

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

Australia and Religion.

The Task of the Church.

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

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

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

No Culture of its Own.

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

We Must Pause.

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

Present Day Gratitude.

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

Unpromising Beginnings.

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

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

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

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

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

New Type Needed.

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

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

No Cultural Roots.

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

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

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

Art and Philosophy.

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

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

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

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

Australians Not Religious.

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

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

Motorists and Alcohol.

Bishop's Apt Illustration.

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

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

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

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The Primacy.

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

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

Some Considerations.

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

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

The Islington Conference.

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

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

Be Kind to Animals.

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

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

that still exist, and the reform necessary to combat them, surely, the work of the Society is worthy of wider recognition and support.

Did We Err?

IN the current issue of the monthly magazine of the Diocese of Sydney the much esteemed editor, Canon Cakebread, very gently seeks to score a point against us in what appears on the surface, as a wrong use of the words of the hymn:—

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

The article in question appeared on the last page of the issue of 7th February, and was written by an esteemed contributor to our pages, the Rev. T. L. Wyman, of Tasmania. The writer dealt with the place of Holy Communion in the New Testament, and ends his strong and lucid article by pointing his readers to the only real authority for Church teaching, the Bible, concluding with the words of the hymn as already stated. Everyone knows that there is such a thing as literary license, and that a writer is at perfect liberty to wrest words from one context and use them in another. That is what Mr. Wyman has done—and we think quite legitimately. If he had quoted the whole of the hymn, which refers to the book of nature, Mr. Wyman would have blundered grievously. However, he did not do this, for he is too well-informed to make any such lapse. So the whole thing boils itself down to the inconsequences of a very rigid purist!

Quiet Moments.

Love Manifested in the Cross.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."—1 John iv. 10.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—1 John i. 7.

THE first of these passages from Holy Scripture clearly shows the Divine Love as manifested in the gift of Christ as the propitiation for our sins. Propitiation (hilasmos) answers to the Old Testament word (Kipper) "to cover over." This is its meaning where Jacob proposes to "appease" or "cover the face of" Esau with a gift. Professor Robert Law says, "Crude as the instance is, it clearly exhibits the idea that runs through the whole complicated usage of the metaphor—the idea that rendering the offence invisible, null, inoperative as a cause of just displeasure and punishment."

It is well to remember that the burden of St. John's thought is fellowship, while that of St. Paul is Christian standing; but in both alike the propitiation of Calvary is the ground upon which each is achieved.

Taking our two texts together, let us note—

1. That the Propitiation of Calvary has its source in the Heart of God.

Paganism teaches a doctrine of propitiation; but it is a propitiation which man has to make or find himself. The pagan propitiation has no relationship to the sinner or to his god. It is a

third party, brought in to appease an angry and vengeful deity. That, of course, is not the teaching of Holy Scripture.

1. Notice the amazing fact that God loved the loveless.

"Not that we loved God, but that He loved us." Lovelessness toward God marks man's course from Eden onwards. We are not merely loveless, but enemies.

No man of greater love can boast,
Than for his friend to die;
Thou for Thine enemies wast slain,
What love with Thine can vie!

Moreover, He loved us, foreseeing all our lovelessness and coldness. How soon our human love wearies when not returned. Ponder the love that could wash the feet of disciples who, in a few brief hours, would forsake Him and flee! But this is He Who loved us, loveless and unlovely as we were; and loved us unto death, even the death of the Cross.

2. That God has manifested His love in a Gift Whose cost is incalculable.

Did the Incarnation cost the Father nothing? Mark the words of the Holy Spirit by St. Paul, "He that spared not His own Son, but delivered Him up for us all." Did the Incarnation cost Him nothing Who was ever the Father's delight?

He left His Father's Throne above;
So rich, so infinite His grace,
Emptied Himself of all but love,
And bled for Adam's helpless race;
'Tis mercy all, immense and free,
For, O my God, it found out me!

"Propitiation," says the writer already quoted, "is no device for inducing a reluctant deity to forgive; it is the way by which the Father in Heaven restores His sinning children to Himself."

II.—The Propitiation is Real and Essential.

"To interpret the value of the 'hilasmos' as consisting merely in a supreme exhibition of God's all-embracing, all-forgiving love, as if to assure men that no barrier to fellowship exists save in their own fears, is to empty the word of all that it distinctly contains."

So-called progressive thought evacuates the Atonement of all real meaning, while retaining the word. The core of the Atonement as presented in Holy Scripture is that, on the Cross, the Lord Jesus Christ did a work that no other could do; a work by which God has been glorified, and the majesty of His law vindicated in such sort that He is now able, without compromise of His Throne or character, to bless and save all who trust in the Saviour. The Modernist's "Atonement" has not a core! It is not too much to say that, if the Modernist's gospel be true, the "Orphan cry" on Calvary has no meaning; and we are yet in our sins.

Darkness hung around Thy head;
When for sin Thy blood was shed,
Victim in the sinner's stead,
Jesus, we adore Thee.

III.—The Result of the Propitiation.

The first result of a believing appropriation of the atoning sacrifice is that "we are justified by His blood," and that "we shall be saved from wrath through Him." But this is by no means all. Faith introduces us into a life of fellowship with God. And, let us add, if it does not do this, it does nothing. No assent to orthodox doctrine is of any avail which does not "bring forth in us the fruit of good living." Nothing could be more perilous than the light

and easy way in which some speak of "soundness in the faith," whose lives give proof that they have neither part nor lot in the matter. Well may we say, "From all unholiness and unbelief truth; from all light and easy views of the sinfulness of sin, good Lord, deliver us."

In our second text, three things are clearly brought out:—

1.—Walking in the Light.

This is possible only to him who knows something of the value of the precious blood of Christ. It involves a moral reaction against sin; and a refusal to go on with it. Moreover, it involves a single eye (see St. Matt. vi. 22). And this light comes to us through the Word of God (see Psalm cxix. 130).

2.—Mutual Fellowship.

If away from God and walking in the darkness of known sin, this fellowship is not only impossible, but undesired. Dr. Plummer, in his little book on St. John's epistles, refers us to a passage in Exodus (chapter x. 22, 23) which throws light upon our point. We there read, "there was thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days." Spiritual darkness means spiritual inactivity.

3.—Perpetual Cleansing.

The Greek present tense suggests that we might rightly render "abides in cleansing efficacy." And what comfort is it to know that, for the unconscious failure and sin of our daily path, the precious blood perpetually avails. And this has a connection with the mutual fellowship. The late Professor G. G. Findlay very aptly remarks, "Christian perfection and Christian fellowship are things inseparable. Our social and individual salvation must be wrought out together." As we close, let me remind you that our appreciation of the value of the precious blood of Christ will be measured by our appreciation of the deadly character of sin. Light views of sin are impossible in the presence of the Cross of Calvary. There are three things that Cross will do:—

1. Manifest the real guilt of sin.
2. Deal judicially with sin before God.
3. Received by faith, will separate from sin's guilt, love and power.

There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

During February the Bishop of Christchurch, N.Z., Dr. West Watson, had to enter St. George's Hospital, Christchurch, on account of illness. The Bishop's medical adviser was of opinion that the Bishop was "run down" in general health, and advised him in his own and the Diocese's interest to take a complete holiday for some weeks. It will be remembered that Mrs. West-Watson underwent a severe operation just after Christmas, and for this reason the Bishop was unable to take his usual complete holiday. The Christchurch Church News states: "We are glad to say that Mrs. West-Watson is making satisfactory recovery from her illness, though she is still distinctly an invalid. In expressing our warmest sympathy and interest, and our best wishes for the speedy recovery of their normal health, we feel we are speaking what the people of the Diocese each would like to say. We trust, however, that in writing sympathetically we have not made it appear that the Bishop has suffered in any sense a 'break-down,' for that is not the case."

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Doings of the Month in Melbourne.

(By Macabaeus.)

Reference has been made in this column to the Roman educational question. The matter is not a live one at the State election now being held. Most candidates avoid all reference to it, as a most awkward subject. One or two candidates, however, have had the courage to very definitely condemn the proposal, while a correspondent in a morning paper asks this question:—"If State schools are not good enough for Roman Catholic children, are Roman Catholic teachers good enough for Protestant children?" As this correspondent points out, the State Schools are full of Roman Catholic teachers.

The Cathedral has been enclosed with ornamental posts and chains, to which reference has been made. The effect is certainly very good. The seating accommodation is provided in several alcoves, which have their entrance from the footpath. A number of people would still prefer the gardens, some of whom have expressed their views in the press.

Another memorial to the late Bishop Armstrong, was unveiled during the month. This took the form of vestries built in bluestone at St. Columba's, Hawthorn, of which he was Vicar from 1883 to 1894. Archdeacon Lambie, who was the preacher, paid a high tribute to the late Bishop, and the memorials were unveiled by Mr. Brian Armstrong, a son of the late Bishop. The people at Diamond Creek were surprised after New Year's Day, to find that energetic revellers had placed a machine gun on top of the Church porch. For several weeks the Vicar, the Rev. E. L. Panelli, sought to have the gun removed, but no one seemed anxious to undertake the difficult task. As the gun was part of a War Memorial, Mr. Panelli rightly looked to the Returned Soldiers' League to restore it to its proper place.

Since the beginning of October Melbourne has had only two or three fine week-ends, otherwise more out-door services would have been held. During this month of February, Archbishop Head spoke at a beach service at Elwood. About 500 people, dressed and undressed in all sorts of garments, took part in the service. There is a need for much more of this work in Melbourne.

The Archbishop has approved of the suggestion that the sermon might be given at the beginning of the service, instead of at the end. It remains to be seen whether any Vicar will adopt this unusual innovation. The general view is that if the service is conducted properly, it should be a suitable preparation for the message of the sermon to follow.

Annual meetings which have been held this month reveal an improved financial position in many parishes. One of the old Evangelical parishes, St. Michael's, North Carlton, is celebrating its jubilee this year. On February 17th, when the fiftieth anniversary of the laying of the foundation stone was celebrated, special services were held. Other special services will be held on June 9 and 16. The present Vicar, the Rev. T. H. Watts, Th.L., who is a vigorous, energetic Evangelical, would be pleased to give any information to former members of St. Michael's who wish to attend any of the services or other functions that have been arranged. The Rev. J. J. McCall, of St. Bede's, Elwood, has been appointed to the parish of St. Luke's, North Brighton, and the Rev. J. S. Drought, B.A., of Queenscliff, to St. Dunstan's, Camberwell. The Evangelical position is not altered or benefited by these appointments.

Archbishop Head has appointed the Rev. Eric Thornton to the Council of the Diocese in succession to the late Mr. E. Lee Neil. This is not a popular appointment, and many are wondering why a clergyman of Anglo-Catholic sympathies has been chosen to take the seat rendered vacant by the death of a prominent Evangelical layman. Three Victorian C.M.S. missionaries were speakers at a C.M.S. meeting held in the Chapter House on February 25th. Canon Hillard, of Melbourne, and the Revs. A. Riley, Sudan, and H. S. Kidner, Tanganyika, all had the same story to tell, that of tremendous need and limited financial resources. The great financial need of all missionary societies is a reflection upon Christian Church membership to-day.

The Archbishop has been busy for some months with a scheme for endowment. During the month a letter from his Grace was read in all parish churches. It was stated that £15,000 was in hand, and a request was made for contributions from all parishes. A "Temple Day" was held on February 26th, when the Archbishop was in attendance practically all day to receive gifts. Amounts ranged from 1d. upwards. In the evening a service was held at which about seventy parish treasurers presented the gifts from their parishes. It is not known at this juncture, how much has been subscribed in this way, but the amounts will be published in the "Messenger." It is announced that the money raised for the Endowment Fund will

be devoted to the Home Mission Fund, Coadjutor Bishopric Fund, Training of Candidates for the Ministry, providing for trained women workers, Sinking Fund to reduce Diocesan debts.

