

to answer it. The urgency of the question and the futility of some of the answers propounded are intensified by the amazing and lamentable performances at the autumn session of the London Diocesan Conference on October 28. That Conference was asked to "authorize" the expenditure of some £85,000 (carefully qualified by a "not exceeding") to apportion among the parishes of the diocese a quota, called "of ambition," of £75,000, and a lesser quota, called "of obligation," of £55,000. The official spokesman admitted that the moneys produced by the quota had not for years past exceeded £48,000; and that of recent years only £42,000 had been reached. Yet the expenditure for 1934 had almost touched £70,000. One of the diocesan officers said that the depletion of capital reserves to supply deficiencies in income had passed danger point—a delicious euphemism. A paper circulated refers to the expenditure of over £20,000 of capital "on sites alone," so it is not unreasonable to infer that that sum does not exhaust "the depletion of capital reserves." At least it is clear that there is something, it may be much, unsaid. The tone of the speeches was that the failure of "the diocese" to supply the needed funds is a matter of mere "cussedness." But church laymen do not usually act on such motives. The leading suffragan is all for "the quota"; but another voice announces that "the quota" has killed "the office list." The Diocesan himself limply admits that "the diocese" (blessed entity) has lost its big subscribers. All agree that something must be done: harrowing tales are pitched of churchless districts waiting helplessly for shepherding; it is agreed that there is plenty of money somewhere: one speaker criticizes methods of money-getting, another methods of money-spending. But no one gets down below the question of the purse; and the suffragan who is vocal ventures to say that if "we," presumably the Conference, fail to fill the diocesan purse, "we" fail our Lord. The ordinary members of the Conference sit in ominous silence, accentuated by the insignificance and irresponsibility of "the platform." And the Forty-five Churches Fund seems to have ceased to inspire enthusiasm. When it was first launched, with very definite promises and assurances of fair play, there was a great start; but the wheels turn heavily. Why? What is wrong with the diocese of London?

The diocese of London is a monstrous and unnatural growth. . . . The population now reached a figure of four and a half million souls. No other diocese has such a huge horde within its confines; and the thought of its size is lost in the vision of the density of its habitation. . . . No bishop can grapple with such a charge. And so episcopacy has ceased to function in the diocese of London. There is no pretence of episcopal government or administration or discipline. The government is in a junta of seven persons, of whom four happen to be consecrated bishops; the administration is "in commission," no one knows exactly who is administering; discipline is frankly non-existent. It is as "in the days when the judges ruled." The whole theory and conception of episcopacy is lost. The institution of "suffragan bishops" (who are not suffragans in the older use of the adjective) was originally a clever substitute for the medieval 'bishops in partibus' who did the rough work for the episcopal magnates who had other duties than pastoral to fulfil; and it has been stretched in these days to meet mod-

ern needs. But nowhere else is there such an amazing system as has been evolved in London: leadership and responsibility are camouflaged by an appearance of consultation.

The Church is not in possession in London south of the Thames. There is much, very much, devoted and faithful work being done, but it is being done in units. . . .

The administration of the diocese of London is intensely partisan. How can it be otherwise? The Bishop is an advanced Anglo-Catholic. His great personal charm may cloak, but it cannot disguise, his relentless policy of peaceful penetration. All his three suffragans are of his own views, and ready executors of his own policy; and two out of the three archdeacons are also strong Anglo-Catholics, the third, perhaps, the most popular member of the junta, being of Evangelical sympathies. The vast majority of the holders of prebendal stalls in the Cathedral reflect the Bishop's own tastes—there are perhaps four who would own the Evangelical name, and perchance the same number of "broad churchmen" (a class rapidly dying out). Of the twenty-seven rural deans, all the bishop's nominees, there may be three, even four, who incline to the Evangelical side. Of the episcopal patronage generally it is hard to speak, but the whole temper and tone of the diocese has been insidiously altered by it since Bishop Creighton's death, and almost all the key positions and well-paid posts controllable either directly or indirectly by the bishop, are in the hands of men of his own school: soon there will be no Evangelical incumbents except in the depressed central areas.

But it is in the new districts now springing up in rural Middlesex that the malign influence of the present regime is most clearly seen. Of twenty-four new districts already constituted under the Forty-five Churches scheme, even the diocesan authorities do not venture to claim more than five as staffed by "Evangelicals," and they are very liberal in their estimate of the term. Even if that doubtful claim were accurate, does it represent common fairness to the Evangelical school in the Church, or the laity who owe their inspiration to Evangelical principles? There are pathetic stories of the sorrows of those who have sought in vain for churches accessible to their new homes where they can worship without offence to their consciences. There is a manifest policy ruling out Evangelical influence in rural Middlesex, evidence by the choice of missionaries, and treatment of Evangelical applicants and spokesmen. Is there any wonder that laymen look askance and diocesan funds suffer?

"The Record" concludes, after making recommendations for the division of the Diocese without delay, as follows:—

"But something more is needed than mere division of the diocese. The Anglo-Catholic regime of the last thirty years has been tried in the balances and found wanting. It must not be perpetuated. If the great millions of London and Middlesex are to be saved for the Church, a new spirit, a new administration, and a new policy are needed. And London is a speculation of the whole Church of England to-day. The Church is sick in heart and sick in head. It suffers from two distempers, False Doctrine and Mediocrity. Both are due to spiritual starvation. There is a famine of the word of God."

