathedral Needs.

- (1) The Bishop suggested that the Cathedral still needs many gifts, and that a notice might well be displayed enumerating these.
- (2) That a branch of the Churchwomen's Union, embracing all present activities of women in the parish, should be formed, and
- (3) that the Southern Transept should be converted into a Children's Chapel or Children's Corner.

Parochial Organisations.

The Sunday School reported steady progress, but pleaded for more interest on the part of the parents. The Bible Class in particular has made contributions to missions, Bible Society, Sanctuary Carpet Fund, in addition to remembering the birthdays of the children in St. Saviour's Home. The Guild reported steady work of all its members throughout the year in many ways. It hoped to resume its missionary assessment this year in addition to its other activities. The District Visitors have done good work, but additional helpers are required. The same report was made on behalf of the Stipend Collectors. 84 lessons were given in the Public Schools by the Cathedral Clergy, Miss Hunt, Miss Browne, and Mr. Eggeordon. The Bishop commended the work of the Lay Readers and appealed to the young men of the congregation to come forward and train for this work. He also expressed his appreciation of and grateful thanks to the Choir, Organist and others. No report was received from the Guides and Brownies apart from their annual accounts, which showed £14 contributed to charities. Mr. Eggeordon reported the organisation of a Lads' Gymnasium, which has met with considerable enthusiasm and success. It also is in need of further helpers.

Appointments to Cathedral Council.

The Bishop re-appointed Mr. W. R. Costley as his warden and on behalf of the Vice-Dean, Mr. A. Goodhue as Vice-Dean's warden, and reported the appointment of Mr. W. F. Richardson as the Chapter's warden. The parishioners present re-elected Mr. N. N. Benson, Mr. J. Food and Mr. A. A. Turnbull.

Annual Accounts.

The Registrar submitted the annual accounts. These showed £2252 received in all during the year, collections and direct giving were maintained well, but income from endowments, glebes and rents were subject to considerable reduction. £288 was remitted to objects outside the parish. Total debts amount to £1295 and credit balances for various purposes carried forward to 1932 £723. A budget for 1932 showing a total estimated expenditure of £2120 was adopted. The Cathedral Council was asked to take into consideration at its first meeting the question of a big special effort towards the end of 1932 to clear all debts and to complete the fencing and improvement of the Cathedral grounds.

Children's Home.

Mr. N. H. Benson presented the Children's Home accounts and drew attention to the reasonable cost (10/-) per week per child due mainly to the generous gifts in kind. The Home accounts finished up with an overdraft of about £60, accounted for by the fact that in view of the general depression and distress the local and parochial appeals were kept in the background last year. The accounts were adopted and thanks expressed for all support, donations, gifts in kind, and to all voluntary helpers. The Bishop announced that the Sisters of the Holy Cross were continuing in charge of the home.

Presentation to Canon Wales.

Mr. Belcher outlined the idea of a presentation to Canon Wales on his resignation. This was supported by the Bishop and Mr. Hast. Substantial help was promised and received in the room. Subscriptions may be forwarded to the Registrar, Box 189, or Mr. S. H. Belcher. The meeting resolved that an expression of sympathy should be sent as from the parishioners with Canon Wales in his breakdown, its regret at his resignation and its hope that a sea voyage and rest will fit him for work again.

General.

The Bishop drew attention to the opportunities for expression for the Church at home and abroad given in the daily services and offices in the Cathedral.

Diocese of Bathurst.

PARISH OF YOUNG.

The English Hymnal.

Opposition to the continued use of the new English Hymnal was made by parishioners at the annual meeting of St. John's Church, Young, and led to a resolution recommending the incoming council to revert, as soon as possible, to the Ancient and Modern version. The rector (Rev. K. L. McKeown) said that the English Hymnal had proved disappointing as a congregational hymn book, though excellent in its teaching powers and in its possession of some beautiful hymns.

Diocese of Armidale.

THE BISHOP'S PROTEST.

Good Friday Festivities.

The Bishop of Armidale (Dr. Moyes) in a Lenten letter to the people of his diocese, makes a strong protest against holding Harbour Bridge festivities and the Royal Agricultural Show on Good Friday.