Afraid?

HEREUNDER we print a poem written by a missionary in China. It breathes a touching spirit of devotion and self-sacrifice, and is singularly apposite in view of missionaries in that great land who have recently given their lives in martyrdom at the hands of the Communists. It refers to a story told by a little Chinese girl, who escaped from the bandits last autumn, of how, with gun in hand, the bandits asked a missionary if he were afraid. "No," he replied; "if you shoot, I go straight to heaven." His decapitated body was found later.

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid—of that?

Afraid? Of what?
Afraid to see the Saviour's face,
To hear His welcome, and to trace
The glory gleam from wound of grace?
Afraid—of that?

Afraid? Of what?
A flash—a crash—a pierced heart;
Darkness—light—O Heaven's art!
A wound of His a counterpart!
Afraid—of that?

Afraid? Of what?
To do by death what life could not—
Baptism with blood a stony plot,
Till souls shall blossom from the spot?
Afraid—of that?

Ladies' Home Mission Union.

Ladies' Home Mission Union.

By the kind invitation of Mrs. A. G. Friend, the third annual conference was held at her home at Fivedock. About seventy representatives were present at both morning and afternoon sessions. In her opening remarks our President, Mrs. H. W. K. Mowll, said that the Archbishop is looking to the L.H.M.U. to help the Home Mission Society. Mrs. Mowll stressed the need of funds for the carrying out of its work and the importance of our concentrating our energies on assisting in that way. Very helpful addresses were given by Mrs. Bruce Smith (the first deaconess supported by the Union), and Mrs. Cranwick. Prayers and meditations were led by Sister Nell Dixon, Deaconess Lowenstein and Mrs. George Hall.

In order to raise more money for the Home Mission Society it was decided to reinstate the circulation of L.H.M.U. money boxes. Before the Great War a number of these were in circulation, but with the exception of a few they have gradually been dropped. Mrs. Cranwick kindly offered to become Box Secretary. Many boxes cannot be traced. If any readers still have them we should be grateful if they will kindly notify us that they will begin to contribute again in that way, or return them to the L.H.M.U. Office. One member has offered to help defray the expense of new boxes, and another to repaint old ones.

The annual meeting and display of clothing will be held in the Chapter House on Tuesday, 30th April.

The A.B.M.

The Australian Board of Missions met in Sydney on March 13 and 14th, under the presidency of the Archbishop of Perth. There was a full attendance of representatives from Sydney, Melbourne, Brisbane, Tasmania, Adelaide, and Armidale, Gippsland, Ballarat, and West Australia. The Bishop of Melanesia was present and addressed the gathering. The budget for the ensuing year was passed, reports from the various Dioceses, Herald of the King, Women's Auxiliaries, the financial statement for the past year, the work at Yarrabah, Mitchell River, Forest River, and so on, were considered. Plans were laid for the new year's work and review was made of the whole of the Board's operations.

Wayside Jottings.

(By a Wayfarer.)

The Fifth and Sixth Days of Creation.

THE Permian Period was the last of what geologists call the Primary Series of rocks. The course of creation had by this time advanced from the simplest forms of marine life right up to mailed fishes, able to live in hot water, rays, sharks, and others; while on the land there were now animals of the semi-reptile Batrachian (frog) type; with scorpions, dragonflies, white ants, cockroaches, crickets, locusts and snails.

The next series of rocks is called the Trias, and in the Triassic rocks we find the next great step in advance, corresponding to what Moses called the Fifth Day of Creation. From this time for hundreds of thousands of years the King of Creation is the reptile. Land, water and air swarmed with them; and they varied in size from the smallest up to the gigantic Ichthyosaurus, Plesiosaurus and Megalosaurus; living chiefly on each other and on their fellow creatures; though some were vegetable feeders.

"Ere Man was created, our brother,
We swam and we ducked and we dived,
And we dined, as a rule, on each other;
No matter—the toughest survived."

Notice that they were all marine, products of the waters, amphibious. The text of Genesis i. 20 in modern translation, reads:—

"And God said, 'Let the Waters swarm with swimmers, and let the flying-of-wing fly above the earth in the open expanse of Heaven.' And God created the great sea-monsters and every living, moving creature which the Waters swarmed forth abundantly after their kinds, and every flying of wing after its kind."

You will notice, too, that (apart from the general statement that what God made was good), there is only one adjective and one adverb in the whole of the first chapter of Genesis; and they both occur in this account of the Fifth Day. They are "great," and "abundantly." "Great" sea-monsters which the waters swarmed forth "abundantly." And the geological record amply justifies them. Many of these saurian reptiles were enormous. The Ichthyosaurus was up to 30 feet long; He had a head and teeth like a crocodile, eyes as big as a man's head, and four fins like a whale's paddles. The Plesiosaurus grew up to 18 feet long. He had the head of a lizard, the teeth of a crocodile, and a neck of enormous length. Both these were air-breathing amphibians. The Pterodactyl, another great reptile, had, in addition, wings like an enormous bat; his beak was armed with teeth, and the spread of his wings was up to 27 feet. (The Condor, our largest bird, has a spread of wing of 12 feet), and he was probably able to swim. The Megalosaurus was from 40 to 50 feet long, and resembled a crocodile. The Iguanodon measured 60 feet or 70 feet from snout to tail; his thigh bone was four or five feet long, and two feet in circumference. Happily for his fellow creatures he was herbivorous. Apart, we may ask, from inspiration, how could Moses have possibly given such an accurate and graphic description of the creative work of the Fifth Day? Geologists call it the Age of Reptiles.

The Trias, an immensely long period, was followed by the Cretaceous, during which most of our chalk-beds were laid down. The vegetation, produced in bright sunlight, is much smaller, but of a more useful character—

the fig, the walnut, the palm, the pine, the cypress; all showing that Man is at hand. These ended the Secondary system of rocks and the Tertiary system followed, divided into the Eocene, the Miocene, the Pliocene and the Pleistocene or Recent; and with these begins the Sixth and last day of Creation.

The Biblical account reads:—

"And God said, 'Let the Earth bring forth the living creature after its kind, cattle and creeping things and beast of the earth after its kind . . . And God said, 'Let us make Adam in Our image after Our likeness . . . And God created the Adamite in His Own image; in the image of God created He him; male and female created He them.'"

Notice the distinction. The creation of the Fifth Day was from the waters. It was reptilian; and geologists tell us that during those countless ages while the Triassic and succeeding rocks were being laid down, land, air and seas swarmed with reptiles of every sort, size and description, "great and abundant." But now the brood is from the Earth. "Let the Earth bring forth . . ."

During the Miocene we find the remains of an immense number and variety of quadruped Mammals, many of immense size—the Dinotherium, 18 feet in length—the Mastadon (of the Elephant family), 25 feet in length and 12 feet in height; animals of the Rhinoceros and Hippopotamus types, together with ox, bear, hyena, giraffe, camel, antelope, monkeys too, and apes. Even up to within eleven degrees of the North Pole, where now there is little or no vegetation, there were conifers, beeches, oaks, planes, maples, walnuts, limes and vines. During the Pliocene, however, much of this was changed. From some cause unknown to us, a terrible Glacial period set in, during which the British Isles and the whole of the north of Europe, including Russia, Poland, Germany and part of France were for ages buried in a thick mantle of ice, just as Greenland is to-day. Glaciers, or frozen rivers, descended from the hills, and icebergs floated over the submerged land. Twice, during this Glacial epoch, the British Isles were sunk in a wintry sea to many hundreds of feet below their present level; and twice were so raised that for ages the bottoms of the English Channel and Irish Channel were dry land.

Notwithstanding, however, these changes of climate, the Mammal races during the Pliocene ages existed in Europe in such abundance that this period has been called "the Epoch of gigantic Mammalia."

Now we find the remains of such gigantic animals as the Mastadon (found, too, in the Miocene), the Megatherium, the Megalonyx, and the Mammoth (represented to-day by the much smaller Rhinoceros, Hippopotamus and Elephant), and here, too, we find the first remains of MAN.

Not of Adam, nor of the Adamite race. Tens of thousands of years have yet to elapse before civilised and civilizing Man appears on the scene.

Nevertheless, this was Man. Not "Homo recens," nor "Homo sapiens," but yet Man. He made fires, which no animal ever did. He buried his dead. He cooked his food. He fought the Mammoth; and on mammoth tusks he made pictures of the Horse, of the Reindeer, and of the Mammoth itself. He was an artist as well as a warrior.

But the Wayfarer must not over-run the space kindly allowed him by the Editor. About primeval man he hopes, by the Editor's permission, to say something in the next issue.

Central Tanganyika.

Progress in Bugufi.

"A fine stone Church has been built at the Head Station, Ngara, and Captain Shaw, of the Church Army, who is in charge, is to be congratulated," writes the Bishop of the Diocese. It is 80 feet long, 28 feet wide, and will hold 600. I am rather afraid of the consequences of going inside the Church, for, with a dust floor, we shall be attacked by jiggers. A cement floor costing £25 would remove this danger.

The Church stands on the top of a hill 5,900 feet above sea level, and so can be seen for miles around the country. It is a wonderful witness. "The Church is also used as a school," says Captain Shaw, "where 200 boys are being taught the Christian Way every day, and frequently in the afternoons we have 80 girls. I am teaching the two top classes of over 40 boys in each and the top class is in two parts at that. I also keep an eye on the other classes and teachers. The work here is really going ahead, and the improvement in many of the lads is just the work of the Blessed Master Himself."

Missionary Call of Lent.

"Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured
forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give."

—Mrs. E. H. King.

"Christianity has not been tried and found wanting. It has been found difficult and has not been tried." However inadequate these words of G. K. Chesterton may be when applied to many individual lives, it must be confessed that they remain true when applied to the life of the world generally.

Our Saviour Christ, with keen penetrating vision, faced the world in which He found Himself, and was unable to accept the world's values. Discerning the will and purpose of God, He trod with single-heartedness the road which opened up before Him. "Lo, I come to do Thy will, O God." From all eternity He knew that this way of obedience led to the cross, the only way to the world's redemption.

The Way of Peace.

The world has not found the way to Peace. The way of pride and fear is bringing about another race of armaments with its terrible confession of moral failure. Where shall the path of peace be found? Throughout the last world war, the work of Christian missions went quietly on (not unaffected, it is true), working towards the day when the kingdoms of the world should become the Kingdoms of our Lord and of His Christ.

The Christian cannot doubt that these Missions should continue their work. Yet the maintenance of Christian witness at home, and the maintenance of the Christian witness farther afield, calls, under existing conditions, for sustained sacrifice. For us also the way of obedience becomes the way of the Cross. Christ calls us, every one, to respond to the world's needs. The Church at home is weak, and the Church abroad is starved.

The message of the Cross should deepen and purify our devotion to our blessed Lord. The resultant spirit of discipline may well lead to method in our giving.

Make an Offering Weekly.

Churchmen! The Treasurer is waiting for your offerings.

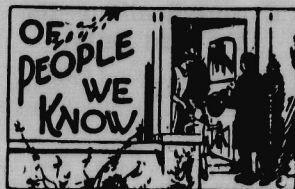
Churchwomen! Your help is again needed for medical and general work.

Church children! You may take your part by means of the Children's Lenten Offering box. It would be difficult to exaggerate the financial needs of our Missions at this time. —(Brisbane Church Chronicle.)

LUCAS-TOOTH SCHOLARSHIP TRUST.

At a meeting of the Trustees held last week it was decided to appoint the Rev. A. B. Catley, B.Sc., to the 1935 Scholarship. He was nominated by the Bishop of Armidale, and is at present Chaplain at the Armidale School, Armidale, N.S.W.

