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THE GOLD AND PRICE LEVELS.

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



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

Dear Boys and Girls,

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

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

The Story of Atalanta.

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

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

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

Your loving Friend,
THE EDITOR.

BURIED BOOKS OF THE BIBLE.

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

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

See if you can find the others.

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

ACROSTIC.

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

DIAGONAL PUZZLE.

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

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

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

A Paper for Church of England People

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

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EDITORIAL.

A Notable Centenary.

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

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

Church Finances.

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

Railway Deficits.

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

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

Australian Public Life.

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

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

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

The Prince of Wales, presiding at a meeting of the Council of King Edward's Hospital Fund for London, announced a total distribution of over £294,000 for hospital and convalescent homes, as against £282,000 last year.

The worst failures in life are those who are afraid to try.

Parents or Guardians.

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

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W. E. WILSON, Hon. Secretary.

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The Golden Opportunity of Lent.

THE tenth day of February brought us across the portal of Lent, that season of sacred associations and priceless opportunities, which the Church in her wisdom has appointed for the benefit of her children; we shall do well to heed its call to self-examination and penitence, and discipline, to meditation and prayer.

(1) It is a call to self-examination, a challenge to pause a moment on life's journey and take the bearings of the soul. Whither are we going? Is our course the best one to the chosen goal? Are we carrying burdens which impede our pace? In the busy rush of daily life, where the material is so often the immediate, and the world presses claims upon our interest with urgency and charm, there is danger lest our outlook become warped and we cease to see things in their true perspective. A defective compass may lead the most able and conscientious mariner astray, the tired eye at cricket render unavailing all the skill of hand and foot, an overwrought nervous system may play havoc with the most athletic frame and neglect of the laws of mental health may make the noble and most sovereign reason like sweet bells jangled, out of tune and harsh. It is not otherwise with man on the spiritual side. Woe to the measurements of him whose sight is failing and whose gauge is wrong and woe to the man whose scale of values is distorted by preoccupation with the worldly and material! How intensely difficult it is for a man, no matter how well-bred he be, to maintain his culture in an alien atmosphere! Cut him off from all refining influences, and make his whole environment the slovenly and squalid, and how long will it be before he, too, degenerates? Almost unconsciously he sinks from compromise to compromise.

A periodical revision of our scale of values, therefore, seems a very necessary thing, a careful overhauling of our lives and a keen examination of our characters a matter vitally important.

(2) The self-examination is bound to reveal faults, and a consideration of these will drive us to our knees in penitence, and desire to amend. When the patient becomes aware of his sickness, he does well to consult his doctor and follow his advice. Even so in the spiritual life, the discovery of disease should urge us to find a remedy for the present, and a preventative of future sin, "Rend your hearts and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."

(3) Lent is also a call to self-discipline, and ours is a generation which particularly needs that healthy exercise. The tendency is to shirk that which is unpleasant or difficult, and to let ourselves be governed by our desires. There is a growing disregard of moral restraint, a widespread desire for a comfort and wealth which have not been earned by diligent and

sustained labour, and a tendency to extravagance and excess. Self-control and self-discipline we need above most things to-day, and Lent is an annual reminder of their value, and a challenge to their exercise.

(4) We are also called to such meditation and devotional exercises as will enable us to get a clearer vision, and a clear sense of fellowship with God. To turn aside, as far as it is possible, from the fevered interests of our worldly life, and concentrate for this short time upon the deeper things, the great realities of God, the soul, eternity and grace—to come apart and rest awhile with Jesus, as it were—will surely draw us nearer to Him, and fill the soul with food and power. We join the company of those who follow as He goes up to Jerusalem, and strive to catch the spirit of His life, whose meaning grows upon us day by day and truly to know Him is everlasting life. I love to think of Him in these days of Lent, as He treads the path of purpose through the twilight of His ministry, when shadows of the cross are deepening on the Jewish plain, and His heart is filled with the gloom-paled vision of the Garden, and the desolation of the place of a skull, never swerving from the Way of Sorrows close for ever on the struggling sons of men. Is it not infinitely worth while to follow in His footsteps, even if only in devotional imagination, and strive, like St. Paul, to know Him and the fellowship of His sufferings? Lent, let me repeat it, is an opportunity of doing so. For us, as for Bartimeus of old, "Jesus of Nazareth passeth by." Are we following in His train? Such are some of the thoughts which arise in the mind in these days of Lent; and a consideration of the great value of a corporate concentration upon these vitally important things makes one think of Lent as a time of golden opportunity, which Churchmen should not fail to grasp. God in His infinite mercy give us grace to have our share in the blessing of this holy time. May we be borne upon the wave of repentance, and devotion singing through the sacred weeks, on to the very foot of the Cross itself, there to find a closer fellowship with Jesus, a fuller knowledge of His love and power!—W.G.H.

THE BISHOP OF RIPON ON "VASALAGE" TO FRANCE.

"The Nottingham Guardian," on a recent Monday, published extracts from a striking speech made by the Bishop of Ripon (Dr. Burroughs), at Leicester University College the previous Sunday. "Part of this world crisis," he said, "is due to the fact that we had lost, for the time, at least, that authority over the nations which we used to regard as being indisputable, and the most poignant part was the fact that it had passed, so far as Europe was concerned, to that Power which in recent years had shown the narrowest vision and seemed to be the least likely to use its new supremacy in selfless or pacific ways. What had been done since the war had been stinging against the new light, and if this country had not such political crimes in the last few years as certain others, at least it had the guilt of reluctant consent to their courses of policy. Perhaps, for instance, in 1923, if we had stood up more boldly to our ex-ally over her iniquitous policy in the Ruhr, we should not be at present in a position of virtual vassalage to her."

The Sydney Show and Good Friday.

The Primate's Protest.

The Archbishop of Sydney has written to the council of the Royal Agricultural Society protesting against the holding of the Royal Show on Good Friday.

"Once again," the letter states, "it is my duty to address a courteous remonstrance to you against the holding of your great show on Good Friday, a day associated in the minds of very many of your fellow-citizens with some of the deepest and most sacred truths of their Christian faith.

"I am well aware of some of the financial and other difficulties involved in any alteration of the date of your annual show. But it is an old and yet true saying that 'difficulties exist for the purpose of being overcome.' It is not my function to seem to suggest to men of your experience methods by which you can avoid using a date, as you do now, that varies from year to year because of tradition that is Christian. You take a Christian date and divert it to commercial purposes, even though it is surrounded by glamour of a worthy effort to develop the efficiency of the agricultural interests of New South Wales.

"This year the scandal so caused has assumed a yet more public form. The opening of the Sydney Harbour Bridge has been fixed for the Saturday before Holy Week, and this entails the use of Holy Week for many of the festivities that follow the official opening, and which are included in the official programme. We are informed that many persons could discover no obstacle in their conscience to this arrangement because they had been accustomed for so long to the misuse of Good Friday by the Sydney Royal Agricultural Show. I gratefully acknowledge that in response to remonstrances made to them some of the features most objectionable to the Christian conscience have been eliminated from the programme of the opening of the bridge. But throughout Australia, Christian sentiment has been deeply outraged by the news of our proposed proceedings. I, as Primate, have received many letters of protest which appear to cast blame on me for this misuse of a sacred season. Yet I call you to witness that year by year I have not permitted your action to pass in silence and without protest.

"I was grateful to discover that his year I have received support from an eminent dignitary of the Roman Catholic Church, Dr. Norton, the Roman Catholic Bishop of Bathurst. I read in the public Press that, speaking at the Liberatorian Communion Breakfast, in Bathurst, Dr. Norton said, referring to the arrangements for the opening of the Harbour Bridge, that those in charge of the celebrations had chosen, out of the 52 weeks of the year, the one week sacred to the redemption of the human race, that if there was a healthy public opinion in Australia those men would not have dared to outrage the feelings of Christians by opening the bridge in the Christians' week of weeks, and that the show committee for years had considered that the best way they could celebrate Holy Week was by having an exhibition of bulls and oxen in Sydney. I am grateful to this leading Roman Catholic ecclesiastic for these outspoken words.

"I submit to you, gentlemen, that you ought seriously to consider how you can adopt a date for your show that is not fixed by these Christian calculations."

A Bishop on the World Crisis

The Bishop of Ripon, Dr. Burroughs, preaching in Westminster Abbey, on Sunday, January 17, referred to the present economic crisis and said it would be worth untold millions to statesmen and bankers to-day if they could find means of exorcising selfishness and fear. "To dethrone the cash nexus as the characteristic relationship between nations and men, they needed more than a revolt against Mammon; they needed a new growth and release of human sympathy, such as only a new experience of the love of God could bring. To-day they saw more clearly than ever that it was the Kingdom of God or chaos. Millions shared that vision who as yet gave no hint in speech or act. It was like one of those spring days in the high Alps when a step or a shout might start an avalanche."

Some Weighty Extracts.

(From a Valued Correspondent.)

The Use of the Word "Mass."

A PERSISTENT attempt is being made in certain quarters to review the use of the term "Mass" in describing the services of Holy Communion. Some of the clergy speak exclusively of the Mass, and announce its celebration in the pulpit, and in printed notices, to the great perplexity and even dislike of loyal churchmen. We hear it said again and again that "it is the Mass that matters." If it was stated that it is the incarnation or the doctrine of the Church that matters, we could heartily agree with the statement; but these good men not only mean that the Oblation, and the Communion are the things which matter, but the word "Mass" itself. Of all the various terms in which the Church has, from time to time described the Eucharist, the term Mass is the one with which we can most readily part. Quite apart from any doctrinal significance, there is nothing beyond sentiment to justify its use, for the term Mass is about as unmeaning as it is possible to conceive. The terms Eucharist, Communion, Lord's Supper, are those used in Holy Scripture, and they convey a very real meaning, appropriate to that which is signified. But the term Mass is neither primitive, nor Scriptural, nor significant. It is not in itself a word worth contending about, as we proceed to demonstrate. In fact, we could get on quite satisfactorily without it, as the Church did for some centuries.

In the first place, it does not owe its position in the mediaeval Western Church to theology, but merely to unmeaning popular usage. The ancient ecclesiastical writers of the Church did not use the word, but they spoke of the Holy Service by other names, which fully indicate its essential character, as a sacrifice and a feast. The word "Missa" is a substantive, not a participle even in the familiar "Its missa est," for there is nothing with which the feminine participle can agree. The original significance of the word "missa" is obscure, but happily there is one early writer of repute who was thoroughly conversant at first hand with primitive usage, and he has left us the explanation of the term and of the origin of its application to the sacrifice of the New Covenant. Avitus, Bishop of Vienna, A.D. 518, lived during the period which lay between the primitive and the mediaeval times, and he is thus a trustworthy guide in the matter. His sovereign Gundobad of Burgundy, required Avitus to state the meaning of the word "missa." He replied that "missam facere" was the same as "dimittes," and was employed by the Romans at audiences in the royal palace and at sittings in the law courts to announce that the audience or session was at an end, and that the persons present were free to depart. And it was used in the Churches in the same way (Avitus, Epistle 1 and Gundobad, C.I and Epistle 3). The explanation given early in the sixth century by Avitus is obviously correct. The word "missa" means that "the session or the service is at an end"—it was the official declaration in church of the conclusion of Divine Service. What is there, therefore, in this term which deserves to be perpetuated? Is "dismissed" a reverent term to apply to the Sacrament of the Body and Blood of Christ? For it is not dismissed from, but presence and attendance at the great Christian service which is desired. Moreover, it was not the Holy Sacrament which was first called the Mass, but other offices of the Church—the Psalmody, or in other words, the Canonical Hours, Silvia, in her intensely interesting account of the services at Jerusalem at the close of the fourth century, speaks of the Bishop coming forth to bless the people, and she gives "Et sic fit missa," that is, so the service ends, "not the Eucharist, but Nocturns, Lauds and Prime, as they were later called. Even as a term for the choir offices, "missa" is far fetched and unappropiate, for the word itself means dismissed, and nothing more. It was not till the sixth and seventh centuries that "missa" became a technical name for the Mass and gradually usurped the place of other names for the Christian service. Some of these primitive terms survived in isolated instances until the ninth century, but during the Middle Ages they quite disappeared.

