

THE AUSTRALIAN Church Record

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Contents.

Charles Simeon.

Leader.—A Changing World and a Changing God.

Basil Matthews' New Book.

Bishop of Central Tanganyika.

"THE AUSTRALIAN CHURCH RECORD"

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Editorial

Revival of Religion.

THE Archbishop of Canterbury's broadcast appeal ere the Old Year closed ought to ring in tens of thousands of hearts—leading to ready response and application. On every hand we hear the words, "What's wrong with the world?" "What's the matter with the people?" In simple answer they have got away from God, with the result that selfishness, irreligion and worldly lusts are the dominating factors in countless lives. The Archbishop (Dr. Cosmo Lang) feels this, as we all do, and so he pleads for the revival of religion in the life of the nation.

"The year that is going can never be forgotten in our national history," he said, "but its most recent and vivid memories had better now be kept in silence.

"Let us turn from the past to the future and regard all that has happened as a call to re-establish and re-settle the foundations of our national life. There has been, unquestionably, a drift from religion. God has been not so much denied as crowded out in the haste, hurry, and distraction of modern life which has brought a slackening, even a scorning, of the old standards of Christian morality. This is seen in the loosening of the ties of marriage or of restraint upon the impulses of sex."

The manifold gifts of God upon the nation and the Empire, such as the gifts of order and freedom, he added, would fail to fulfil their purpose, unless they were deep-rooted in faith. He hoped that the Coronation would

mark not only the beginning of the new reign, but of a new return of the nation to God, new loyalty to the King, and, above all, to the King of Kings.

Holidays.

IT would be poor life and living if no one had a holiday! A few days or several weeks' respite from the hard round of daily duty come as a veritable God-send and boon. So we make the most of them. Life by the seaside, sight-seeing in capital cities, descending valleys and climbing gorges in mountain districts, the quiet of the countryside, touring in less familiar paths, have each their charm and devotees. Yet it is possible that all these may fail to give the best that a holiday should provide. We are afraid that with vast numbers of people the holiday spell is just pure hedonism run mad. In other words, holidays provide just one continual round of animal recreation and a material good time. Doubtless to give the brain a complete rest and to turn the current of thoughts out of accustomed channels are among the chief purposes of a holiday, and each one must decide for himself how these can best be achieved, but there are still other purposes for which a holiday should be used, and these are among the most important. If they are ignored the holiday has not had the best results. "It is to be feared that some Christian men return to their ordinary life with less devoutness and spiritual intensity than when they left it. While they were away, public worship was not so regularly attended, private prayer was offered hurriedly, and Holy Scripture was read carelessly or not at all." Those who sometimes in the pressure of daily life long for a prolonged period of leisure in order to devote themselves to the things of the soul, to prayer, and to the study of the Bible, or to the careful reading of some great works of theology, find that they do not use the opportunities which the holiday season provides for them.

Wide-awake clergy who plan well ahead should find the January holiday a fruitful period for Lenten planning and preparation. No matter who we are (whether the ordinary rank and file of churchmen or Sunday School teachers or ordained leaders), used wisely and earnestly, every successive summer holiday should leave us with larger and truer knowledge of God, with a loftier ideal of character, with every devout affection more fervent, and every right purpose invigorated and confirmed. Mere physical and social rejuvenation is not enough for the Christian. His holidays should

provide soul culture and deep spiritual refreshment. Churchmen are both short-sighted and foolish if they plan holidays without looking for the re-quickening of their spiritual life, the re-kindling of their spiritual fervour, and the re-strengthening of their hold on ever eternally new experiences of His Beauty, His truth, and His love.

Lord Nuffield's Example.

THE recent munificent benefactions of Lord Nuffield, the motor car manufacturer, totalling some £7,500,000 to various needy and valuable causes should come as a noble example to all those in the world who are blessed with large means. The London "Times," commenting on his generous giving, describes it as staggering and illustrative of the benefactor's versatility and good judgment. "Money means little to him," says Lord Nuffield. He is perfectly happy without his colossal fortune, but having made it he is determined to attempt to alleviate suffering and help on good and noble causes. While there have been and are those in Australia marked by a spirit of liberal philanthropy, there are vast numbers of Australians who have not the faintest idea of how to give. They do not know what giving is! We know of people coming to God's house again and again to share in most uplifting services, and they have had the meanness to put one penny each in the plate on each occasion. The missionary work of the Church languishes when Anglican giving in Australia stands at 4d. per head per annum. There is a vast work of social reclamation awaiting to be done; there are grave appeals coming forth from the Church, with little response, except for the faithfulness of the comparatively few. Yet these Anglicans fed and feasted, made holiday, shared in handsome giving and presents for themselves this recent Christmastide, but the cause of Christ and His Church received no enhanced benefit. The Australian does not know how to give to Christian work and charity! He spends much on himself. Vast numbers of them expect the ministrations of the church and her services, but they will try and avoid financial responsibility. Once again there are the faithful few, but we write generally. Thank God there are those who are generous, but the great mass of nominal members fail lamentably. Unfortunately these people are not being reached by ordinary preachments and so forth. They want converting and teaching. Open air meetings may do a little. The Press, in stressing Lord Nuffield's and such other people's giving, will do a little, but something

more is needed. They want a better, more sustained pastoral ministry—house to house visitation. Then, too, the day of the sound, useful tract is not over. If only a fund was inaugurated for the purpose of providing literature for parochial distribution on the subject of the Christian Faith, its implications and demands, we are sure much good would result.

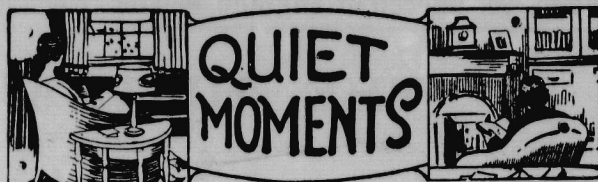
Settlement With Japan.

WE are glad to note that the tariff dispute between Australia and Japan has ended. Seven months ago the Commonwealth authorities took steps to curtail imports of textiles from Japan. Within a month of this action Japan retaliated by a virtual prohibition of the import of goods from Australia. This action gave Australia's wool industry a terrific shock, for in the previous year Japan had purchased 750,000 bales, or about one-fourth of the Australian wool sold abroad. Japan thought that the wool growers in this land would not submit to such loss of sales and therefore the Australian Government would climb down. But the situation was not so simple. Japanese hours of labour are so long and her wages so small that she could under-sell by far other nations. Hence nation after nation found itself forced into restrictive action on account of a flood of Japanese imports. In Australia, textile imports from Japan had eaten largely into Britain's share, and gave promise, if continued, of entirely supplanting all British goods of this category except finer lines. Australia had granted British goods preference, but the preference was rendered nugatory by the extraordinary prices at which Japan placed her goods on our market. It was realised that Britain could continue to buy from us butter, meat, cheese, sugar, and dried fruits in the present volume of her purchases only if her manufactures retained their market in Australia. Of these products of ours, Britain took practically all that were exported. Where could we turn if Britain were forced to turn away from us to countries which would take her manufactures?

The compromise which has been effected is eminently fair to both countries. Australia will import from Japan cotton piece-goods and artificial silk in the quantity of 120,000,000 square yards a year, or 33,000,000 square yards less than the imports of 1935. Japan, on her part, will issue licenses for the import of 800,000 bales of wool during the next 18 months. This is at the rate of 533,000 bales a year, and compares with 750,000 bales purchased in 1935, but is moderately more than the purchases of 1934.

Once again, therefore, Japan will be welcomed to our Australian market. The British buying of other of our primary produce will be maintained. Compromise has certainly played its part, and all, we trust, to the renewal of long and happy trading association between this country and Japan.

Dr. John Batchelor, a C.M.S. missionary who on retiring was appointed Adviser to the Japanese Government on Ainu affairs, and still superintends the work of Mr. Mukai and Mr. Goro (the pastor supported by N.Z. C.M.S.), has the distinction of being the sole foreigner permitted the special privilege of lecturing before the Emperor of Japan on his visit to the Hokkaido to superintend personally the army manoeuvres in October last. Dr. Batchelor has been engaged in cultural, educational and religious work among the Ainu for over 50 years, being regarded as "the father of the Ainu."



The Epiphany Challenge.

IT has been often pointed out that in St. Luke's Gospel there is a note of universalism which is lacking in St. Matthew and St. Mark. The two latter tell us indeed that "all the nations" are to receive the good tidings of salvation, but Luke specially emphasises Christ's ministry to the world. He alone, in dealing with the mission of the Baptist, adds to the quotation from Isaiah the words, "and all flesh shall see the salvation of God." His outlook is thoroughly Pauline. To him it was given to see that Christ was to be "a light to lighten the Gentiles," and that His coming was the coming of a world-wide Redeemer; just as it was given to his friend and companion, St. Paul, to proclaim that in Christ all barriers of class or race were done away. St. Matthew's Gospel tells the story of the Magi, in which we read of the first contact of the Infant Saviour with the wider Gentile world, but the Wise Men came to worship Him "that is born King of the Jews." Christ's mission is conceived as theocratic and Messianic; its universal relations are not, as in Luke, put into the foreground of the picture.

The Epiphany Season invites us to consider the universality of the Christian religion, and to think of Christ as, in His own words, "the light of the world." It is a season for wide vision, which embraces not only the work of the Church at home but the work of the growing Churches overseas. It bids us reflect upon the greatness of the present missionary opportunity and upon the immense difference which it must make to the whole development of humanity, whether in the next century or half century the new national life arising in India, Africa and the Far East is leavened with Christianity, or not. The New Year dawns upon a world still in the throes of unrest and war. Fascism, Communism, and democracy jostle for place. Secularism is at war with Christianity. In Jesus alone lies the solution of our problems, and it is the work of the Church to bring to bear upon human life in all its forms His influence and power. "The Light of the world" is not eclipsed, though the mists of human sin and disbelief may hide it. It is there "to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace."

Christianity has been long enough in the world to prove its suitability alone as a universal religion. It has come into contact with many varieties of culture and civilisation and with innumerable types of individual character, and where it has been understood and accepted it has shown its regenerative power. The reason for this is that it speaks to the common heart of man and deals with universal spiritual needs. At the centre of the religion stands a Person Who has commanded the homage of the centuries, Whose teaching possesses a timeless quality, Who has proved Himself the Master and Saviour of the individual soul. "His touch has still its ancient power,"

and it is the duty and privilege of the Christian Church to make known His Gospel of Salvation.

But unless the proclamation of a message has behind it a living experience, unless he who gives the message has proved in his own life its truth, the message will not go home with power to those who hear it. The Living Christ calls for those who are spiritually alive to be His messengers. At the opening of a New Year let us pause and ask ourselves whether in the Church to-day there is the glow, the eagerness, the assurance of heartfelt conviction in the delivery of the message, which are clear signs that the fires are burning underneath. Set a match to a corner of a heap of shavings in a timber yard and the flame at once spreads. From point to point the fire kindles, brightening as it burns. So should it be with the handing on of the good news of redemption in Jesus Christ. The Church must have its machinery and organisation, its conferences and committees; it cannot do its work without them. But it must not forget that in the last resort religion is not a matter of machinery, but of life, and that the life of the soul has to be fed from eternal springs. "I came that they may have life, and may have it abundantly."

What 1937 has in store for us we know not, but of this we can be certain, that behind it lies the creativeness of God with His reserves of power and His will for good to His creatures. St. Paul describes the divine purpose as being the summing up of all things in Christ. In the execution of that purpose we are called on to co-operate, for God's plan for humanity can be carried out only through the instrumentality of human wills. We are "fellow-workers with God." We cannot finally defeat His purpose, but we can delay it by our refusal to co-operate. The New Year opens full of promise because God is waiting to make response to our search for Him. What will happen in it is in no small degree under our own control. Can we do better than make the resolve that we will take God with us into the unknown months, waiting daily upon Him for His help? The more vital our own religion is, the greater will be its influence on the world around us. Light diffuses itself from centres of light. He who is the light of men can make us epiphanies of His radiance.