The Scholarship is tenable at Cambridge University.



The Ven. Archdeacon Johnstone, Registrar of the Diocese of Sydney, has been appointed Hon. Secretary to the Standing Committee of General Synod in place of Mr. C. R. Walsh.

The Rev. R. F. C. Bradley, who has been acting as locum tenens at Lithgow, has been appointed as assistant minister to Archdeacon S. M. Johnstone, at St. John's, Parramatta.

The Rev. F. A. S. Shaw, recently domestic chaplain to the Archbishop of Sydney, was inducted to the charge of St. Mark's, Picton, on Wednesday, 6th March.

The Rev. C. E. Reynolds, curate of All Souls', Leichhardt, has been appointed Rector of St. Peter's, Woolloomooloo. Mr. Reynolds was ordained in Sydney and served for a time at St. George's, Hobart.

The Rev. Canon John How, Rector of Liverpool, England, has been appointed Vicar of Brighton. Some years ago Canon How was offered the bishopric of Pretoria, and in 1933 he declined the Archbishopric of Brisbane, Australia.

Great regret has been felt at the news of the death of Mrs. Fortescue Ash, wife of the Bishop of Rockhampton. The Rockhampton Church Gazette says: "Mrs. Ash has always been a true helpmate to her husband, a devoted mother, a loyal daughter of the Church and a friend of the Diocese."

The Rev. A. M. Batty, Rural Dean of Hartismere, and Rector of Redgrave, Norfolk, England, arrived in Sydney last week by the Strathaird to spend six months' holiday with his brother, the Right Rev. Dr. Batty, Bishop of Newcastle. Another brother is the Bishop of Fulham, London.

The Bishop of Melanesia (the Right Rev. W. H. Baddeley), will visit Melbourne on April 10 and 11. This will be the Bishop's first official visit to Melbourne. Whilst here he will be welcomed at a public gathering which is being arranged by the Victorian Branch of the Australian Board of Missions.

The Archbishop of Melbourne has appointed the Rev. Eric Thornton warden of St. Martin's and St. John the Evangelist's Homes for Boys, Canterbury, to the vacancy on the council of the Diocese caused through the death of Mr. E. Lee Neil.

Mr. J. S. Heslop, a stalwart church worker in the parish of Sans Souci and Diocese of Sydney, councillor of the Home Mission Society, and member of Synod, has been transferred to Ipswich, Queensland, where he will act as manager of the Commonwealth Bank in that town.

The Rev. George Gilder has accepted nomination to the parish of Holy Trinity, Coburg, rendered vacant by the retirement of the Rev. W. C. Hudson. Mr. Gilder, who has just returned from a nine weeks' tour of India, will not leave St. Bartholomew's, Burnley, until the end of March.

On January 26th the Feast of the Conversion of St. Paul, the Bishop in Victoria, Hong Kong, consecrated in Hong Kong Cathedral Archdeacon Mok Shau-tang of Canton as Assistant Bishop. Archdeacon Mok is the seventh Chinese, and the first Cantonese, to be raised to the episcopate in the Anglican Communion.

Rev. W. G. Ivens, M.A., Litt.D., Travelling Secretary, Melanesian Mission (in England), has been appointed Rector of Warchorne, Ashford, Kent. Dr. Ivens is an authority on several languages in the Melanesian Islands. He is a noted anthropologist and will be remembered in Victoria where he served, and also as an A.B.M. deputationist.

The Rev. G. Gilder, of St. Bartholomew's, Burnley, has been appointed to Coburg, from which parish the Rev. W. Clarke Hudson has retired. Mr. Gilder is a moderate churchman of charming personality, very well-known in Melbourne for his work on behalf of the Prohibition League. This should be a popular appointment.

In connection with the fiftieth anniversary of the death of General Gordon in Khartoum, the Governor-General of the Sudan entertained on Sunday about forty of the General's native veteran contemporaries. Canon F. R. Barry, who was in Australia recently for the Melbourne Centenary, preached an appropriate sermon in the Cathedral in Khartoum.

The death of Mr. Charles F. Crutch removes a prominent churchman from the Diocese of Newcastle. He was lay-reader and Churchwarden of St. Paul's, West Maitland, many years, and represented St. Peter's, East Maitland, in the Newcastle Synod. Mr. Crutch was born in England and came to West Maitland in 1881. He was 78 years of age.

Miss Susan Davies, eldest daughter of the Ven. Archdeacon Davies, Principal of Moore College, Sydney, has been awarded an exhibition tenable for two years at the Royal Academy of Music and Royal College of Music, London, respectively. The exhibition was awarded on the recommendation of examiners to the candidate, on account of her exceptional musical promise with the violin. Miss Davies is an accomplished violinist.

Special services held in St. Mary's Cathedral, Parramatta, N.Z., to commemorate the silver jubilee of the episcopate of the Most Rev. Dr. Averill, Archbishop of Auckland and Primate of New Zealand, were very largely attended. The Primate celebrated the 25th anniversary of his consecration as Bishop of Waiapu on 16th January, and it was 21 years since his enthronement in St. Mary's Cathedral, Auckland.

The Cross of Knight of the Legion of Honour, the highest French decoration, has been conferred on the Rev. H. K. Vickery, chaplain of the Missions to Seamen, Auckland (N.Z.), as a token of appreciation of the cordial welcome which the Church's Missions to Seamen have given French warships which have visited the port. The French Foreign Office has asked M. Edouard Joubert, French Consul in Auckland, to deliver the decoration.

Mr. Willis J. Williams, Superintendent of Markets, has been advised that he has been awarded the research degree of B.Sc. by the Council of the Finlay University Engineering College, Kansas City, U.S.A., for his original work in connection with the Cold Storage of Foodstuffs. Many churchpeople will be interested, knowing that Mr. Williams is an active Hon. Lay Reader of the Diocese, and is Hon. Treasurer of Moore College Committee, and is also a Vice President of the British and Foreign Bible Society.

The Bishop of Central Tanganyika writes: "It is a great grief to us all that the Rev. H. S. and Mrs. Kidner and Mr. L. Swindlehurst are being kept back after their furlough in New South Wales owing to lack of funds. I am hoping that their delay in returning will be but for a short time, for they are all badly needed. It was arranged that Mr. and Mrs. Kidner should take Canon and Mrs. King's place at Berea. Miss K. Miller is bravely holding the fort there in the interim with the help of the Rev. Daudi Muhando."

Dr. Sydney H. Nicholson, who, in his recent travels, visited distant parts of the Empire, and amongst others, Australia, on behalf of the School of English Church Music, arrived back in London during the last week in January. There was a gathering of his friends on Thursday, February 7, at the Central Hall, Westminster, to welcome him back to England. Sir Walford Davies and Dr. Vaughan Williams each conducted a portion of the programme of music prepared for the occasion.

The General Committee of the Church Missionary Society, Victoria, has accepted with much regret the resignation of Mrs.

Warner as Hon. General Secretary of their Young People's Union. After twelve years of faithful service Mrs. Warner feels that she must hand the work over. Before doing so, she made valuable suggestions for its future development upon which the Committee will doubtless act. Mrs. Warner brought a vigorous and consecrated personality to her work and laboured incessantly for the furtherance of missionary interest among young people.

The Archbishop of Sydney and Mrs. Mowll entertained incumbents of parishes and districts, together with Churchwardens of the Diocese and their wives, at an "At Home" in the Sydney Town Hall on Monday, 11th March. The occasion afforded an opportunity of meeting members of the episcopate who had arrived in Sydney for important meetings. We noticed the following members of the Bench of Bishops in the company:—Sydney, Perth, Adelaide, North Queensland, Tasmania, Riverina, Goulburn, Carpentaria, and Willochra. It was a very informal, yet happy gathering, the members of the Becket Male Choir rendering some excellent part songs.

The death is announced of the Rev. Ernest William Sawyer, brother of Canon H. A. P. Sawyer, late headmaster of Shrewsbury, now Fellow of Corpus Christi College, Oxford. Mr. Sawyer was the eldest son of the Right Rev. Dr. Sawyer, first Bishop of the then Diocese of Grafton and Armidale. It will be recalled that Mr. Sawyer's earliest days were overshadowed and rendered difficult by the tragic drowning of his father in the first weeks of his episcopate (1867), while crossing the Clarence River. Returning from Australia, Mr. Sawyer was educated at Stony Stratford and Keble College, being ordained in 1886, to Romford parish church. His second curacy was at St. Stephen's, Upton Park, under the late Rev. E. N. Powell, afterwards Bishop of Mashonaland. His first charge was at St. Paul's, Colchester. After this came the great effort in his life—the twenty-three years of exacting toil in the parish of Holy Trinity, Harrow Green, Leytonstone (1906-1929). He then became Rector of Middleton. Those who worked with him or received his ministrations thank God for his example. He loved the children; they brought a stream of joy into his life and work, and he bore them specially in his heart.

Many Churchmen in the Sydney Diocese have been delighted at the appointment of Mr. F. A. Bland, M.A., LL.B., as Professor of Public Administration in the Faculty of Economics in the University of Sydney. Mr. Bland is well-known in Local Government circles. He joined the New South Wales Public Service in 1901. He served as an officer of the Taxation Department, and later he succeeded Professor Irving at the Public Service Board, when Professor Irving was appointed the first professor of economics at the University. Mr. Bland graduated Bachelor of Arts in 1909, and Bachelor of Laws in 1912. He was admitted to the degree of Master of Arts in Economics in the year 1914. During 1916 and 1917 he attended a post-graduate course in the London School of Economics, and during 1916 and 1917 was a tutorial class lecturer for the University of Oxford, while in 1929 and 1930 he was visiting professor of Government in the University of New York. In addition, Mr. Bland has been an examiner for the Public Service Board, secretary of the Local Government Examining Committees, and commissioner of inquiry relating to the Municipality of Canterbury, chairman of the Local Government Clerks' Examining Committee, chairman of the Taxation Institute, and director of the Australian Institute of Political Science. He is associated with the parish of St. Ann's, Strathfield, and as a Synodman of the Diocese of Sydney he has taken a prominent part in debates, while for several years he was lay secretary of Synod. He was a member of Moore College Committee, as well as of the Council of The King's School.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"The soul occupied with great ideas best performs small duties."—Martineau.
 "Whatsoever thy hand findeth to do, do with all thy might."—Paul.

MARCH.

24th—3rd Sunday in Lent. Queen Elizabeth died, 1603. This Sunday teaches us of our defence. It is when the Christian depends upon God's protection that his way is ordered.

25th—Annunciation of the Blessed Virgin Mary. The Church of England ever stands for the due and proper regard for the Mother of Jesus.

31st—4th Sunday in Lent. Welsh Church disestablished, 1920. This Sunday is termed Refreshment Sunday, as providing a pause in the austerities which may have become too exacting. Hardly a necessity to-day.

APRIL.

4th—Ambrose, Bishop of Milan, 386 A.D. Supposed author of the Te Deum.

4th—Next issue of this paper.



The Rebuke of the Cross.

THE Cross of our Lord Jesus Christ has many messages. To the listening ear it has many profound truths to drive home. It is always related certainly and definitely to some moral principle. A study of the writings of St. Paul shows that when he is dealing with some matter of conduct, he immediately takes his readers below the surface. In doing this he assumes that we are all agreed that it is the inner side of our behaviour which is the important thing, the thing which in the end will decide even our destiny. But the moment he gets beneath the surface, uncovering some practice in our behaviour, he simply asks his readers to ask themselves how this practice of theirs, which in their behaviour they are indulging, looks alongside the mind of Christ! That mind of Christ he sees, and will have us see, in the manner and spirit in which our Lord laid down His life on Calvary.