Bishop Creighton (Church and Nation, p. 307), says—"It may be said that there is nothing in a name, but when a word is associated with a long standing controversy it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word inevitably creates suspicions that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of the word 'Mass,' partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions and to restore unity by agreement in words where there was no corresponding unity in the thing signified."

Similarly, Dr. Stubbs, sometime Bishop of Oxford, in the charge at his fourth visitation (University Press, Oxford, 1899, p. 32), said—"I would beg the clergy to abstain from using the word 'Mass' for the service of celebrating the Holy Sacrament. The word 'Mass' signifies that form of celebration which is proper to the Roman and unreformed Church of the West. It may or may not be the best form, the true Catholic form, the most perfect form; but the word means not the Sacrament, but the service of celebration. The service of our own Church contains all that is necessary for the complete alteration, but in form and ritual it is not the same as the Roman... But to use the name that belongs to one particular form of rite for another form, which in all matters of form except the repetition of the words of Institution, is distinct from it, is not only inconsistent, but incompatible with truth... The Reformers in the First Prayer Book retained the word, but when they realised the state of the case, they gave it up. Even if the 'Mass' were identical with the Order of the Administration of the Lord's Supper, the use of the name would be offensive, but as certainly it is not, it is false and suggestive of more falsehood and more insincerity. Of the silliness of this, I prefer not to speak."

(From a correspondent to the Guardian.)

THE HOUR FOR COMMUNION.

From the "Note Book of a Spinster Lady," published by Cassells, Mrs. Temple, wife of the late Archbishop Temple, said to me on one occasion, "The Archbishop thinks that when people go as they do, at that early hour, half hungry, half sleepy, they are not in a fit state to receive Holy Communion. He does so, of course, when there is no other, but he prefers the mid-day Sacrament, and always volunteers to take it himself when he is in Canterbury." Mrs. Temple said she thought people often impaired their health by their religious observances, unfitting themselves for the duties of life. The necessity of receiving the Holy Communion fasting was taking such a materialistic view of the whole matter. The High Church party do not hesitate to eat an excellent breakfast immediately after receiving the Sacred Elements. What can it matter whether they occupy a lower or an upper stratum within our body, since all the food must be eventually mixed together. But on the other day, she said, they had received a flood of literature on this subject, which was really quite repulsive—advice to children about to receive for the first time—"Take care to eat a large supper the evening before, as it may be a long time before you can get your breakfast. Before receiving, it is better not even to rinse out your mouth, for fear you should swallow some water."

Lord Halifax came with a large deputation to see the Archbishop one day. Amongst the odd arguments in favour of incense, they cited the fact that even Oliver Cromwell used incense at the funeral of his mother. "H'm," said the Archbishop, quietly, "do you then consider Oliver Cromwell a great authority in Church matters?"

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes

Hymnal Companion.

Mar. 6, 4th S. in Lent.—M.: 154, 329(279), 166, 295. E.: 151, 361, 172, 306.

Mar. 13, 5th S. in Lent.—M.: 17, 302, 351, 166. E.: 504, 30, 137(115), 395.

Mar. 20, Palm Sunday.—M.: 44, 188, 180, 333. E.: 181(53), 196(121), 289, 553.

Mar. 25, Good Friday.—M.: 186, 195(580), 190, 184(427). E.: 191, 188, 136, 203.

Mar. 27, Easter Day.—M.: 207, 210, 212, 208(53). E.: 209, 211, 213, 214(427).

A. & M.

Mar. 6, 4th S. in Lent.—M.: 240, 349, 466, 373. E.: 184, 626, 233, 19.

Mar. 13, 5th S. in Lent.—M.: 3, 520, 203, 224. E.: 540, 229, 523(76), 427.

Mar. 20, Palm Sunday.—M.: 99, 172, 98, 202. E.: 633(163), 304, 362, 302.

Mar. 25, Good Friday.—M.: 113(73), 108, 107, 100. E.: 109, 200, 172, 120.

Mar. 27, Easter Day.—M.: 134, 132, 130(135), 127. E.: 135, 137, 140, 232.

Nothing won by evil doing is worth the price paid for it.

WAYSIDE MUSINGS.

The Church's Failure.

IT was another Sunday afternoon, when one of the boarders reminded the older man of his words.

"You spoke as if there were some special reason for all these troubles coming upon the world just now;—all these signs of the times—all these empty churches, all this wickedness and lawlessness—all this falling away from the Faith! If you know a reason for it, please tell it to us."

"That very wickedness, and that very falling away from the Faith, are themselves the most significant signs of the times," said the old man. "Read St. Paul's prediction in 2 Timothy 3: 'That in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, blasphemous, disobedient to parents, unthankful, unlovers of God. Doesn't that describe the present day? Then, isn't it a sign of the end of the Age?'"

"But how has it come about so suddenly?" asked the young man.

"If I were to assign one cause for it more than another," answered the older man, "I should say it is the failure of the Church, as represented by its ministers. They seem to me to have given up the old, faithful teaching of even fifty years ago. They try to preach clever sermons dealing with every subject under the sun except the old fundamental teaching about sin and repentance and salvation and judgement to come. When St. Paul preached about 'Righteousness, temperance and judgement to come,' Felix trembled; but who ever trembles or expects to be made to tremble, under a modern sermon?"

"Of course not," said the young lady. "We don't need that kind of sermon. We are not as wicked as Felix was!"

"It is exactly in that mistake that the whole trouble lies," said the old man. "Ministers don't try to touch the consciences of their people. If they would take St. Paul's list and hold it up as a mirror to the lives of men and women to-day, how many consciences (unless they were terribly hardened) wouldn't feel the sting. Men shall be 'covetous, disobedient to parents, unlovers of pleasures more than lovers of God.' What proportion in the average congregation, do you think would escape self condemnation, if some earnest minister accused them of these sins? You are not as wicked as Felix was, you say—but does nothing in that list come home to you?"

"Why, yes, if you put it that way," said the young lady, "two or three points come home to me. But do you think ministers are bound to preach on such subjects? Our minister is always telling us about the love of God, and he makes us all feel quite snug and happy, because if God loves us, we needn't mind about a little sin now and then. I mean we needn't worry about not being perfect. God isn't going to be hard upon us. There's bound to be something good in store for us when we die. And anyway, we're not going to die yet, and there will be plenty of time for us to get sad and serious when we feel we're getting old. Beside, who would go to a Church where the minister was always making people feel unhappy about their sins? I know I wouldn't. And I don't think he'd keep it up long, either; there'd be such a big falling off in his congregations and his collections. That's what ministers

have to think about now-a-days, and most of them do, too!"

"That sounds like an echo from old times," said the old man. "Prophecy not to us right things—speak to us smooth things, prophecy deceits, make the Holy One of Israel to cease from before us.' That is, don't tell us about the holiness of God or that He requires holiness from us. But any minister that falls into that temptation will have a terrible account to meet when he himself stands before God."

"But what would be the good of preaching what people won't come to hear?" asked the young lady.

"That's just your mistake, and their's," answered the other. "You say people don't go to church now-a-days. No, and why should they, if the minister only means to preach smooth and pointless sermons. I remember a minister of our Church lamenting to an old Roman Catholic woman about his poor congregations; and the old woman said, 'Shake hell-fire into them, and they'll come to Church.'" She was right. The Roman Church does that—Hell-fire and Purgatory—and their people don't neglect their religious duties! But Anglican and most other ministers are too mealy mouthed. Mind you, I don't say that ministers should preach that as their chief topic, but it should always have its place in the background as a final appeal. Our Lord did not make it His chief topic, but He did not omit it. 'You hypocrites,' He cried, 'how can you escape the judgement of Gehenna? And He warned men to cut off the right hand and pull out the right eye, rather than be led into Gehenna, 'where their worm dieth not, and the fire is not quenched.' And I grant you, too, that when a minister does preach on these terrible things, he should take care to preach the love of God too, and the hope of Salvation, through the death of Christ. He must, in short, preach 'according to the proportion (the analogy) of the Faith, Romans xii.6. A young minister once told Murray McCheyne, that his text had been, 'The wicked shall be turned into Hell.' (Ps. 9.) 'What a terrible subject,' said McCheyne, 'were you able to preach it with tenderness?'"

"How is it that so few young men go to church now-a-days?" asked the young lady. "The church newspapers talk about the revolt of youth."

"The same cause," said the old man. "Why should they go just to hear pious platitudes, or a clever sermon, with nothing to touch their consciences or to make them think? But let a minister so preach as to convict them of sin, and they will go again and again until they find peace in Christ."

"Then you put down all the evils of the present day to the Church's failure?" asked the young man.

"Much is due to weak and vicious government," said the older man, "but that comes to the same thing. A God-fearing people couldn't have a weak and vicious government. Then, too, all this international trouble and unemployment is due to nations and individuals going into debt. And that again wouldn't happen to a God-fearing people. The old-time thunder of Liddon or Spurgeon, and of the old-time ministry in general, has softened down to the roaring of a sucking dove. Bishops and great heads of churches denounce a certain line of action; but not a politician moves an eyelid. They know that the Church leaders (except the Roman priests) don't sway the masses. The churches have ceased to direct men's consciences. Clever ser-

mons with catchy titles and modernist doubts and denials never influenced a man yet. But a minister who will try to wield St. Paul's thunder—who will preach on righteousness, temperance and judgement to come, will find himself a power in the land. Men will throng to hear him and if he and a few likeminded with him, will indicate a certain general line to be followed in public affairs, as a matter of right and wrong, they will have a large following—enough, anyway, to make the politicians look up!"

"I agree with you," said the young man. "Our minister announced last week that he meant to preach on 'Biblical Hydropathy.' I went to hear him and found that he meant the cure of Naaman. He was, I admit, rather clever and amusing, but certainly there was nothing to touch anyone's conscience. He said that Elisha only meant 'Take a course of mud-baths,' and there was no miracle in the matter. I wish we could have had a few ministers of that class with us this afternoon to join our talk. What about writing down some of it and sending it to the Editor of the A.C.R.?"

"I'm afraid ministers of that class don't read the A.C.R.," said the old man. "They prefer 'Truth,' or 'The Bulletin.' But we can try."