Doings of the Month in Melbourne.

(Continued from page 7.)

after. The conditions were ideal for Church lads to have a safe and enjoyable holiday.

Holiday for Country People.

The Rev. R. G. Nicholls is again responsible for bringing 60 mothers and 240 children from the Mallee to the seaside. The C.E.B.S. camp at Frankston is being made available during January and February, and the cost, which is about £900, has, we think, been fully raised.

Sir Charles Connibiere.

Anglicans have been pleased to see the honour done to this prominent member of St. John's, Toorak. Sir Charles Connibiere has for some years been a consistent and generous supporter of Church and charitable funds, and his Knighthood is well deserved.

The Rev. Lionel and Mrs. Bakewell.

The marriage of Miss C. Storrs to the Rev. Lionel Bakewell, which took place at St. Matthew's Church, Prahran, on January 29, will be of interest to friends of the C.M.S. Mrs. Bakewell is the daughter of the Rev. W. T. C. Storrs, so well-known as one of our real Evangelicals, and Mr. Bakewell, a missionary in Tanganyika, is home on furlough. Mr. Bakewell and his bride expect to return to the mission field in May.

Diocesan Appointments.

The Rev. F. A. Ray has taken over the office of Organising Secretary of the Home Mission Fund, in succession to Bishop Booth. Mr. Ray has had considerable experience as assistant to the Organising Secretary at various times, and is therefore well acquainted with the duties of the position. The Rev. Oliver Brady has been appointed a diocesan missionary. Mr. Brady, who has Anglo-Catholic tendencies, is most earnest and sincere, and has won respect in every parish with which he has been connected. He possesses many of the qualities of a successful missionary. His ministry will, we think, be made most of by his High Church brethren.

Mr. Ray, Mr. Brady, with Deaconess Dorothy Champion, who is directress of St. Hilda's Missionary Training Home, were licensed by Archbishop Head at a service in St. Paul's Cathedral.

The A.E.G.M.

The discussion concerning the Anglican Evangelical Group Movement, which has taken place in the "Record," has been of interest to Melbourne readers, for there is no evidence to show that the A.E.G.M. in Melbourne is of much use to the Evangelical cause. Some of those who assisted to form a branch here a few years ago, were also members of the inaugural committee of the Anglican Church League. Several of these gentlemen, one of whom is now Secretary of the A.E.G.M., have since ceased to take any interest in the Anglican Church League, which stands for definite Evangelicalism. The Anglican Church League offered the A.E.G.M. the use of the League organisation and platform, should the A.E.G.M. wish to carry out any public educational programme; but that offer has not been accepted. There has been no connection between the A.E.G.M. and the League.

Missionary Summer Schools.

The A.B.M. Summer School was held this year at Olinda, a favourite place in the hills, 2,000 feet above the city, in the Dandenong Ranges. The Evangelical Vicars of Olinda have always given the A.B.M. good support, and the school has been able to make full use of the Church of St. Matthew. Archdeacon Morgan Payler took the Bible Study and Canon Needham the Missionary Studies. The C.M.S. Summer School was held at the C.E.B.S. camp at Frankston. A large number attended. The Bishop of Bendigo made as he usually does, a splendid chairman. He conducted the Bible Readings on the "Gospel of St. John." Morning addresses were given on "Forces which challenge Christianity in the Mission Field." These were taken by various speakers. Several missionaries on furlough also spoke to the gathering. The closing devotions were taken by Archdeacon Herring.

Love is deeper than the sea; and as the sea ever renews the face of the shore, so love continually restores the heart.

—E. Gibson.

To live in hearts we leave behind is not to die.—T. Campbell.

A Paper for Church of England People

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Editorial

Bishop Burgmann's Experiments.

ELSEWHERE in our columns we publish the whole of Bishop Burgmann's tergiversations with regard to the Church's worship, and his suggested experiments of reform. They are certainly interesting, and calculated to tickle the minds of some. But there is nothing new in them. Those conversant with the thousand and one suggestions made twenty years ago, of having the Homeland ready "when the boys come home after the Great War," or with "the Archbishop's Report on the Worship of Church," published in 1918, together with the Grey Book, the Green Book, the White Book and others issued at the time of the proposed revised Prayer Book, know all about the supposed defects in our modes of worship. The latest comments are those made at the recent annual conference of Modern Churchmen in England, under the title "Public Worship in the Church of England: Its Ideals and Problems." Possibly it is a healthy sign, this constant looking into our services and our modes of worship—with suggestions for this, that and the other. Not that we agree with them by any means, but if they make for wide-awakeness on the part of clergy and laity, for reality and fervour, point and aim in rendering the services as we have them, it will be all to the good. In our opinion, not enough teaching is given by the clergy on the rationale of our Prayer Book services. Sermons are, in many cases, too long, unformed talky-talky, and uninspiring. After all, what better concept of Morning and Evening Prayer could there be for edification and helpfulness than that contained in the general Exhortation, wherein

the objects of coming to Church are defined as:—

- (1) To render thanks for the great benefits given us by God.
- (2) To set forth His praise.
- (3) To hear His Word.
- (4) To confess our sins.
- (5) To ask those things which are requisite as well for the body as the soul.