New Year's Resolution.

A Beautiful Resolve.

A beautiful turning to God in prayer
At break of day, be it dull or fair;
A beautiful word when the chance occurs,
Instead of the gossip that hurts and slurs;
A beautiful deed, not one or two,
But just as many as you can do;
A beautiful thought in the mind to keep,
Where otherwise evil and sin might creep;
A beautiful smile; how it helps and cheers
And coaxes from others their frowns and tears;
A beautiful song in praise of Him
When the shadows fall and the lights grow dim.
If followed you'll find it a beautiful way
To make—by God's Grace—a beautiful day.

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The Cheerful Giver.

"LET your luxuries," wrote John Wesley, "yield to the comforts of others; your comforts to their necessity; your necessity to their extremity." If this advice were carried out (as it quite easily might be), there wouldn't be much occasion for benevolent institutions, or charitable appeals or beneficent societies. Everything would practically look after itself. "I know some at this day," remarked John Owen, "whose omissions of opportunities for service are ready to sink them into the grave." That's the bother; "omissions of opportunities for service." "It is not enough," it has been written, "that we are honest, truthful, upright, diligent in business, and faithful in our religious duties; are we doing, or are we neglecting, the duties of love which wait for us at every turn? We are to be judged by the things we leave undone, quite as much as by the things we do which we ought not to have done." And again, "Ask Him," it has been said, "to increase your powers of sympathy; to give you more quickness and depth of sympathy in little things as well as great. Opportunities of doing a kindness are often lost for mere want of thought."

Well, we ought to know that by this time! But, although we may feel that we are trying to do our best and utmost in giving—for "giving is living," are we so sure that we can be classed as cheerful givers? There are scores of people who give to others, with long, sour, gloomy faces. I can't imagine why! Thackeray gave an excellent definition of the cheerful giver: "What does not that word cheerful imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self." But, even more (to me, anyhow), it implies the lines of that lovely seventeenth-century poet, Henry Vaughan, known to so few—"Lord, with what courage and delight I do each thing when Thy least breath sustains my wing!"

It may be safely stated that this world is the happy scene of much generous giving—given so often in the quietest and most anonymous ways. Secretaries of organisations and social workers open their mail as it comes in, ever so often, only to be helped by the cheerful gifts which have fallen out! Often the sending was accompanied by initials or a nom-de-plume; no clue to the sender. If this isn't the next thing to not letting your left hand know what your right hand does, what is? Workers in God's cause never know from what unexpected quarters help may arise to poor, aged, infirm people in their care, or to the missionary work of the Church. When these sudden windfalls arrive, it is like the Spirit of God moving upon the face of the waters, and stirring them to splendid issues.

Zealous labourers in God's vineyard often consider the words of the prophet: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for these so many afflicted, with so few to help! It is only as years pass and they realise how short the time is, and how much we might have incurred others to think about the thousands of poor outworn obsolete folk, those others who never think at all except about their own amusements, but not about other people's troubles. . . . Well, if it were not that some of those who have the most to bear, become,

by that grace which is made perfect in weakness, the best able to bear it, we don't see how anyone shall be able to stand who doesn't help in some way. The more we learn, and hear, and read, the more earnestly we realise that there is, in Cecil Rhodes' death-bed phrase, "so little done, so much to do . . ." Very largely, of course, it's a question of self-denial, and of money. But there's more than that . . .

Christmas is upon us, and almost everyone we know is intent on giving—cheerful giving, too. But is that giving concentrated on the men and women who need it? "If ye love them which love you," said our Lord, "what reward have ye? Do not even the publicans the same?" That is plain commonsense—which is why so many don't lay it to heart. Is it concentrated on God's work in the world, the spread of His Gospel? The prodigal exchange of gifts at Christmas may be justified on ever so many grounds, but it can't possibly be equalised with that which rises to a higher level—that of loving, and doing good—and lending, hoping for nothing again—and all those other difficult, lovely characteristics which are exemplified in the Sermon on the Mount. And then, "when ye shall have done all that was commanded you, say, We are unprofitable servants." Because, it seems to me, these "frozen heights" are only attainable by utter self-abnegation. "He that really forsakes his self-hood, and gives himself up with mind and desire, senses and will, into God's mercy, into the dying of Jesus Christ . . . rises up, continually in Christ's resurrection." So wrote Jacob Behmen. Under such conditions, is it any wonder if he, or she, cannot help developing into a Cheerful Giver?

God's poor, and God's work in the world cry out to-day for more and ever more support.

Co-operation of Clergy and Laity.

(Notes of an address given at Ruri-Decanal Meeting, West Ryde, near Sydney, on Dec. 8th, 1936, by Mr. C. Blumer, M.A.)

In thinking over the subject set down for discussion at this meeting, the idea that has been uppermost in my mind has been that the resources of the Church have never been fully utilised in one direction at least, viz., the using to the full of the man-power available amongst the laity.

Why is it that in many churches so big a proportion of the work falls to the clergyman? Is it that he is jealous of laymen having responsible control for work which they are capable of doing thoroughly well? Or is it that the laity have a wrong notion of what the Church is, thinking that it is embodied in, as well as represented by, our spiritual pastors? After all, we have it on the authority of Scripture that every devout Christian is a King and a Priest unto God; and the earnest layman will, if he takes time to think about the matter, desire and determine to offer on the altar of God the acceptable sacrifice of himself and all his powers of mind and body.

We of the laity should be, and generally are, willing to acknowledge the spiritual leadership of our clergy; but it is our manifest duty to recognise, and to act on the belief, that the special gifts which in varied degree and kind God has given to us, should be His, and not be reserved only for our secular occupations.

I have tried lately to picture an ideal parish, where the work of the Church is rightly divided and efficiently performed, where in other words the man-power of the Church is utilised to the full.

In stating my ideal, I wish to say right off that there is no doubt whatever in my mind that the clergyman's work of spiritual ministration in Church, in the home, and in the school is of supreme importance, and that if this could be perfectly done the full spiritual life of the parish, which is the prime necessity, would be ensured. But this is a full-time job for any clergyman, however gifted; and there are subsidiary activities for which he should not be held responsible. It is a case in which every man in the Church

(Continued on page 12.)

Wayside Jottings.

(By a Wayfarer.)

DR. DWELLY REVIEWS HIS SERMONS.

IN the course of his somewhat casual reading lately, the Wayfarer came across a resume of an interesting address given by Dr. F. W. Dwelly, Dean of Liverpool, to his brethren, the clergy of the Home Mission Union; and his subject was, "What to preach about."

With a view to the preparation of his address, the Dean said, he had examined and analysed all the sermons that he had delivered during the previous eight months; and he began his task by eliminating all those concerning which he had had no direct evidence that they had proved helpful to his hearers.

He then made a careful and searching analysis of the sermons; noting wherever there was a repetition of thoughts and of quotations, or where there was a similarity of treatment; and the result had been a revelation to himself.

He had been surprised, for example, to find how frequently he had endeavoured to impress upon his hearers that they ought to regard the hearing of the sermon as an integral part of their worship; and that they should try to learn from it something that they in their turn might convert into an offering to God; and how often he had urged them to prepare themselves for the profitable hearing of next week's sermon. He found, too, that God Himself had most often been the great subject of his sermons; and that he had many times appealed for "a joyful and heartfelt worship of the Most High."

But perhaps the most important discovery that he had made was this,—that the sermons that had been most used of God were those in which he had proclaimed very simply, but very earnestly, the message of full and free forgiveness of all sin by Almighty God for Christ's sake, and in which he had urged his people to a full acceptance of Christ.

It had been, he said, his experience that when he returned to his Saviour others always returned with him.

Now the Wayfarer is sure that the first thought that will occur to every reader will be 'Happy Dean Dwelly!' Happy man that in reviewing his sermons for eight months past has not merely hope, but direct evidence concerning the majority of them (for that is implied) that they have been helpful to his hearers.

Then most of us will be struck by the Dean's habit of teaching his people that the sermon is an integral part of worship, and urging them to prepare themselves rightly for its reception. Have we not (most of us) heard of ministers who try to excuse their ill-digested sermons by telling their people that, after all, the sermon doesn't much matter; that they don't come to Church to hear a sermon, but to worship; forgetting the emphasis laid in the New Testament on preaching and that it has always been God's way "by the foolishness of preaching" (not necessarily foolish preaching) "to save them that believe."

And then is it not good to read the Dean's experience that the sermons that have been most used of God were those in which he had very simply but very earnestly proclaimed God's full

and free forgiveness of sin through Christ, and urged his people to a full acceptance of Christ,—both, we may be sure, as the sacrifice for their sins and also as an example of holy life.

Since he got such results, the Dean did not, we may be sure, minimise or gloss over sin. It was the Wayfarer's privilege once to be in a suburban church which was attended by a large number of young men and women, all, but the latter especially, being notably in the most fashionable attire; and the subject of the sermon was "Peace, perfect peace!" and the Wayfarer does not think that the sins of vanity, frivolity and worldliness, nor indeed, any sins of any class, were specially, if at all, referred to. It reminded him of Dolling, who was asked once by a neighbouring London Clergyman, to come and conduct a "Quiet Day" in his parish, but he replied, "Dear Sir, your parish wants not a Quiet Day, but an earthquake." It reminds him, too, of a rather apt phrase that he met with lately about our congregations being "sprayed with a perfumed Gospel."

One thing we may be sure of, namely, that we shall never get our people to accept Christ as their Saviour,—nor to serve Christ,—nor, indeed, to have anything more than the most languid interest in Christ, until we first bring them to that point from which they will see themselves as lost and ruined sinners.

We must preach on sin before we preach salvation. The Law must precede the Gospel. Sinai must come before Calvary. It is good to preach "Blessed are ye poor," "Blessed are the meek," and so on, through all the Beatitudes; but we must not forget, "Woe unto you, ye rich"; "Woe unto you that are full"; "Woe unto you that laugh now"; "Woe unto you when all men speak well of you." It is good to preach about the cup of cold water that shall in no wise lose its reward. It is necessary, too, to preach about the unprofitable servant and the outer darkness, where shall be the weeping and the gnashing of teeth (Matt. xxv. 30); and the eternal fire that must be the lot of those who, failing to minister to Christ's people (does not that apply to those who take no interest in Missions to the heathen?) fail to minister to Him (Matt. xxv. 41).

It was interesting, too, that the Dean carefully noted where in that eight months' preaching (reviewing probably some eighty sermons,—industrious man!) he carefully noted where there had been repetitions of thoughts or of quotations, and similarity of treatment. But the Wayfarer hopes that he did not regard such things as blemishes. Who was the great French preacher who, when asked the secret of his success, gave it as "Répétez sans cesse." One blow is seldom enough to drive a nail home, and some of us have thick skulls.

And as for quotations,—the Wayfarer thinks it was first at St. Clement's, Marrickville, that he first heard Whittier's beautiful lines quoted,—

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

but he has since heard them quoted several times, and last Sunday, he thinks, by the Archbishop. And the Wayfarer has known that beautiful little poem:—

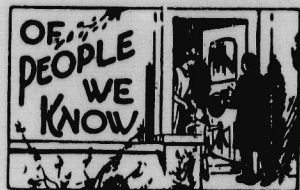
"What is Life, Father?"

to be quoted a dozen times by the same preacher until his congregation

nearily knew it by heart. No one need be afraid of repetitions of quotations or of texts, or of similarity of treatment, provided that they are good. In fact the Wayfarer has been told that he sometimes repeats himself.

It is said that the late saintly Thomas V. Atkin, of Campbelltown, seldom preached a sermon without bringing in the two great topics of the religious education of children, and of Sabbath observance; and the result was noticeable in his parish.

What about sending an invitation to the Dean of Liverpool to come and pay a visit to Sydney?