An Australian's Pilgrimage in Spain

It was with mixed feelings of amazement and delight that we crossed the Spanish frontier at Irun at breakfast time on Saturday, the 5th September, having faced the ordeal of customs and passport inspection successfully. Here our difficulties of ignorance of the vernacular were overcome to our intense relief by the ubiquitous "Cook's" agent, and we found ourselves transferred to a very fast narrow gauge electric train, which lurched us about from side to side as we hurried westwards towards our destination. The scenery in this part of Spain is superb as the most lofty and steep hills abound on every side, mostly with cultivated patches and farm houses dotted on their slopes. Our ultimate destination where also the British church is situated, was Portugalete, which we eventually reached safely with our belongings about 2.30. Here we found ourselves at the mouth of the river port, and hard by the Transporter Bridge, a lofty, steel, suspension structure, from which a large car is suspended by 18 steel cables, carrying passengers always at the street level, but not obstructing the shipping. Half a mile away stands the little church, beautifully fitted, and with a sweet two-manual organ, attended by a congregation of the British colony and all the non-Roman varieties of Christians being represented at the simple, hearty service at 10.45 each Sunday. We have lately, through the kindness of a leading British resident, been for a three days' motor trip to Santander, the most charming summer resort on the North Coast of Spain, lying about 70 miles west of Bilbao. Here were to be seen the former seaside residence of ex-King Alfonso, and many miles distant the snow-clad "Picos" and nearby the famous Altamira Caves with its ancient wall paintings, alleged to be 20,000 years old.

Spain is indeed a land of beauty (at least in the North), of steep, lofty hills, of rushing torrents, and even of "gum trees" in their thousands, all planted by way of afforestation. The country is, also, in a very disturbed condition. The Republic and its leaders lack the ability to give stable Government. Strikes and deeds of violence abound, and offenders against life and property are seldom or never punished. Spain is a conglomeration of several distinct races, with no sense of national unity. Both Catalonia (of which Barcelona, the largest and finest city in Spain, is the main centre), and the Basque provinces in the North desire independent government. The Republic, itself, largely influenced by the "Red element," and the Church of Rome, are in fierce opposition, the Basques being intensely devoted to the latter. One can only hope and pray for the spread of the pure gospel of Christ as the real remedy for the nation's ills.

Common sense is just wisdom applied to practical things.



Miss Ethel Slade, of the Australian Board of Missions in Papua, arrived in Sydney on furlough on Friday, 26th February, and proceeded to Melbourne, where her people reside.

The Rev. J. B. Montgomery, Vicar of Orbost, Gippsland, has accepted nomination to the parish of St. Luke's, Adelaide. He will be inducted at an early date.

Rev. H. P. Napier-Clavering is at present visiting Sydney. For many years he was a missionary of the Church Missionary Society in Ceylon, part of which time he was Principal of Trinity College, Kandy.

Miss Ida Philip, sister of Rev. F. C. Philip, of the C.M.S., Hyderabad, returned to India early in February, to resume her work at the C.M.S. Industrial Mission, Dummagudem, in the Diocese of Dornakal.

The Right Rev. Dr. Maxwell-Gumbleton, lately Bishop of Ballarat, Victoria, and now Assistant Bishop in the Diocese of Norwich, England, has been appointed Archdeacon of Sudbury.

The Bishop of Gippsland has appointed Mr. Ian Serjeant, B.A., LL.B., as Advocate of the Diocese of Gippsland. Mr. Serjeant is an earnest and devoted churchman and head of the legal firm of Messrs. Serjeant, Bruce and Frost-Samuels, of Traralgon.

The Rev. E. Schweiger, Vicar of Christchurch, Geelong, has been appointed Vicar of All Saints' Pro-Cathedral, Bendigo, rendered vacant by the resignation of Dean Haultain. He has since been made Dean of Bendigo.

The Sydney University Law School is establishing a lectureship to perpetuate the memory of Geoffrey Hyman, an Old Boy of the Armidale School, who lost his life early in a tragic effort to rescue some people who were in trouble in the surf near Sydney.

The Right Rev. F. de Witt Batty, Bishop of Newcastle, and formerly Coadjutor-Bishop of Brisbane, has, with Mrs. Batty, been visiting Queensland for their holidays. They were the guests of Dr. Roe, at Stradbroke Island and at Toowoong, and then proceeded to Stanthorpe. Having renewed the scene of their past labours and friendships, they are back at their post, great refreshed.

Canon Packe, who recently resigned the cure of Gisborne, N.Z., after 45 years in the Ministry, has had a varied experience. After some years as a schoolmaster chaplain in England, he went to Georgetown Cathedral, Demerara, as precursor, then to the West Coast as a Government Chaplain, and when he spent eight years in Suva before coming to N.Z. 25 years ago.

An interesting arrival in Sydney from Hongkong is a cultured and prominent young Chinese teacher associated with the Australian Board of Missions, Mr. Chung Tak Kwong. He was formerly on the teaching staff of St. Paul's College, Hongkong, and is proceeding to Suva, where he will take up the position of headmaster of the Anglo-Chinese School, which is subsidised by the A.B.M.

Mr. W. M. Bruce has tendered to the Bishop of Gippsland his resignation as Advocate of the Diocese. During the whole of the Bishop of Gippsland's episcopate, and before, Mr. Bruce has held this position, with honour to himself and great acceptance in the diocese. The Bishop states: "His record of service in this diocese is a long and honourable one and he has borne an intimate share in the establishment of the Church in Gippsland."

The Rev. R. P. Gee, rector of All Saints' Church, Nowra, who is shortly leaving for Erskineville parish, was taken by surprise on Sunday night, 21st February, when a large body of cricketers in flannels attended the service. Mr. Gee, wicketkeeper for the Nowra and district teams, is a leading district player. All clubs in the association were represented at the service, at which

Mr. Gee spoke feelingly of his association with district cricketers.

The Melbourne Office of the Church Missionary Society announces that the Parent Society, Salisbury Square, London, has conferred several honours upon a number of leaders of its work in the Victorian Branch. For essential services rendered, the Rev. W. T. C. Storrs, Vicar of St. John's, Heidelberg, has been made a Vice-President, and the Rev. C. W. T. Rogers, of St. Augustine's, Moreland, an honorary life governor. Three ladies, Mesdames Weldon, Maddock and A. Langley, have also been made life governors.

The Rev. F. R. Morze, who died recently in Tasmania, was a student of St. Barnabas' College, Adelaide, in the time of the Rev. Dr. Milne. He was ordained in St. Peter's Cathedral and as well known at Strakey Bay and on the West Coast, South Australia, also at Bowden, where he served a curacy under Canon Pollitt. At the time of his death he was Rector of Westbury, in the Diocese of Tasmania, a post which he had held for 15 years. Seventeen of the clergy of the Northern Archdiocese were present at his funeral, testifying the affection in which he was held.

Mrs. Hindle, Sr., who for the past few years has resided in Hamilton, Newcastle, has decided to return to her old home town of Singleton. Mrs. Hindle was a regular worshipper at St. George's, Hamilton, and during her stay endeared herself to many people. Her friends gathered together at the home of Mrs. Englebrecht on the afternoon of Friday, January 10. The Rector, Rev. H. C. Barnes, spoke on the good qualities of Mrs. Hindle, and then called on Mrs. Englebrecht to make the presentation. A Prayer Book was given to the guest of honour as a token of their esteem and affection of those present.

Canon Strong, Vicar of New Plymouth, N.Z., who has been appointed Warden of St. John's College, Auckland, in succession to Canon A. W. Payne, is an "old boy" of Nelson College. After graduating in N.Z. he obtained an Exhibition at Oxford in 1904 and graduated B.Litt. in 1906, being ordained the same year by the Bishop of Birmingham. Returning to N.Z. in 1908, he was appointed Sub-Warden of St. John's and later became Chaplain of King's College. Proceeding later to England once more, he became Vice-Principal of Wells Theological College, but in 1920 went to Tonga as head of the Anglican Mission and later Archdeacon.

Mr. A. C. Raff, B.E., M.I.C.E., formerly engineering draftsman of the Main Roads Board Commission of Queensland, has died at the ripe age of 79 years. He was a native of Brisbane, and at the age of 10 years he was sent to Scotland, where he entered the Ayr Academy, and while there he had a brilliant scholastic career. Passing on to the Glasgow University, he graduated in engineering, taking his degrees with honours. His first appointment was with Sir Robert Bouch, engineer-in-charge of the first Tay Bridge, and he remained there till 1873, when he returned to Brisbane. Throughout his long life he was an ardent church worker, acting as the rector's warden for St. Matthew's Church of England, Sherwood, on several occasions. He was a member of the Parochial Council, and was the honorary treasurer of the Church for many years.

St. John's Church, Parramatta, which has been very prominent on account of the King's School Centenary, has had only five incumbents. The Church, however, has had very many curates, some of whom have become distinguished. Foremost is the much esteemed Right Rev. Bishop D'Arcy-Irvine, Bishop-Coadjutor of Sydney, and included among the others are Canon Wallace Mort, now in retirement at Wentworth Falls, Canon Robert Rook, of Annandale, the late Rev. G. S. Fielding (many years Rector of St. Matthew's, Windsor), Dr. J. Carter, Henry

Tate (Rector of Kurrajong), A. J. Cooper (afterwards a Rector in England), W. A. O'Neill (now Rector of Artarmon), F. A. Reed (Rector of St. Philip's, Auburn), Marsden, the first incumbent, was chief chaplain in the Colony; Archdeacon Gunther, M.A., the fourth incumbent, was a Canon of St. Andrew's Cathedral, and for years was the Vicar-General, and on two occasions administered the Diocese. It is an open secret that he declined a bishopric.

The Ven. Archdeacon Edward Lampard, B.A., Vicar of St. Mark's, Casino, has tendered his resignation to the Bishop of Grafton, to take effect from 1st May. The Archdeacon, who graduated at Cambridge, has had 42 years of active service in the Church, 38 of which have been spent in Australia. He was ordained in Manchester Cathedral by Bishop Moorhouse in 1889. He came to Australia in 1893 to be curate at St. John's, Darlinghurst, and in 1900-1901 he was rector of Holy Trinity Church, Sydney. In 1902 he was appointed to Blackheath as rural dean of the Blue Mountains, and in 1907 he was transferred to Wollongong as rector and rural dean. Six years of work in this area ended when he was moved to Parramatta, as rector of All Saints'. From 1915 to 1917 he was chaplain of The King's School, Parramatta. In 1918 he was appointed rector at Alstonville, and archdeacon of the Richmond and Tweed areas. In 1923 Archdeacon Lampard took charge of St. Mark's, Casino, and later on was appointed archdeacon of Lismore.

The Late Bishop Gore.

"Neighbour Seven," writing in the "British Weekly," of January 21, gives three vignettes of the noted Anglican.

"Three occasions come to mind as I think of Bishop Gore, whose death is announced to-day. The first was at the three hours' service in St. Paul's Cathedral, when he preached to a congregation as large as those which listened to Canon Liddon many years earlier. In one address he quoted lovingly from the writings of Thomas Traherne, I see him next on a Sunday evening in the pulpit of Westminster Abbey, and hear him reciting in the original Goethe's verse from the West-östlicher Diwan on "Die to Live." It was the only time I have heard a verse of German poetry recited in the Abbey. The words will be familiar to many:

"Und solang du das nicht hast;
Dieses; Stirb und Werde,
Bist du nur ein trüber Gast
Auf der dunklen Erde."