The first thing the Apostle lays down as a principle in the light of the Cross is that the religion of Christ, which has at its heart a Cross, is never a thing of mere words.

The life of the spirit for Christians is the effective presence of God through Jesus Christ. Religion is personal goodness, and they may claim to have come at least within sight of it who can say, "We no longer live but Christ liveth in us."

Such is St. Paul's first principle, that whatever else the Cross of Christ is designed to effect, its proper intention is that thereby we ourselves become changed into Christ's likeness. From the very heat with which St. Paul develops this position we may conclude that those people were in danger of turning the great matters of Christian belief into subjects of debate. St. Paul would have none of it!

It is to be noted further that the Apostle does not say "we preach the Cross," but "we preach Christ crucified." We preach a Name, we preach a Person. We preach that Person al-

so in the characteristic expression of Himself. We preach Christ Who was conceived of the Holy Ghost and born of the Virgin Mary and suffered under Pontius Pilate. We preach the Christ Who issued His orders and instructions and gave His promises to His followers. We do not preach a mere sentiment about life. We do not counsel people in this world simply to be patient, to be resigned. We preach a Name, we announce a Leader. We rally our souls with the memory of His crusade. Further, it is Christ crucified Whom we preach. We ally and associate ourselves with One, even this Christ, this Son and Manifestation of God, Who spoke, not easily from a throne in the heavens, not easily from some place far removed from the region of our testing, but crucified, One, that is to say, Who said what He did say about God and about life, out of the depths of His own pain, out of the last possible loneliness, from the furthest point of that promontory with which the soul sustained by God cleaves the dark surrounding waters.

We cannot but accept with the utmost gratitude to God, the theology of the Cross. God was in Christ, reconciling the world unto Himself, not imputing unto them their trespasses. The forgiveness of God is something which man can never merit. Evil once committed, so far as man can contrive, can never be undone. Forgiveness can come only through the self-sacrifice and Grace of God. But let us take care that we never separate the Cross of Christ from the living power of Christ within ourselves. Let us take care that we never make His obedience unto death a reason for ourselves not being obedient. Let us take care that we never fall into a way of saying, "Christ has done everything—nothing remains for me to do." True, nothing remains for man to do in the matter of the soul's forgiveness except to receive it humbly from God by the hand of faith. But surely forgiveness is but the beginning of our Christian life. Surely we are going to do something with our liberated and grateful souls.

If ever the death of our Lord is set before people as a mere fact, apart from any response which we make to it, when the death of Christ is conceived apart from the eternal claim which He in His sacrifice perfectly uttered appealing to us for a response—why then, the Cross is in danger of becoming a mere idol, and the preaching of the Cross is in danger of becoming demoralised and, indeed, the raising of a false hope.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ." So the Apostle cried out of a full heart; but he does not stop there, where we too often allow ourselves to stop. He continues, "by Whom the world is crucified unto Me and I unto the world." And he proceeds: "For we thus judge that if one died for all that they which are alive should no longer live unto themselves but unto Him Who for their sakes died and rose again."

So the Cross is a rebuke to our self-life. It is a rebuke to our often-times vapid and worthless wrangles. It is a rebuke to our pride, for we must all take our stand beneath its shadow, bringing nothing, and just taking its boon, as from first to last, as humble suppliants and recipients. The Cross is a terrible rebuke to the poverty of our Christian life, and service, and giving. Let us take heed!

If only we could not be wounded in vanity, the devil would mostly wound us in vain.

Evangelicalism—Its Present Duty.

A Great Evangelical Drive.

(By the Rev. Prebendary Hinde, Principal of Oak Hill College, London.)

Substance of an address given by Prebendary Hinde on "Evangelicalism—Its Present Duty," at the National Church League Conversazione, on January 7th last.

IN pressing home the present duty of Evangelicals Prebendary Hinde said that as they thought of those who had gone before them, they could not but feel ashamed that they were not to-day a stronger force than they were, and a greater power for God. As they remembered the way in which God had honoured the faithful witness of His servants in the past, they could not but feel some shame at the situation in which they found themselves to-day. But in spite of regrets, the challenge came to them in the words of Christ Himself, "Follow thou Me; let the dead bury their dead." The challenge came to them to go forward and to preach the Gospel.

The present duty of Evangelicalism the Prebendary took to mean the present duty of Evangelicals. Their first duty was to be Evangelicals. There was no need to spend time in attempting to define the term, except to say that it was not quite synonymous with Low Churchism, nor was it synonymous with the term Protestantism in the way in which it was at present used. It was a term that had a positive and a distinct meaning. Evangelicals had a message which they believed was God's message to the world of every age. "To-day we are passing through a period," said the Prebendary; "I hope it is only a period, in which the great majority, so it seems, of people who call themselves Evangelicals do so only with the use of a hyphen, and sometimes one is almost tempted to wonder whether some of those who call themselves Evangelicals are not, in fact, ashamed or afraid of the term 'Evangelical' that they should need so to qualify it." What is an Evangelical? When they asked him (the Prebendary) that question, he thought of himself. "If people would only read their Bibles they would think as I do," he said. They were Evangelicals, and the world wanted them. The foundation of their faith was Jesus Christ, and the expression of that faith was in their hands.

The second point in their duty was that they should act as Evangelicals. They must not be ashamed of the Gospel of Christ, "for it is the power of God unto salvation to everyone that believeth." They had a message which could save the world, a message which was pregnant with power, a message which could meet every need, and every circumstance. The one thing which the world needed was the Gospel of Christ; it was the one panacea that could heal its wounds. They must, therefore, act as Evangelists, and see to it that that message was delivered to the world. In that connection there were three things that were inseparably linked up with the Evangelical message. They must act as Evangelicals in living a life of personal holiness; in living a life of good works; and in living a life marked by the spirit of Evangelism. They thought of the witness of Evangelicals to a life of personal holiness; they thought, for instance, of the Keswick Convention, and other

movements, and all that they had stood for in regard to sanctification of life and separation from sin. "I cannot help feeling," said Prebendary Hinde, "that we need in many of our evangelical parishes to-day a purging of God's Holy Spirit that some things which offend may be put out of our Church life, and that we may stand for purity and holiness in every department of our work. It was not enough for it to be parochial; it must also be personal. They needed to get back to that sanctification of life which marked the lives of their great forbears."

There must also be a return to a life of good works. Evangelicals had in the past been marked by certain good works, for instance, in the way in which they had supported various Christian activities. Who had done so much to support Church work as Evangelicals? "Think of the various Evangelical Societies. Look at your annual report," urged the Prebendary, "of the Missionary Council, and see how much support comes from the Evangelical societies. The spirit of self-sacrifice had marked Evangelicals in the past, and it must mark them still. That spirit of self-sacrifice revealed itself again and again in the sending of the Gospel of Christ to others, both at home and abroad."

There must be a return to the spirit of evangelism, that was something which was more than merely supporting missionary societies. They needed that spirit which laid hold of their forbears and which gave them a real urge to win souls for Christ, to go out after the unsaved. Their duty as Evangelicals was to evangelise. After all, that was the very heart of their work.

With regard to their present duty, who would question but that the present was a time of very great need for the message of the Gospel in their own Homeland. There was, of course, a need of Christ in every generation and in every age; but there was no question that that was so persistent to-day. As they looked out upon their land, upon its towns and villages, they realised how much ignorance there was of the simple truth of the Gospel of Christ. And if there was a greater need for the Gospel, the Prebendary said he believed there was also a great opportunity. There was a hunger and a thirst in the hearts of the people to-day for God; there was a feeling out after Him throughout their country; that hunger and thirst for God was widespread, and in all classes. Of recent years they had rather got into the way of concentrating their energies upon what was called the young life of the country; but the old and the middle-aged people needed to be thought of. Unless he misread the position to-day in England there were as many being won to Christ from the ranks of the older people as from the younger ones.

What was their duty as Evangelicals in face of the present challenge? Had not the time come when they should set themselves to a definite attempt to win their country for Jesus Christ, to strengthen the forces which stood for evangelism. "I think the time has come," said the speaker, "when all Evangelicals who are concerned about this matter, who are burdened with it, should get together for a great Evangelical campaign throughout this country. Let there be a great Evangelical drive, properly organised, and carried right into all the parishes of the country. We have got a triumphant message; we can proclaim a power that

will save." Such a campaign having been organised, and carried out, Prebendary Hinde suggested that it should be followed up by a great missionary call, that the burden of other souls should be laid upon those who were Christ's, and that they should seek themselves to be soul-winners. Further he would enforce in all Evangelical parishes a great teaching system by means of which men and women should be taught the truths of the Evangelical faith, that they might have a right understanding of the faith upon which their hopes were fixed, teaching them also how they might serve God, and win other souls for Christ. Such a teaching campaign was needed throughout their country, and it was the Evangelicals who ought to be undertaking such a task. "That is our duty as Evangelicals," said Prebendary Hinde in closing. "We who have been so richly blessed in the past, we who since the Reformation have seen our Empire rise to the position which it occupies to-day, we are being called of God, I believe, to do some really big thing—to win England again for Jesus Christ. That is our duty."

The New Primate.

Archbishop of Perth.

THERE was widespread interest, even with the man in the street, in the election to the Primacy of the Church in Australia which took place in Sydney on Thursday last. The surprise was that the election was so protracted. It was only at the third meeting of the Bishops that the Most Rev. Henry Frewen Le Fanu, Archbishop of Perth, was elected Primate of the Church of England in Australia and Tasmania, in succession to the late Archbishop Wright.

In an official statement after the meeting, the Bishop of Adelaide (Dr. A. N. Thomas), who presided, declared that the issue from the beginning had been the relative importance of the traditional location of the Primacy in Sydney and the value of Archbishop Le Fanu's long experience of Australian conditions and problems.

The Archbishop has served the Church in Australia for 30 years, and has been acting Primate since Archbishop Sharp's death nearly a year ago.

While Archbishop Le Fanu has been acting Primate, most of the routine work attaching to the office has been performed at the Sydney diocesan office. It is probable that the work will be transferred shortly to the Perth Diocesan office.

The opinion was expressed yesterday that Archbishop Le Fanu's appointment would not mean that future meetings of the General Synod would be held in Perth. It was considered probable that important meetings convened by the Primate, who would preside at them, would be held in Sydney or Melbourne.

The New Primate.

Archbishop Le Fanu was born at Dublin on April 1, 1870, and was educated at Haileybury and Keble College, Oxford, where he took his Master of Arts degree. He was ordained in 1894 and became curate of Poplar. In 1899 he became chaplain to the Bishop of Rochester for two years. From 1902 to 1904 he was chaplain to Guy's Hospital, London. He came to Australia in 1905 as Archdeacon and sub-dean of St. John's Cathedral, Brisbane. In 1915 he was consecrated Coadjutor Bishop of Brisbane. He played

a great part in the work of founding schools for boys and girls in the State. He was appointed Archbishop of Perth in 1929.

In an interview after his election, he said he was deeply appreciative of the honour that had been conferred upon him. He was one of the few bishops who knew both the east and West of Australia very well. He knew that the people of Western Australia would appreciate the honour that had been conferred upon the leader of the Church of England in their State.

When the Australian Board of Missions met subsequently to the election, the warmest congratulations were expressed to the new Primate, as also at the missionary rally in the Chapter House the same evening.

The Church of Finland.

Recommendations of the Primate's Committee.