"For years," he says, "this State has defiled the Holy Day and Week by prostituting both for advertising and gain, through the holding of the Sydney Show. This year the shame is to be made worse by the bridge festivities. For years our Archbishop has protested, and been met with indifference, smiles, and sneers. But he is right. Good Friday is not a holiday, but a Holy Day, and there is at least a decency demanded of those who may not observe its full meaning, ground with heedless worldliness and pleasure. No clever methods in business or politics can save our nation without a right attitude to God and the Spiritual basis of life . . . Sydney would soon cease to crucify the Christ afresh year by year on Good Friday if we country folk refused on our part to have anything to do with the shameful deed. Quite deliberately, I ask you to abstain in Holy Week from all and any association with the pleasures and festivities arranged in your own towns and districts, or those for the bridge opening or the Show."

VICTORIA.

Diocese of Melbourne.

THE CHURCH ARMY.

The arrangements for the Church Army Crusaders are going ahead rapidly and Captain Cowland, in co-operation with Mr. Green, the Secretary of the Diocesan Evangelistic Campaign, has been able to deal with a good many of the applications which have been sent in by the clergy for the services of the Church Army Crusaders, who arrive here about the middle of February. They were welcomed in the Cathedral by the Archbishop of Melbourne at a special service last Wednesday. They held their first public meeting in the Chapter House last night.

A series of short Missions of eight days' duration is being arranged for them, these efforts to be held in the different parishes which is to be held in the different parishes later in the year. Captain Cowland has spent a good deal of time getting round the city preaching in various Churches and we understand is already booked to take an eight days' Mission in Pentridge Prison, with the kind permission of the Inspector-General and the other Prison Authorities. Two men arrived from England last Friday, to supplement the team.

It will interest readers to know that Prebendary Carille, the Founder and Honorary Chief Secretary of the Church Army, was 85 years of age on Thursday, January 14, and in spite of his advanced age still travels 30 miles to the office on at least five days each week and at the week-end he is to be seen in some Cathedral or parish Church conducting what are known as his "World Call Services."

C.M.S. SUMMER SCHOOL.

The 22nd Summer School of the Church Missionary Society, held in Osborne House, Geelong, culminated in a Thanksgiving Service, held in St. Silas' Church on Friday night, 15th January. The Bishop of Bendigo acted as chairman of the school, and each morning gave addresses on the book by Basil Matthews: "The Clash of World Forces." On Thursday morning a special feature was introduced, when the chief characters of the book were represented and appropriate speeches made by Mr. J. Harper, who represented Mustapha Kemal; Mr. E. Constable, Gandhi; Mr. R. Gray, Mussolini; Mr. N. Chambers, Lenin; Rev. O. T. Cordell, Sun Yat Sen.

The speeches were kindly prepared by the chairman. The Bible Readings on the Gospel of St. John were in the hands of Rev. D. J. Knox, whose expositions provoked much thought and proved very inspiring. The following missionaries also spoke of their respective spheres of work: Canon Burns, Kenya Colony; Rev. O. T. Cordell, Tanganyika; Rev. H. E. Warren, Roper River, N. Territory; Rev. A. J. Dyer, Oenpelli, N. Territory; Miss Crossley, India. The closing devotions each evening were given by Rev. E. Schweiger, of Geelong. There were 150 enrolled members of the school; on Thursday night the attendance increased to 233. The school proved a great inspiration to all present.

HOLY TRINITY, THORNBURY.

The parish of Holy Trinity, Thornbury, has suffered grievous loss in that the brick church, wooden school hall, and vicarage, value in all at £3000, have been destroyed by fire. The water supply was poor, and a high wind blew. It looks as if boys were responsible for the outbreak. The Vicar, the Rev. W. H. Chamberlain, with his wife and two boys, was holidaying in N.S.W. at the time, a caretaker being in charge. Much sympathy has gone out to the parish.

Diocese of Ballarat.

CHURCH SCHOOLS.

Ballarat Diocesan School League at Work.

The Bishop writes:—
In connection with the Schools League I have some important developments to report. We have lately been considering the best method of conducting the campaign in the different parts of the Diocese. A magnificent start was given by the Old Boys' and Old Collegians' Associations, who not only undertook a canvass of Ballarat itself, but also circulated their members throughout the dioceses of Ballarat and St. Arnaud. By this means the League and its objects have become widely known, and it is most encouraging to find how real an interest in our schools and their welfare has been created. But we have realised that to achieve complete success this beginning must be followed up by systematic work and approach to individual churchpeople. After consultation, therefore, with those most closely concerned, I have made the following arrangements. In the Deanery of Camperdown the Rev. D. K. McConchie has consented to act as Schools Commissioner during the next three months and so, and his Vestry have most readily and generously agreed to release him for this special purpose. He will remain in charge of the Parish, and Clerical assistance has been arranged so as to compensate as far as possible for his periodical absence from Colac. With regard to the two Northern Deaneries of Horsham and Stawell a similar arrangement has been made. Mr. F. M. Thompson, a leading member of the Horsham Branch of the C.E.M.S., has undertaken to act as Schools Commissioner for this part of the Diocese, and supplement and co-ordinate the good beginning that has already been made by the C.E.M.S. in a number of our Northern Parishes.