The last time I saw him was at a private exhibition of Spanish antiquities in a West End house. He was down on his knees examining with characteristic thoroughness the wood carving on an ancient chest of the time of Ferdinand and Isabella."

Professor A. H. Compton, the American physicist, and Nobel Prize winner, has declared, in a lecture at Yale University: "A man's body is at its prime before middle life and his intellect probably somewhat after middle life. But it takes a whole lifetime to build the character of a noble man. The exercise and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age, these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall Nature do with him? Annihilate him? What infinite waste!"

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"Failure is often that early morning hour of darkness which precedes the dawning of the day of success."—Hodges.

"Who for the joy that was set before him endured the cross."—St. Paul.

MARCH.

4th—**4th Sunday in Lent.** This Sunday has been known as "Refreshment" Sunday, provided as a relief from excessive penitential exercises. Not very much in need to-day. The beautiful expression of "Comfort" is one of the refreshing teachings of God's grace.

Slave Trade abolished in British Dominions, 1807. It is strange to know that there are still many slaves held in various countries.

7th—The First Prayer Book of Edward VI. was published, 1549. It was a long step towards fuller Reformation of the Church of England.

British and Foreign Bible Society founded, 1804. One of the glories of our common Protestant activities.

8th—The Rev. G. C. Gorham was acquitted in 1850.

10th—Statute for Burning Heretics passed first in England, 1401.

11th—Fall of Baghdad, 1917. First daily paper published in London, 1709.

13th—**5th Sunday in Lent.** Called Passion Sunday, because at this time our Lord foretold the coming Passion to His disciples.

17th—Thursday. St. Patrick, Ireland's patron saint, came to it from Britain. His teachings were not very different from what the modern Protestant adheres to. Next issue of this Paper.



The Church as a Conscience.

THERE is no doubt that life around us to-day makes the keeping of the Church Seasons that involve week-days, more and more difficult. The secularistic outlook of the day, the kaleidoscopic passage of daily events portrayed by money grasping press in such a way as to give successions of thrills, the unending distractions of a world ever near us, have all tended to this difficulty. And now, to-day, certainly in New South Wales, if not in Australia, we have the warring groups of party politics all very earthy. We have the debasing State Lottery, with its hectic allurements sapping the morale of our land, and to cap the lot, with its glare and glitter, we have Big Business planning the Sydney Bridge festivities to synchronise with the Royal Show week—all for filthy lucre's sake. It is a sorry business. It makes it extremely hard for people to get free from a very mundane world and its besetments.

The forces of righteousness must not lose heart. Indeed, the situation of the day comes as a veritable challenge. Christ's followers must never take things lying down. It is the very business of the Church to be in conflict with the world, for the simple reason that the ideas of Christ are just opposite to those of the world. Every conflict or battle of ideas sooner or later comes to be fought out on the field of human behaviour.

The Christian Religion had not been long in the world before people, and specially its enemies, saw quite clearly that it had come, not as a thing in the air, not as a thing which would be glad to stay in a corner, but it had come as the Lord Himself, to send fire on the earth; that it had come as a sword cleaving through human souls, and human institutions, creating darkness by reason of its own tremendous light. Revolution in a certain sense, is the very essence of Christianity. For Christianity is the Holy Will of God, making room for itself in the world. Therefore men have no occasion to wonder, when they note that almost the first sign that Christ has come into the life of a man or in the life of a people, is that a fight begins. The Bible calls it "the good fight of faith" because the Spirit of Christ in a man commits that man to a career of dissatisfaction with things as they are, and calls for and works for amendment. This was so in the impact of Christianity with the forces of the Roman Empire. Rome fought to the death because she saw and felt that Christianity was a Spirit, had within it a power for righteousness and a truth and justice which would one day make the whole fabric of Roman life intolerable.

The Church is meant by her Divine Lord to be the conscience of the nation. Thus the attitude of the Church of Christ towards certain doings in the community must never bend. She dare not be lenient, or try to hold human nature with a loose rein, or shut her eyes to certain things. The Church of Christ is the only society in the world to-day which ever saw unqualified paganism on its own ground—the vileness and utter baseness of it. And the Church has never forgotten what she then saw; and her horror of it has found its way into the very fibres of her life, into the documents of the New Testament, into her doctrines and sacraments, into her discipline and daily speech. The Church may be small, and poor, but she must be clean. The Church is a society, and the members are admitted on terms, and these terms are there in the New Testament. For that reason we are glad of the bold testimony of many of leaders in this day—when the forces of righteousness are fighting a deadly battle in our midst. Big Business and the modern world spirit have of a surety allied themselves in Sydney, where the Bridge festivities are arranged to take place on the eve and during the Royal Show. Crowds are bound to come to Sydney to the Bridge opening, hence the using of the opportunity to ensure big gates for the Show. We only know too well how this Royal Show has exploited Good Friday and Holy Week. To make the Death Day of our Lord a gala day, as has been done for years, constitutes a dark mark on Sydney's fair escutcheon. Even if men will not heed, the Church must raise her voice in protest, for the attitude which would do these things in so sacred a week, is the attitude of war against the word and testimony of the Church's Lord. It is hoped that Churchpeople will be true to the spiritual call of Christ's Passion and Death. It is what we are here for; that is, the Church is, in its last and deepest idea, a protest. The Church of Christ, in its true idea, is the intrusion into and presence in this mixed and mingled world of ours, of the revealed will of God with regard to man, duty and conduct. The Church is in her idea and intention, the lamp of God shining in a squalid and dark place, until the day break and day star arise in all hearts. To be a Christian,

to be a member of the Church, is to be different and to make a difference. The Church of Christ, by her Lord, is meant to be the conscience of the human race, casting her light or her shadow, giving her smile or her frown, her blessing or her reproof upon human enterprise, fashions and motives.

Surely we Christians are challenged. With divorce rampant in our midst, with lust stalking abroad, amidst the orgy of gambling fostered by government sanction, and in the face of a worldliness and unspirituality almost undreamed of, the Church, God's people, must cry aloud and spare not! But, while doing this, let us never forget that there is that within us which must be overcome before we can safely encounter foes without. All this calls for sacrifice—of will, pleasure, ease, which finds its motive and its support "in Christ's sufferings." Yes; in His death we see the death of ourselves to sin, if we cast our all on Him and trust Him to save us to the uttermost. In His death we come face to face with the supreme provision for the deepest needs of our sin-sick soul and we find in it perfect redemption. We find Him a Saviour who understands—a Saviour Who feels for us and makes us part of Himself. From Gethsemane

"Out of the woods my Master went, And He was well content;

Out of the woods my Master came, Content with death and shame."

He met that death with the air of a Conqueror, and from the Cross of shame He calls to us to "take up our cross and follow Him." A great leader of men cried to a crowd of his followers—who streamed after him—"I offer neither quarters, nor provisions, nor wages. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country with his heart, and not with his lips only, follow me." That was a cry to patriots to be patriotic. The call of the Saviour comes to those who find in Him perfect remission and forgiveness. Are we ready to make the sacrifices the summons demands?

The Church of England and Eastern Orthodox.

Report of Commission.

THE Report of the Joint Doctrinal Commission appointed by the Archbishop of Canterbury and the Oecumenical Patriarch for consultation on the points of agreement and difference between the Anglican and the Eastern Orthodox Churches, and issued in London on Christmas Eve, is now in our hands. It is a document which fills us with misgiving. This was not unexpected, because the Anglican members on the Commission were certainly not representative of the Church of England, otherwise the document would have been of a very different character.

We cannot imagine any loyal representative of our Reformed Church making himself a party to the abnegation of her fundamental position which is the chief feature of this Report. For example, we quote the actual wording of the Report on certain fundamental issues.

(1) The Christian Revelation.

"We accept the Divine Revelation which was delivered once and for all in our Lord Jesus Christ; and we receive it as it is revealed in the Holy Scriptures, and as it has been made

known and handed down from the Apostles in the tradition of the Church throughout the ages by the operation of the Holy Spirit."

(2) Scripture and Tradition.

"We agree that we receive the Divine Revelation in Our Lord Jesus Christ through Scripture and Tradition. By Scripture we mean the Canon of Scripture as it is defined by St. Athanasius, and as it has been received by the whole Catholic Church. As regards the other books which are sometimes called Deuterocanonical, sometimes anagmoskomena, we also accept the teaching of Athanasius: "For greater exactness I add this also . . . that there are other books besides those not included in the Canon, but appointed by the Fathers to be read by those who newly join us, and wish to be instructed in the word of godliness . . . The former books . . . being included in the Canon, the latter being only read." And the teaching of St. Jerome, "That the Church may read them for the edification of the people, not for the confirmation of the authority of ecclesiastical dogmas."

There follows a brief disquisition by the Eastern Orthodox Church representatives on that Church's idea of Holy Scripture, "Holy Tradition," and consequential teaching, with this combined result:—

"We agreed upon the following:—

"Everything necessary for salvation can be founded upon Holy Scripture as completed, explained, interpreted and understood in the Holy Tradition, by the guidance of the Holy Spirit residing in the Church.

We agree that by Holy Tradition we mean the truths which came down from Our Lord and the Apostles through the Fathers, which are confessed unanimously and continuously in the Undivided Church, and are taught by the Church under the guidance of the Holy Spirit.

We agree that nothing contained in tradition is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet cannot be separated from each other nor from the Church."

From this it will be seen that the Commissioners have dealt with, to us Evangelical Churchmen, the most vital of issues. They accept the Divine Revelation as it is "revealed in the Holy Scriptures," and "made known and handed down from the Apostles in the Tradition of the Church throughout the ages by the operation of the Holy Spirit;" while the section dealing with Scripture and Tradition opens with the declaration that "we receive the Divine Revelation in our Lord Jesus Christ through Scripture and Tradition."

Not only so, we are told that Holy Scripture requires to be "completed" in the Holy Tradition; the Fathers are restored to the authoritative dignity which scholarship had to a great extent taken from them and the voice of "the Church" is given the prominence of co-ordination with Scripture and Tradition, while the Commissioners assert "that nothing contained in Tradition is contrary to the Scriptures." **Protestant students of the theology enshrined in the Thirty-nine Articles can only regard the findings of the Commissioners as a shameful misrepresentation of the dominant position assigned to Holy Scripture by the Church of England.** The Romish Church, in its accepted teaching, set forth in the Council of Trent, placed Tradition on the Throne side by side with Holy Scripture, and was followed by teaching which cul-

Church Overseas.

BISHOP OF LINCOLN AND CONTROVERSY.

An Honest Opponent.

The Bishop of Lincoln, in the course of some remarks on the Birmingham controversy in the "Lincoln Diocesan Magazine," writes: "I find that there are those who think it a lamentable thing that Bishops should be in controversy. I cannot without qualification take this view. There is nothing new in controversy between theologians and Bishops. Controversy there always has been, and controversy there always must be in a living Church. If men think sincerely and feel deeply they cannot always precisely agree, because we are very little men dealing with very great mysteries.