THE report of the Committee appointed by the Archbishop of Canterbury, and composed of the Bishop of Gloucester, the Dean of Chichester, Archdeacon Rawlinson, Canon Raven and others, to confer with representatives of the Church of Finland, has been published. After an introduction by the Bishop of Gloucester, in which Dr. Headlam alludes to various points, the Commission report as follows:—

"We have considered with great care the agreements and differences in the doctrine and customs of the two Churches, and have to report that on the most fundamental points of doctrine there is agreement. Such relations between the two Churches as we recommend do not require from either Communion the acceptance of all doctrinal opinion or of all sacramental or liturgical practice characteristic of the other, but imply that each believes the other to hold the most fundamental doctrines of the Christian faith. We are of opinion that both Churches hold the most fundamental doctrines of the Christian faith."

"We recommend therefore:—

"1. That if the Archbishop of Turku (Abo) shall invite the Archbishop of Canterbury to appoint a Bishop to take part in the consecration of a Bishop in the Church of Finland, he shall commission a Bishop for such a purpose; and in the same way, if the Archbishop of Canterbury shall ask the Archbishop of Turku (Abo) to appoint a Bishop to take part in the consecration of a Bishop in the Church of England, he shall commission a Bishop for such a purpose."

"2. The Anglican delegation recommends the admission of communicants of the Church of Finland to Communion in the Church of England, and takes note of the fact that the Church of Finland is already accustomed to admit to Communion at its altars communicants not belonging to the Lutheran confession."

"3. That if at the time of the Lambeth Conference or at any other time there shall be a conference between Bishops of the Anglican Communion and Bishops of other Churches in communion with it, Bishops of the Church of Finland shall be asked to attend it, and that the Church of Finland shall invite Anglican Bishops to similar conferences if they are held in the future."

Tears were given us to wash our eyes, and make our sight the clearer for their flowing.



NEW SOUTH WALES.

Diocese of Sydney.

BISHOPS COURT.

New Chapel.

On Tuesday, March 3, Sir Kelo King laid the foundation stone of the new stone chapel at Bishops Court, Edgell. The Archbishop conducted the service and offered the dedicatory prayers. Members of the Standing Committee and the Cathedral Chapter, the Rural Deans and leading Churchpeople were present. The Governor (Sir Alexander Hore-Ruthven, arrived in good time and received those present, the Archbishop and Mrs. Mowll entertaining the company to tea.

The Archbishop of Sydney mentioned that, when that residence was purchased as the home of Archbishop Wright, no provision was made for a chapel. A room in the residence was used for the purpose. This seated only twelve with difficulty. The Standing Committee of the Synod last year decided that a chapel should be built to seat fifty, and £2,500 was borrowed for the purpose. The new chapel would perform a very important function in the life of the diocese. He trusted that the efforts of the Standing Committee would be generously supported by churchpeople generally, and that the debt would soon be wiped off the building.

Sir Kelo King, who laid the foundation stone, said that within the walls of the chapel men destined to carry the message of good-will given more than 1900 years ago would gather together to receive the inspiration necessary to qualify them for the evangelical work they had undertaken. He congratulated the Archbishop of Sydney on the consummation of the wish he expressed of providing Bishops Court with this necessary equipment. Archbishop Mowll, since he came amongst them, had won the admiration of laymen by his tolerance, which he had shown in a practical manner when occasion offered. They also admired the success he had achieved in getting things done.

The new chapel, which was designed by Messrs. Ross and Rowe, architects, will harmonise with the Gothic mansion of which it will form a part. The sandstone for the new building is being dressed and proportioned so as to finish as nearly as possible with the work carried out sixty years ago on the main building. There will be an entrance from the garden as well as from the residence of the Archbishop.

Sir Kelo King was presented with a silver trowel by the contractors, Messrs. J. A. Richards and Carswell.

SYDNEY DIOCESAN SCOUT AND GUIDE COUNCIL.

A conference of the leaders of the Sydney Diocesan Scout and Guide Council, together with parochial workers, was held at Pennant Hills on March 9. The programme of the conference included—

1. Scouting and Guiding in relation to the Church, as a means of—
 - (a) Holding young people. (Opener, Mrs. Dent, St. Mark's, Lidcombe).
 - (b) Introducing families to Church. (Opener, Rev. D. Retick, Hurlstone Park).
2. The Church in relation to the Scout and Guide Movement, as a means of—
 - (a) Inspiring the Movement. (Opener, R. H. Swainson, Commissioner).
 - (b) Training and providing the officers.
 3. Problems and Difficulties. Open session.

GIRLS' FRIENDLY SOCIETY.

The Diamond Jubilee of the Girls' Friendly Society, established in England in February, 1875, was observed as a day of prayer in St. Andrew's Cathedral, Sydney, when contingents from the local branches held a special service. Similar services were held in England and other parts of the Empire on

the same day, to complete a chain of prayer. The Archbishop was present at the service, and three meditations were delivered by the Rev. A. R. Ebbs, of Manly.

The girls, among whom there were 20 banner-bearers, were dressed in white with the traditional blue veil. They marched in procession from the Chapter House by way of the western door. There was also a good attendance of the regular worshippers at the cathedral.

Mrs. Mowll briefly addressed the girls on their return to the Chapter House.

TEMPERANCE CAMPAIGN.

Menace of Drunken Drivers.

"A wet driver is more dangerous than a wet road," said Canon R. B. Hammond, in opening the United Total Abstinence campaign at St. Michael's Hall, Surry Hills, the other evening.

Drink, he added, had started dozens of fights, but had never won one. None of the nice things of life could be preserved in alcohol. He appealed to all to use their best endeavours to stamp out the social cocktail habit, and to induce every holder of a motor driver's license to become a total abstainer. The loss of life and injury to persons was increasing steadily.

The combined bodies include the Good Templars, Sons of Temperance, Independent Order of Rechabites, Women's Christian Temperance Union, New South Wales Alliance, and the Band of Hope Union. Bro. G. W. Sherar, Chief Grand Templar of New South Wales, presided.

VISIT OF DR. KAGAWA.

Sydney Itinerary.

Thursday, 21st March—3 p.m., Afternoon tea, Japan-Aust. Society. 8 p.m., Public Welcome, Pitt Street Congregational Church. Friday, 22nd March—1 p.m., Millions Club. 5 p.m., Address and Dinner, Institute of International Affairs. 8 p.m., League of Nations Union.

Sunday, 24th March—11 a.m., St. Andrew's Cathedral. 3 p.m., Auburn Town Hall. 7 p.m., Pitt Street Congregational Church.

Monday, 25th March—10.30 a.m., Chapter House. Meeting of Ministers. 5.30 p.m., Oxford Group Meeting, Y.M.C.A. 7.45 p.m., B. and F.B. Soc. Annual Meeting, Pitt Street Congregational Church.

Tuesday, 26th March—1 p.m., Rotary Club. 2.30 p.m., Women's Club. Literary Circle. 8 p.m., Marrickville, St. Clement's Church of England.

Wednesday, 27th March—1.20 p.m., Intercessory Service. 8 p.m., Chatswood Town Hall.

Thursday, 28th March—1.20 p.m., University, S.C.M.; E.U., etc. 8 p.m., Manly, St. Matthew's Church of England.

Friday, 29th March—12 noon, Theological Students (Moore College Chapel). 2.30 p.m., United Council of Women. 8 p.m., University.

Saturday, 30th March—8 p.m., Youth Rally, arranged by Y.M.C.A., in conjunction with other youth movements.

Sunday, 31st March—11 a.m., Scot's Church. 3 p.m., Petersham Baptist Church. 7 p.m., Lyceum. 8.45 p.m., Broadcast, 2CH.

Monday, 1st April—10.30 a.m., Chapter House. Meeting of Ministers. 1 p.m., Quota Club. 8 p.m., Salvation Army Headquarters.

Tuesday, 2nd April—1.15 p.m., Lyceum, Wesley Chapel. 3 p.m., Ashfield Town Hall.

Wednesday, 3rd April—Leave by "Zealandia" for Hobart.

PARRAMATTA RURAL DEANERY.

Teachers' Association Annual Meeting.

Spirited interest marked the 24th Annual Meeting and 90th Quarterly Conference of the Association, when on 11th February, 12 clergy and 206 officers and teachers met at St. John's, Parramatta. The Rev. J. W. Ferris, Rector of St. Stephen's, Penrith, presided.

Annual reports disclosed progress through social fellowship, devotions and addresses, and instruction in Sunday School work. The Quiet Day, conducted by Bishop Kirkby, and the Kindergarten Training Course, conducted by Miss D. Foster, Director for Primary Work, were prominent events of the year.

Successful Th.A. students testified to the good work resulting from St. John's College, Parramatta.

Election of clergy and lay teachers on committee resulted in nearly all former members being re-elected.

After general votes of thanks had been proposed by the Rev. J. Poole and conveyed to the Chairman, St. John's Parish teaching staff, and all who had contributed to the year's work, the Chairman gave an important address on the need for the early training of the child for decision for Christ and the Church.

THE AUSTRALIAN SUNDAY SCHOOL CONVENTION.

Attractive Programme.

The Sydney Committee for the fourth Australian Sunday School and Youth Worker's Convention are preparing an attractive programme for the week 24th to 30th April, when prominent youth leaders and Sunday School workers from all parts of the Commonwealth will gather in that city.

Hospitality is to be provided for the inter-State and country visitors, excursions are being planned to make their stay enjoyable.

The Conference sessions and evening rallies promise to be particularly profitable to seekers for new ideas and inspiration for youth work.

Rev. A. T. McNaughton, M.A., B.D., the gifted youth specialist from Melbourne, and who recently came from the U.S.A., will be among the principal speakers. A feature of the Convention will be the Anzac night Youth Rally in the historic Pitt Street Congregational Church.

Registrations for the Convention are being received through the denominational young people's departments of the respective States.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

I have to spend ten days of March in Sydney attending the Board of Missions and the Conference of Australian Bishops, as well as various committees which a number of harassed Secretaries are now endeavouring to fit in to an already overcrowded period. It is, of course, a big part of a Bishop's job to meet with his brother Bishops in conference. By virtue of his office as a Bishop of the Church of God he is one of the College of Bishops who are jointly responsible for the policy and government of the Church as a whole. Therefore, one has no right to grudge the time spent in these central meetings, even though it curtails the amount of time for diocesan engagements. The Sydney obligations have made it impossible this year for me to follow my custom of preaching a course of sermons at the Cathedral on the Sunday evenings of Lent. But I hope to be able to preach there on the last four Sunday evenings.

The first business of the Bishops in Sydney will be of tremendous importance. We have to elect one of the four Archbishops to be our Primate. I am sure I can speak for all the Bishops when I say that we shall greatly value the prayers of all the faithful that our choice may be for God's glory and the well-being of His Church.

One of my first acts after returning from my holiday was to join in the welcome to the party of Church Army officers who have come out to reinforce the Australian Church Army, and to bid them Godspeed in the work they are to do. Captain and Mrs. Young have already taken over the charge of St. Alban's Home, Morpeth, and Sister Parsons, who is to be in charge of the Newcastle Van, began a Mission almost the day after her arrival. We also had the pleasure of welcoming Captain Davey, one of the chief executive officers of the Church Army Headquarters Staff, who came to wish us Godspeed and to give us advice such as he is peculiarly well qualified to give. We are deeply indebted to him for including Australia and Newcastle in his world itinerary.

The Sisters of the Holy Name have now definitely handed over the charge of St. Alban's Home to Captain and Mrs. Young.

Diocese of Goulburn.

MISSION AT ST. SAVIOUR'S CATHEDRAL.

The ten days' Lenten Mission commenced in the Cathedral last night. The conductor is Captain J. S. Cowland, Field Secretary of the Church Army, assisted by Captain Wright and Cadet Smith. The Bishop blessed and commissioned the missionaries.