I am sure that this policy is a sound one, and that it will be successful. There is a big field of sympathy and practical support for our Schools which is waiting to be explored. But it is a "wholesome job"—and one that cannot in fairness be laid upon the shoulders of men who have their time already fully occupied, whether they be Priests or laymen. And I have reason to know, already that this special organisation is meeting with the hearty approval of the Clergy of the

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Diocese, who have expressed their keen desire to help in any way possible. We have every right to anticipate results far greater than merely the financial stabilisation of our Schools, urgent and vital as this need is.

of racing news for four continuous days of races, music week, with its concert and operas was fully reported, and it would have been well to have witnessed that in the midst of it all, the C.M.S. was pointing to the urgent need for the extension of Christ's Kingdom, and the consideration of the things that are eternal.

DEATH OF MR. CROSBY.

Mr. Charles Crosby passed away at his home in Davey Street, Hobart, on January 22nd, at the great age of 92. He was a prominent member of the Brethren, and supported largely, though unostentatiously, many good works, both in Australia and the Foreign Missionary Field.

ST. DAVID'S CATHEDRAL.

Music Week.

Preaching at St. David's Cathedral, on the occasion of Music Week, the Dean of Hobart said:—

Nature supplies colour, form, and sound in such perfection that the artist and the sculptor cannot go beyond attempting to reproduce what he sees. The musicians, however, has a field for his art. Nature does not produce that combination of voices and instruments in the harmonious whole which appeals to the human ear, and through it to his heart.

The object of music is to express in common language the emotions—sorrows, joy, triumph and, above all, praise and worship. It is not only its object, but it is essential. What words or acts could replace, for instance, the "Dead March" or "Saul" or Chopin's Funeral March when commemorating the dead?

Church Music.

Music of some kind there must be. All the world over, civilised and savage man demands it. That music should be the best available. What is good church music? I should say first it must be appropriate. A service should run on even lines. For instance, on Christmas Day the fact being commemorated should never be lost sight of. It is not a question of elaborate music, nor a question of a service in a big city church. The same applies to the simplest little church in the bush. Then the music should be reverent, and harmonious, that is carefully prepared, and I would add this worthily.

The Effect.

There is a twofold method (a) the grace of singing, (b) the grace of hearing. In congregational singing hymns stand supreme. It has been so held by the ancient Jews, in the old monasteries and colleges, and it is felt in every church. What names come to the mind on the subject of hymns—Francis, Luther, Wesley, and all the great reformers. Music is essential. What other form could take the place of singing, say, in "Abide with Me" or "Lead Kindly Light"?

MELANESIA.

A Windfall.

There's corn in Egypt yet! As notified in the daily papers, the Diocesan Registrar received a pleasant shock recently when he opened his morning mail. Among the letters was an official envelope bearing the B.N.Z. monogram, and as the Diocese banks with the Union, it couldn't have anything to do with the overdraft, so he opened it without trepidation and with the pleased anticipation one has with letters from a bank other than one's own. And lo! there fluttered out a cheque, and the amount therein stated was the fabulous sum of £100! Enclosed was a laconic intimation that a client of the Bank who desired to be strictly anonymous, had instructed the Manager to forward the amount for the use of the Melanesian Mission. As the donor had not specified any particular destination, the Registrar referred the question to the Melanesian Committee, which has asked that it be applied to Dr. Fox's school for Melanesian boys at Ugi, as the work most needing support at present. On behalf of the Diocese and the Mission, we express to this generous anonymous donor the warmest thanks. Such a gift is a tonic for depressed faith.

NEW GUINEA.

ORDINATION.

At the Church of All Saints, Duvira, Mamba River, Papua, on Sunday, December 20th, 1931, by the Bishop of New Guinea, the Rev. Cecil E. Gasper Gill, M.B., Ch.M., Edin., Th.L., was ordained priest. The occasional preacher was the Rev. Stephen Romney Maurice Gill.