Not an Evil in Itself.

"In a living Church there will be controversy from time to time. It is possible, on the other hand, for a Church to be so dead that it cannot even produce a heresy. Controversy in itself is not an evil. It may serve the cause of truth. It is a season of opportunity, when men's minds are arrested, and they are led to think seriously. It is not controversy which is evil, but rather the acrimony, the ill-will, the passion, and the prejudice which are sometimes the fruit of controversy.

"He who would do good service as a Christian controversialist must be humble, and must be quick to perceive and to recognise the real strength of his opponent's position. He is a hopeless controversialist who cannot conceive that an honest opponent has any position at all."

THE BISHOP OF MANCHESTER.

Dr. Cuy Warman and Gambling.

A most successful conference on gambling, attended by representatives of the Protestant (as distinct from the Roman) Churches of Lancashire and Cheshire, has been held in Manchester. The outstanding feature was the uncompromisingly clear lead against gambling given by the Bishop of Manchester and by the Bishop of Middleton. Not only the Churchmen who were present, but also the Non-conformists were encouraged by what the Bishops said. Dr. Warman said the clergy were often twitted about raffles at Church bazaars. With regard to this, he could tell them that he was asked to be associated with many bazaars in the course of a year, and he always replied that he could only accept such invitations provided nothing in the nature of raffles was permitted.

The Bishop of Middleton said when you saw how gambling and betting always worked out in the end for evil, you realised how these evils must be resisted and the public attitude toward them must be changed. He feared reform would be slow until the attitude of the Press was changed.

The general opinion of the conference was that the greater part of the racing evil was fed by the newspapers, and that the time had come to begin a campaign to prohibit the publication of betting and gambling news. The hope was expressed that the conference would be a first step towards a strong national organisation to cope with what is a growing evil.

We can always determine our path even when we cannot choose our company.

minated in the dogma of Papal Infallibility. Thus the souls of men are brought into bondage. Robbed of the Written Word of God as the sole and sufficient Rule of Faith, they are required to bow down to the Traditions of men and to the authority of an ecclesiastical System, though no one can tell them in what Tradition consists and what are its limits, and no one can prove from Scripture that any ecclesiastical System has been or should be endowed with the powers which have been assigned to "the church." When Churches claim that Church Tradition and Church Authority must be exalted to a position which reduces the supreme authority of the Written Word of God and makes it imperative without their intervention, they plead the guidance of the Holy Spirit in vain.

The Report of the Commission deals with sundry other topics—the Creed of the Church, the Doctrine of the Holy Spirit, Customs and Usages in the Church, and the Sacraments. On the subject of the Sacraments, the Anglicans maintain the pre-eminence of the Sacraments of Baptism and the Lord's Supper, but recognise that there are other Rites which "may be considered to have the character of Sacraments, and are commonly called Sacraments; while the Easterns "do not think that the other five are of secondary importance as Sacraments, neither that they are unnecessary to the spiritual life of the Christian and consequently to his salvation." We prefer the plain words of Article XXV to the hesitating declaration of the Anglican "representatives."

The very serious and misleading Resume of the discussions with the Eastern Churches, referred to in the Lambeth Report, was accepted by the Commission, and, together with many points in their report, was sent forward "to be laid before any Synod of the Eastern Orthodox Church and the Convocations and other Synods of the Anglican Communion." **The Report of this Commission is, of course, only a report of those who drew it up. But it is one of those stepping-stones which are from time to time skilfully placed to lead English Churchmen back to the condition of spiritual bondage from which they were delivered at the Reformation.** It is the document of men obsessed with the desire for external unity; and because of that wish, accommodation goes to its furthest limits. The Document concludes:—

"(1) Each communion recognises the catholicity and independence of the other, and maintains its own.

"(2) Each communion agrees to admit members of the other communion to participate in the Sacraments.

"(3) Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other; but implies that each believe the other to hold all the essentials of the Christian Faith."

In the light of this Commission's Report, the call comes to Evangelicals to reaffirm once more, our Church's reformed and Scriptural and uncompromising position as maintained in the 39 Articles, and in the Book of Common Prayer.

Dr. W. Matthews, Dean of King's College, London, and preacher at Grev's Inn, has been appointed Dean of Exeter. He is one of the outstanding philosophers and theologians in the Church of England.



NEW SOUTH WALES.

Diocese of Sydney.

THE KING'S SCHOOL.

Centenary Celebrations.

The celebrations for the centenary of the opening of The King's School, Parramatta, were carried out on Saturday, 13th February, under ideal conditions. Streams of motor cars delivered old boys, parents of present day scholars, relations and friends in hundreds—indeed 4000 gathered.

Crowds of guests wandered over the well-kept grounds throughout the afternoon, and eagerly sought out old landmarks which brought back happy memories of days ago.

And what a re-union it was! How old boys suddenly came face to face with one another in the dense throng, and what a hearty salute and welcome hand-shake took place. Under the shade of spreading trees many a reminiscence was the order of the day. Mothers and daughters, fathers and sons, friends and lovers, all assembled to witness the one hundredth anniversary of the school.

Afternoon tea was served in front of the Headmaster's residence, and viewed from the balcony the scene below was one of animation.

The Upper School was filled during the afternoon, when an address on the history of The King's School was given by the Rector of St. John's, Parramatta, the Rev. S. M. Johnstone. Mr. Johnstone outlined the early trials of the school and its headmasters, the disaster that befell it in 1864, when it was temporarily closed, and its eventual successful emergence from its difficulties. He said that it had succeeded because there were men at the head of its affairs who had the Divine gift of character and will to win.

In the morning, the Mayor and aldermen of Parramatta gave a civic reception to representatives of the school council, the headmaster and staff, and the Old Boys Union.

The Archbishop of Sydney (Dr. Wright) dedicated two memorial stones in The King's School Chapel at a service on Sunday afternoon. The Governor (Sir Philip Game) and Lady Game were among those present. The chapel was crowded with old boys, and many heard the service from the lawn.

One of the stones came from the Winchester College Chapel, built in 1387, and the other was one of the original stones of the "Aula Nova" at Canterbury, built in the twelfth century.

Referring to the stones, Dr. Wright said that they had come from the oldest religious educational institutions in England, to find a place in the oldest religious educational institution in Australia.

Sunday, February 14th.

A special service for Old Boys was held in St. John's Church on Sunday, February 14. The Rector, Rev. S. M. Johnstone, con-

ducted the service, Dr. Micklem, Rector of St. James', Sydney, being the preacher. The old Church presented a fine sight, with row after row of stalwart men, some advanced in years, many in middle life, and some hundreds of young fellows. Having referred to the beginnings of the school and its growth and the earlier headmasters, the preacher dwelt upon three strands in the School tradition, namely, Honour, Comradeship, and Faith. He challenged the old boys and present boys to guard, cherish and maintain these. For these are days when, if ever, this good tradition needs defending and guarding against those who scorn and reject, and if they could, would undermine and destroy it. There are those to-day, and they are not few in number, of a feeble folk who scorn the good tradition of honour, brotherhood and faith in God, of which I have spoken, who would, if they could, uproot this tradition and the order of human life for which it stands, and erect a new and strange order on a new foundation, who would indeed, if they could, bring tumbling to the ground that whole fabric of Christian life and civilisation which is our most priceless heritage. Against such wanton destruction of most precious treasure, garnered at tremendous cost, this school stands yet as an impregnable bulwark. It represents the belief that these things are worth living for and worth dying for. It is, then, in no spirit of slavish imitation of the past, but just because that past is the strength and inspiration of the present, that you keep this solemn festival in the history of the school, and thank God for His good hand on its hundred years of life, and pledge your- selves afresh to guard that which is yours to maintain and hand on as a sacred heritage from the past to the present and from the present to the years to be.

TRINITY GRAMMAR SCHOOL.

Training for Citizenship.

Speaking at Founders' Day Celebration in connection with Trinity Grammar School, Sydney, the Bishop of Armidale, the Right Rev. Dr. Moses, said that life to-day was chaotic not only in New South Wales, but all over the world, and to be able to handle the tangled skein of world relationships in commerce, industry, and home, everyone needed a great soul. Its control of the immediate future would make the present generation a permanent asset or liability to mankind, and in that nothing had more weight or influence than the schools. If the battle of civilisation was lost in the schools, and children were sent on the wrong road of life, it was a fool's game to send the parson and the policeman to bring them back to the road they should have trod in their early days. The schools were tremendous assets. There children learned life's values and meanings, and got wisdom and power to command themselves and others. The art of living was not best understood in the hurly-burly of the competitive world. School was the best place to see the world, for there they saw life in a measure, as spectators.

"The tendency to-day," added Dr. Moses, "is to count the present as everything, to

use, enjoy, and exploit it, instead of giving oneself in glad abandon to the service of society. There are so many of us that have a sense of possession, the sense of property, that we cannot abandon ourselves in tremendous loyalty to any great cause. Loyalty is a very tender plant, which grows well in surroundings such as this, but there are multitudes in this city in the rank soil of whose surroundings only hateful weeds and slimy moss can grow.

It is gratifying to note that the response to the £10,000 promised to the School by Mr. G. H. Bosch, provided that the School raised another £10,000, has been more than accomplished. Some £10,000 were raised, making, with Mr. Bosch's gift, over £20,000. The whole of the teaching of the school is now centred at Strathfield, the boarders and staff from Trinity, Summer Hill, journeying to and from by special bus each day.

Diocese of Newcastle.

THE BISHOP ON LENT.

Writing to his Diocese, the Bishop states that the purpose of Lent is Repentance, and that one of the most helpful guides to the meaning of repentance is the Greek word which is its equivalent. It means "a change of mind." There is nothing that we all need more than that. We all need to change our minds about the values of life. We all lend and attach importance to the wrong things. We set our affections on material things, in the sphere of which—because there is only a limited amount of them—one can only profit at the cost of another's loss. And that all the victories, the discontents, the jealousies, the suspicions which break up the human race and every nation within it into warring factions, and prevent us from achieving the unity, the fellowship, the peace and the progress which God wants us to enjoy. And the call of Lent is to seek for a fundamental change of mind through which we shall learn to see that the realm of material things is vastly less important than the realm of the spiritual in which the success of one is the success of all, and we can attain a unity, a fellowship and a peace which are unattainable by any other means. Our Lord said: "Seek ye first the Kingdom of God and His righteousness, and all these things (the material things) shall be added unto you." And the call of Lent is to such a change of mind as will enable us to see that in saving this He was only stating a plain, indisputable fact.

Diocese of Bathurst.

ARCHDEACON OAKES REFERS TO THE DOLE.

Archdeacon Oakes, in an address, said that all over the State tens of thousands of men were selling their votes for the dole. Millions of pounds were being spent to keep those in power whose poor boast was that they had a majority of the people behind them.

"Take away the dole, and there might be some hope of honest legislators," he said. "All our sympathies are with the working classes. If they will agree to work, no one would begrudge them the highest possible wages if they would honestly earn them. Men, women, and children cannot be allowed to starve, and some place must be found where they can live and, at least, earn enough to pay for food and other necessities."