The death has occurred at Turramurra, near Sydney, of the Rev. Percy de Laure Musgrove, rector of Wingham, N.S.W., during the past 16 years. He was on six weeks' leave from his parish, where he was to resume work early in January. Born at Bathurst 64 years ago, Mr. Musgrove received his education locally and then at the Sydney High School. Later he proceeded to St. Augustine's College, Canterbury, England, for his theological training and from which he was ordained in 1898. Returning to New South Wales immediately afterwards, he was appointed curate at Dubbo. He was successively incumbent of Nyngan, Warren, Wollombi, Wingham, Wickham, and Singleton, resuming charge of Wingham for a second term in 1920. Mrs. Musgrove and two sons and two daughters survive. The remains were taken to Wingham, where the funeral took place, the Rev. Canon W. J. Ritchie, a life-long friend of Mr. Musgrove, officiating.

At the morning service at St. Andrew's Cathedral, Sydney, on Sunday, December 27, the Archbishop unveiled a tablet to the memory of Dr. Arthur Wellesley Pain, the first Bishop of Gippsland, a canon of St. Andrew's Cathedral, and one time rector of St. John's, Darlinghurst. The Archbishop said that on his retirement from the Bishopric of Gippsland, Dr. Pain had been reappointed a canon of the Cathedral. He was held in grateful remembrance by the diocese of Sydney as the first clerical secretary of the Church Missionary Society, and as one of the founders of the Bush Church Aid Society; and as one of the ablest bishops that ever adorned the bench.

A simple and impressive service marked the unveiling of a memorial stone over the grave of the late Bishop S. J. Kirkby, at the south eastern corner of St. Philip's, Church Hill on Dec. 26. The memorial takes the form of a beautifully polished granite slab with an inscription that bears testimony to Bishop Kirkby's life and work. Before the ceremony it was covered with the Commonwealth ensign as a tribute to the memory of an Australian-born bishop whose untiring zeal was an inspiration to the people and made him a valued leader. The Archbishop of Sydney, who unveiled the memorial, said the congregation should pray that passers-by, looking at the stone and reading the inscription, might receive the same inspiration that his friends had received from the life and work and power of Bishop Kirkby, whose whole purpose had been service for others.

The King has approved the appointment of the Ven. V. F. Storr, Canon and Archdeacon of Westminster, to the canonry of Westminster and rectory of St. Margaret, Westminster, vacant by the death of Canon W. H. Carnegie. The rector of St. Margaret's is generally chaplain to the House of Commons, but that position is held now by Dr. Don, who is also chaplain to the Archbishop of Canterbury. Archdeacon Storr is well-known as the leader of the Anglican Evangelical Group Movement.

Churchmen will be interested to know that having finished his most strenuous campaign for return to the Presidency of the United States of America, after midnight on Saturday, October 31, President Roosevelt was up early on the Sunday following to

take his All Saints' Day Communion at St. Paul, Hyde Park, of which parish he has been warden for many years. It was the one hundred and twenty-fifth anniversary of the founding of the parish. Mr. Roosevelt is also a lay trustee of the Cathedral of St. John the Divine in New York City.

The University of Cambridge has conferred the degree of Doctor of Letters on Canon Galpin, for many years vicar of Wingham, Essex. Since his retirement three years ago, after fifty years in the ministry, Canon Galpin has devoted himself to research work in the history of music, and his new books, "The Music of the Sumerians, Babylonians and Assyrians," and "A Text Book of European Musical Instruments," will be published this month. At one time Canon Galpin possessed a valuable collection of six hundred musical instruments, many of them rare specimens. In 1916 the larger part of this collection was purchased for the Museum of Fine Arts, Boston, U.S.A.

Mrs. Mary Ann Cuirois, late of Malvern, Victoria, bequeathed in her will £200 to the A.B.M. £100 each to Lovel House, St. Paul's Cathedral Buildings, the parish of Holy Advent, Malvern, and St. Mark's, Fitzroy, Radio Service, Church Babies Home, Bishop of Melbourne Fund, and the Church's Mission to Streets and Lanes, Melbourne. The residue is to be divided between Melbourne Diocesan Centenary Fund and Clergy Pensions Fund.

Mr. Preston Chambers, a veteran surveyor and an Australian, who died in Auckland on November 25, left £100 to the governing body of St. James' Church, Morpeth, New South Wales, to be invested and the income divided between the organist and choir boys under 14 years. No payment shall be made under this bequest unless on December 26, if that date is a Sunday, the "Adeste Fideles" is sung or instrumentally performed at the church.

The death of Alderman W. P. Noller removes a devoted churchman from the life and work of St. John's, Parramatta. He was born at Mulgoa, 75 years ago, and was an alderman of the Parramatta Council for 36 years, and several times Mayor. Churchwarden, Synodman, Sunday School Superintendent, and member of the Glebe Administration Board, Diocese of Sydney, were some of the offices he filled. He was a notable figure in the public life of Parramatta.

The death of Mr. Norman Napier Dangar, 61 years, grazier, of Palmerston Station, Armidale, N.S.W., who was injured in a car accident on the Sugarloaf, between Tamworth and Wallabadah, on December 5, removes a well known and charitably-minded citizen from the life of N.S.W. Mr. Dangar was a son of the late Mr. A. A. Dangar, of Barooona, Singleton. Mr. Peter Dangar is his only son. Mr. Dangar came to Armidale district many years ago, and set up a Corriale and Hereford stud at Palmerston, which is considered to be one of the finest properties on the New England tableland. The Bishop of Armidale officiated at the Burial Service in St. Peter's Cathedral, Armidale, and then at the graveside.

On behalf of many clerical and lay members of the Church in Sydney, the Archbishop of Sydney has been presented with a dictaphone outfit in view of his large correspondence. Sir Kelo King and Canon R. B. S. Hammond made the presentation on behalf of the rest.

A new launch, to be named the Dorothy Wright, after the widow of the late Archbishop Wright, and to be used in connection with the Hawkesbury River Mission, was dedicated by the Archbishop of Sydney at the foot of Mr. G. E. Hall's waterside residence at Drummoyne, on December 31. The launch will work under the auspices of the Home Mission Society. The Rev. Harrington Vaughan, lately Secretary of the Bush Church Aid Society, Melbourne, has been appointed to the charge of the mission.

The Rev. A. E. S. Begbie has accepted nomination as rector of St. John's, Shoalhaven, following the resignation of the Rev. Norman Fox.

The new Bishop of New Guinea (the Right Rev. P. N. Strong) arrived in Sydney on January 8. After attending special functions arranged by way of welcome, he will leave for Brisbane, joining an outgoing steamer for Papua a few days later.

Canon R. B. S. Hammond, of Sydney, received a cheque for £50 from the United Licensed Victuallers' Association as a donation towards his Christmas poor relief ap-

peal. The president of the association (Mr. N. H. Connolly) said that the gift was a goodwill gesture by members, who appreciated the great charitable work performed under Canon Hammond's guidance.

Archdeacon F. T. Morgan Payler, M.A., has resigned his position as vicar and sub-dean of Christ Church Cathedral, Ballarat, and has been appointed Archdeacon Missioner of Ballarat. During 1937 Archdeacon Morgan Payler will devote part of his time to work in connection with religious education in the Province of Victoria.

Speaking at a rural deanery welcome in his diocese, the new Bishop of Ballarat made reference to the late Professor Sir Edgeworth David, head of the faculty of Geology in Sydney University. He, the Bishop, had journeyed out from England with him on one occasion. It was decided to hold church services on the boat and the only convenient time was when the first saloon passengers were at dinner. On the first Sunday that church was being held Sir Edgeworth had just begun his soup when the time arrived for the service to begin. He was sitting at the captain's table and rose, asking to be excused as he was going to church. The captain told him to remain and finish dinner, but the professor said that his church called and he must go. He was the only one there that night, but when he rose to go to church at the same time on the following Sunday, dozens of passengers got up and followed him. They followed the example of a great Christian.

Canon H. L. Gwyer, of Wakefield, England, has been appointed to the vacant see of George, South Africa. He was a scholar of Magdalen College, Cambridge, where he gained a second-class classical tripos. At one time he served on the Railway Mission in Western Canada and during the war was chaplain to the forces. He was made a canon of Wakefield Cathedral in 1933.

The Right Rev. J. H. Dickinson, M.A., who was consecrated assistant bishop of Melanesia in 1931, has resigned his post and returned to England.

The Bishop of Central Tanganyika, the Right Rev. G. A. Chambers, and Mrs. Chambers will be visiting N.Z. early next year. Mrs. Chambers will arrive in Auckland on 19th February, and the bishop in Wellington on the 22nd.

The Precursor of the Cathedral, the Rev. F. R. Rawle, has become eligible for a pension as a member of the Diocesan Clergy Pension Fund on resigning his offices with the Diocese, and to last month's Chapter meeting he formally tendered his resignation of his position as Precursor as from January 1st. It was resolved to place on record the Chapter's appreciation of his services and to accept the resignation with regret.

The Waipau Synod, N.Z., resolved to create a memorial of the late Archdeacon Chatterton in the form of a "Chatterton Scholarship" for a Maori candidate for Holy Orders. Archdeacon Chatterton was Principal of Te Rau Maori Theological College for 17 years, one of his students being Bishop of Aotearoa. He came to N.Z. at the invitation of Bishop Suter in 1884, and was ordained by him. For many years he was Vicar of All Saints, Nelson, and while there took part in the formation of the N.Z. C.M.S. in conjunction with the Rev. J. H. McKenzie who was the originator of the "Nelson System" of Bible-instruction in State Schools. In 1919 he became Vicar of Rotorua and remained there till his death.

We understand that Dr. T. Z. Koo, the great Chinese Christian student leader, will be visiting N.Z. for a few weeks in May next at the invitation of the N.Z. Student Christian Movement.

A New Year Prayer.

He Shall Preserve Thy Soul.

Not only keep us safe, O Lord,
But keep us sweet,
Through all the blasting winds of life,
In dust and heat.

Preserve the flower of innocence
To childhood given,
That we may bear it up the steep
From earth to Heaven.

Preserve our souls from bitterness
When dear delight
Pursued with zest, turns in our grasp
From bloom to blight.

Preserve from every evil taint
Our secret thought,
Lest aspirations high and pure
Shall fall to naught.

Preserve from mildews of neglect,
From soil of sin,
The spirit vestments of Thy joy
To fold us in.

Let fragrances from Sharon's Rose
On us descend,
Till we have climbed the pilgrim's path
To Journey's End.

—Lilian Leveridge.

Missionary Conference

April, 1937.

THE National Missionary Council of Australia is planning a Missionary Conference of Australian and Pacific workers, to be held in Sydney, April 5-9, 1937. It will be the first United Conference of National significance since the Mott Missionary Conference in Melbourne ten years ago.

The discussions of the conference will centre round the Australian Aborigines problem, the Pacific Field and Home Base problems, the latter including investigations of the present position with a view to closer co-operation. The question of high castes, relationships—societies with societies and with governments—a national missionary policy will come up for consideration. The Pacific discussions will have to do with a survey of spheres of operations, attitude to native customs, education, evangelism, medical work, and the building of an indigenous church. Regarding questions of the Home Base, those concerning the missionary message, methods of propaganda, training of missionaries, and co-operation will be discussed. Each general subject will be dealt with from matter which has been gleaned by three commissions on aborigines, Pacific and Home Base, which have been at work.

The Missionary Societies in Australia will be represented at the Conference on the basis of three times their present membership on the Council, after taking into consideration the number of fields in which each Society is working. Thus each Society will be ensured of adequate presentation of its views, and it is confidently hoped that the result of the Conference will be a great forward movement in the missionary activities of the Australian Church.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



A Changing World and A Changeless God.