We all know what the methods were in England before the Reformation; and so the first plank in the Reformation Settlement was: "We gather together to make our Common Prayer to our Heavenly Father"; while the very first rubric in the new service of the Church of England in 1544, declared that "It shall be every Christian man's part reverently to use the same." After three hundred and ninety-two years that principle still stands. It is the glory and distinction of our Church. There is, if only we will, a beauty and an appeal in our ordinary services. They may at times appear long. But we believe, if taken properly, fervently, with reality, and no fussiness, and a sermon clear and to the point, they will, and do, make wide appeal.

Church Union.

IT is a queer thing that many avowed Anglo-Catholics are continually advocating reunion, as they term it, and expatiating upon it, but when a real "getting together" is set on foot on simple New Testament lines, they prove bitter opponents. The reunion they want is submission to some so-called "Catholic" ideal, based on "Catholic Faith and Order." We have an example of this in the virulent opposition from the Anglo-Catholic party to the scheme for the union of the Churches in South India. Ever since plans were set on foot several years ago, to bring to an end existing divisions in South India, and form a united Church for the furtherance of missionary work among the vast non-Christian population, Anglo-Catholic leaders have used every means in their power to frustrate such plans. However, the desire of the Christian peoples there for Church union is so strong that in spite of hindrances galore, they have pressed on with their purpose; so much so that the scheme (in so far as the Church of England is concerned), is to come before the Diocesan Council in India at an early date. But these extreme churchmen bent upon their unrelenting opposition have caused to be issued a leaflet, the sole aim of which is to prejudice these Diocesan Councils. Every trumpety point that could be urged in objection

to the scheme has been raked up, and all with one purpose, to sprag the wheels of Church union in South India. The reason is that these opponents are obsessed with a false conception of Christian faith and order. It is ever assumed by them that the Church of England is committed to a particular theory of the episcopacy, and anybody joining the Church must accept that theory before there can be any union.

A Doughty Advocate.

FORTUNATELY this Church union scheme has a doughty champion in the Right Rev. Dr. Azariah, Bishop of Dornakal. He is a son of South India, and long before his consecration he was one of India's secretaries for the Student Christian Movement through the Universities. He knows what the Indian Christians need, and what will be gained by such unity. He has not been slow in answering this latest attack of the Anglo-Catholic opposition—and has met it in a very effective way. He is confident that the circulation from England of such a leaflet will be denounced by all fair-minded people, because such action is degrading to the character of the sacred assemblies of the Church. The Bishop goes on to point out the support that has been given to the scheme by the Lambeth Conference and says that their lead is to be followed rather than that of any individual with no responsibility for his statements—and we add, even though that individual be head of one of the most Anglo-Catholic institutions in England. In a closing word the Bishop touchingly says: "We appeal to all men of goodwill not to lend themselves to acts and words which will drive the Anglican Christians of India to doubt all ecclesiastical authority—and especially the guidance of successive Lambeth Conferences, and of our own Indian episcopacy, and to lead us into worse evils than those from which they wish to save us."

It needs to be said very strongly that Anglo-Catholic theories of the episcopate are imperilling the Church of England.

Australia's 1935 Gain.

NO true Britisher can be pleased by Australia's population gain by overseas arrivals during 1935. Certainly it is the first increase by immigration since 1929—but of what nationalities?

The statistics just issued by the Commonwealth Statistician show that last year Australia made an annual permanent gain in population from overseas migration for the first time

since 1929 but the gain was solely due to the big influx of foreigners to become permanent residents.

There was a loss of 918 in the British population, as 9004 British residents of Australia left permanently, and only 8086 persons of British nationality arrived to make their homes in the Commonwealth.

There was a permanent gain of 1495 Italians, 253 Greeks, 221 Yugoslavs, and 111 United States of America residents, and small gains in the case of a number of other nationalities.

During 1935 there were 12,608 arrivals who intended to reside permanently in the Commonwealth, and 11,357 permanent departures—a permanent gain of 1251 persons. In the previous year, 1934, there were 11,778 permanent arrivals and 12,166 permanent departures—a loss of 388 persons.

If Australia is an open door for overseas arrivals, then the time is overdue for vastly increased numbers of migrants from the British Isles. We are not happy with any over-plus of Latin peoples among the arrivals. We hope that the responsible authorities and other influential groups will set about encouraging a discriminating migration of peoples from the Old Land.

Quiet Moments.

Masefield's "Everlasting Mercy."

Psalm 103, verses 17, 18.

(Canon H. T. Langley.)

God's everlasting mercy is the subject upon which I feel led to dwell this morning. To do this I want to give you a brief outline of one of John Masefield's greatest creations, because it illustrates the operation of a power which has been man's ark of safety in the past, and his only hope for the future.