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP AND THE MESSAGE OF LENT.

In a Lenten Pastoral the Archbishop stresses the need of Christian people controlling self and the pleasures and comforts of self.

"Will those of you who are parents be more helpful to your children between now and Easter? You fathers sometimes leave your children to answer their own spiritual questionings for themselves, or you think that mothers or school teachers or clergy can deal with such matters. When you do this you are, I believe, more selfish than you know. It is easy and it is quite natural to act thus, but it means that you are deserting your boy or girl just when he or she needs you most. I have been very much struck at some of the Confessions lately with the response I have had from the parents and specially the fathers whom I have asked to help their children just confirmed. So with all fathers. You are the fundamental instance of the

priesthood of the laity. You are the priest in your own household. From you your children will learn their earliest lessons of the meaning of the Fatherhood of God. You are the natural example and hero of your family. Do not let your priesthood be inarticulate. Do not pride yourself on your reserve in spiritual matters, which is often an excuse for cowardice. Teach your children this Lent more about God by what you say, as well as what you do and are. So you parts of your natural selfishness which will turn your natural selfishness into real self-control, for you will be trying to carry out God's purpose in your own life in its relation to the children whom He has given you, and you will find that self-indulgence, little sins and minor instabilities die away as you try to serve your sons and daughters by leading them nearer to God. Remember especially the importance of family prayers. It is not enough to pray alone. It is not enough to join in common prayer at Church. There is some time each day when it is possible to gather the family together and to read, say, part of the second lesson of the day, to say the Lord's Prayer and the Collect for the day, and to use some of the prayers found in "Acts of Devotion" or "The Unseen Fellowship." Mothers, help your husbands to do this. Children, especially those who have been recently confirmed, help to make this effort easy. May God bless our Church of England homes this Lent by a great increase in the habit of family prayer.

The second subject is citizenship. . . . We cannot vote and leave all the work to the Government. We must stand for the type of character which Australia needs, and that is the Christian type. . . . We have suffered lately in the Motherland and out here because men have thought that they could live as free, happy, unselfish citizens without Christianity. They thought that if they promised men material comfort, with more money and longer hours of leisure and more political power, they would make men better. But they made the mistake of confusing a man's character with the circumstances in which he lives. We as Christians believe that character based on a belief in God is the thing that matters, whatever the circumstances may be. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," said Jesus Christ. Let us this Lent see to it that we make this Christian character tell on our surroundings wherever we may be. In our political ideals let us see that we are strictly fair to those from whom we differ, so that we and they together may work for the common good. In trade and industry let us always stand for hard work, honesty and generosity, rather than high wages or large profits. Our work is the expression of our individuality, and whatever we do, in doing our best, or encourages us to be unfair to those weaker than ourselves, must be wrong. The danger of much political teaching to-day is that it concentrates attention on this world and on material wealth. We need to remember this Lent the value of what is unseen and spiritual for "our citizenship is in heaven."

Diocese of Gippsland.

MISSIONARY GIVING.

The Bishop writes to his diocese:—

I have before me our Foreign Missionary Results for 1931, and I am grieved to note that instead of raising £1,200 for the quota for which the Synod made itself responsible in the name of the whole Church, we have given only £1,038/7/- . This is a deficit of £321/13/- . Fortunately, £151/0/3 was also given for Missionary Objects outside the quota. This makes our total a little more presentable, viz., £1,189/7/3. But the really serious thing is that our failure in raising our promised quota means that our devoted workers overseas will have to get on somehow without the £321 promised them by the Church in Gippsland. How they will do at I do not know, for they have no other means than that which the Home Church sends them. I know it has been a hard and difficult year, but just as I believe that every earnest Christian will determine to make his Missionary Giving his very last method of economising, so I believe the same is true of every earnest parish. Yet I notice as I look down the list that some of our better-to-do parishes have let down the great Cause rather sadly. I hope that even yet some of them may be able to make good the loss. To do this no sacrifice is too great and the effort calls for much prayer and searching of heart.

On the other hand, several parishes and districts have done nobly, four having contributed more than their agreed quota. In this the Cathedral parish has given a splendid lead to the whole diocese with £319/17/6 above its quota of £110. Orbst follows with £5/15/- over its quota of £130, and Cann

River and Foster, with £2/3/6 and 1/3 respectively above their quotas. The parish of Wonthaggi and the district of Buchan have given exactly their quotas, and the parishes of Lakes Entrance, Stratford, and Warragul and the districts of Blackwood Forest, Bunyip, Lang Lang, and Newry have given within £4 of their quotas. . . . I believe that Gippsland is challenged with a particularly solemn responsibility in these critical times. It is one of the most favoured parts of Australia, and, owing to its staple industry, is undoubtedly feeling the depression less than many other parts of the Continent. Let us of the Church of England not hesitate to remember this in the coming year, and let us show our gratitude to God by accepting both the challenge and the responsibility gladly and willingly, with the Divine promise before us that "Unto whomsoever much is given, of him shall be much required."

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Degeneracy of Parliaments.

Writing to his diocese, the Bishop states:—

At present Parliaments are very degenerate. The electors do not really choose their representatives. They only choose between the nominees of the various party organisations, and all manner of serious evils arise from this root, about which I need say nothing. What I would like to suggest is that we set an example of something better in our Church elections, so that the Church, which invented Parliaments, may show how to reform and purify them. The people of a parish may be trained to be an intelligent and interested body of electors, coming together at their "annual meeting" to discuss seriously how the parish may be made efficient in the service of Christ, and to select with thoughtful and impartial judgment the best people to carry out their programme. Nearly all the vestries I have conferred with have been quite satisfactory in their own job of administering parish funds and caring for parish property. But, of course, these are only the necessary evils of a parish. The real work for which the parish exists is spiritual and is done in Church and Sunday School, and in the people's homes. It is the worship of God, the conversion of sinners, the building up of the faithful, the instruction of the ignorant and the children, the administration of the Spirit in the Body of Christ. I think we should always choose vestrymen who are concerned in this spiritual activity as well as expert in finances. I once had a vestry, the majority of whom were teachers in the Sunday School, and nearly all the others could take a class in an emergency. But I have known of a parish where the vestry frankly thought of the choir as an attraction to be helped with a view to increased collections. That is the sort of vestry which should be replaced by more religious men.

QUEENSLAND.

North Queensland.

ST. MARY'S SCHOOL.

The Bishop's Speech.

In addressing the girls and friends of St. Mary's School, Townsville, on the occasion of its recent 14th Prize Day, the Bishop of North Queensland gave useful advice regarding the need of courage in refusing to follow "dame fashion."

"Don't allow yourselves to be attracted by borrowed plumes nor, what is much the same, to become the victims of silly fashions. I have seen hundreds of girls smoking cigarettes, not because they like it, but because they think it is admired. Many women are spoiling the shape of their feet by walking in high-heeled shoes. They do not like them, but they think they look distinguished. It only looks foolish. No one can walk far in such shoes. Their toes are squeezed out of shape and crippled, and what is to happen if a heel comes off as it sometimes does? The lady is rendered completely helpless with one leg 2½ or 3 inches longer than the other. If you wish to be yourself and not a weak imitation of somebody else, you will wear sensible shoes.

"At a dinner party in China I met a lady whose eyebrows greatly surprised me. They were complete semi-circles and stood up looking like hoops on her forehead. I asked an experienced friend whether nature had really done anything so strange as that. He said 'No, the lady had had her eyebrows pulled out and painted them now in any position and of any shape she thinks most ornamental.

It is the last word in refinement! It was, in fact, the most pathetic absurdity. The human face divine is a most beautiful thing, art cannot improve upon it; why make it look ridiculous in order to be in the fashion? There are imitation characters full of silly affectations as well as imitation faces. They are all unreal, feeble and useless. Have the courage to be yourself and you will always be interesting and useful too. We want to see you coming out strong in your own line, becoming fully and completely yourself as God meant you to be—winning your soul."

SOUTH AUSTRALIA.

Diocese of Adelaide.

"THE CHURCH GUARDIAN" ON THE DISARMAMENT CONFERENCE.

"The Disarmament Conference meets at Geneva on February 2nd, and the deliberations may last long. Fifty-five nations who are members of the League of Nations will confer, and the United States, Russia and Turkey will also take part.

In 1919 the Covenant of the League of Nations, which formed part of the Peace Treaty, pledged all nations which are members of the League to reduce their armaments to the lowest point consistent with national safety." Since 1925, however, there has been a rapid increase in armaments. France, the United States, Italy and Japan all show great increases: Great Britain alone shows a decrease. European nations are now spending £520,000,000 a year on armaments, and the world is spending £900,000,000. The world cannot afford this unproductive expenditure, and it is one of the causes of the depression, in which we are sharing. Moreover, the increase of armaments arouses the suspicions, jealousies and fears which inevitably lead to war."

The Bishop has authorized the use of the following prayer during the sessions of the Conference:—

Almighty God, from whom cometh wisdom and understanding, guide, we beseech Thee, Thy Holy Spirit, the counsellors of the nations who are gathered to deliberate in conference upon the reduction of armaments and the promotion of peace and goodwill on earth. Remove the fears, suspicions, and jealousies which lead to war; and open the way to that mutual confidence and trust which shall build the world in righteousness and hasten the coming of Thy Kingdom; through Jesus Christ our Lord. Amen.

The latest Indian Census figures disclose interesting results. The total population is 350,353,678. The Hindu number 238,339,912, representing a 10 per cent. increase on the last decade. The Moslems aggregate 77,749,928, a 13.1 per cent. increase.

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In Defence of Good Men.

WE are sometimes indebted to the daily papers for interesting news of the churches. For example, it was from the Sydney Daily Telegraph, February 6, that the writer learned that the Rev. Wyndham Heathcote, minister of the Sydney Unitarian Church, belonged formerly to the Anglican Church, until (perhaps happily for him and for us), a crisis with the Church Authorities compelled him to resign. Later (we learn), Mr. Heathcote was an unsuccessful Labour candidate for the Senate.

It is not surprising then, to learn that Mr. Heathcote's first downward step was to become a modernist, that is, one who doubts or denies the truth of the Bible. From that to the abandonment of the Christian ministry was not a long step, nor to the denial of the Deity of our Lord; and so Mr. Heathcote again entered the ministry, this time as a frank Unitarian. All of which only concerns us as a warning to some of our young clergy, who are trifling with modernism.

The report, however, contained one statement which we are concerned absolutely to deny. It said that Mr. Heathcote is a modernist of the same school as Bishop Barnes and Dean Inge. These two prominent Churchmen have, no doubt, their eccentricities. Dean Inge is said to hold pessimistic views about the future of civilisation, and Bishop Barnes seems to hold some crude notions about Anthropology; but they are both earnest Christian men—sincere worshippers of the Lord Jesus Christ, and as far removed from Mr. Heathcote's Unitarianism as it is possible for men to be.

A Gift of Worcester China.

An Answer to Prayer.