NINETEEN THIRTY-SIX will go down in history as one of the most notable years in the annals of British history. It was hardly on its way when the Empire was called to pass through deep sorrow on account of the death of his Majesty, King George V. His was a memorable reign, but not more memorable than the life and character of the late Monarch. King George V., with his illustrious consort, Queen Mary, brought honour, prestige and noble Christian character to bear upon all that concerned the Throne, his reign and doings. He leaves behind a hallowed memory. His son Edward, Prince of Wales, succeeded him as Edward VIII, with due acclaim and a people's glad acceptance. Never was a reign entered upon under more favourable circumstances, and never was more hoped for from any sovereign. His unique knowledge of all parts of the Empire, his renown in the courts of Europe and beyond, his friendly, likeable, democratic spirit, his oneness with the people, his buoyancy of outlook, his kindly consideration for the less privileged, and his unrivalled understanding of men and things gave promise of a great and beneficent reign. Ere the year closed, however, he had abdicated and his brother, the Duke of York, succeeded to the throne as King George VI. He and his gracious Queen Elizabeth will be crowned in Westminster Abbey in May next. Well may we pray:—

Thy choicest gifts in store
On him be pleased to pour;
Long may he reign!
May he defend our laws,
And ever give us cause
To sing with heart and voice,
God save the King! Amen.

Thus 1936 has witnessed three kings on the throne of our Empire.

Looking further afield, the Fascist nations, Italy and Germany, have rattled the sword with almost boastful insolence. The former, in the conquest of Abyssinia, and with swashbuckling arrogance, has almost sought to drive every other power out of the Mediterranean. With the latter there has been the creation of the huge German army machine, and the high-sounding talk of her leader. Europe is on the edge of a crater, with Russia watching eventualities. Spain's broken and bleeding condition constitutes a sorry spectacle. There is nothing more tragic than civil war, and especially so when waged with the fury and devastation which the last few months have seen in that Latin country. Let the Roman press say what it will, the war in Spain is a fight for freedom. The grantees, the landed proprietors, the military and navy, with the Church of Rome, are on the side of the insurgents against the national government—in other words, the people. Not without significance did the Spanish Ambassador say in London the other day, when addressing the National Trade Union Club, that there was nothing in the nature of a religious persecution in Spain but the Spanish Government was determined to put an end to the privileged position which the

Roman Catholic Church and Roman Catholics had always had in Spain, and to see that non-Romans were no longer treated as third-class Spaniards. The Roman Catholic Church would have the same position in Spain as in other countries—no less, but no more. In judging the excesses that had occurred they should remember, he said, that the Church in Spain had been for centuries the most powerful political institution; that it was rightly regarded by every liberal-minded Spaniard as the greatest obstacle to democracy and freedom; and it had always supported the most hateful social and political privileges.

Coming nearer home, we cannot but note the encroachments southwards in the Pacific of Japanese ships and men. Happily, a trade agreement has at last been negotiated between that people and Australia. China is not yet out of the woods of civil war, and Chinese war lords rivalry, though her new day is coming apace. In India tens of thousands of outcasts are crowding into the Church, thereby presenting a golden opportunity, albeit a terrible challenge to the Christian Church. Palestine is quiet again, watching the outcome of the Royal Commission. We have deep sympathy with the Arabs and their claims. Frankly, we have not much sympathy with the rich, godless Jews on the one hand, backed by money from America or the atheistic Communist Jew from Europe, who would hold others in Palestine by the throat. President Roosevelt has become President of the United States of America, in which connection we cannot but note that as a devoted churchman, in spite of long and exhausting meetings, early Sunday mornings still found him at the Lord's Table, and at his post in church.

Wherever we look there is movement and unrest, change and decay, the setting up of one and the bringing down of the other, in the affairs of men. Truly it can be said that change is written in indelible letters across the face of all things in this world. "All things are in a state of flux." Such was the text of a famous Greek thinker. Every new discovery, every upheaval of mankind are but a commentary on this great universal truth. Nothing stands fast. All matter, solid as it seems, is but a combination of particles which will resolve into new combinations. We men and women—our very bodies—are always changing. Our circumstances change. Let us steer as straight as we may; yet winds and cross currents, over which we have no control, drive us strangely out of our course. Human society changes. We talk loosely of lower classes and middle classes and upper classes; but there is a continuous ebb and flow, and one class is ever merging into the other. Nations change. There is no such thing as an Eternal City nor an Eternal Empire; even the unchanging East is not unchanging. Where Assyria and Egypt and Imperial Rome are buried, there at last shall all Empires be laid; and the dust that lies thick upon the ruins of Babylon and Ephesus shall in due time cover every city that man ever built. "All things are in a state of flux." It is the inevitable destiny of man and all his works.

It is this fact of change which brings much of the sadness into life. Throughout all serious literature runs a strain of deep melancholy; and it is due to the reflection that nothing abideth. Our life is as the grass; as a tale that is told; as a dream when one awaketh. We heap up riches, and cannot tell who shall gather them. We root our affections deep in the earth; and from

the fairest sky there sometimes comes a tempest which tears us up by the very roots, and leaves us desolate. Who can look back at the end of each year and not think of faces which are no more in this world, of desolate hearths, and broken hopes?

Yet this very fact of change, heart-breaking as it seems, is one of the manifold mercies of God. The fact is that we are all in danger of being too entirely in love with this world; even with the good in it. We think and act as if we were made simply for this world; and the glorious truth is that we are made for something better. And so in the mercy of God His storms descend on the building at which we have toiled so laboriously, as if it were to last for ever. And in the midst of the disaster, in our very disappointment and distress, we learn the eternal lesson, that here we have no abiding city, but must seek a city which hath foundations, whose Maker and Builder is God.

Over against the world ever in flux we place a Changeless God, our Heavenly Father. He is changeless in His laws. "The soul that sinneth, it shall die." "Hear, and your soul shall live." They are the eternal laws, and it is not within the power of man to change them. They have governed every generation that has ever been, and they shall govern every generation that shall ever be. Let men choose what form of government they will, monarchy, aristocracy, democracy, it is all the same. It will stand, or it will inevitably fall, in accordance as it holds inviolate, or dares to defy, these eternal laws of God.

He is changeless in His purposes. "My covenant will I not break." There is more in this than appears on the surface. It means not only that God will be true to us; He will also be true to Himself. We men are conscious that we have, a thousand times, failed in our allegiance to Him; and we wonder, perhaps, if our countless failures have destroyed His covenant with us. But God is too great for that. "If we are faithless, He abideth faithful; for He cannot deny Himself." God hath spoken; God hath purposed; and not all the weakness nor all the fickleness of men shall annul His gracious purposes. "I the Lord change not; therefore ye are not consumed." "Therefore—not for your merits, for ye are gone away from mine ordinances"; but because "I am that I am."

He is changeless in His power; from generation to generation the same. It is a commonplace to-day that we are on the threshold of a new age. Old landmarks have passed away; old moorings have been slipped. But it is no novel experience for this old world. In a sense every age is new; and there have been many as full of changes as our own. But as each new age comes round, men are always constrained to ask, "Who can meet and solve the new problems which confront us? Who is sufficient for these things?" The answer is always the same: "Our sufficiency is of God"; and experience has always proved it true. God alone never grows old; "Thy years shall not fail." His arm is never shortened, that it cannot save.

The very Name, Jehovah—"the Lord"—indicates changelessness. "I the Lord change not." The Lord cannot change, for "the Lord"—"Jehovah"—is I AM; not "I was," nor yet "I shall be." All else belongs, or will soon belong, to the past; or is to be seen only in the future. But God is the Eternal Present. And if we men are to find a sure resting-place in a

world of change, it can only be in Him Who is from everlasting to everlasting the same yesterday, to-day and for ever.

Basil Matthews' New Book.

Shaping the Future.

The Bishop of Bendigo.

I HAVE been reading with much enjoyment (writes the Bishop of Bendigo) Basil Matthews' new book, "Shaping the Future." It comes as a tonic when so many are affirming that we are in the grip of fearful titanic forces moving like a fate which nothing can defeat. The first chapter is "Can we shape the future?" and the author quotes Henley's manly lines:

"I am the master of my fate,
I am the captain of my soul."

History is the record of events. Events are always the product of the actions of persons, whether individually or in co-operation. Deeds reflect the standards of value of the men who perform them. So men make events. If so we can modify the future. Are we tempted to be paralysed by the immensity of the universe? We are reminded that greater than all the lifeless stellar systems of space is the living eye of the astronomer, who sees and measures them. The universe is meaningless without personality. At this very moment, people just like ourselves are, by acts springing from deliberate decisions of the will, helping to shape the future. They are moulding the stream of experience that we call history. Their acts give history meaning. So you and I inevitably give meaning to the future, and that future will be enriched or impoverished, poisoned or purified, by our decisions and actions. At root is a moral responsibility. The power to change the future lies in complete surrender of the will into the hands of the God of History. That (the message of the Oxford Group) may sound like the abdication of freedom. On the contrary it is its achievement. It is the old paradox:

"Make me a captive, Lord,
And then I shall be free."

Albert Schweitzer, that heroic missionary (a Doctor of Medicine, a Doctor of Music, and a Doctor of Divinity), says: "There is far more in men and women of idealistic will-power than ever comes to the surface of the world . . . the ideal which becomes possible is small in amount compared with what men and women bear locked in their hearts, unreleased or scarcely released." Victory in the scientific world, such as the conquest of the air, is won through discipline and the happy obedience to the laws of nature. Similar virtues in the spiritual realm will bring conquest and freedom in our personal lives and so fit us to shape the future.

The New Frontiers.

The second chapter has the suggestive title, "The New Frontiers of Paganism." In the last 20 years the world has passed through a gigantic transformation, with drastic changes in social habits, moral sanctions, political controls, and economic processes. Civilisations that have been standing still for 2,000 years are forced in two decades to attempt changes that have come to the West through five long centuries. In this new world, what are the frontiers between paganism and Christianity? A generation ago we

were perfectly clear about it. Were not maps of the world issued showing the boundaries and frontiers as plainly as possible? But can we draw such clear-cut distinctions to-day? No, we can't. Because not only is there the permeation of our faith in non-Christian lands, but in so-called Christian lands there has been the paganism of society. In other words the frontiers do not lie in the externals of civilisation, nor can they be marked by geographical boundaries. Nay indeed, when we examine our own souls can we not find the frontiers there? We come face to face with the question in such a burning problem as Nationalism. For Nationalism may be of God or it may be of the devil. Patriotism is good. Bishop Gore has pointed out that our Lord's cry, "O Jerusalem, Jerusalem," as recorded in Matthew 13: 25, was clearly the cry of a patriot. But as Edith Cavell, of imperishable memory, reminded us, patriotism is not enough. Senor S. A. de Madariaga says: "He does not love his child who does not love all children. He does not love his country who does not love all countries." We look from heaven down to hell however, Basil Matthews continues, when we turn to the other nationalism which holds that the nation is absolute and supreme over all claims of private right or even of Divine sanction. It is an old enemy in a new dress. Nearly 2000 years ago the Christians were martyred because they would not worship Caesar, the personification of the State, as God. The claims of the totalitarian State are the same. The name "totalitarian" is new. The claims are not. From them there is no appeal to God or conscience, and this is sheer paganism. Or in N.T. language, in the totalitarian State we meet the Antichrist of the modern world. The nation-state as absolute is pagan, for it denies the sovereignty of God and His moral law. The struggle for the supremacy of the spiritual is bound to be one against tremendous odds. Yet may we not take comfort from the lessons of history? The new barbarism is not more formidable than the forces which in the first ages of Christian era confronted the Christian Church.

The New Horizon.