"THE EVERLASTING MERCY," was published in 1911. I wonder how many of us have been thrilled by the reading of it. Perhaps you remember hearing Alexander Watson recite it with such telling effect. It occupies about forty pages of his "Collected Poems." I can only briefly tell its story, and quote a few lines here and there. It is a powerful narrative poem concerning one, Saul Kane, a drunkard and a wastrel—the kind of man of which the poet, with such strange deliberation, chooses to sing—as he says in his dedication:—

"Others may sing of wine and the wealth and the mirth;
Mine will be the dirt and the dross,
The dust and the scum of the earth."

Truly this man was the scum of the earth! A boy who broke his mother's heart; a young man who trained for a drunkard. And in his twenties—

"From '61 to '67
I lived in disbelief of Heaven;
I drank, I fought, I poached, I whored,
I did despite unto the Lord.

Now friends, observe and look upon me;
Mark how the Lord took pity on me."

He does not glory in his shame. The poem is an epic of mercy. It is a story of the power of religion—and

religion only—to recreate a soul, so that it sheds its bestiality, and is able at last to see the Kingdom of God—the Kingdom of Truth, Beauty and Goodness which is all around us.

Saul Kane is a poacher. For less than he was guilty of, many a man was sent to Hell's Harbour, in Van Dieman's Land. He had a friend, Billy Myers, who was as black a sprig of hell as himself. They had divided the woods between them for poaching. But there was not even honour in this thief. Myers catches Kane setting a snare in his domain, and charges him with treachery. A quarrel ensues, with lurid language, ending in a challenge to fight. And here comes on the stage a motley crowd of disolute wasters who aid and abet a fierce and cruel conflict.

But here also, unannounced, the Everlasting Mercy appears. It comes in the Voice of Conscience, troubling the soul of a blackguard and a bully, whose only religion was a belief in ghosts, a dread begotten of superstitious stories. He turns in disbelief from the Bible, to swallow every folly of the imagination to be found outside it.

But nothing can stifle the voice which awakes in a man's soul at the touch of the Everlasting Mercy. Conscience spoke out bravely. Saul reflected on his long friendship with Bill. He knew he was in the wrong. He was fighting for a lie. But he looked at the ring of bloated faces, "who soaked clearly round the ring"—

"While we whom Jesus died to teach,
Fought round on round, three minutes each."

He was on the point of giving in and calling the fight off—

"But no, I put the thought away,
For fear of what my friends would say."

And so the cruel battle goes on to a finish. And the crowd adjourn to the Red Lion to drink blood-money won by Kane.

And here the poet brings in another silent messenger of this Everlasting Mercy. On their way back they pass the Church. Don't let us run away with the delusion that men can escape the Church by keeping outside its walls. Almost all men and women of the world retain sacred memories, and entertain secret resolves to return some day, when procrastination is at an end, to the Shrine of their sacred memories—the church of their fathers!

There is a great deal accomplished by the sight of a sacred edifice like this. The beautification of its surroundings may in the end do more for the souls of the people than for their pleasure and recreation.

As the brutal company stumbled past, Saul Kane was entertaining angels unawares—visions bright filled the darkness—

"Faces at the window dark,
Crowding, crowding, row on row,
Till all the church began to glow,
Bringing to mind the burning time

When all the bells will rock and chime,
And burning saints on burning horses

Will sweep the planets from their courses,
And loose the stars to burn up night;
Lord, give us eyes to bear the light."

The story of that night and the day in which demons possessed the soul of

a man given up to the madness of sin, is relieved by a beautiful incident in which Mr. Masefield shows his love of children.

Coming back from his drunken wanderings, this degraded soul accosts a crying child—left to wait outside a shop while his mother was bargain-hunting. With rough sympathy he invents a story which dispels the tears.

"A little child, with laughing look,
A lovely white unwritten book,
A book that God will take, my friend,

As each goes out at journey's end.
The book He lent is given back,
All blotted red and smutted black."

The appeal of a child's pure nature helped Saul to realise the height from which he had fallen. The abuse of the mother, though undeserved, drives deeper the dart of conviction—

"Summat she was, or looked, or said,

Went home and made me hang my head.

I slunk away into the night,
Knowing deep down that she was right.

This old mother made me see
The harm I done by being me!"

"Back to the bar to get more drink;

I didn't dare begin to think."

Many another sinner, more refined and respectable than Kane, has taken that line. Anything rather than do what the Prodigal did; namely, that "He came to himself."

He thought it out. His misery and the never-failing love of the Father. Not so Saul Kane. But God had one last appeal. He had spoken by—

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Now He speaks direct, by a woman who has the love, the bravery, the passion of the Redeemer of Souls.

Miss Bourne, in the dress of a quakeress, used often to visit the hotel at night, to give her witness for Christ, and voice the call of the Everlasting Mercy.

She was generally received in sulky silence, but always with respect. But to-night the drunken fiend in the soul of Saul Kane offers insults to a pure and holy woman.

The lewd and blackguardly words were spoken. Even this company was stunned by this spoken outrage. There was a hush. How would Miss Bourne take it?

"She up to me with black eyes wide;

She looked as though her spirit cried—

Saul Kane, she said, when next you drink,

Do me the gentleness to think
That every drop of drink accursed
Makes Christ within you die of thirst;

That every dirty word you say
Is one more flint upon His way,
Another thorn about His head,
Another nail, another cross;
All that you are is that Christ's loss."

It was a miracle. In a moment the light broke through into a darkened soul.