Captain Cowland expressed his pleasure at the invitation of Canon Hirst to visit Goulburn and regret that the Canon was unable to be present in person. He said it was a delight to hear such an organ and choir, and to hear the congregation joining in the singing. He next taught the congregation the hymn, "Spirit of the Living God," which was sung by them as a prayer. Prayers for the missionaries and their work followed, the congregation joining in the responses.

Captain Cowland showed himself to possess a very pleasing tenor voice during the singing of the hymns.

In his address he said the world cannot understand how God is love, so that the mission set itself to solve the problem. We let go big things which we understand and fret over the small things we cannot understand. We cannot explain Love, but we can experience it and understand its operations. The attributes of Love are Sacrifice and Service. Those who come regularly to Church know something of the Love of God. But it is far beyond human comprehension. We only grow into it and can never be satisfied. The mission comes to refresh us.

There is no good in arguing with a man who says there is no God, because there is no God for him. Looking at things from inside and from outside makes a difference. Our Church should make us happy and not miserable. Our long faces repel those folk outside—not till they come inside can they understand the joys of religion and see beauty in it. It is our job to get people from outside inside the Church. God calls us to a religion of service. The world has been ruined by selfishness. We are to make it our job by the mission to get someone to see religion from the inside, and not from the outside. It is worth trying from the start, even if we only get someone along on the last night. During the mission music is to be used as a means of attracting people, but it all depends on the Spirit of God when it takes hold of our hearts, then the mission begins in real earnest.

The service concluded with the singing of the hymn, "Thou Whose Almighty Word," and the blessing.

Second Day.

The missionaries again had a busy day, in particular visiting religious instruction classes in the public schools and other institutions. A large congregation assembled in the Cathedral at night, when Captain Cowland again sang and preached. He based his address on the story of S.S. Peter and John, at the Gate Beautiful. With a wealth of homely illustrations he pictured the outsider—the man outside organised religion. The world outside the Church is not asking for indiscriminate charity, but for the right hand of fellowship. Peter and John did not give tea or groceries, or blankets, they gave the right hand of fellowship. And the "outsider" became the "insider," introduced by the Apostles.

The world outside the Church expects something from the professing Christian, what we are and do speaks louder than what we say. We have made a profession—we must not let the Church down. By our lives and examples and fellowship we, too, must fulfil that same vocation to introduce the outsider to Christ Jesus. Don't be afraid of the word "conversion"; it is a good Bible word, meaning a conscious turning to God.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

His Grace writes to his diocese:—Two recent events, for instance, should be known by everybody throughout the Diocese. On February 23 the new Babies' Home was opened in Whitehorse Road, Balwyn. This is to be known as St. Gabriel's Home, and is to take the place of "The Arms of Jesus" Home in East Melbourne. It is a beautiful building, with the most modern appliances for the nursing of the babies, and is a real triumph for the Mission of St. James and St. John. Archdeacon Lambie, the Missioner, Mr. Gowler, the Architect, and Matron Billing are to be congratulated on this great achievement.

On Sunday, February 24, I ordained as Deaconess Ruby Moore and Marie Fulton at St. James' Old Cathedral. The Order of Deaconesses is one of the means whereby the Church seeks to give women who have been trained and taught, the opportunity of dedicating their lives to the service of God in parish work. We want more Deaconesses in this Diocese. St. Hilda's House is the place where they are trained. Their work is invaluable, and I hope that the example of these two will be followed by many others in the next few years, especially if I am able to bring back from England a trained

Deaconess to be at the head of St. Hilda's House. Deaconess Ruby Moore is to go to Hobart, and Deaconess Marie Fulton to St. Mary's, North Melbourne. Let us pray that God may bless their work done in His Name.

Primary Schools.

The question of a grant to Roman Catholic Schools is a difficult one. I believe that in the present circumstances of this country we ought to concentrate on the Primary Schools provided by the State, and make that system of education as efficient as possible. But we ought to do more to make our State Schools Christian. I should like to see a Conference between the Government and representatives of the teachers and representatives of the different sections of the Church to discuss the whole question of religious teaching in our Schools, so that we may build up Australian character as is being done more and more in the Elementary Schools in England. Our concern is not so much to segregate our own children as to provide Christian teaching for all the children who are educated at the expense of the State.

Diocese of Ballarat.

C.E.M.S. CONFERENCE.

The fourth Annual Churchmen's Conference for the Diocese of Ballarat, held at Wartook, covering the period January 26th-28th inclusive, was the equal of its predecessors in numbers and inspiration. The gathering, if anything, was the most representative yet held. The opening address of the Conference was given by the Diocesan Chairman of the C.E.M.S., Ven. Archdeacon Best. Put briefly, he said the Men's Society had set out to capture the manhood of the Church for a more corporate spirit of brotherhood, a more loyal adherence, and a more active witness and service. Many of the older men had to be allowed to go on as they were, but the objective was to train the men of the future by beginning with the boy of to-day. It was felt that by concentrated effort upon the boyhood and youth of the Church, the C.E.M.S. could win the manhood to a 90 per cent. loyalty in one generation. For that reason the programme at this conference had largely been drawn with the purpose of perfecting all work amongst the boys and youths of to-day.

A Layman to Laymen.

"A Layman to Laymen," by Mr. W. Glover, B.Sc., was the first of these. Mr. Glover spoke of the world unrest in Europe, in the Pacific, and amongst men generally. Anyone could discern the signs of disengagement and doubt, of bitterness and godlessness, and of anti-Christian propaganda. This made a definite challenge and call to the laity, that each should attempt to do "that little bit more" which is so easily possible. The keynote of this conference was the link between the laity and the boyhood of the church. He made a very strong appeal from the Gospel of the Sunday of which that was the eve. In the marriage at Cana there was a definite need and a very real difficulty. The servants were likened unto the laity. They were advised, "Whatsoever He telleth thee to do, do it." They did the job as directed, and Christ, as God, gave the blessing. The laity of the Church had no clearer duty to-day than to do all it could for the younger generation of its manhood, as the Christ would bless and transfigure what was weak in that which would inspire, strengthen, and hold.

Diocese of St. Arnaud.

A.B.M. APPEAL.

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QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

Date of Synod.

The Archbishop writes:—My primary official duty in this letter is to inform you that I am summoning the Diocesan Synod to meet on Monday evening, June 17th, and that my charge will be given on that evening. This will mean that the Clergy Retreat will be held the previous week from Tuesday, June 11th to Friday, the 14th. The conductor will be Canon Sutton, the Sub-Dean of Melbourne Cathedral. I am giving this preliminary notice, as I feel sure that it

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will be convenient to everyone to have the date as early as possible. It may also be well to point out that Provincial Synod will be meeting at Townsville on Tuesday, September 10th and subsequent days.

Recently figures have been brought to my notice which display the numerical proportions of the various religious bodies in Queensland to each other and to the whole population.

It seems that while the number of Anglicans has increased since the last census by more than 22,000 (the biggest advance shown by any religious body), our percentage of the total population is decreased by nearly six per cent. The percentage of practically all Christian denominations has decreased somewhat. The reason for this is that whereas in 1921 only 2.2 per cent. of the population made no reply under the heading of religious denomination, in 1933 no fewer than 13.7 per cent. made no such return. This decrease is more marked in the case of Anglicans than of other denominations, because we notoriously possessed a larger fringe of merely nominal members. That is serious enough because it means that we have failed to turn the nominal members into real and practising members of our Church. Nevertheless, it is comforting to find that we have so large a proportion of the total population who regard themselves as definitely belonging to the Church of England.

It will perhaps be surprising to the general public to find that we are nearly twice as numerous as our nearest competitors, viz., the Roman Catholics, and more than three times as numerous as the Presbyterians.

I confess that I am full of admiration for the amount that both the Roman Catholics and the Presbyterians can do, in view of the comparative smallness of their numbers. They set us of the Church of England an excellent example of zeal and self-sacrifice. We, for our part, must never be satisfied unless we are having an effect upon the population duly proportioned to the weight of our numbers. What we have to do is to feel our own strength, and when we have learnt to do that I am sure we shall never fail to make adequate progress. We must convert lay members into practising members.

The first step in that direction will be to make all our people realise the privilege and the responsibility of assembling together for public worship. No one who is not prevented by distance or by ill health should dream of allowing a Sunday to pass without joining with the rest of the Christian family in its worship of God and of the Divine Redeemer. As we do so we shall find God's Spirit working more and more effectively in our daily lives. Everything that we do or think will be coloured by the constant reminder of our relation to God, and by means of us the Divine influence will radiate through the parish and the diocese to the whole State, and even beyond it into every region where the Name of God is preached. To this task we must set ourselves at once, and I hope that a vigorous effort will be made in this direction during the coming Lent.

TOWNSVILLE.

ST. MATTHEW'S, MUNDINGBURRA.

Canon Williams, Rector of St. Peter's, West Townsville, at the opening of the new vicarage at St. Matthew's, Mundingburra, said:—"We are here this afternoon to mark another step in the history of St. Peter's Parish. This time last year, we little thought that to-day we would be opening a new vicarage for the accommodation of an assistant minister in this parish. And here we have an illustration of the old saying that 'man's extremity is God's opportunity.' When last Easter I broke down after 13 years' work without a real holiday, we were at our wit's end to know where to get help. However, we secured the assistance of the Rev. R. T. Hallahan, of Sydney. He came really for three months, but we are glad to say that he was persuaded to take up his residence amongst us permanently. And so now we are going, by prayer, to set apart this house for his use."



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THE ABORIGINES.

Developing the North.

Bishop Feetham's Views.

The Bishop of North Queensland (Dr. J. O. Feetham), preaching at St. Thomas' Church, North Sydney, on Sunday, 10th March, said Australia had been over-cautious with regard to the great areas in the far north.

The bishop, who suggested that the system of immigration to Australia must be re-organised, spoke of the value of the native population in assisting to develop this part of the Commonwealth. These people, he said, were very susceptible to the influence of anyone whom they could trust. When working they were quite happy, and had qualities of daring and helpfulness which could make them useful citizens. So far as their treatment by the whites was concerned, the tide turned in 1927, following upon the inquiry by a Royal Commission. Since then the Commonwealth and the States concerned had been doing their best for this people who, so long as they were encouraged by high-spirited white men, did their best. They were the most interesting native race now surviving in the world. In some ways they were like children, and at the same time they possessed remarkable qualities. The proper treatment of them would have an important bearing upon the future of Northern Australia.

These people, the Bishop added, had a future, and it rested with the Church to see that this future was guaranteed to them. They had qualities which would make them go far in the direction of solving the problem of peopling the far north. In the providence of God, the Church of England had been offered a great opportunity of fostering these natives in the interests of Australia.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes:—

Gardens and Chancels.

Septuagesima Sunday I spent with Mr. Mellowship and his wife and little family in the Millicent district. We had a full church for the Confirmation at Millicent, and very happy Harvest Festival Services at Tananaola and Beachport. The church grounds at Millicent are in process of being tastefully laid out: dahlias, petunias, and phlox luxuriate, and there will soon be a wealth of marigolds. The priest-in-charge and a good old Churchman, Mr. Wilson, have put in a lot of labour, and the result is something to be proud of. But the great excitement in Millicent to-day is the prospect of building the Chancel! For 60 years this beautiful nave has waited for the chancel. But Millicent churchpeople have determined that it shall wait no longer. An amount of £90 is in hand; stone has been quarried and deposited on the site free of cost; other gifts are promised and anticipated; the plans have been approved, and I hope it will not be long before the chancel is ready for dedication. I am sure that former residents at Millicent will be glad to hear of this effort. It makes me think of the very great number of churches in this Diocese, the chancels of which are waiting to be built! Will you see what can be done about it, and emulate Millicent?

Wanton Sacrilege.