"The New Horizon," is the title of Chapter III, and it opens with a brief account of the longings of some 70,000,000 Indian outcasts. We are told of their able and heroic leader, Dr. Ambedkar, a D.Sc., of London University, a D.Phil. of Bonn (Germany), and a D.Ph. of Columbia University, New York. Some little time ago (it was reported in our daily press), he issued a manifesto in the name of these outcasts, stating that they had decided "after mature deliberation and in a calm atmosphere, to abjure the Hindu religion for some other religion which can give the outcaste equal treatment, status and clean living. "In other words they seek 'a place in the sun.' " As may be imagined, the effect of this on leaders of other faiths and systems of thought has been electric. Totalitarianism, nationalism, communism, Christianity, Islam, mechanism, humanism, and other claimants are seeking the allegiance of these teeming millions on the march. Basil Matthews asks—what are the essential elements that "a way of life," i.e., a vital religion, must have to meet the claims, the aspirations, and the ideals of these outcasts? Well, in the first place it must, of course, be true. In the next place it must have power; power to save men utterly. Thirdly, it must give a rich, radiant

meaning to life. Fourthly, it must be relevant to all life, not only to one's devotional life, but must be a religion which redeems commerce, education, politics, and the like, as well as restoring human personality. Fifthly, it must have the right to demand, and the power to command utter loyalty, even to the surrender of life itself. It must have a goal that is compelling and ultimate. That goal must be one that releases harmony into the life of man and gives him freedom in a life that shares the beauty and truth and goodness which makes heaven. Our author then examines the various rivals of Christianity by these tests, and finds them lacking. Christianity, however, lifts all these and other Indian ideals, to supreme realisation—as Bishop Banerjee so eloquently taught us. What is keeping these 70,000,000 from embracing Christianity? It is because we do not better reflect Christ; very largely because of our divisions. The very thing these outcasts want is a centre of unity, and they maintain that Christianity divides.

The Christian Revolution.

The next chapter is called "The Perspective of the Christian Revolution," and opens by showing how the forces of irreligion are spreading from Russia to China, and from Burma to Mexico. Why? Because they fail to understand Christianity, which they call the "dope" of the people. It's our job to transform that dope into dynamic. For spiritual dynamic is necessary for revolution, and the Cross is the eternal flame of revolution so long as the material attempts to dictate terms to the spiritual. The first area of revolution is within our own souls. The next is within the Church. Who can deny that both areas need it badly? Then further areas. Basil Matthews does not pretend to be an economic expert, yet sets forth spheres in the economic realm for Christian revolution. First the acquisitive motive has to be replaced by co-operation (a mighty charge this). So, therefore, co-operation has to be integrated into all industry. Next the goal of all industry and commerce is the common welfare. Then the getting of all raw materials and the manufacturing of them should be subordinated to social aims; and lastly, that in the rule of all subject races, trusteeship for their welfare and not exploitation of their gifts for private aim, must be the principle.

The title for his fifth chapter, the author obtained from a French translation of the N.T. which rendered a well text by the words, "Blessed are the artisans of peace, for they shall be called the children of God." So "artisans of Peace" is the heading of this chapter. What a suggestive phrase! Peace is to be built up not by the great statesman, not by the architect sitting at his desk making blue prints, but by the plumber, the mortar-mixer, the carpenter, the bricklayer, the mason. We ordinary people are the potential artisans of peace. Peace is harmony of a single note. Differences are essential to harmony. Sometimes there are notes that would be at discord with one another, but if in the middle of them there is set a reconciling note, then that note resolves the apparent discord into harmony. What a parable!

Those men who destroy a healthful constitution by intemperance do as manfully kill themselves as those who hang, or poison, or drown themselves.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Notable services marked the Christmas Festival in St. Andrew's Cathedral. The chancel and sanctuary with choir stalls were beautifully decorated. The music, under Mr. T. W. Beckett, choir-master and organist, was a feature of the services.

The Archbishop of Sydney was the preacher at the morning service on Christmas Day. He said that on Christmas Day every year it was customary to hold social and family assemblies. There were, naturally, in these some vacant chairs. The message of Christmas, however, was that people should look not only at the distant hills, but that their own living should be the basis of memories for others in the years to come. He referred to the place and influence of the mother in the family life, and to the sanctity of the marriage tie. Christ, who had suffered the humiliation of being born in a stable, had been acclaimed by the Heavenly Host, yet, after becoming a great leader and teacher, He suffered the further degradation of the cross, all for the ultimate salvation of man.

In keeping with the season, the Broughton Choir, of 400 voices, gave a pleasing performance at the Sydney Town Hall of the best known parts of "The Messiah." The choir was formed during the recent Bishop Broughton centenary celebrations, and has since been maintained as an organised body of juniors and adults.

The singers, dressed in white surplices and bathed in an amber flood light, presented a striking appearance in the darkened hall. Some of the choruses were rendered with fine effect. The choir had been well drilled by the conductor, Mr. T. W. Beckett. Solo parts were taken by Miss Ila Turnbull (soprano), Miss Gladys Grahame (contralto), Mr. Raymond Nilsson (tenor), and Mr. Cyril Purdon (bass). The Governor-General (Lord Gowrie) and Lady Gowrie, and Archbishop Mowll and Mrs. Mowll were present.

BEACH SERVICES.

The beach services carried out at Manly, Cooee and Cronulla have begun. The first of this season's services was held at Manly on Sunday, December 20th, the Archbishop of Sydney (Dr. Mowll) officiating. A procession wended its way from St. Matthew's Church, on the Corso, to a position alongside the harbour pool. Clergy and choir members from other parishes joined in the march, all wearing robes and surplices. The choir, a combined one, led the singing.

The Archbishop said that the Christmas season brought many messages, the greatest of which was that God had revealed Himself to humanity in the person of Jesus Christ, as a proof of His love and companionship.

ST. MATTHEW'S FARM.

500 Boys Placed in Positions.

The Rev. A. R. Ebbs, rector of St. Matthew's, Manly, and director of St. Matthew's Farm, Deewy, had a satisfactory report to present at a Christmas gathering at the farm on a recent Saturday afternoon. He stated that nearly 500 boys had been placed in positions during the four and a half years the farm had been in operation. This included 80 in the past year. The numbers

at the farm had been falling off, and recently there had been difficulty in getting sufficient to do the work of the farm. The lads were getting jobs in the ordinary way and did not need the assistance of the committee, who could place all those coming to them.

Mr. Ebbs said that one of the pleasing features of the work was that so many of the boys made a point of visiting the farm after being placed in jobs.

The Bishop Coadjutor of Sydney (Dr. Pilcher) said he was deeply impressed by the farm and the constructive value of the work done there.

The farm manager (Mr. Simms) said there were very few failures amongst the boys. More than 90 per cent. were making good in their jobs.

"It is a pity there are not more places like this throughout the State," said Mr. E. E. Killen, a former member of the House of Representatives.

ST. MATTHEW'S, WINDSOR.

Georgian Bible.

A Bible presented to St. Matthew's Church, Windsor, by King George IV., was used for the last time in the church service on Sunday, 20th December. It bears the date of 1821, and had been in continuous use at the church ever since.

Hundreds of parishioners, officials of the diocese, and persons who were qualified by their association with the church, signed their names in the back of the old Bible. Further signatures will be placed in the book. The oldest signature is that of Mrs. McQuade, aged 80 years.

Fragile and obviously in danger of disintegration, the Bible was withdrawn from use at last night's service and replaced by a handsome new Bible. At the handing over by the rector, the Rev. C. P. Birk, of the old Bible to the three churchwardens and the reception and dedication of the new Bible, the rector and the wardens placed their hands on both Bibles simultaneously.

Mr. Birk explained that the old Bible would be in the custody of the wardens, and would be exhibited in a glass case within the church. It would be used on anniversary services and on notable occasions only.

Two prayer books which have been in use in the sanctuary since soon after Queen Victoria began her reign were also withdrawn and replaced by new books.

HOME MISSION SOCIETY.

River Mission.

The Sydney Ladies' Home Mission Union, to commemorate its silver jubilee recently bought a launch and presented it to the Home Mission Society for use with the Hawkesbury River Mission. The launch was dedicated by the Archbishop of Sydney (Dr. Mowll) at St. George's-crescent, Drummoyne, in the presence of about 100 persons, among whom was the Rev. R. B. Robinson, general secretary of the Home Mission Society. The lesson was read by the Ven. Archdeacon Charlton. It has been named after the Dorothy Wright. It has been named after the widow of the late Archbishop of Sydney, and will be used by the missioner and chaplain, the Rev. J. Vaughan, in church work among settlers. The mission flag, presented by the Ven. Archdeacon Johnstone, and the Australian flag, presented by Mr. and Mrs. George Hall, were hoisted. The company was entertained at morning tea by Mr. and Mrs. G. E. Hall.

C.E.M.S.

Triennial Conference.

The Triennial Conference of the Church of England Men's Society was held at Moore College, Sydney, from the 14th to the 17th December. The National President, Dr. Hart, the Bishop of Wangaratta, presided. The delegates included representatives from the dioceses of Melbourne, Wangaratta, Brisbane, Tasmania and Sydney, including Mr. Richard Ruegg, of Queensland, who is affectionately known as the father of the Society in Australia.

The Archbishop of Sydney received the delegates at the Chapter House and spoke appreciatively of the work the C.E.M.S. was doing and of the opportunities which lay before it to influence the men of the Church.

The Conference was of a domestic nature and dealt with questions relating to the extension of Christ's work among men and the urgent need for development of work among lads through the Church of England Boys' Society. Resolutions were passed with a view to the formation of an intermediate body to provide expressly for the younger men whose aspirations and outlook naturally differed from those of elder men.

Principal Hammond of Moore College ably conducted the Bible Studies and appreciation of his cheerful hospitality and that of the matron were expressed in a tangible way by small gifts. Mr. R. J. Morris, the chairman of the Brisbane Executive, also presented Mr. A. Hope, the secretary of the N.S.W. Provincial Council, with two very nice pieces of cut glassware.

The members of the conference were entertained by the Sydney Executives at a Harbour Excursion on the launch Premier on Saturday, and on the following morning attended the Quarterly Communion and Breakfast of the Ashfield branch when about 100 were present. Mr. Morris spoke of the splendid work, which was subsidised by the Government, among destitute men at the Society's hostel in Brisbane, which was being carried on in premises owned by the Society for the church, valued at over £8000. Mr. Harry Hibble, the chairman of the Sydney Social Service Committee, in an eloquent address, alluded to the similar work carried on in Flinders Street among needy men, thousands of whom had been fed and sheltered, and in many cases found jobs, through the hostels. The whole of this work had been done free of cost to the recipients.

On Sunday afternoon the National President delivered a thought-provoking address to men in St. Andrew's Cathedral.

Diocese of Newcastle.

THE CHURCH ARMY.

Amazing Progress in Two and a Half Years.

The further growth and progress of this Society has necessitated a removal to a larger suite of offices in Tyrrell House, Newcastle. As accommodation was so limited, the Diocesan Trustees very kindly built a suite of four offices on the roof of the building, which they have rented to the Society.

The Church Army now has its own Bookshop, from which it can supply its Caravans with wholesome literature, Bibles and Prayer Books, etc., for sale in the out-cities where there are no shops. It also has a Lantern Department for the sale of optical Lanterns, and equipment, and is slowly building up one of the largest stocks of Copyright Lantern Slides in Australia. These are now painted in Newcastle by Miss J. Cowland, a clever artist, who received her training at the Lantern Department of the London Headquarters of the Church Army. She works entirely in oil colours. Samples of this industry can be seen at Tyrrell House.

The Church Army also has its own Uniforms Department, and a small Printing Press.

The Second Team of Australian Students is now resident in the Training College at Adamstown, for their final period of Training. This brings the staff up to 38, and three more young Australian men have been accepted for training this month. Others are awaiting the call. There is now at least one Church Army worker in every State in the Commonwealth. Reports from Bishops and clergy speak very highly of the work being accomplished by these young Australian Evangelists and Mission Sisters. The Sisters in charge of the Newcastle Van have just completed a 500 mile tour of the diocese.

The Church Army is now turning its attention to work on the beaches, and a party of Sisters will be working on the beaches at Woy Woy. A party of four men will go forth by Caravan on December 21st to work amongst the holiday crowds at Forster and Tuncurry, and then up the North East Coast,

N.S.W. Beach Missions will also be conducted by Church Army workers at Lakes Entrance, Victoria, and Queensland.

Early in the New Year a Crusade will be conducted by six officers and two sisters in North Queensland, at Mackay, led by Captain Ellis. The Crusade will embrace 27 preaching centres, finally the whole team will converge on Mackay, where the effort will be led by Captain Cowland, the Field Secretary. This is the largest effort of its kind ever tackled by the Church Army on this side of the world.