"I got a glimpse of what it meant.
Tick! slow! tick! slow! went the clock;

She said, 'He waits until you knock.'"

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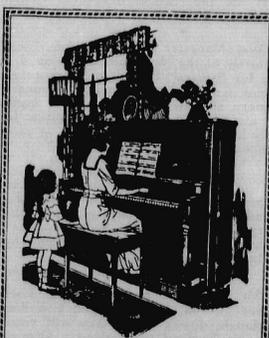
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It seemed that Someone was waiting to come in. "Knocking the man inside to open." Kane resisted no longer.

"I did not think, I did not strive;
The deep peace burnt my me alive.

The bolted door had broken in;
I knew that I had done with sin,
I knew that Christ had given me birth,

To brother all the souls on earth."

There are six pages more of glorious verse, which simply bursts out like sunshine after rain, pouring a new beauty on the darkened earth. Saul Kane, with opened eyes, is watching a farmer ploughing his field as Christ has ploughed his soul.

I shall content myself with this one final quotation, chosen because it gives a new meaning to the old symbol of the plough in our city coat of arms. It means that the Heavenly Husbandman is able to meet our direst need to-day—to turn over the hardened soil of the human heart, and bring at last the glad and everlasting harvest. It is spiritual cultivation we need, now that houses and people have taken the place of open fields and gardens. And the Everlasting Mercy is equal to our need.

"O Christ, Who holds the open gate,

O Christ Who drives the furrow straight,

O Christ the plough, O Christ the laughter

Of holy white birds flying after,
Lo, all my heart's field, red and torn,

And Thou wilt bring the young green corn.

And when the field is fresh and fair,

Thy blessed feet shall glitter there,

And we will walk the weeded field

And tell the golden harvest's yield.

The corn that makes the holy bread

By which the soul of man is fed,
The holy bread! the food unpriced!

Thy everlasting mercy, Christ."

Reaching the Outsider.

Bishop Burgmann's Ideas.

Writing to his diocese in the current issue of "The Southern Churchman," in view of the challenges of the Lenten season, Bishop Burgmann says:—

We move once again towards the season of Lent. It is a time of stocktaking, and we do well to measure up our own lives and the work of our church by the best Christian standards and ideals. This is not always a comfortable thing. The light of truth and the test of reality are not nearly so accommodating as the well-worn ways of tradition and the easy paths of convention. It is clear, I think, that the traditional methods of the Church cannot save the world. The vast majority is not in touch with the church and church services have largely lost their appeal. A committee appointed by the Archbishops of Canterbury and York in 1934 reported that 80 to 90 per cent. of the population of England did not attend a place of worship. It is doubtful if the percentage in Australia is much smaller. It is not far from the truth to say that our European civilisation is steadily lapsing into paganism. This may not be so noticeable in the country, but in our large industrial towns and cities the Church has largely lost the power of effective attack. It is on the defensive, and it has no clear plans for recovering the initiative.

These facts should cause us to do some hard thinking during this coming Lent. It is no use whipping up our emotions. It is the light we need, and the courage to look into the truth of things. There are no places into which the light might not profitably shine. Our personal fibre is easily softened, and we readily accept those ways of the world which are not good enough for present tasks. Our inherited ecclesiastical forms are often carried on when the life has departed from them. Our whole social life only too readily becomes a flat conventional thing, without any sense of destiny or responsibility.

We cannot deal with all these questions at present. I want you to think with me for a moment about our church services. There is always a temptation during Lent to multiply these very greatly and to hope that by overworking the parsons and the faithful few, godliness will thereby be increased. Some additional services during Lent may well be a good thing, but I am sure it would also be useful to spend more time in careful preparation of the services already well established. A carefully prepared service can be made shorter than it otherwise would be. No ordinary service should take more than an hour. A drawn-out service defeats its own ends and helps to empty the church. At Evensong, in particular, we should remember that our missionary opportunity still remains. Here we should aim at intelligibility, clarity, and vision. We should set out to show our people the purpose of the Church and the vision of the Kingdom of God. To begin with the traditional exhortation, followed by the old tedious confession, and then to wait for the seemingly begrudged absolution, is surely not in keeping with the nervous tension of to-day. When the Reformers prefixed this mass of literature to Evensong the world moved at the pace of three or four miles an hour. It is far better to begin Evensong with a short period of silence and recollection, and then pass smoothly to the sentence, "O Lord, open Thou our lips," and thus begin the services. One psalm is sufficient and it should be carefully selected. Many of the psalms are not particularly suitable for Christian worship to-day. Care should be taken with the lessons. First of all they should be understood by the reader. I have heard lessons read which the reader obviously did not understand. How, then, could a congregation be expected to understand them? And though all the calendars in creation prescribed a lesson, what is the use of reading it if it is hopelessly unintelligible to the congregation? The result is that the congregation falls into the habit of not trying to understand the lessons. This is a great loss. If parsons questioned the members of the congregation of average intelligence, they would find out how appallingly prevalent this massive endurance of lessons, especially Old Testament lessons, is. The Church can only win the world by being understood by the world. It is the Church's duty to make herself intelligible to people of average intelligence.