In the evening I was at Beachport, to which Mr. Mellowship drove me in his somewhat asthmatic Ford. Our little church there, with its tower and bells, and its red-tiled roof, is one of the most beautiful country churches in the Diocese. I missed two fine old churchmen, Captain Solly and Mr. Harris, from the congregation; and all will sympathise with them in their inability to get up to the church. There is a faithful little band of churchpeople here, and we had 11 communicants on Monday morning. I wondered that

I had a makeshift paten for the celebration, and learned that a fortnight ago some small children had entered the church, which is never locked, and had done a great deal of mischief. I think I could draw a good many lessons from such action.

Two Church Halls.

I must tell you now of some pleasing surprises which I had earlier in the month. On February 3rd I opened and blessed the new Parish Hall and School which the churchpeople of Renmark have built to replace the old tinderbox which was burnt down in a quarter of an hour last year. It is a fine hall, designed by Mr. Dean Berry, and will be of greatest use as the Church Primary Day School. All honour to the Rector and the Chairman, Mr. Evans, and all who have joined in this fine effort! The Church garden was a lovely sight, and many visitors go to see it. From this Phoenix risen from the ashes I went to Berri, where many churchpeople from Barmera and Monash joined us in a hearty Evensong. At Berri the hall, built of sand brick, collapsed recently in a storm, and has to be rebuilt. Although we can get no insurance money for this misfortune, the people are bravely tackling the rebuilding, and had a meeting after the service, and I was able to promise them some encouragement.

A New Rectory.

On February 6th I had a full church at Victor Harbour, for the Confirmation. There is now a charming rectory at Victor Harbour, well planned, well built, and with many modern conveniences. The whole Church block is being put in order, and the churchpeople of Victor Harbour are to be heartily congratulated on the result of their efforts.

Gardens and Revolutions.

Exeunt the old stone piles round the church at Port Elliot! I understand that a revolution nearly resulted, but no lives were lost, and peace now reigns, and everyone is now looking forward to the beautiful garden which is growing up, and already giving promise of future glories. Now that the church is exposed to view, the Tower cries out for completion. This will come, but a small place cannot do everything at once, and the people have already given liberally for the churchyard, and for the renovation of the interior of the church. Mr. Riley took me over to Goolwa in the evening in his car, which is known as "The Horse"—but it was no funeral, but a very happy confirmation service, to which we went. With the building of the barrack at the Murray Mouth, Goolwa is looking forward to five years of fatness; I hope lean years will not follow, but it would be wise to prepare.

These visits have conspired to show me that the old church is still very much alive, and you will rejoice with me.

TASMANIA.

C.E.M.S.

"To Create a Stronger Christian Influence."

Organised by the Bishop and the Executive Committee of the C.E.M.S., a mass meeting of the Churchmen of Hobart and district took place on Monday evening, February 18, to discuss the urgent need for the exercise of a stronger Christian influence by the manhood of the Church upon the social and economic problems of the day. The chief speakers were Mr. J. Cerutti, and Captain Cowland, of the Church Army, and several other laymen also made excellent contributions to the subject. Although no resolution was passed, a very striking challenge was presented to the manhood of the Church to realise the importance and value of personal and individual witness and influence and the necessity for deeper thinking and more intensive study, in order to make that influence effective, as the result of an enlightened understanding and a better informed mind upon the nature of the problems concerned, and a deeper knowledge of the mind of God revealed in the teachings of Christ. In moving a vote of thanks to the united speakers, the Rev. A. A. Bennett, diocesan organiser, strongly commended the establishment of the C.E.M.S. in the parishes as an excellent means of getting men together to hear instructive lectures and to enter into discussions and exchange of views, and thereby to cultivate a keener, more intelligent and better informed interest in the spiritual and temporal welfare of the community.

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BRITISH AND FOREIGN BIBLE SOCIETY.

The General Secretary, Mr. H. M. Arrow-smith, writes:—

I take the liberty of submitting the attached matter to you in the hope that you can give publicity to this further testimony to the link between the Bible Society and the Missionary.

ST. LUKE'S GOSPEL.

New Translation—An Appeal.

Two years ago the Church Missionary Society opened work amongst the Nuer Tribe, in the Anglo-Egyptian Sudan. Already there is a school of 30 pupils at Ler.

Rev. S. L. Ewell, assisted by an educated Dinka named Baranaba Maderu, has translated the Gospel of St. Luke for this tribe, and the first edition of the printed Gospel is now being prepared by the British and Foreign Bible Society.

The London Office of the Society has allocated to Sydney the responsibility and privilege of contributing the £32/16/0, necessary for this first edition.

Here is an opportunity for a specific stewardship. Who will send in a donation to release this edition to this people for the first time? Then will they hear, in their own tongue, the wonderful works of God.

Gifts to the General Secretary, N.S.W. Auxiliary, British and Foreign Bible Society, 242 Pitt Street, City.

THE SCOUTS.

"Quandong" writes:—
It is surely very true that the progress of the Scout movement gives great delight to all who love the boys and our Empire. There are such tremendous opportunities and possibilities in the work, but—and what a pity it is so—there is a grave danger of "a fly in the ointment." Especially does this letter refer to Church Scouts. An essential basic fact of the organisation, and it crumbles without it, is the duty of the worship of God; worship is not confined to the House of God, but enters into all activities. I have before me a memory of a Scout picture that is unlovely. Scouts camping recently in a suburb of Sydney. It is Sunday morning, the happy lads are up early and soon some of them, in their uniform, enter a shop as customers! With their purchases they return to the camp. The Rectors are in supreme charge, everything is subject to their approval, and under their control, and they cannot pass on to anyone else their responsibility to God for the moral and spiritual training of the Church's boys. This and every other form of Sabbath desecration such as unnecessary camp activities and training for approaching competitions must be stopped firmly if the Scouts are to be a credit to the Church.

CHURCH AND SOCIAL REFORM.

Percy G. James, Public School, Newrybar, writes:—

In reference to your article in last issue of the "Church Record" on "Church and Social Reform," all Bible Students must agree that the Church's primary duty is to make men fit for human society. Social Reform should be entirely secondary. Unfortunately, your admonition loses some of its appeal because your paper, during the past four years, has not been entirely free of political inference, and, to say the least, no shrewd guess has been required to know which way the wind listed. Evangelicals show a tendency to be inconsistent in this respect. They opposed Shaftesbury in his time, but 100 years later he's lauded as one of our greatest products.

After serious thought, I think the Church would do well by omitting all political reference. The Bishop of Goulburn, despite his knowledge of Political Science, cannot convince you, so neither can you convince a radical that by filling our Legislatures with

the representatives of those who have "laid up treasures upon earth," you will make effective "The Sermon on the Mount," nor that big graziers and city commercial interests, who are the backbone of the present Government, are ever likely to be disposed to benefit the working classes. In fact, they are widening the chasm between rich and poor. John S. Mill states: "No political party has ever yet legislated against its own class."

You, doubtless, know the "Possessives" as friends or church members. The working man knows him as an employer or landlord. Sad to state, there's often a difference.

With no desire to be unkind, yet as an ex-soldier, I liken many clergy to those portly old generals who, sitting in some chateau, planned the raids. They weren't fighting the same war as the infantry, therefore one couldn't expect mutual understanding.

Social Reform is not the Church's work, neither is Political Reaction. Her duty is to present Him as He actually is: "Who, though He was rich, yet for our sakes became poor, that we, through His poverty, might become rich." Then the souls of the workers will be found susceptible to Him.

We're at the foot of the image. You'll do little with the iron unless it goes through the furnace. The clay is the most impressionable. (Jer. xxii. v. 16.)

The Right Rev. S. Heaslett, Bishop in South Tokyo and Presiding Bishop of the Nippon Seikokwai (the Church in Japan), sailed for Japan via U.S.A. from Southampton by S.S. Olympic on January 30. The General Synod of the Nippon Seikokwai will be held in Sendai from May 2-7. One of the important matters that await the decision of the House of Bishops is the choice of a successor to Bishop H. J. Hamilton, of Mid-Japan, which choice has been delegated to them by the General Synod of the Canadian Church. Dr. Heaslett visited Australia several years ago for the Church Congress held in Melbourne at that time.

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Late Bishop Sadlier.

Memorial Service.

Nelson Cathedral.

A service in remembrance of the life and work of Bishop Sadlier was held in the Cathedral, Nelson, N.Z., on the morning of Sunday, February 3. The Bishop, the Right Rev. W. G. Hilliard, was the preacher, and he took as his text some words from the text of Bishop Sadlier's first sermon in Nelson, St. Luke ii., 49: "Wist ye not that I must be about my Father's business."

"We meet together this morning," said the preacher, "not only for the worship of Almighty God, but also to mark with affectionate and grateful remembrance the passing of a great and good man. For 22 years he exercised a very notable Episcopate in this Diocese and province, and on his retirement the high value of his work was widely recognised. The 'Australian Church Record' in an Editorial note, spoke of his contribution in the following laudatory terms:—

"Bishop Sadlier has been a great figure in the life of the Church in Australasia. An Irishman by birth and an Australasian by choice, the Bishop has given nearly all his life to these southern lands. His learning, his eloquence, his far-sightedness in Church affairs, his own personal qualities of devotion and service and love of the Master, have been laid upon the altar of Australia and New Zealand's life. His great work in Bendigo, especially with the students for the ministry, his place afterwards as an Evangelical leader in the Diocese of Melbourne, his share in helping to found Ridley College, his unrivalled place in the old Parker Society, his love of the Church Missionary Society, his devotion in the cause of Christ, are treasured memories of a host of leaders and workers in the Church here to-day. His greatest work lay in New Zealand. It was accomplished in the years of his ripe experience. He was thorough in all he did. His keen mind, with its acumen for business ways, gave itself to the real securing of land titles, properties, records of the parishes of his diocese. It was a long and arduous task, and meant much application for himself and pressure on others. But he accomplished what is now felt to be a monumental work. Add to this his charm of manner and width of sympathy, it is felt by all that he made an ideal Bishop."

In referring briefly to outstanding events in Bishop Sadlier's earlier life, the Bishop said he was Canon at St. Paul's Cathedral, Melbourne, at the age of 34, and rich in the gifts of scholarship. In 1912 he came to Nelson uniquely equipped for what was the great work of his life. Here he had proved himself to be a great organiser, a magnificent administrator, and a loving Father in God. Bishop Sadlier was a deeply spiritual man, a good churchman and a good citizen. He made the splendid contribution of his character and his life to the cause of the community. There was, for instance, his great work on the Cawthron Trust Board, for the first ten years as chairman, and for 19 years a member. They also remembered his service as Senior Chaplain of the Anglican men in the N.Z.E.F. Bishop Sadlier consecrated his splendid gifts of business and a legal mind to his church. They could hardly realise how great an asset it had been that at that particular stage in its life and development the leader of the Diocese was a man possessed of qualities which distinguished the Episcopate of Bishop Sadlier. Because he had done his work so well the task of those who followed after had been made much lighter.

Difficult Years.

The years of his Episcopate had been very difficult years. He had been in Nelson only eighteen months when the Great War broke out. Then there were the years of aftermath, so difficult for those attending to the moral forces and spiritual interests of the community. And following were the days of the economic depression. The marvel to the preacher was that so much had been done in so short a time; that this great man of God, this consecrated man of ability, should have achieved so much and made such a monumental contribution to the Diocese and the community. It was amazing too, to look at the figures. The capital funds had increased from £43,000 to £184,000 during his Episcopate. There were also the Marston Church House, Bishopdale, the magnificent beginning of this glorious Cathedral, the Cathedral which Lord Bledisloe had said would on completion be the finest cathedral in the Southern Hemisphere, and thirteen other churches had been built. They remembered also the Home Mission Fund, the Sustentation Fund, and the Clergy Pension Fund. The completion of the Trusts Register, with all that it entailed, was a monumental work in itself. The history of the Diocese was another instance of his amazing industry and devotion. Outside the Diocese, Bishop Sadlier had also been a trusted leader—the Church Missionary Society, the N.Z. Anglican Board of Missions, and other organisations owed much to his ability and industry.