The work is supported entirely by voluntary contributions, and every penny of its revenue has been raised by direct giving.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop of Melbourne says:—

On December 7 Deaconess Dorothy Champion was killed in a motor accident near Lang Lang. The surface of the road was rough, and the car, which was apparently travelling very fast, overturned and was smashed. The deaconess had endeared herself to many people in the diocese since she first came to us from England nearly a year ago. She had shown her intellectual capacity by taking the Archbishops' Diploma in Theology in England, and had just sat for part of the Th.Schol. examination here this month. She had made many friends, and had raised the standard of teaching at St. Hilda's. For this her previous experience as a mistress of a big girls' school in England had fitted her. She had done good work in the parish of St. Saviour's, Collingwood, and had established contact with various branches of the work of the Church in this diocese. She was a personal friend to Mrs. Head and myself, and we greatly miss her.

A large congregation at her funeral at the Cathedral on December 9 showed what a great number of people mourned her loss. We thank God for the example of her life, and we pray that God's blessing may rest upon St. Hilda's House, which she loved and served so well.

On December 1 the Reverend Eric Thornton resigned his office as Rector of the St. Martin's and St. John's Homes for Boys in Canterbury. He has worked there for 15 years, and has taken boys, most of whom came to him with very little background of home life or Christian influence, and has tried to turn them into men of character and Christian citizens. He has very largely succeeded in this work, but there have been, no doubt, exceptions, and sometimes perhaps failures, as there must be in any Home which adventurously tries to do the work that this Home has been doing. Evidence had been brought against him by critics of his methods, and the Chief Secretary to the Premier was asked to institute an inquiry into the administration of the Home. Mr. Thornton resigned his office not because he wished to avoid all inquiry, but rather because it would not always be easy to explain some events which might be exaggerated or misrepresented. The Society for the Prevention of Cruelty to Children has no doubt been disinterested in bringing about an inquiry. We must, however, never forget the work that Mr. Thornton has carried out for these boys for the years during which he has been Rector of the Home.

HOSTELS FOR YOUTHS.

To Be Opened Soon.

Within four weeks an undenominational hostel for unemployed youths, aged between 18 and 25 years, will be opened at Fitzroy by the Unemployed Youth Crusade, and under the management of the Brotherhood of St. Laurence. The movement already has £100 in hand—sufficient to finance the hostel for one year—and hopes to be able to open other hostels later. These announcements were made at a meeting of members of the Unemployed Youth Crusade at the Constitutional Club rooms recently.

In the absence of the president (Mr. H. R. Sholl), one of the vice-presidents (Mr. A. H. Clerke), explained that apart from the £100 already collected, the work of the movement among the younger unemployed would be financed by regular contributions ranging upwards from as little as 3d. a week from thousands of persons interested in helping lads and young men who could not find employment. The movement's first work would be to open its hostel, which would accommodate about 14 boys unable to find work, or in such poor positions that they could not afford to pay for reasonable lodgings.

Mr. Clerke said that the movement would also endeavour to arouse wide public conscience to the need for some national action to solve the problem of unemployed youth. It would do anything it could to help unemployed youths, and to co-operate with existing organisations which had that aim.

Diocese of Ballarat.

THE BISHOP'S LETTER.

Writing to his diocese on December 15, the Bishop of Ballarat gives interesting details of his journeys through Western Victoria, and of gatherings at Warrnambool, Koroit, Ballarat, Ararat, Stawell, Horsham, and Edenhope. He proceeds:—

In conclusion, may I say that during these experiences in various parts of the Diocese, two things have impressed me. First, I found everywhere a sober realisation of the peculiar and severe difficulties which confront the Church to-day, and some concern at the financial problems which confront us in our own Diocese; and secondly, I also found in every place I visited devoted people who, aroused by the fact that the love of many in these days has grown cold, are determined to work and witness for our Lord and His Kingdom with renewed devotion and energy. There are two comments I would make. First, I am convinced that the world's real problem is moral and spiritual, and that the greatest need of our age is a revival of true personal religion; and secondly, we shall not be able to solve the practical and financial problems of the Church unless we put first things first and seek to deepen our spiritual life, and clarify our vision so that there may be no doubt about the fact that our real motive is to "seek first the Kingdom of God and His righteousness."

This issue of the "Church Chronicle" will come into your hands just before the great Festival of Christmas. May I therefore, take this opportunity of extending to you all my very best wishes for a Happy Christmas. It will be truly happy only if we remember the real meaning of Christmas. And so I hope that all of you will heed the Church's call on Christmas morning, and be in your place to worship Him Who on this day was born to be the Saviour of the World. May I also remind you of the fact that the Festival of the Christ Child has a special appeal to the children? Let us, therefore, do all we can to help the children not only to enjoy its religious festivities, but to enter into its social significance. And let us be mindful of all little ones who through poverty and misfortune would not share its joys unless those of us who are more fortunate remember them.

Diocese of Bendigo.

GIRLS' FRIENDLY SOCIETY CONFERENCE

The Provincial Council of the G.F.S. in Victoria has for some time past organised an annual conference for associates and members. These conferences are held alternately in Melbourne and a country diocese. Hence it was our privilege on Saturday, November 21st, to welcome many delegates from Melbourne, Ballarat, Gippsland, St. Arnaud, and Wangaratta. Nearly ninety women and girls sat down to lunch at the Laurel Cafe. During the luncheon, Mrs. Baker welcomed the visitors, including the Mayoress and Mrs. Dunstan, flowers being presented to the two latter and to Mrs. Head, the President of the Provincial Council.

After lunch a short service of fellowship, intercession and silence was conducted by the Bishop in the Cathedral. This was found by all to be most helpful, bringing us into the quietness of His presence, and enabling us to seek His guidance in all that lay ahead.

The conference, held in St. Paul's School, was opened by Mrs. Head, with an address on "The Approach to the New Rule." Mrs. Head spoke of some enthusiasms of the present day; Communism, which rules out God and the family; Fascism, which substitutes the state for God. In between lies British democracy, in which we must live with equal enthusiasm, a vital practical Christianity. In this the G.F.S. can help us, for it concerns itself in putting God first in life, particularly in all family and personal relationships. It stands for fellowship, prayer and purity. Purity means something unspoiled and at its best, and the best in life always necessitates self-control and sacrifice. The difference between the old and the new G.F.S. rules was that the former made us beware of things going wrong while the latter concentrates on things going gloriously right.

The second session was spent in separate conferences for associates and members. At the former there was much valuable discussion on a paper written by Mrs. Dicker, of Wangaratta, on "The Preparation of Members," and on many other problems, especially the training of associates.

The members' conference was led by representatives of the Melbourne Diocesan Members' Committee. Their subjects were (a) "The G.F.S. Girl in Relation to Modern Times," (b) "How to achieve unity with associates on a basis of youth consciousness."

Then followed a short combined session, at which mutual reports were made, and our President's summing up caused us to realise afresh the true basis of our work, and our only source of power.

An informal tea and hurried farewells, amidst the departure of many cars, ended a day of rich fellowship and inspiration.

MISSIONARY EXHIBITION.

The Bendigo Town Hall has been booked from March 8th to 13th, 1937, for a Monster Missionary Exhibition,—on an even grander scale than that of 1933. Courts representing all spheres of work under the control of the A.B.M. and C.M.S. will be managed by the various parishes, in addition to which the "Jerusalem and the East" Mission will also be represented. There will be the usual sales of curios and books, missionary plays and pageantry, an abundance of varied interests for young and old alike.

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APPLICATIONS are invited to fill the position of Chaplain of The King's School, Parramatta. Candidates, who must be in Holy Orders and Graduates of a University, should apply in writing to the Headmaster, giving full particulars of qualifications, before 11th January, 1937.

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QUEENSLAND.

Diocese of Brisbane.

ST. FRANCIS' COLLEGE.

The foundation stone of the first two new buildings of St. Francis' College, Bishopsbourne, Brisbane, was solemnly laid by the Governor of Queensland (Sir Leslie Wilson) at a brief open-air service. The Archbishop of Brisbane conducted the service and dedication.

The Governor said that ever since the Archbishop had arrived in Brisbane it had been one of his dearest wishes to bring St. Francis' Theological College to Bishopsbourne. To this end an appeal had been made for £5000, of which £4200 had been subscribed. He did not think it too much, Sir Leslie added, to ask all interested in the welfare of Queensland to do all they could to help the cause so dear to the heart of the Archbishop and one which meant so much to the future of the State.

Good Augury for Future.

The Archbishop expressed particular pleasure at the presence of so many members of the clergy assisting in the service. He read a statement from the property and finance board, which set out that there was £3500 in hand, in addition to which Archdeacon Glover had received promises of payments, spread over from two to four years, of not less than £700.

In view of the undertaking given by the board that all expenditure required for the removal of the college would be covered by new money, it was not proposed to spend more than was at present in sight. It was expected that the existing debt on the college would be more than covered by the sale of the Nundah property, and any excess would be used for the furtherance of the present scheme. The board had decided not to attempt the sale of the property at present. A legacy of £1000 from the estate of the late Fanny Jardine would be an endowment for the college.

The Archbishop observed that the college was being conducted on the most economical lines, and the diocese would be surprised when the accounts were presented. This was a good augury for the future, and meant that the college could be run in the future without incurring any further debt.

The principal of the college, the Rev. H. Thomas, said that the move to Bishopsbourne would mean advantages in three ways, namely, on the academic side, the practical side, and the devotional side.

Contract Let Soon.

The foundation stone will be built into the dormitory building, which will be of two stories and give accommodation for 16 students. It will face east and form portion of an arc of buildings round the drive. The other building, which will be erected at the same time, will be of a domestic nature, comprising dining room, kitchen, and maids' quarters. It will be placed at the farther end of the arc, facing south-east.

The Bishop of Central Tanganyika.

In Sydney.

THE Right Rev. Dr. Chambers, Bishop of Central Tanganyika, is on a visit to Sydney, the scene of earlier ministerial labours, after several years' strenuous work in his missionary diocese of Central Tanganyika, East Africa. He was welcomed by the committee of the N.S.W. Branch of the Church Missionary Society on December 28th. The Archbishop of Sydney (President of the Society), in welcoming Bishop Chambers, said that New South Wales was very concerned with the work in Tanganyika, as our branch of the society gave nearly one-third of its gross receipts to Tanganyika. This year, because of a better income, it would be possible to do considerably more than last year. He only wished that all needs could be supplied. Bishop Chambers had spent nine strenuous years since he had been consecrated, and the expansion of the diocese on the solid foundations laid by the missionaries who were already there was a matter of rejoicing.

The Bishop, in response, referred to his undertaking the work in Tanganyika over nine years ago, and to the joy he felt in being amongst his old friends and fellow workers again. He referred to the vast possibilities of the work in his diocese, to the dearth of workers, fewer in number now than several years ago! The grave need was money for the extension work which so urgently waits. The diocese had lost £6000 because of adverse exchange since 1930. He regarded the work as one of wonderful progress. It was because of the progress that more difficulties were arising. As the confidence of the natives was gained, more came for assistance. There were such instances as medical supplies for a year lasting only two months. Africa was leading, at least, individual Europeans closer to God.

Tanganyika's Future.

In an interview by the Press, the Bishop remarked: "South Africa is vitally concerned in the future of Tanganyika territory, for it would be a serious menace to its security if a possible enemy base were so close."

"The agitation in Germany had considerable repercussions in Tanganyika,

but there is no provision in the mandate for its termination or its transfer" he added.

The most interesting recent development in the diocese was the holding of its first Synod, which was attended by 175 delegates. Some men came from the borders of the Belgian mandated territory, 1000 miles inland.

"African leadership is one of the great needs of the future," said Bishop Chambers, "and one of the contributions Australia can make is in the training for such leadership. The people are a virile and attractive race, who are realising their need for education. Everywhere the chiefs are asking for schools for their boys."