At the annual sale of work organised by the staff of the Church Missionary House, London, recently, the General Secretary told an inspiring story in introducing the opener. The Rev. W. Wilson Cash said that while on deputation work recently he had stayed with an elderly lady who had contributed a very acceptable gift to one of the stalls before him, and the gift came about in a remarkable way. Recounting her experience, the lady said to him, "I wished to repeat a present of Worcester china I made to your sale a few years back, and which I then obtained through a lady in Worcester associated with the local industry, but I could remember neither the address of the firm nor the name of the lady. In my difficulty I made my wish a matter of definite prayer for God's guidance. Shortly after, a lady called to see me and, before she left, said, 'I am motoring to Worcester to-day. Is there anything I can do for you there?' The matter of the gift of china was at once mentioned, and the visitor promised to do her best. After enquiries in the city the firm was located, but only to find that it was closed for business that day. The motorist was going down the street when she saw a lady coming towards her—the only pedestrian visible. The car was stopped and the question asked as to whether there might be any chance of getting into the factory. 'I think I can help you, for I am going there myself,' was the reply. Then the car driver explained her rather vague errand, and to her astonishment found that she was speaking to the very person who, on the former occasion, had negotiated the purchase for Mr. Cash's factory, and the china was selected. 'It now faces me at the end of this room,' said the speaker, 'and you will agree that the fact of this delightful gift being here to-day is in itself a clear and remarkable answer to prayer.'

If anybody thinks he has a right to happiness in the shape of an uninterrupted flow of pleasant sensations, he is suffering from one of the grossest delusions that ever haunted the human mind (Professor L. P. Jacks).

The Church Missionary Society.

The Value of Small Contributions.

IN 1653 a fire almost destroyed the little country town of Marlborough, and the plight of the inhabitants was pitiable. A pamphlet was issued asking for help in rebuilding the town, and in it the writer says: "It is an old saying that one cannot help a great many, but a great many may help one."

"A great many may help one."—That is certainly the case with the C.M.S. Occasional large donations have been made which have been of the greatest value in times of crisis, or they may have made it possible to start new work, and it is true that subscriptions ranging from £100 to £1000 are regularly sent in. But such sums are the exception, and most of the income of the Society (last year £441,532) is given in small amounts.

How thankful we are that this is so! Those innumerable small sums represent not only the gifts, but also the prayers of the "great many," and mighty things are done by the Holy Spirit through the prayers and devotion of those thousands of givers.

Regular gifts, however small, are what we need, and this was recognized very early by the C.M.S. In 1812, when the Society was only thirteen years old, the Rev. J. Pratt started "Penny Associations," each collector undertaking to collect 1d. a week from at least twelve persons, thus raising £2/12/- a year. The income for that year, 1812-13, was £3046; and in the following year it rose to £13,199. It is too much to suppose that the extraordinary rise of £10,000 was due to the fact that for the first time help was asked of the "great many" people who could only give small sums?

They may be raised in various ways. One entry in a C.M.S. register is "Sambo's daily pennies." These were sent by a family which at one meal every day put a 1d. in the missionary box. For ten years at least this contribution was sent in, a subscription of £1/10/5 a year. There is also a record of a family of eleven persons who each gave 1d. a day for a year—4026 pence—it was leap year, i.e., £16/15/6.

In a very small and poor parish "penny a week" boxes brought in £8/4/- in eight months, and in one larger and richer, £32 was given in the same way in five months; while in the latest C.M.S. Report, among the contributions of a country village is the item "Penny a weeks" £17/15/-, a North London parish, where a number give weekly, chiefly only 1d., produces £28 to £30 a year. In how many parishes could there not be formed a group of twelve people who would give 1d. or perhaps 2d. a week yearly? Twelve giving 2d. a week would subscribe £5/4/- in the year, and five such groups, representing perhaps C.E.M.S., Women's Fellowship, Communicants' Union, Boys' and Girls' Clubs, would contribute £26 a year. Yet any vicar if asked whether his parish could raise that amount extra would be almost sure to say that it was impossible!

Weekly giving suggests boxes, and all the accumulated experience of the Society shows the great practical value of the missionary box in the home, school, or place of business. The C.M.S. gets about £30,000 a year in this way, in widely varying amounts. A shepherd's wife, very poor, put all the pennies she got for rags and bones into her box, and was overjoyed to find at the end of the year that she had collected more than £1. A box held for twenty years by a branch of the Mothers' Union has given £20 in odd pennies. For twenty years an old lady took the parish magazines to a hundred houses, and collected "missionary pennies" whenever she could. In all she collected £300. A box opened in 1921 contained £5/0/6, and for seven successive years never had less than £5. Then the owner died, but her husband kept on the box, and the same sum still comes in annually. In ten years £31/14/10 has been given in this way, an amount that comparatively few could give in one sum. Another box has brought in £310 in twenty years; another, "in memoriam" of two loved ones, more than £28 during the last three years. Some people regularly keep the birthdays of dear ones who have passed on by putting into the missionary box the value of the present they would have given to them.

A "visiting box" was taken by twelve members of a study circle, who each already had one. The box went to each on a "visit" of a month, and in twenty years it has gained £62/6/3 for work among Moslems, and is still "visiting," though most of the original members are no longer living.

People will take boxes who could not or would not promise a subscription of as much as 2/6 a year, and even people who subscribe a guinea or two might easily give more if

they took a box and put it in some place where it would catch the eye. Pennies can so easily be saved with a little thought; for example, on bus or tram fares, postage stamps, evening papers, sweets, etc., or by other little acts of self-denial for the love of Jesus Christ. A doctor, when obliged to visit a patient instead of attending church, used to put the fee into his missionary box. A lady has a box in her car into which she drops any small coin given by friends to whom she has given a lift, or whom she has thus saved taxi fares. In five months her box gained £12.

Recently £122 was sent by a retired clergyman, gained by making and selling coco-nut ice in 1d. and 2d. bars on Clacton beach this summer.

Another retired missionary padre has made £80 in one year by the sale of wool rugs made by himself.

Let no one feel that the smallest coin is too little to be given to God if given rightly, and let us all set to work now to secure, and give, such offerings. In 1890, at the annual conference of C.M.S. association secretaries, their unanimous judgment was that "the Society's income might be sustained at its present point, but that there was no prospect of increase." In that year it was £103,607; in the following year it rose to £110,820, an increase of nearly £7,000.

Their faith was small. But Christ said: "According to your faith be it unto you." —M.M.W.

G. OF E. GRAMMAR SCHOOL, NORTH SYDNEY.

For some time consideration has been given by the Council of the School and the Old Boys' Union in collaboration to the design of the School Crest or the School Badge. It has long been known that the design is not heraldically correct, but as correspondence with England takes so long, it has not been possible to reach a conclusion rapidly. A design has recently been submitted to the College of Heralds; if it is approved, it will be at once registered. Proper safeguards can then be taken against the wrongful use of the design. It is anticipated that the reply from England will be favourable, and will contain the formal registration.

In the proposed design, the mitre which was in the old badge, has of necessity been removed, the design of the border altered slightly, and the torch has been given the shape which is, so it is understood, heraldically correct.

The change may perhaps come as a shock to those who have not known of the long deliberation which has taken place. However, approval will be general of the measures taken to secure permanent and regular form.



"BARTHIANISM."

Rev. Dixon Hudson, The Rectory, Hurstville, writes:—

Your timely, interesting and instructive leader on "The Teaching of Karl Barth," will be appreciated by many of your readers. It is not easy to understand the theology of Karl Barth and he seems to have puzzled not a few of our theologians, just as much as Einstein, with his theory of Relativity, puzzled and created a flutter in the realm of Science. One wonders if either of these gentlemen understands his own theory! This much may be said about Barth, he has no time for Modernism; he gives no quarter to Fundamentalism; and he scorns Romanism, but he believes in God and Karl Barth.

"Is Karl Barth a Prophet or Heretic?" asks the Rev. E. C. Dewick, M.A., the author of "Primitive Christian Eschatology." Mr. Dewick appears to think Barth is a Prophet. Mr. Dewick also tells us: "The Barthan onslaught falls in turn upon every school of thought in English Theology. The Moderator has to bear the heaviest brunt of the attack . . . and Brunner, insists that 'Modernism can no longer be called Christianity.'"

Our Fundamentalist friends reading this shout for joy that their own position is vindicated, let them not exult overmuch, for there are arrows destined for them also in the Barthan armoury.—

"Science has destroyed the infallibility of the Bible." He who identifies the letter and the words of the Scripture with the Word of God has never truly understood the Word of God."

Barth's watchwords are: "Back to Calvin!" "Back to Luther!" and when he is denouncing modern Protestantism for its apostasy, he can find nothing more scornful to say of it than to ask: "It is anything more than a Catholicism tempered by negligible heresies?"

We are told that Count Kerserling has predicted that "The future of Protestantism on the Continent of Europe lies with Barth and his group."

That brilliant speaker and essayist, the Rev. J. C. Hardwick, M.A., has given his definite opinion in these words: "In ten years the more intelligent Barthians will be Roman Catholics, and the less intelligent will have been caught in the maelstrom of Fundamentalist delirium." Meanwhile, this news comes from Germany on the authority of Dr. D. S. Margolouth. Dealing with the years 1925-1930, he takes figures from the publication of the Statistical Bureau for Berlin, and says: "The number of those who changed from Roman Catholicism to Protestantism varies from 600 to 800 per annum; the number of those who changed from Protestantism to Catholicism varied from 10 to 30 per annum."

Has Barthianism anything to do with these figures? Is Barthianism merely a passing phase of theological thought, or has it come to stay?

"THE TROWEL" FOR JANUARY AND FEBRUARY.

Rev. W. G. Coughlan, of Corrimall, writes:—

The editing of a "Lesson Guide" for teachers of Sunday scholars of all ages must surely be an exacting and thankless task, and no such editor would be simple enough to imagine that either the "Teachers' Notes" or the actual "Lessons" he published would fully accord with the ideas of teachers brought up in widely different circles. But it is surely to be expected that any criticism of the work, taking the form of print, should be at least fair, consistent, and well-informed. The criticism by P.W.D. of the January "Trowel" might have been passed over as unlikely to do any harm; but your succeeding issue, with a longer article on February's "Trowel," leads one to conclude that P.W.D. intends to continue his "study" month by month, until either the "Trowel" Editor consults him before sending matter to the printer, or all the teachers in the Commonwealth are compelled to "fall back upon the Five Years' Course."

To answer the objections of P.W.D. would not be difficult, but would need far more space than I dare ask for; but in the name of honesty a few thoughts cry for expression.

(1) What right has any critic of another's work to define terms to suit his own purposes, as P.W.D. defines "Modernism" and "Modernist"? It is a serious error when one who claims to be writing a scholarly review lets himself be so far beguiled from the path of correct and honest definition, such methods rouse feeling and gain adherents to "the Cause"—but they are unworthy, if the user of them knows better.

(2) No one who had not seen the "Trowel" issues under question would gather from P.W.D. that his arguments re Jonah are fully met in the context which he ignores, or that the "Teachers' Notes" on the "demoniac" gives as full scope to the conservative argument as to the liberal. (Incidentally, while P.W.D.'s ignorance of Rae's books is understandable, one does wish him the real joy of making a first acquaintance with Prof. A. B. Bruce's "The Training of the Twelve".)