The sermon might well come after the third Collect, and be followed by a very few well chosen prayers. A string of unrelated and haphazardly chosen Collects after the third Collect is more in the nature of a test of nervous endurance than an act of devotion. It would be good if the service could be ended on a note of worship and dedication to service. There must, of course, be selection. Everything cannot be done and prayed for at every service. The service, sermon and hymns should be, as much as possible, a unity.

Hymns are a problem. We need more forward-looking hymns. Too many of our hymns are subjective and sin-obsessed. The early Christians called themselves "saints," and set out to live up to their profession and save the world. We glory in our "miserable sinship," and feel that as such we have no obligation on us to save anything or anyone. The saint has no spiritual pride, and he does not lack humility, but he is caught by a vision that possesses him. He sees a new heaven and a new earth, and he thanks God for having called him to a creative task.

We must not be afraid to experiment, and we may well begin with our evening services. The matter needs the most careful thought, and our one aim should be greater reality. The times are difficult. We must adapt old weapons to new tasks and we must also create new weapons for present needs. Our fathers before us did this very thing, and they would think very little of us, their children, if they found us turning bullock waggons into aeroplanes and yet found us incapable of creating new instruments for the better conduct of our common worship. The world needs to be shown the right direction for thought and action. If the Church is true to her high calling, she will be the spear-head of human advance.

Wayside Jottings.

(By a Wayfarer.)

Bishop Burgmann on the Evening Service.

AN interesting document lies before the Wayfarer, being nothing less than Bishop Burgmann's suggested experiments (happily he only speaks of them as experiments) for the improvement of the Evening Service, with the view of increasing the number of worshippers.

The Bishop begins with the sad admission that the vast majority of people are not in touch with the Church; and that the Church services have lost their appeal. A report presented (he says) to the Archbishops in England in 1934, showed that only 10 to 20 per cent. of the whole population attend any place of worship; and it is not (he says) far from the truth to say that European civilisation is steadily lapsing into Paganism. And it is in view of this, and desiring to find a remedy, that Dr. Burgmann suggests his experiments, aimed at improving the Evening Service, which suggestions are mainly as follows:—

After a short period of silence, the Evening Service might begin with the sentence, "O Lord, open Thou our lips," and should include two lessons and one Psalm. The bishop says: "To begin with the Sentences, the Exhortation, the old tedious Confession, and then to wait for the seemingly begrudged Absolution and for the Lord's Prayer, is surely not in keeping with the nervous tension of to-day. When the Reformers prefixed to Evensong that mass of literature, the world moved at the pace of three or four miles an hour." The lessons should be well chosen and should be understood by the reader," for, "the passive endurance of unintelligible lessons is at present appallingly prevalent."

"The sermon might well come after the third Collect, and be followed by a very few well-chosen prayers. A string of unrelated and haphazardly chosen collects after the third collect . . . everything cannot be done and prayed for at every service. The whole service should not take more than an hour. A drawn-out service defeats its own ends, and helps to empty the Church."

These are Bishop Burgmann's principal suggestions in the way of making our Evening Service more attractive, and they are chiefly in the way of making it shorter. The Wayfarer believes that they will be read with dismay by all earnest Evangelical clergymen throughout the Diocese of Goulburn. When the Bishop has cut out the Sentences, the Exhortation, the "old tedious Confession, the seemingly begrudged Absolution," and the Lord's Prayer—that "mass of literature," as he somewhat contemptuously calls it—when "very few prayers" may follow the sermon instead of all those "unrelated and haphazardly chosen collects, tests of nervous endurance," as the Bishop, with further contempt, styles the prayers that at present follow the third collect,—when all these have been cut out, what will be left of what other of our bishops are so fond of calling "our incomparable liturgy"?

But that is not the most serious question. Far more serious is it to consider what hope there is of thus

making the Church services more helpful, or even more popular. There is a school of shallow theologians (the Wayfarer hopes that Dr. Burgmann is not one of them), who cling to the pitiful belief that worshippers (other than a mere crowd of frivolous young people), can be permanently attracted to a church and the Kingdom of Christ advanced, by the promise of short, bright services with plenty of anthems and solos, and by the avoidance of anything likely to cause nerve-strain or weariness.

Never was a greater or more fatal mistake. A physician might as well hope to work up a big practice by promising to use no hurtful instruments, to avoid all mention of unpleasant topics, and to prescribe only well sugared medicines.

We know what the result would be. He might fill his consulting room with a lot of silly young people, but earnest men and women, who valued their health, and wanted, above all things, to be cured, would go to some other physician.

The successful physician must be a man of gravity and learning, who takes his patients very seriously, and if there is danger, does not minimise it. He will say, "That little lump that you mention so casually, that you think I can snip out in five minutes, may be an evidence of deep-seated malignancy; and that little pain that you call indigestion, may be something that may involve a critical operation."

And the true physician of souls will speak similarly. That distaste for God's Word and for prayer, that neglect of worship and of Sacrament, all of which you think so trifling,—those faults that you think you can forsake and amend (practise a little "life-changing") whenever you will,—are unmistakable evidence that your heart is not right with God; that you have never entered in at the strait gate, but are still walking in the broad and easy way that leads to destruction. Repent, therefore, and ask for a new heart and a right spirit, for grace to love and serve God, before your day of grace and of opportunity end."