QUEENSLAND.

Diocese of Brisbane.

RULES FOR HOSPITAL CHAPLAINS IN BRISBANE.

The following has been communicated officially to the clergy in the diocese of Brisbane:—

In consequence of mis-statements appearing in the Press, it is thought desirable to publish for the information of the clergy and others concerned the By-laws relating to the visits of Clergymen to the Hospitals under the Brisbane and South Coast Hospital Board. These were considered by a Sub-Committee consisting of the Archbishop, the Dean and Canon Garland, were duly reported to the Ruri-Decanal Chapter of Brisbane, and to the Diocesan Council. The Archbishop approved the regulations:—

A Chaplain is a clergyman nominated by the Church which he represents and whose appointment is notified to the General Medical Superintendent.

1. The Chaplain may visit the Hospital at any time, but his visits shall be confined to members of his own denomination unless some other patient specially requests an interview.

2. The ordinary work of the Chaplain shall be confined between the hours of 2 p.m. and 6 p.m. as far as it is possible.

3. The Sister or Nurse in Charge of the Ward shall keep a record of the religion of each patient for the convenience of the Chaplain. She shall notify the Chaplain by telephone immediately any patient is placed on the "dangerously ill" list.

4. The Chaplain may enter any ward of the Hospital, and shall not be required to leave that ward except when some special circumstances arise which would require the absence of the Chaplain from the ward. The Medical Officer must explain the circumstances to the Chaplain.

5. The Chaplain shall stand aside temporarily while the patient is receiving any urgent medical attention when requested to do so by the Medical Officer.

6. The Chaplain may visit the ward during the daily rounds of the Resident Medical Officer, but shall in no way interfere with the usual routine of the ward.

Diocese of Tasmania.

C.M.S. SUMMER SCHOOL.

The C.M.S. Summer School at St. George's, Hobart, concluded on Friday evening, February 5th with a Thanksgiving Communion Service, at which Canon Burns, the chairman, preached a powerful sermon. The call to "Go Forward," which was the note of his opening address, sounded insistently through the week's meetings, and has encouraged our workers, not to slacken in their efforts. The morning sessions for prayer, with Bible readings by the Rev. R. J. Hewitt, and missionary addresses by the Rev. H. E. Warren, Miss Bond and Miss Garrard, were much appreciated by the goodly number who were free to attend. The evening meetings with lantern lectures were crowded, the younger people turning up well.

The publicity might have been a great deal better, for the full programme which it has been customary to insert in the daily press at the beginning of the school, was omitted, no report of any of the lantern lectures appeared, while in most cases, where leaders of the School were advertised to preach in different churches, there was nothing to show that they were missionaries or had any connection at all with the C.M.S.

The fleet had just come into port, and was welcomed by the publicans of Hobart in a large advertisement, there were pages

Opinions on Books.

Jesus and the Gospel of Love, by Canon Raven, D.D. Our copy from the publishers, Messrs. Hodder and Stoughton, London. Price 15/- net.

Canon Raven, one of the theologians attached to the Liverpool Cathedral, England, is an author and preacher who has to be reckoned with. He is one of the prophetic voices in Great Britain and is in great demand as a speaker at notable religious and national gatherings. In this somewhat big volume of 448 pages, he gives us a summing up, as it were, of the message he has sought to impart to his hearers and readers during the last year or two! He is a scholar and thinker of the first water, and though we cannot altogether see eye to eye with him in his point of view or conclusions, nevertheless, he has given us a book which has proved thought-provoking, inspiring and uplifting. It is sincere in utterance, candid and courageous in spirit, and full of power and verve. He is exceedingly challenging and makes the reader sit up, and think through his own position, and beliefs. The volume, being what it is, necessarily takes in a wide range. Having cleared the decks in the opening chapters, he goes on to draw material from many departments of learning. New Testament Criticism, Christian Doctrine, Natural Science, Psychology, are all drawn upon!

The volume is divided into three sections dealing respectively with "Religious Experience," "The Personality of Jesus," and "The Experience of Christians." In the first part the attempt is made to show what religion really is. It is shown to be above all, a relationship to a person, God, and to manifest itself in relationship to persons, one's fellow-men. It follows that religion is something more than the acceptance of any system of dogma or of ethics, much more than membership of an ecclesiastical society. It is something that must call forth the whole personality. Hence the best apologetic is a demonstration of what Christianity really is.