(3) It is always misleading to disguise one's own opinion as "the faith once for all delivered." P.W.D. girds at the "Trowel" writer for venturing an opinion about the date, etc., of "Mark" and "Matthew"—but he knows perfectly well that absolutely NO theory of the Bible's inspiration, however fundamentalist, has any light to shed on questions of date, and the like, and simply

to assert that he (P.W.D.) "believes" St. Matthew to have been written much earlier and to have been used by St. Mark," proves nothing, except, perhaps, that ninety-five per cent. of the best scholars of the last fifty years have been grievously astray.

(4) One hesitates to bring the question of the character and ways of Jesus into controversy (and I for one cannot apologise for following all the Gospel writers in their "familiar" reference to their Master by that simple name); but the world of men has suffered too long already from Church leaders' refusal to believe in fact what they proclaim in theory—that Jesus was human. Either He had a human ability to be amused, to laugh, to joke—or He was an unnatural, nay an impossible, caricature of human life. The time is long overdue when we should gladly face all the implications of our professed belief in our Lord's real humanity, without suffering "unpleasant jars."

I have not yet had the pleasure of reading Harold Hanson's review, quoted by P.W.D., but if I know him at all from other works of his pen, I gather his meaning in asking the question quoted is about the exact opposite to what P.W.D. supposes. Our Sunday Schools will educate more agnostics than Christians just so long as the teachers fail to face up frankly to the perfectly honest questions their older scholars are asking. The kind of orthodoxy, P.W.D. represents has produced great hosts of brilliant and wistful Agnostics in the past. We all need to believe what we say with our lips. "Truth is mighty, and will prevail."

25th February, 1932.

Just as we go to the Press the cables announce the death of the Bishop of Winchester, England, Dr. Theodore Woods.

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ST. PATRICK.

In March of this year, the Church
in Ireland will celebrate the 15
hundredth anniversary of St. Patrick's
birth. The following lines were St.
Patrick's life motto:—

"Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stran-
ger."



Australian Church Record,
Diocesan Church House,
George Street, Sydney.
March 4, 1932.

Dear Boys and Girls,

I sincerely hope that all my readers of this Children's Column are missionary-hearted boys and girls, and that they pray and work and give to help send missionaries to the needy fields overseas. The boy or girl not missionary-hearted is missing much of life's richest joy. Besides, anyone whose heart does not beat in loving sympathy with the needs of mankind, will become little and narrow, and not at all like our Lord Jesus would have His children be.

On the River Jordan, in Palestine, there are two great lakes. One is the beautiful Sea of Galilee, of which Jesus was so fond, and the other, very much larger, is called the Dead Sea. What is the great difference between these two lakes, so that one is clear and beautiful and health-giving, full of happy fish, while the other is stagnant and foul and nearly lifeless? It is that the Lake of Galilee gives out freely the waters it receives, whilst the Dead Sea locks them up. What a wonderful illustration that is of the unselfish and the selfish life. I am reminded of a boy who was at school, and no one liked him because he was so selfish. His mother sent him a basket of peaches one day, and he took them up to his room, and at night he put the basket under his pillow, intending to eat all the peaches up during the night when the rest of the boys were all asleep. But he had an unexpected punishment, for while he was eating one of the peaches, he was stung in the mouth by a wasp which, in the darkness he had not noticed in the fruit. When you try to please yourself, regardless of the happiness of others, you very seldom succeed in doing so.

The Life that Tells.

How refreshing it is to turn to the other side, and to see what unselfishness may do in the life. One night a little party of explorers had crept into their hastily-built snow hut. They were on a sledging expedition, and it was very cold, for the snow had fallen heavily, and the small store of food they were carrying with them was getting low. They each carried their own biscuit bags, and some of them were nearly empty. One member of the party managed to keep awake, and when all the rest were asleep, he took half a biscuit out of his own bag and placed it very quietly in the bag of the youngest of them. Then, fastening up his companion's bag very carefully, he sank down to sleep. This man had noticed that the strength of the youngest was failing, and so he had remained awake to take from his own scanty store, and give secretly to his companion in need. The things that we do and give in the name of Christ make us rich. Unselfishness kindles a holy fire. You are not asked to do very hard things, but you can light fires

of self-sacrifice to make this cold world warm and bright. Are you trying to make other people glad and happy? The love that the Lord Jesus brought to the world will make the whole earth warm, if only you, His followers, will learn to love as He loved. And remember His words, "Whatever ye would that men should do to you, do ye even so to them."

Let us be no Dead Sea, always receiving and keeping. If so, we shall dry up in our soul and in our life. Rather let us be marked by rich, liberal giving of our life and service towards others—they will be blessed, and we, too!

Your Friend,
The Editor.

DO IT AGAIN.

There is a book in my library which reminds me of a picture that once appeared in "Punch," the funny London paper. It is the picture of a small boy who stood fascinated watching a man milking a cow. When he had finished, the child said, "Do it again!"

People and things are always doing it again. A stream first carves out its bed and flows along it, and then it "does it again." It can't help itself then, but is compelled to go on "doing it again," that is, flowing along the track it has made.

Even paper and cloth find it easier to do a thing a second time. They fold quickly along the crease of their first folding.

Every action and thought carves a channel in the brain. When you are grown up, you will just "go on doing again" the things you began to do when young, and will not be able to stop.

For instance, when a bad man gives his heart to God, he finds the bad words that he had used all his life will go on coming out of his mouth for a time, although now he hates them, because he has formed the habit.

A bad habit grown up is like a dragon that won't be killed. You cut off H, the head, and "a bit" remains; cut off A, the limbs, and "bit" is still there; cut off B, the body, and "it," the whole thing, still remains; cut off I, the tail, and half of "it" remains; even when the whole has been cut to pieces, a bad habit keeps on "doing it again."

So do a good habit. Oh! it is splendid when you simply can't help doing right. Make a real sporting try for that. There is One who will assist you.—A Children's Editor.

Most Romish chapels in Ireland possess a plaster figure arrayed in green "Pugin," chasuble and lace alb, holding in one hand a rather solid looking trefoil, and in the other a pastoral staff under which writes a hapless snake. The legend connecting Patrick with the shamrock is of late date. Colgan's "Trias Thaumaturga," written in 1647, does not mention it. The legend that Patrick chased the serpents and toads out of Ireland, like that of "St. Patrick's purgatory," and some other "Irish" stories, was invented by an Englishman.

A Paper for Church of England People

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EDITORIAL.

The Greatest Week in Human History.

WITHIN a day or two, we enter
the greatest week in human history—Holy Week! We cannot neglect the call of this week without the deepest loss to our spiritual life. The Passion and death of Christ was no afterthought. It was predetermined from the first and was predetermined by Himself. The deeper we study the Gospel the deeper is this conviction forced upon our souls. His Name foretold it, His baptism was a prelude to it, and His teaching pointed to it. He had made up His mind that He would die, and His will was in perfect correspondence with the will of God. He had learned obedience during His thirty years of life, and He was ready to show that obedience to the end. The Cross was the goal to which all led. And from the Cross He cries to men, moving their hearts, not by its spectacle of a just man cruelly done to death, but as the Son of God giving Himself a willing Sacrifice for the sins of humanity. There men may in penitence bring their sins and by faith obtain Divine absolution. There God's Love means everything for man who knows that his sins cannot be cleansed save by the pardoning love of God, accepting the Sacrifice of His Son.

The Bridge Opening.

ON Saturday next, Sydney's great Bridge will be officially opened.

No one can gainsay that it is other than a mighty structure, beautiful in design, great in conception and a standing monument to the achievement of man. We doubt not in the years to come, when prosperity returns and the population and wealth of our land will have increased, this Bridge will be looked upon with pride and satisfaction by ever lover of Australia. It is unfortunate that its completion has fallen at this time of economic depression. This fact tends to magnify the outlay occasioned by the construction of the bridge and the approaches. However, this depression is but temporary. Good times are bound to return, albeit we trust, upon a chastened people; then we shall look at the Bridge and its various aspects through rosier spectacles. The one feature that mars the celebrations is the using of Holy Week for carnival purposes. But then Big Business and money-making promoters have always been ready to exploit the country's best interests, so we are not surprised! There is no need, however, to get into a frenzy, as some are inclined, and try and stampee the Church. The public cannot be brow-beaten. What the community needs is truer Christian life and witness. Besides, we are not enamoured with the externalism of religion, or with the calling of assemblies, new moons, feasts and fasts, merely as such. Christianity is seen in the life in the character.

Australia's Need.

A SENIOR Chaplain of the Indian Ecclesiastical Service is at present in Sydney, and preaching last Sunday week in a leading Sydney Church on "Australia's Need," he rhapsodised in the following grandiloquent manner:—

"The people should occupy the wide, spaces and beautiful bushlands of Australia, whose salvation would be a simple-living, God-fearing peasantry. The system of education should aim at producing farming folk so steeped in the glories of English literature that, with full and contented minds, they would go about their work in the bush. Australia's empty spaces might become a danger to the peace of the world. The type of religion which had generally been offered Australians had been the worship of Protestant Dissenting chapels and Hanoverian Anglicanism. People brought up in the sunshine of Australia had generally refused this type of religion. Many were handsome, sunkissed, lovable, generous pagans, but paganism was not the best material with which to build the

City of God. The Church of England should wake up and bring her own peculiar genius to the task of nation-building in Australia."

Well! we remember this Senior Chaplain as the Rev. W. Ashley Brown, vicar of Coff's Harbour, on our North Coast, and his going abroad as chaplain in the A.I.F. He never returned permanently, but found lodgement in India. Evidently his Anglo-Catholic proclivities are hard at work, otherwise he would not echo the same old clap-trap about English Christianity, which has been on tap ever since the Romanising tendencies of the Oxford movement gained sway. We remind him that it was in Hanoverian times that the great Evangelical Revival took place, which in turn gave birth to our great and honoured missionary societies. However, decry anything Protestant so long as the Romeward revolution is given a leg-up!

An Evangelistic Campaign.

THE promoters of the Evangelistic Campaign to begin next Monday, in the Assembly Hall, Margaret Street, Sydney, are providing the best and to our way of thinking, the only worth-while answer to the Sydney Bridge carnival. The proclamation of and witnessing on behalf of the redeeming and sanctifying Grace of God in the hearts and lives of people, is the one antidote that a giddy and Godless world needs. We trust that next week's "Word and Testimony" will be in the demonstration of the Holy Spirit of God and in power. Until the conscience of this nation is laid hold of, and the people brought to the foot of the Cross, to gain a saving knowledge of the Lord Jesus Christ, nothing else will avail. Hence, we wish the movement every blessing. However, why will the promoters refer to the week in question as Easter Week? Everyone knows that the week beginning with March 20 is Holy Week, and that Easter Week does not begin until Easter Day, March 27. Now, just because the term "Holy Week" hurts the susceptibilities of various people, some call the week "Easter Week" instead of its proper title. Of course, Easter Week connotes the happiness of the Easter Message and does not sting their conscience as does the use of the term, Holy Week. Men have not really escaped the solemnising, humbling truths of the Passion, enshrined in that week. They would like to—so they say "Easter Week" when it is really Holy Week. There is no need, however, for the Christian people behind this Evangelistic Campaign, to make such an egregious blunder. It is a slip, we know, but let us be correct in our terminology.