And this is the minister of God whose church will be crowded with earnest and repentant or converted men and women—not craving for short, bright services,—not begging that they may not be kept beyond an hour,—but all only anxious to hear more and more of Christ and His salvation, to hear His word, to sing His praises and to entreat His grace; and counting no time lost while they may do so.

Why do we go to church at all? Is it only that we may ask for various blessings? Is it not chiefly that we may set forth the praises of God, and the honour of our Lord Jesus Christ?—to offer to Him the daily or weekly sacrifice of our time, as well as the fruit of our lips giving praise to His Name? Is it not, then, the height of irreverence to be perpetually calculating how we can leave out this, that, and the other part of the service, so as to get it over as quickly as possible? And all to bring it into harmony with the "nervous tension of our time"; which, by the way, the Wayfarer no more believes in than he believes that Lot had to modify his religious practice to bring it into accordance with the nervous tension of Sodom.

With regard, for instance, to the Psalms. Bishop Burgmann probably does not realise (as neither do many of his school realise), that their reduction to one (the Wayfarer has

heard half a one used), has occasioned the greatest grief,—not, perhaps, to a lot of thoughtless young people, but to very many of the older, more serious churchpeople, who, after all, are the real backbone of the Church, and who have always loved the Psalms as the most spiritual part of the service.

The Wayfarer wonders whether the Bishop would advise the shortening of our own private Bible reading and prayer in view of the present nervous tension of society; though, indeed, he is rather inclined to the fear that it is the good Bishop's unremitting attention to the multifarious duties of his high calling that has probably reduced him to such a state of nervous tension as may perhaps account for the whole letter. If so, he will probably adopt a different tone when he gets better.

That his readers may be the better able to judge for themselves concerning all this, the Editor publishes in this issue the whole of Bishop Burgmann's letter to his diocese.



The Rev. R. B. S. Hammond, of St. Barnabas' Church, Sydney, is spending three weeks' holiday in New Zealand. He is no stranger to the Dominion, for there he carried through on a number of occasions, strenuous no-license and prohibition campaigns.

The Right Rev. P. Y. Matsui, D.D., who has been Bishop of Tokio, Japan, since 1928, and the Right Rev. Bishop Banerjee, of Lahore, India, are coming to Sydney to take part in the Bishop Broughton Centenary celebrations.

Miss Margaret Devitt, of Adelaide, and formerly of the New Guinea Mission, is leaving for Samarai, Papua, to collaborate with Canon Tomlinson, the veteran pioneer missionary of New Guinea, in the compilation of his memoirs. Canon Tomlinson is the only living witness of the growth of the New Guinea Mission since its inception.

The Rev. C. W. and Mrs. Light, of the New Guinea Mission, England, sailed from London by the "Orion" on the 18th January. They are due in Sydney on the 29th February, and will return to Papua by the "Maedhui" in March.

Mr. and Mrs. Rowan, of the Lockhart River Mission, have arranged a well-earned furlough, during which they will visit relatives in England and Ireland. They joined the "Ormonde" at Brisbane on the 23rd January, and left Sydney on the 30th January for England.

The Ven. Archdeacon Monaghan, Vicar of St. Mary's, Timaru, and his wife, have returned to New Zealand after their ten months' holiday in England. They returned via the Mediterranean and Suez Canal, and called at Naples, where they saw 20,000 Italian troops embarking for East Africa.

The Venerable Herbert Holland, M.A., Archdeacon of Warwick, England, has been appointed Bishop of Wellington, N.Z. He will arrive in Wellington at the end of June for his consecration. Archdeacon Holland is the youngest son of the late Canon W. L. Holland, of Cornhill-on-Tweed, and a grandson of the late Canon H. B. Tristram, of Durham, who was the eldest son of Rev. H. B. Tristram, vicar of Eglington, and a grandson of Viscount Barrington. His eldest brother is the well-known former C.M.S. missionary in Calcutta, Canon W. E. Holland is now Rector of St. Mary's, Woolnoth, London. Another brother is Dr. H. T. Holland, who has had a distinguished record as a surgeon and formerly C.M.S. medical missionary at

Quetta, Baluchistan. Archdeacon Holland is at present rector of Hampton Lucy, Warwick, and has been Archdeacon of Warwick since 1929. He is an honours M.A. of University College, Oxford, served in the Great War, and in 1917 he became Metropolitan Secretary of the Church Missionary Society, London, a post which he held until 1920, when he became Home Secretary of the same society. Archdeacon Holland is a man of outstanding abilities. It will be remembered that he received much support when the Archbishopric of Sydney was recently vacant, and he was one of the nominees.

The Rev. Alfred Teall has been appointed Archdeacon of Southern Melanesia in place of the Rev. R. Godfrey, now on the staff of St. James' Church, Sydney. Mr. Teall joined the Melanesian Mission in 1921, and has worked entirely in the south, having for several years been Principal of St. Patrick's School. His wife was formerly Miss Elizabeth Wilson, and has worked in the Mission for sixteen years. Their united experience will be of the greatest value in their new sphere. Much of the Archdeacon's time will be spent in travelling by land and water, for his district will include Banks' and the Torres Groups as well as the northern New Hebrides.