In the second part, the attempt is made to show how our Lord Jesus Christ reveals God. Here the author is sure and refreshing. His method and his conclusions alike reveal themselves as the work of one who has a knowledge of life as well as of learning, one who has faced the problems of a great city as well as those of the lecture room and the library. Against the stream of modern scholarship he demands an early date for the Synoptic Gospels; for to him they "reflect a time before the scattering of the Palestinian Church." Going on to the St. John's Gospel, he examines the various theories which have been put forward to account for it. He comments on the tremendous appeal which it makes, even to those who can find in it little of historical value, and concludes, as in the case of the earlier Gospels, for an early date and a writer in touch with the first days.

The final section shows how the influence of Christ has worked in His followers from the disciples, St. Paul and onwards. To our way of thinking, Canon Raven is weak on the subjects of Sin and Redemption. There are such a thing in nature as moral evil, and it has to be remembered that the New Testament hope rests upon redemption through Christ, and not upon any natural process of amelioration. There is a great difficulty here, and Dr. Raven does not face it. Our Lord is no universalist. The Kingdom which He inaugurates is a gift from above, not a product of evolution from below; and for all who reject Him the sky is dark with approaching judgment.

There are other criticisms of this volume which we might make. He does not go all the way in the historic teaching concerning Christ. He wants to meet the modern world. This never does. It presents a Christ, who is a bridge broken at the further end. There is no question that Canon Raven has his own vision of the Lord, that he loves Him with a deep love. His religion is profoundly Christocentric and his attitude to our Lord is entirely the Christian attitude. But he does not seem quite clear regarding our Lord's Deity.

There is no question that this is a great book. Its chapter on the Validity of Christian Experience is admirable and those on the Gospels more than admirable. It is a volume to be reckoned with and in certain directions leaves the reader ennobled and truly uplifted. We heartily recommend it to all thinking people. We especially recommend it to clergy and thinking laymen. Canon Raven's handling of the materialistic psychologists is altogether convincing and final. For an analysis of present-day religious outlook and thinking, and for a review of present-day trends, with trenchant criticism thereon, this volume is of first worth. The writer's mind has been fed and his soul quickened as he has read this high-toned and uplifting book.



THE FARGE OF PAROCHIAL NOMINATION.

W. E. Cocks writes:—

Parishes are frequently urged to conform to certain conditions to secure the privilege of appointing Parochial Nominators in the event of a vacancy in the Parish. I have recently had my first, and, I hope, my last, experience as a Parochial Nominator, for, in my judgment, the whole business is a farce. Unless the clergyman selected by the parish nominators will say "Boo" in the way the Synod Nominators approve, then they may as well give up the contest. I am not complaining of a lack of courtesy in the process. The gentlemen who form the Synod Nominating Board are, by experience, past masters in "putting it over" on the inexperienced parish men for many of whom it is their "first offence." The fact that they have been elected with a due knowledge of the requirements of the parish does not get them very far. They are faced by Canons and other learned in the law, and soon learn how unequal the contest is, and if I may be pardoned for using a ringside expression, they "throw in the towel."

AN AUSTRALIAN'S VISIT TO DUBLIN.

J. H. Marlow, of Ridley College, Melbourne, writes:—

I read with interest the article "An Australian Visits Dublin," in your last issue. The confusion of St. Stephen's Park with St. Stephen's Green is quite pardonable, but there is a disquieting subtlety about such a phrase as "notwithstanding its name the Cathedral was that of the Church of Ireland," referring to St. Patrick's Cathedral. Surely a Protestant Church can honour its patron saint in sensible fashion?

Regarding the phrase "there are hardly any Cathedrals or Churches of the Church of Ireland in which either a crucifix or a Cross is to be seen." I would like to quote a canon which he might have seen for himself in the Church of Ireland prayerbook.

"There shall not be any cross, ornamental or otherwise, on the Communion Table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the Communion Table in any of the Churches or other places of worship of the Church of Ireland." May I be permitted to point out that the Church of Ireland owes its strength and unity to the fact that when its governing body passes laws regarding ceremonial, etc., it also sees that they are properly kept, thus contrasting favourably with a certain other prominent Protestant Church?

Whether Dublin's Cathedrals are built on whisky or porter is quite immaterial, people have there, beautiful surroundings and restful atmosphere, in which God can be worshipped decently and reverently, where no squabbles about ceremonial arise to bring the Church as a whole into public derision.