Bishop Chambers said that Australian nurses in Africa were kept very busy. In addition to healing the sick and caring for lepers, the nurses were training African girls. At one hospital there were 15 of these native girls in training.

The Bishop will spend some six months in Australia and New Zealand pleading the cause of his vast and growing work. Tanganyika is in dire need of educational, industrial and evangelistic missionary enterprise. It challenges Australian churchmen to be up and doing.

Hymns for Sundays and Holy Days.

(Numbers in brackets indicate easier tunes. Communion Hymns are not included.)

Hymnal Companion.

Jan. 17, 2nd S. aft. Epiphany.—Morning: 17, 304, 129 (49), 233; Evening: 400 (255), 287 (309), 121, 21.

Jan. 24, Septuagesima.—Morning: 133, 135, 535 (427), 131; Evening: 383, 134 (19), 553, 37.

Jan. 31, Sexagesima.—Morning: 8, 136, 327, 582; Evening: 299, 579, 137 (115), 19.

Feb. 7, Quinquagesima.—Morning: 389, 275 (7), 133, 130; Evening: 298 (427), 558, 401, 20.

Hymns, A. & M.

Jan. 17, 2nd S. aft. Epiphany.—Morning: 81, 531, 178, 292; Evening: 290, 22, 362, 24.

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

Jan. 31, Sexagesima.—Morning: 7, 172, 221, 292; Evening: 193, 167 (431), 304, 23.

Feb. 7, Quinquagesima.—Morning: 240, 246, 297, 252; Evening: 545, 550, 428, 27.

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River, Victoria, Kirton Point, S.A., Penong and Ceduna, S.A., and

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Bush Church Aid Society,
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George St., Sydney.
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Charles Simeon.

1759—1836.

During the week, November 13-20, evangelical churchmen in England kept with due recognition the centenary of the death of Charles Simeon—preacher, theologian, churchman—and one of the noted personalities of the great Evangelical Revival of a century and a half ago. His life extended from the last months of George the Second almost to the accession of Queen Victoria; from the year of Wolfe's triumph at Quebec, through the whole course of the American War of Independence, the Napoleonic campaigns, till Waterloo was but a memory—and during the years of Australia's early colonisation!

William Wilberforce of slave trade reform was his contemporary at Cambridge, as also was Richard Porson, the great Greek scholar and fellow founder of Eton. William Pitt the Younger had but just left the University. One other parallel shows that Simeon was born twenty years after the definite rise of Methodism, saw the publication of Keble's "Christian Year," the rise of the Oxford Movement and J. H. Newman's secession to Rome. His life covered a period of 77 years, and he held the one cure of Holy Trinity, Cambridge, for over 50 years.

Charles Simeon was born at Reading in 1759. Several of his forebears on the paternal side were Berkshire vicars, the Oxfordshire side of the family having given a wife to John Hampden. His mother was a Hutton and daughter of a family from which two Archbishops of York came. From Eton young Simeon, at 19 years of age, went up as a scholar to King's College, Cambridge. He was a sturdy, athletic lad, a good horseman, full of energy and courage, somewhat upish and dominating in disposition. However, he had a real sense of the fitness of things. This was soon challenged, for he discovered, three days after his arrival at King's, that undergraduates were compelled by a college rule (now abrogated) to receive Holy Communion at half-term and on Christmas Day. The discovery caused him to pass through a period of acute distress of mind, during which he set himself to the reading of books on religion and to severe self-scrutiny. It was Bishop Thomas Wilson's book on the Lord's Supper that opened his eyes and led him to the great decision: "Has God provided an Offering for me, that I may lay my sins on His Head? Then, God willing, I will not bear them on my own soul one moment longer." Thus, on Easter Day, 1807, some 19 years afterwards, he could write in his diary: "I felt myself happy and thankful, that the peace which then flowed into my soul had never been entirely lost; and that I was as much bent as ever on the securing of the prize of my high calling."

His Ministry.

Simeon became a fellow of his college in 1762, in which year he was ordained. He began his ministry as honorary curate at St. Edward's Church, Cambridge, where he occupied Hugh Latimer's old pulpit with such effect that the congregation soon filled the building. It is recorded by Henry Venn that during seven Sundays Simeon filled the Church, "a thing unknown there for nearly a century." His success at this Church, however, was not due to his preaching alone. The very day he began work in the parish, he began to visit the parishioners from house to house. Full of philanthropy was his address at a door opened to him: "I am come to inquire after your welfare," he would say. "Are you happy?" The communicants of the Church soon trebled in number.

In October of the same year, 1782, Simeon was appointed by Bishop Yorke, of Ely,

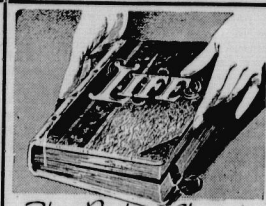
to the charge of Holy Trinity Church, Cambridge. The appointment involved the rejection of the parishioners' nominee, and their hostility to Simeon was immediately manifested. The Church was rendered as inaccessible as possible on Sunday mornings. He was debarred from preaching at Evening Prayer. The pew doors were almost all locked, and only the aisles were available for any congregation that might assemble. Those were the days of proprietary rights over seats and buildings. Simeon placed forms in the aisles, but these were thrown into the Churchyard by the churchwardens. Simeon writes: "In this state of things I saw no remedy but faith and patience. The passage of Scripture which subdued and controlled my mind was this: 'The servant of the Lord must not strive.' So began the ministry of fifty years, which was to secure for Simeon a place in the history of the Church of England."

Not many months elapsed before the opposition, which had confronted Simeon from the start, burst forth in new activity. He instituted, mainly in the interest of college servants, an evening service at six—an outrageous innovation in those days. The churchwardens locked the church doors and left people standing in the street. Simeon forced the doors, but eventually discontinued the service, and for some years he had to make shift with a hired room. For years he underwent persecution of all kinds from town and gown. Certain University people, students and others, were alarmed at the advent of a "Methodist" to Trinity Church; "rags" were frequent, stones were thrown, worship was disturbed, rivalry, coarse abuse, and every species of misconduct were displayed against Simeon and his loyal people. To the polite world of the Eighteenth century religious enthusiasm was anathema; earnest, godly people were wondered at! Indeed, those who worshipped at Trinity Church were supposed to have left "common sense, discretion and sobriety." A Simeonite was a sobriquet which for many Cambridge generations not merely derided but satirized a man's religious opinions.

While his enemies persecuted or shunned him, Simeon was diligently preaching, teaching and organising his pastoral work. His upright Christian character began to tell. People were compelled to recognise his sincerity. Thus in due time his quiet but unconquerable patience gradually won a complete victory.

Wider Interests.

It was during the early days of his ministry that Simeon was brought in touch with the Evangelical Movement. He made contacts with Henry Venn, of Yelling, John Thornton, the illustrious Christian layman, John Newton, Thomas Scott and indeed of a host of good men and good causes. He became a member of the famous Eclectic Society, which constrained Pitt the young Prime Minister, to send Richard Johnson as chaplain with the First Fleet to Botany Bay (1788), the Society which was also instrumental in founding the Church Missionary Society for Africa and the East, in 1799. Something of the calibre of the man is revealed in the discussions of these early days. The uprush of new spiritual life which the Evangelical Revival had released in Britain, brought into existence great missionary societies as that of the Baptists, the L.M.S. of the Congregationalists, the Wesleyan Missionary Society, and the Bible Society. The Eclectics felt the stirrings in this regard. The question for them as evangelicals was not merely "What ought the Church to do?" but "What can WE do?" Notable leaders of the group, namely, John Venn, Grant, Pratt, Scott and Goode took part in the discussions—"Christianity must be propagated,



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the heathen must be evangelised. Evangelists in the Established Church must play their part." Simeon, who was a doughty figure in the movement, with characteristic directness, proposed three questions: "What can we do? When shall we do it? How shall we do it?" He answered the questions thus: (1) We must stand forth before the public; (2) Not a moment is to be lost; (3) It is hopeless to wait for missionaries; send out catechists." No time was lost. A public meeting took place on Friday, 12th April, 1799, which, with fervent enthusiasm, established the since richly blessed, world-wide Church Missionary Society, familiarly known as the C.M.S.

Work with Ordinands.

Important and far-reaching as were his wider public and missionary work, Simeon's heart was centred primarily upon intensive teaching and seed-sowing among students. He was determined to send forth like-minded men into the ministry. He began a Sunday evening instruction class for intending Ordinands: it was before the days of theological colleges. Out of this there developed the sermon class, in which "his purpose was to make his younger friends intelligent and intelligible preachers, who knew both what they meant to say and how to say it, so as to arrest and reward attention." In 1812 he began his Friday Conversation Parties over the Arch of the King's Fellows Building. His rooms became famous. Friday was his open day, when anyone who wished could go to tea with him at six o'clock. This open invitation was welcomed by scores and scores of students. Meantime his own Church was always thronged. In 1811 "the sight of the overflowing church was almost electric; in 1814 'there was scarcely room to move, above or below'; in 1815 'the audiences were immense, attention candid and profound'; in 1823, 'many were unable to get inside the doors.' The famous Dean Houson, of Chester, went to worship there and wrote as follows: 'Trinity Church was crowded as usual, aisles as well as pews; the pews were not locked now. The text was Colossians 1: 18, 'That in all things He might have the pre-eminence.' Howson was gripped by the prophetic fire of the preacher, as Simeon, old man now, rose and dilated under the impress of his Master's glory. 'That he might have the pre-eminence. And He will have it!—And He must have it!—and He shall have it.'"

Sincerity and Earnestness.

It was Simeon's manifest sincerity and earnestness both in the pulpit and out of it that impressed thoughtful men of the time. Wilberforce remarked: "Simeon is in earnest. His reverential air, his impassioned reality, his unflinching energy, satisfied his hearers that he felt deeply." Whoever heard a dry sermon from Simeon's lips or had to listen to a dull remark in conversation with him! It was the same all through his life, so much so that when Bishop Melville, of rich memory, paid his second visit to the aged Patriarch, in his rooms in King's, in 1855, he could write: "A Christian so bright in grace, so simple in spirit, so abounding in love, so full of joy and peace in believing, I know not that I ever saw before. His presence was a sermon; I could not but feel humbled, exhorted and animated in his society."

Appointments to Cures.

One aspect of Church-life in England which engaged Simeon's deep concern was the appointment of clergy to the charge of parishes. He lived in a period of "prevailing stagnation." Many of the clergy before and during his time displayed a spirit anything but commendable. They were unashamed pluralists, place-seekers and pleasure-hunters. Simeon noticed that Godly clergy were passed over in appointments and utterly worthless and useless idlers were able to secure important livings for the sake of the loaves and fishes. He felt, therefore, that one of the greatest reforms needed in the Church was improvement in the method of clerical appointments. He was determined to bring this about, so he founded the Simeon Trust and committed it to men of fidelity and prayer. The purpose of the Trust was the acquisition by purchase or through gift the Patronage of Livings. Thus he planned to ensure the appointment of faithful, Godly men to the cure of souls. The idea caught and the Trust grew. That it has fulfilled the great ideal of its founder is now a matter of history. His brother left him a large legacy which he handed over to the Trust in perpetuity, which is at once an evidence of his sincerity in securing an Evangelical ministry in the Church. The Simeon Trustees to-day are noted for their fidelity, fair-mindedness and their serious sense of trust on behalf of the Church's true work and ministry. It is interesting to note that Dr. Field Flowers Goe, who became Bishop of Melbourne in 1887,

and Dr. John Charles Wright, who became Archbishop of Sydney in 1909, were both Simeon Trustees before they came to Australia.

Devoted Churchman.