"The Long Day's Work Finished."

"And now the long day's work is finished and he has gone home. We may have wished for him a longer afternoon, restful and filled with happy memories. I say we may have wished those things for him in our blindness, but God knows best. God has taken the tired worker home—and there is no place like home. It was no mishap to him to have gone a little earlier into the wonderful joy of the Lord. There is sadness and sympathy for those bereaved, but not tears of sorrow, but songs of thanksgiving for the life that had been given us, and we shall honour him with affectionate remembrance for all that he did and all that he was."

Friendliness to All.

Bishop Sadlier had greatly endeared himself to his clergy, who spoke of him in terms of warm affection. He was a great friend," said one, "and he just worked himself out for our good." His splendid brotherliness had also extended to the other churches, who had greatly appreciated his interest and his help. Outside the Church, too, his conscientiousness in duty had been clearly recognised, and people knew that he always pulled his weight.

The inspiration of it all was to be found in the words of the text which the preacher had chosen because it formed the text that Bishop Sadlier had taken for his first sermon in this Diocese.

Right to the end the late Bishop's mind and thoughts had been with the Diocese that he loved. Writing to his very close friend, Archdeacon Dart, in October last, he said that he had asked the doctors whether he ought to have retired. They replied that he had had no option. To the question, "Have I retired too late?" they replied, "You would have been better had you given up earlier," and Bishop Sadlier had continued: "So there it is. I leave it, knowing that I have done my very best, and that God, Who has led me during the years, is still leading. I cannot climb hills now, but can climb pulpits occasionally, and so I come to the aid of the C. and C.S.S. when they get stuck. You will have your new Bishop when you get this. God bless him! May he reverse his predecessors as I did mine, and remember that in the last resort the only thing that we shall ever want is mercy."

"Carry On."

As one speaker at his farewell had said, they could best reverence Bishop Sadlier's great work by carrying on. He had been their guide, counsellor, and kindly friend, and they were prepared to dedicate themselves to complete the unfinished portion of his work. And so they would go on with thankfulness, and inspiration, and determination and fellowship, to build upon the foundations that had been so splendidly laid, seeking to breathe forth in their own lives the same spirit of courage and diligent service that had characterised in so rich a measure the honoured servant of God, who had been so diligent about his Heavenly Father's business, and had now gone home.

The preacher concluded by quoting Browning's lines in the Epilogue to Asolando, which he said might well be taken and applied as the Bishop's words to those who had been associated with him, and now were left to carry on.

Carlingford Children's Homes.

Spurway Memorial.

The architect notified the Executive Committee of the Church Homes for Children at Carlingford that a tender had been accepted for the building of the home, and that it was hoped that it should be finished in 18 weeks. The foundation stone will be laid at an early date. The Home is to be built of brick and will be an imposing structure. Provision will be made for thirty more boys, and when it is opened, we shall have 140 lads, all told, in residence. The Treasurer of the Homes reminds all interested that the addition of these thirty boys will add another £750 per annum to the expenditure of the Committee, and devoutly hopes that friends will remember this when making contributions to the maintenance fund. Full particulars in regard to the setting of the foundation stone will be given in due course.

Missionary Rally.

Primate Congratulated.

HERE was a representative gathering in the Chapter House, Sydney, on Thursday, 14th March. There was a splendid array of speakers, the Bishop of Melanesia, the Archbishop of Brisbane, and Mrs. Mowll. The first part of the meeting, however, was taken up in felicitating the new Primate, the Archbishop of Perth. The Archbishop of Sydney (Dr. Mowll), in asking Archbishop Le Fanu to preside, offered him, in the name of the Diocese of Sydney, hearty congratulations and good wishes upon his election by the House of Bishops to the Primacy of the Church of England in Australia.

"We all know the Archbishop of Perth," he said. "He comes to the office of Primate in days that will be momentous in the history of the Church and of this great land, and we all wish him wisdom, grace, and courage to meet the tasks that lie before him at this time. As we offer him our congratulations and good wishes upon his election we can only think of his great loss about nine years ago, and express the hope that he will be spared for greater work as Primate of the Church he so dearly loves."

Archbishop Le Fanu received a rousing ovation when he rose to reply. "I feel that a great honour has come to me to-day, and a great happiness that I have the confidence of my brother bishops, who have elected me to the office of Primate. I have already received many telegrams from the other side of Australia."

The Primate said it was 30 years since he first sat in that room as a member of General Synod. "We love the Church of England," he said, "and all that it stands for. It floats along, and does its job fairly well. Everybody growls at it. It does not fire the imagination and some people are not in love with it. We do not talk as much as we ought to about it. But our missionaries show that they are people who are prepared to take their lives in their hands. It is a good thing to meet people whose lives have been changed, and who are ready to go through anything for their Master. I love them, for they are still ready to show the marks of the nails in their hands."

Missionaries Speak.

The Bishop of Melanesia, describing the work in the Mandated Territory of New Guinea, referred to the difficulty of finding suitable candidates for work in the field. The recent discovery in the heart of New Guinea of new tribes had opened up vast possibilities for a new field of endeavour.

Mrs. Mowll, describing her experiences for 18 years as a missionary of the Church Mission Society, said that the world was becoming conscious of the fact that the barriers between races and nations were disappearing. Rapid and increasing communication were bringing the East and West closer together.

Canon H. E. Hyde, Home Secretary of the Missionary Council of the Church in London, will act as General Secretary until a permanent appointment is made in succession to the Dean of Worcester. Canon Hyde was ordained at St. Andrew's Cathedral, Sydney. He was one of that band of students from Bendigo who came to Moore College during the years 1905-1908. He served both in Sydney and Bendigo. From 1919 to 1930 he was Organising Secretary of the Board of Finance for the Diocese of Perth. For the past four years he has been Home Secretary of the Missionary Council, and he has proved himself to be an indefatigable worker. He is big in stature and energy.

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Editorial

The Proposed Constitution.

ELSEWHERE in our columns we publish an official statement from the Bishop of Wangaratta as from the General Synod Continuation Committee regarding the proposed Constitution. A perusal of this statement calls for some comment. Of course, this Continuation Committee has no power to decide anything. However, we can see it may be used very easily for propaganda and the catching of the unwary. In our opinion this Committee has no right to tamper with those vital things agreed upon at the last General Convention. Indeed, no interference ought to be allowed. The Constitution will be wrecked if Chapter I. and that dealing with the Appellate Tribunal are thrown out or rendered futile by the "negotiations" now going on. We consider, also, that the proposed alteration of Section 70 so that the consent of three-fourths of the dioceses, including three-fourths of the Metropolitan Sees shall be sufficient, instead of the unanimous consent of all the dioceses, weakens the whole position and should be strenuously opposed. It is as good as saying that unalterable clauses in the Constitution are gone. Everything will then become uncertain. To our way of thinking, the basis of consent, that is, the recognition of The Autonomy of the Diocese, must be maintained at all costs. With the Constitution as it now stands, we know what the faith of the proposed church will be. No one should be allowed to alter that without the consent of every diocese. Is it right and fair in so vital a matter for some majority to dominate or coerce the remainder? Then, as to the Appellate Tribunal, this paper, ever standing for the place of laymen in the councils of the church, can never be party to bishops and priests deciding what the doctrine of the Church is! It can be safely said that no decisions of Ecumenical Councils have been valid unless accepted by the whole Church, and that includes the laity. It is the work of this Continuation Committee to receive reports, suggestions and refusals from the several dioceses, and to consider them. But to proceed to adjudicate upon

them and come to some air of finality on the issues involved and thus "sort of fashion shape the mind of General Convention and Synod ere they meet," is a going beyond the Committee's province—and we strongly protest.

The Hyperpacificist.

THIS paper stands for itself. It witnesses to the Catholic, Apostolic, Reformed and Protestant position of the Church of England, as those terms are truly and historically understood. When it makes statements editorially, it means what it says. So that, when, in our last issue, we congratulated and felicitated the Archbishop of Perth on his election to the Primacy, we did it from our heart. But our hearty expressions in that regard do not preclude us from commenting on the matter, and that apart altogether from personalities. There are, however, timid souls who seem to shrink from any form of comment or criticism or see in strong unequivocal statements some sinister or untoward motive. We commend to them the following words, written by a sturdy Melbourne Vicar in his attractive journal, "Brother Bill's Monthly." They are as follows:—

"Sometimes you hear people say: 'Yes, such a good man. He never made an enemy.' How much longer is goodness to be identified with inoffensiveness? God save us from an innocuous life. If you do your duty, how can you avoid hurting people? It's easier (but oh! so cowardly) to agree, and keep silent and be recreant to your soul, than to speak out and dare to tell the truth."

"Religion has made a virtue of meekness. That is why so much church work is so utterly harmless. It cuts no ice among strong-minded, virile people. If 'to be saved' is to lead to a namby-pamby, meek and mild existence, then lots of people don't want to be saved."

The Primacy Question.

THE Archbishop of Sydney, Church dignitaries, leading churchmen, clerical and lay, royally entertained the new Primate at a luncheon as he passed through Sydney from Brisbane this week. We joined with the utmost goodwill and heartiness in the altogether delightful function. In stating this and acting thus we reserve to ourselves the right to comment from time to time on the whole position. It is our considered opinion that there is an amazing weakness in our Constitution. The Dioceses of Kalgoolie, North-West Australia, Carpentaria and New Guinea, with between them not more than thirty clergy, are able to out-vote Sydney, Melbourne, and Tas-

mania, with possibly 800 clergy. The rule of the election of a Primate has worked, on the whole, well where the sees have some approach to equality, but with the glaring disproportion of numbers in Australia, some safeguards are needed. Either the choice of the bishops should have the assent of General Synod, or, in voting, the bishops ought to have votes according to the number of their clergy. Frankly, in the recent election, we were not impressed with the Bishop of Adelaide's explanation, namely, "preference of experience over tradition." The experience of the Metropolitan of New South Wales as a Diocesan Bishop has undoubtedly been unique. His record stands already very high. His statesmanlike handling of admittedly difficult problems in Sydney church life, his abounding zeal and forward-looking leadership, his settlement of the Cathedral Site question, his deep spirituality, stamp him as one, both well-tried and well fitted to fill and adorn the Primate's See in Australia. We may be wrong, but in our opinion the explanation given by the Bishop in the matter is too thin. We already have strongly-worded correspondence from another province on the whole matter, which agrees with us, that the strongest exception should be taken to the inequality in the method of voting, and that steps should be taken to bring about a radical alteration.

Dr. Kagawa.

IF crowded audiences are any indication, Dr. Kagawa, the noted Japanese Christian and social reformer, has gripped the people of Sydney. He has had an excellent press, and wherever he has gone, he has been enthusiastically received and people have listened with the utmost attention to what he has to say. We look upon him as one of the most remarkable men in the world to-day. His literary output whereby his work in Japan is financed, his extraordinary achievements in social salvation and reform in the great cities of his homeland, his Gospel schools up and down the country, and his marvellous spirit of devotion to Christ's cause, marked by intense self-sacrifice, stamp him as one of Christ's heroes. We have been amazed at his mastery of English thought and language. But leaving this aside, it is the man, his intensity, his humility, and his radiant vitality, his Christian spirit that have laid hold of this community. And even though his diction was not clear, and he has been hard to follow at times, his influence and Christlike personality will abide. We are all the better for his visit, his nobility of life and character and witness.