SAYS A HEADMASTER.

"To learn in school a little about the meaning of Christianity, how it came into being, and its bearing on modern life, is more important than the ability to recognise Biblical quotations and allusions when made from the pulpit."—Times.

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Hymnal Companion.

Feb. 21, 2nd S. in Lent.—Morning: 143, 145, 163(90), 574; Evening: 178(109), 173, 139, 175.

Feb. 28, 3rd S. in Lent.—Morning: 144(44), 149, 365(173), 155; Evening: 145, 150, 160, 22.

March 7, 4th S. in Lent.—Morning: 154, 319(279), 166, 295; Evening: 151, 361, 172, 306.

March 14, 5th S. in Lent.—Morning: 17, 302, 351, 166; Evening: 564, 30, 137(115), 395.

A. & M.

Feb. 21, 2nd S. in Lent.—Morning: 91, 191, 248, 225; Evening: 221, 260, 255, 198.

Feb. 28, 3rd S. in Lent.—Morning: 1, 238, 224, 706; Evening: 228, 183, 258, 266.

March 7, 4th S. in Lent.—Morning: 240, 349, 466, 373; Evening: 184, 233, 629, 19.

March 14, 5th S. in Lent.—Morning: 3, 265, 263, 224; Evening: 540, 229, 523(76), 31, A.C.N.

The N.S.W. Council of Churches is now on the Air—Station 2CH—and announces that Mr. A. S. Cochrane, the well-known 2FC announcer, has joined the station's staff as chief announcer. Mr. Cochrane, who is better known as the "Hello Man," has been associated with broadcasting since its inception in Australia, having been 2FC's announcer since the station was first on the air. 2CH's assistant announcer will be Mr. Bryson Taylor, well known as the leading member of the A.B.C. Musical Comedy Company, while Mr. Ewart Chapple, one time programme director of the National Service in New South Wales, has been performing his duties as 2CH's studio director for some weeks. Mr. T. McNeil, the engineer-in-charge of the station, was for two years departmental supervisor of 2BL.

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THE GOLD AND PRICE LEVELS.

Sir Josiah Stamp, LL.D., the noted
economist of Cambridge University, in his
latest book on The Gold and Price Level,
enumerates no fewer than eighteen influ-
ences which have worked together to pro-
duce the present world depression. The
more important of these influences are (1)
not enough rationalisation in England; (2)
too much rationalisation in Germany; (3)
the high cost of social services in Great Brit-
ain, reaching such a point that it is a se-
vere depressant on the manufacturing of indus-
try; (4) rigidities in Britain's industrial
structure; (5) political disturbances, spoiling
markets among Britain's chief custom-
ers; (6) the silver problem in the East; (7)
Repatriation payments; (8) inter-Allied
debts working against the American tariff
and making America a mere syphon for
gold; (9) American boom and collapse; (10)
multiplication of tariffs inducing national
antipathies and artificial and unnatural meth-
ods of trading; (11) the state of affairs in
Russia.



Australian Church Record,
Diocesan Church House,
George Street, Sydney,
February 18, 1932.

Dear Boys and Girls,

I hope that you are entering into the
meaning and purpose of the solemn
Season of Lent. In our youth is the
time to lay deep and true foundations
of Christian conduct and discipline.
Learn what the call of Christ means
and involves in our lives, even while we
are very young, and we shall find in
after days, the beauty and the glory
of Christian living.

I like to think of the Christian's life
as a race. St. Paul, in his Epistle,
appointed for Septuagesima Sunday,
that is, the Third Sunday before Lent,
urges us to "So run." Of course, the
reference is to a race. In another of
his epistles the Apostle says, "Let us
run with patience the race that is set
before us." He knew a good deal
about sports and races and the old-
fashioned wrestling. It is always a
strenuous thing to run in a race; every
ounce of strength is needed, and every
bit of power that you possess must be
used if you would be the prize-winner.
If you are going to run in a race you
must be suitably equipped and must
cast aside everything that is likely to
hinder your progress. You do not enter
for a race clad in your thickest boots,
and your thickest overcoat. One of
the secrets of success in the race is
perseverance. You must keep at it
steadily. You cannot afford to let
your mind dwell upon other things;
you must only think of one thing—
reaching the goal. In the day in
which St. Paul wrote his epistles, the
athletes who entered for a race always
kept their eyes fixed upon the laurel
wreath which was to be given to the
victor. All through his life St. Paul
saw a goal ahead of him. That is
what he meant when he said, "Looking
unto Jesus." Jesus is the goal; He
is the Prize. There are many attrac-
tions along the course.