Though Simeon had caught the enthusiasm and zeal of the eighteenth century "Methodists," he was a most loyal and devout churchman. Evangelical and fervent in spirit, he decidedly and warmly attached to the peculiarities of the church as Episcopal and liturgical. He was governed, in Bishop Moule's words, "by cordial allegiance to the doctrine and discipline of the English Church, and his love for the Redeemer's image wherever he saw it reflected." The use of the Prayer Book in public worship was one of his purest joys. He deplored coldness and slackness in ministerial work. As a true son of the English Church, Simeon was governed first and foremost by a deep and honest loyalty to Holy Scripture. "It is upon the broad, grand principles of the Gospel," he writes, "that I repose—it is not upon any particular promise here or there—any little portions of the Word, which some people seem to take comfort from, but I wish to look at the grand whole—at the vast scheme of redemption as from eternity to eternity."

He was a man of disciplined life and faithful in his habits of private meditation and devotion. He was courteous, almost to the point of affection. Those who knew him well marked his warmth of piety, his zeal and his love. He was an early riser and ever jealous about the use of time. "From Party spirit, as distinguished from a faithful and reverent jealousy for distinctive revealed truth," writes Bishop Moule, "Simeon was kept extraordinarily free all through his life." He had a high ideal of ministry and ever encouraged that pastoral idea—for which the Anglican Church at her best has been justly famed. It must not be thought, however, that Simeon was the acme of perfection. He was the last man to make such claim. Rather was he the man with the strength of his weaknesses. Quick temper was Simeon's weak point.

His unflinching neatness and carefulness, his irritation over casualness and careless ways in others, his hastiness of temper manifested in irritable replies and sharp rebukes were typical of the man. He could not suffer fools gladly. He was a man of method, exact in all his ways, regular in habit, punctilious about his appearance, keen in application to his work—and he expected these characteristics in others.

It is only fair to remember, however, when we record his sharpness of temper and seeming harshness of manner, Simeon's patience in enduring persecution, so contrary to the peculiar impulsiveness and uprightness of his natural temperament. One thing is certain, that his occasional hasty words and acts were each time repented of tenderly before God, and as often as possible confessed before men, whether his co-equals or his juniors, his friends or his servants. "It is surely less memorable," writes Bishop Moule, "that he sometimes lost patience in small things . . . than that a man so bold, so vigorous, so much disposed by nature to rush into impulsive action, should have been kept by Divine power, diligently sought and humbly welcomed, true to a straight line of endurance, unselfishness and practical wisdom." The story of his life justifies that tribute.

Faithful to the Last.

Simeon's health, which at times had been anything but robust, finally failed in 1836, hastened it is thought by a visitation which he carried out among some of the churches in the patronage of his Trustees. It involved a journey of 500 miles—almost too much at his age. He preached his last sermon in Holy Trinity Church, on September 18. Following a visit to the Bishop of Ely, he took a chill and was confined to his bed in October. On October 29 he dictated an address which was to be "his dying testimony," to a meeting of undergraduates, on the importance of preaching the Gospel to the Jews. Periods of unceasing suffering and lapses of unconsciousness supervened and on Friday, 11th November, he folded his hands for the last time in the attitude of prayer and then stretched them out in farewell to his friends. His passing took place two days later, on 13th November, just as the bell of Great St. Mary's had ceased to call the congregation to the University Sermon, of which it had been arranged that he should be the preacher. "Cambridge never saw quite such a funeral as Simeon's; for not only was the attendance vast, and the respect profound, but countless hearts felt that they had lost a father, and all remembered the contacts of the former days," so writes Bishop Moule. Tributes poured in from all over the land. From Cambridge he influenced England. In spite of the jeers of worldly men, he drew around him in suc-

cessive years large numbers of undergraduates whom he inspired and trained, and sent forth to be centres of influence elsewhere. He refused an estate and a fortune from his brother rather than forsake the work to which he felt called. "He was the greatest influence in Cambridge during his day," Lord Macaulay wrote: "as to Simeon, if you knew what his authority and influence were and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway over the Church was far greater than that of any Primæ. He was one of the truest servants the Church of England ever had and in his life showed that the converted life is, in its genuine development, a life of self-discipline, of consideration for everyone around, of courtesy and modesty, of hourly service to established duty, and of that daylight of truthfulness without which no piety can possibly be wholesome." It is of such lives the world is in great need to-day.

Co-operation of Clergy and Laity.

(Continued from page 3.)

should in his vocation and ministry do his part, not grudgingly or of necessity; but gladly and freely.

In such an ideal parish, the best business faculties of laymen will be devoted to the work of church-wardenship and like work. Those to whom a love of music and the gift of song have come will be loyal and enthusiastic chorists. Those who love children, and who have a desire to use God-given powers as expert teachers, will devote themselves to instruction of the young in Day and Sunday Schools; and I firmly believe that no branch of Church work open to the laity is more important than this, and that none is being done less effectively, mainly through failure to utilise existing resources within the Church.

Then, again, the ideal parish will probably have one or more capable, educated, devout lay-readers, who will do in the Mother Church, and in her branches all that they can do in the conducting of worship.

So far I have referred to activities which are carried on to some extent in parishes by no means model. But should the work of the layman be confined within the spheres so far mentioned? Are there no other gifts that can be dedicated to God's service?

What of the man who has the happy knack of writing what is read with interest, of selecting from his own reading what is worth passing on to others? He is the one to whom the editorship of the Parish Paper should be entrusted. Then, again, there are those who, though they have left adolescence and childhood behind them, are still young in spirit, and are happiest when they are mixing with young people, who are pronounced by the latter to be "good sports"—a term of very high praise. Can we not find room for these as managers of athletic and social clubs under the auspices of the Church, where our young people can derive amusement and benefit, learning at the same time that the Lord of the Churches delights in the happiness and welfare of the young of His flock.

There are, again, those on whom the responsibility for young peoples' literary societies could be placed; and akin to this work is conducting study-circles in which Missionary activities and social problems shall be discussed. It seems to me that this last branch of work is especially necessary just now.

There are problems awaiting, even demanding, solution; and there is, as we Christians are firmly convinced, only one way in which they can be solved, and that is by applying to them the Christian ethic, the central principle of the Sermon on the Mount, the Golden Rule. Let us get rid of the notion that the whole function of the Church is to save OUR souls, to minister to OUR spiritual needs, that religion is one thing and politics another; that the Church should not only hold itself aloof from party politics, but should also be silent in the face of crying social evils due to the neglect of Christian principles.

I said earlier that we of the laity have no right to expect from our clergy that they should bear the full responsibility of leadership in the various spheres referred to. But if and when there are laymen available able and willing to take on themselves such indisputably Christian work, there should be no hesitation on the part of clergy in extending and intensifying such activities under lay leadership. Diffidence will at times be shown by those who are asked to take up specialised work; but they may rest assured that with the call to service, responded to in the spirit of "Here am I, Lord, send me!" there will come a growing consciousness of efficiency under responsibilities which at first were shunned because of a sense of incompetence. —C.B.

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Contents.

Imitation Romanism.

Leader.—Precious Lenten Lessons.

Parramatta Churchman.

Stipends of Clergy.

The Joy of Harvest.

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Editorial

The Call of Lent.

WE are approaching the sacred season of Lent with its solemn call to self-examination and self-discipline. We are called to re-think our opinions and ideas, our convictions, our judgments and the use we make of our times and opportunities as in the sight of God. We are called to examine carefully all our valuations as they are expressed in our daily conduct, and then in the strictest honesty compare them with the valuations of Christ as these are found in the Gospels. The starting point of our interrogations will be: Am I right with God? Until that is settled, until the relationship between ourselves and God is rightly and truly adjusted, there can be no progress in the spiritual life. And we shall do this as sensible and consistent churchmen. For the Church to which we owe allegiance ordains this "tradition" which is not contrary to the Word of God. Indeed, a careful study of Articles XX and XXXIV shows that she is within her authority in doing so. Let it be remembered, however, that the Lenten ideal of our Church is not a superstitious Romish fast, but the grace "to use such abstinence" that we may ever obey God; a duty which does not begin on Ash Wednesday or end on the Sunday before Easter. A way of real blessing through the season will be found in the way of more earnest and more frequent prayer. The cry of the disciples, "Lord, teach us to pray!" should be, if it is not, the burden of many Christian souls to-day, who long for help which will enable them not just to say prayers but really to pray in close

communion with God their Father, through His Son, their Lord and Saviour. Given this spirit and attitude throughout our parishes, Lent this year will be fraught with far-reaching blessing.

Pro-Papal Sacerdotalists.

THE very advanced section of Anglo-Catholics in England are revealing themselves more and more boldly as suppliant children of Rome, to say nothing of their policy of absolute rebellion and lawlessness in the Church from which they draw their incomes. On October 19th last they gathered in great force in Caxton Hall, London. On the platform there sat a committee of Anglican clergymen, birettaed and soutaned, who told a full hall of their fellows and followers that:—"We are in schism, and the sooner it is ended the better"; that "we are committed to the acceptance of the Holy Father as the divinely appointed centre of Catholic unity"; that "fidelity to the Faith in its entirety is the glory of the Papacy"; that "one thing the Popes have always done is to teach the fullness of doctrine; they have never compromised with heresy; they will not compromise about that now. If we seek reunion with Rome we must have the Pope with his doctrine, for that, and that only is Rome." These references to the Pope, as they were made, were punctuated with applause. Upon inquiry after the meeting, one of the leaders stated that "We are exactly 1016 clergymen who have these last eight years subscribed to the faith of the Council of Trent, and pledged ourselves to preach it in our parishes. Moreover, some 2,000 others are in sympathy with our aims, and join us every year with their parishioners in a Novena for the return of the Anglican Church to the Papacy." Asked why they did not at once join the Roman Church, the Anglo-Catholic spokesman replied that they were preaching the Faith to half a million people before minding their own interests. It was remarked further that a mass return to Rome would be unconditional, it being "the Pope's business" to impose conditions. "We know that the Holy See will be as lenient with us as it was with the Constitutional Bishops consecrated by the apostate Talleyrand." Could there be greater treachery? Three thousand priests have all solemnly sworn allegiance to the Church of England, her Prayer Book and Articles, and in her communion they prefer to linger in order that they may exercise the cure of souls committed to them, because they swore allegiance to it. But all the while they teach in opposition to the very system to which they profess

to belong, and of the doctrines they were ordained to teach. And moreover, while so remaining, they are paid by the Church they are busily undermining. Not only is such conduct wilfully dishonest and scandalous, it is worthy of the contempt and condemnation of all loyal members of the Church. It is hypocrisy, falsehood and treachery of the worst kind.

Rome Aggressive.

INFORMATION at hand from the World's Evangelical Alliance, London, and Dr. Adolph Keller, of Switzerland, shows that the Church of Rome is using every far-sighted and astute endeavour on the Continent of Europe, as elsewhere, to advance her claims, prestige and hold upon peoples, as well as on government purses. For instance, the Minister for Labour and Industry in Queensland reports that a total of £112,769 had been spent out of the Unemployment Relief Fund during the last two financial years on properties owned or controlled by religious denominations in Brisbane.

The amount spent on Roman Catholic properties was £85,385, and on Church of England properties, £13,694; other denominations, £13,610; Jews, £80. Thus Rome, with one-third of the population, receives more than three times that of the test. It is not for nothing that she over-weights Parliaments with her members and the public services with her devotees. Her policy is a far-sighted one. The latest illustration of Rome at work comes from the Mission Field. The Ven. Archdeacon Glossop, veteran missionary of the Universities' Mission to Central Africa, writes:—

"Just now we are suffering from a trouble of rather an opposite character (to the falling-off of financial support). A large sum of money was received by the Pope by the Vatican-Mussolini agreement, and much of this has been set aside to make an intensive campaign in the mission-field. The priests and lay brothers who have been sent out to Nyasaland are deliberately devoting their energies to the conversion of the converts of other Churches and missions, instead of preaching to the heathen. There is much evidence I could give of this. I will only translate a letter I received from one of our new native priests last week. 'Dear Father, greetings to you; since you left us, we have been well except that we are pressed by the Romans, who seek to change the hearts of our Christians to leave our Church. In July, a Roman padre baptised, when ill, one of our communicants to whom I had been giving the Blessed