The Story of Atalanta.

There is a Greek story told of a
race that was run. A Greek youth
one day called on Hercules, and said
to him, "Did you cross the sea to the
garden of Hesperides, where grew the
golden apples?" "Yes," was the
reply. And the youth asked him for
three of the golden apples. What for?
There was a beautiful woman named
Atalanta who was a very swift runner,
and no one had been able to overtake
her. Then one day she made a condi-
tion that the man who out-ran her
should be her husband. This youth
entered into the bargain. The morn-
ing of the race came, and there were
crowds of people in the stadium, and
the people wondered how he was going
to win the race, for they noticed he
carried a heavy haversack over his
shoulder. The word was given to be
off, and away the two sped, and as
the youth was running he took out one
of the golden apples from his haver-
sack, and threw it, and it flashed
through the sunlight, and fell in front
of his competitor, and she stooped to

pick it up, and then sped on again. He
threw down the other apples in the
same way, with the result that she lost
the race, and he reached the winning-
post a good first.

As we run in the Christian race
there are people who throw apples of
gold along our path. Be very watch-
ful and prayerful in the race. Do not
look at those who are shouting "Go
ahead!" but keep your eye upon the
goal—"looking unto Jesus."

Your loving Friend,

THE EDITOR.

BURIED BOOKS OF THE BIBLE.

In each of the following sentences
the name of a Book in the Bible is
hidden. For example:—

I know **Joe** loves his mother. Ans-
wer: Joel.

See if you can find the others.

1. The judge said the case was remarkable.
2. Sunshine drives the rain away.
3. I shall hose all the garden.
4. The first act seemed the longest.
5. Perhaps alms will be given to the poor.
6. Jo bade her mother goodbye.
7. He brews more than is necessary.
8. I love to see a moss-covered rock.
9. It is on the mat—the wick I want.
10. Omar killed a frog.

ACROSTIC.

My first is in Nain and also in Cain,
My second is in Mark, but not in Luke,
My third is in Zion, but not in Lion,
My fourth is in Milcah but not in Mizpeh,
My fifth is in Peter but not in Paul.
My sixth is in Abner but not in Admah,
My seventh is in John but not in James,
My eighth is in Matthew but not in Mark,
My ninth is in Saul but not in Paul.
My whole is the name of the people
who dwell,
In a city Jesus knew and loved so well.

DIAGONAL PUZZLE.

Fill in the letter to make the words
described. When done correctly the
diagonal line represented by noughts
makes a well-known female character
of the Bible.

O X X X X X
X O X X X X
X X O X X X
X X X O X X
X X X O X X
X X X X O
X X X X O

1. The land of the Midianites.
2. A Prophet.
3. A Prophetess.
4. One who dies for the faith.
5. A Prophet.
6. Roman Province, of which Corinth was the Capital.

A Paper for Church of England People

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C. of E. and the Eastern Orthodox.
Leader—"The Church as a Conscience."
Some Weighty Extracts.
Sydney Show and Good Friday.—The
Primate.

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EDITORIAL.

A Notable Centenary.

THE Church of Ireland is making
great preparations for a worthy
celebration of a notable cen-
tary—the 1500th anniversary of the
landing of St. Patrick in Ireland as a
missionary. It is confidently asserted
that outside the ranks of the Apostles,
there is no saint more widely known,
more deeply venerated, more univer-
sally loved, than the slave boy who
converted a nation. Carried away from
his comfortable home as a lad, he
found himself possessed as a slave by
a chief named Milchu, and it was
during the loneliness and hardships of
his life as a herdsman, that his
thoughts turned to God. After four
years of slavery he escaped and went
to France, and subsequently landed in
Ireland with a few companions, in 432
A.D. He set about winning the chiefs
to Christianity, and through them the
people. By the year 453 A.D., most
of the pioneering work needed was
accomplished, and Patrick devoted
himself to organising and consolidat-
ing the Irish Church. He was as suc-
cessful an organiser as he was a mis-
sionary, and when he died in 469, it
could be claimed that "Ireland had
been won to Christianity." To mark
the 1500th anniversary of his landing,
the Church of Ireland will hold special
services in every church on March 17.
On June 9, St. Columba's Day, a great
united service will be held in Armagh
Cathedral, at which the Archbishop of
Canterbury will preach, and the Pri-
mus of Scotland and the Archbishop of
Wales will also be present. The hope

is expressed that other parts of the
Anglican Communion will do some-
thing to mark so notable an event.

Church Finances.

SOME of the dioceses and parishes
in Australia, together with mis-
sionary bodies, close their finan-
cial year on the 31st March. In view
of the fearfully hard times under which
church treasurers have been laboring
—in some instances absolute short-
ages of funds—it is incumbent upon
churchpeople not only to be generous,
to the utmost, this month, but to be
singularly prompt in their giving! We
hope that the Lenten savings will af-
ford a rich supply to our various
church funds and activities this Lent.
Then the fact that Easter, with its
Prayer Book admonition to generous
giving, falls within this month, should
greatly enhance parochial and dioces-
an returns. It is our considered opin-
ion that much, very much, more teach-
ing needs to be done amongst our
people with regard to the duty and
privilege of giving to God. People
need to be taught to train themselves
to regard money as God-given, and
thus to be held in stewardship for
Him. They need to learn to look on
possessions as talents for which they
are responsible to God, talents to be
used to help towards the building up
and furtherance of God's Kingdom by
their wise use. Unfortunately, many
good people rob their gifts of their
timeliness by failing to send their mon-
ey in. They are going to do it, but
procrastinate, and thus God's cause is
hindered. If Christians have the
money available they should give when
the need is most felt, and should give
spontaneously. God loves the cheer-
ful giver.

Railway Deficits.

IT is almost too staggering for citi-
zens to contemplate that the losses
on Australian railways during the
last financial year amounted to almost
12 millions sterling. Add to this our
railways' capital cost, and the recur-
ring losses through several years, it is
no wonder that the authorities are
deeply concerned. Leaving aside any
other consideration this load of del-
is altogether too heavy for a nation of
6,500,000 people to carry! The posi-
tion threatens the financial stability of
the land. That a conference of rail-
way experts has been sitting to review
the situation, and make recommenda-
tions to the Premiers is certainly long
overdue. There is a feeling abroad
that the railways are much over-
manned, and that there are a good
deal of unnecessary expenditure and a
too generous dealing with the staff.
Be that as it may, Australia's finances

are bound to continue in a denorable
position while staggering railway ex-
penditure and losses continue. No out-
side business could carry on in the way
that our railways do. The authorities,
the employees and their friends ought
seriously to lay to heart the words
spoken by the chairman to the dele-
gates of the Railway Conference now
in session: "It is a time for thorough
examination, calm deliberation and
frank, outspoken and matured conclu-
sions. You are the controllers of the
greatest business organisations in
Australia. This is your opportunity to
articulate, and to place before the con-
vening authority recommendations
which your great responsibility renders
it imperative that you should do."

Australian Public Life.

BISHOP CROTTY'S Lenten sermon
in Bathurst Cathedral, on Febru-
ary 21, in which he dealt with
Australian political life, was particu-
larly outspoken and caustic. He re-
marked that "the public life of our land
was becoming positively septic. Aus-
tralians had amazing faith in the pow-
er of political action to do anything
under the sun. They turned to politics
as their fathers turned to God."

"While it was the duty of Govern-
ments to look after genuine unem-
ployed, he said, he did not believe in
the nursing and coddling of men by
paternal and vote-catching Govern-
ments."

Such home truths needed saying,
and the Bishop has said them well and
pungently. Spoon-feeding has largely
been the order of the day for many
years, with the result, a weakening of
our moral fibre. A generation has
arisen which regards government as-
sistance as a normal condition of life.
Such an outlook is fatal to the build-
ing up of a virile and independent
people. With the rise of democracy,
and universal suffrage, a new politician
has arisen. He lacks independency.
He seeks to retain votes. Not only
so, in a laudable desire for social
amelioration and uplift, for "social
justice," and "equality of opportuni-
ty," the State has been made a ver-
itable form of benevolence. There are
grants in aid, for this and that, there
are government allowances for all and
sundry, with the result that the whole
nation has acquired a mentality—ever
on the get, and ever expecting the gov-
ernment to accept what should be
people's own responsibility. Thus it
is men in lucrative callings in life are
not backward in allowing the State to
educate their children from primary
school to University. Political hench-
men expect successful politicians to
get them permanent government em-
ployment, and thus make them secure.
In other words, a servile State is being
produced.