Dr. Kempthorne, Bishop of Polynesia, is expected back in Suva on 17th March next. He is at present in England pleading for help in Polynesia. He will spend a month in Samoa on his way back.

The Rev. Dr. C. E. Fox, of Melanesia, has been spending a short vacation in N.Z. He has with him Henry Maabe, a Melanesian "Brother" who knows twenty-one languages. Dr. Fox is a world renowned linguist himself, and an authority on the languages of Polynesia. It is worthy of note that Dr. Fox sacrifices the whole of his salary to the brotherhood which he has joined, his donation alone supporting some thirty brothers.

Some workmen quarrying at Prospect, N.S.W., accidentally discovered the grave of Mrs. Sarah Lawson, wife of the famous early explorer. Portions of the coffin were found about four feet below an English olive tree, and a copper nameplate on which was inscribed, "Sarah Lawson, died July 11, 1830, aged 48." Mr. J. K. S. Houston, secretary of the Parramatta Historical Society, states that it was thought that at the time of Mrs. Lawson's death there was no cemetery nearer than St. John's, Parramatta, and Mr. Lawson apparently intended to have his wife's remains removed to St. Bartholomew's, Prospect. He regards the discovery of the grave as of considerable historical interest. He is of opinion that Mr. Lawson planted the olive tree over his wife's grave. About 100 small trees have sprung from it. The remains have since been interred in St. Bartholomew's churchyard, Prospect.

There has passed away at Chatswood, N.S.W., at the advanced age of 93 years, Miss Scrutton, who for many years, through its heyday, was choir leader, Sunday School teacher, and a parish visitor in St. Peter's, Woolloomooloo. Though she had moved away many years, she always returned to St. Peter's on important occasions to assist in the various functions. She was the kindest and most helpful of souls.

In the death of Mr. Fred A. Corkhill, the parish of St. Peter, Neutral Bay, has lost a devoted worker. He was associated with the work of the Church all his life, at St. Mary's, Balmain, and for 36 years at St. Peter's, Neutral Bay. He filled the offices of Sunday School teacher and superintendent, lay reader, churchwarden, and member of Synod. For many years he was on the committee of the Royal Philharmonic Society. He was deeply interested in the work of the British and Foreign Bible Society.

The Rev. W. Greenwood's (Rector of St. Nicholas, Coogee, Sydney) resignation of the parish takes effect on April 30. He has been in charge of this parish since July 1st, 1897, almost 39 years.

The Bishop of Adelaide held an Ordination of Deacons on Sunday, February 2nd, being the Festival of the Presentation of Christ in the Temple. The preacher was the Ven. S. J. Houston, B.A., Archdeacon of Adelaide. Saturday, February 1st, was observed at Bishopscourt as a Quiet Day by those to be ordained, the conductor was the Rev. H. E. Inger, B.A., Rector of Crafer's.

Mr. E. C. H. Lousada, who was so well-known to all churchpeople at Thursday Island and in the extreme north generally, as

Captain of the C.M.S. ketch "Holly," has sent his greetings to the Bishop of Carpentaria and all old friends at Thursday Island. For the past year or so he has been segregated under departmental supervision and medical treatment for leprosy contracted in North Australia, and only diagnosed as such when he was undergoing a medical examination before being accepted for training by the C.M.S. for work in the mission field. He states that he has now been recommended for discharge, with a clean bill of health, and that only a little red tape now stands in the way of his immediate release from segregation. In the name of all Mr. Lousada's friends, in this diocese, says "The Carpentarian," "we reciprocate his good wishes most heartily and congratulate him, with thankfulness to God and the wonders of modern medicine, on his restoration to what amounts to so infinitely more than mere good health."

The Bishop in Jerusalem (Dr. Graham-Browne), will be spending some days in the Diocese of Goulburn next July. His provisional itinerary includes Albury on July 21; Wagga, 2; Young, 23; Canberra and Goulburn, 24-26. The Bishop will be accompanied by his wife and child. He will also spend a fortnight in Victoria.

The Rt. Rev. R. S. Heywood, who has been, since 1918, Bishop of Mombasa, has placed his resignation in the hands of the Archbishop of Canterbury. The reasons for the taking of this step are that Bishop Heywood has felt that the Colony and Diocese needed the services of a younger man, and that Mrs. Heywood's health calls for a lower altitude than that of the Kenya Highlands. Many in Australia will recall the Bishop's visit several years ago, when negotiations were proceeding with regard to the Australian C.M.S. taking over the Diocese of Central Tanganyika.

With the approval of the Presentation Board the Bishop of Goulburn has appointed the Rev. G. E. Wheeler, Rector of Holbrook, to be Rector of Moruya in succession to the Rev. G. A. M. Nell, appointed to Binda.

More than 200 people, representing all sections of the community, assembled at the Odd Fellows' Hall, Tumut, to farewell the Rev. F. W. Rettie, after seven years' ministry at All Saints' Church, Tumut, and various country churches in the parish. He has been transferred to North Goulburn, and the vacancy will be filled by the Rev. Samuel Broadfoot, of Bombala.

The death has occurred at Roseville, N.S.W., of Dr. W. H. Crago, who, until failing health overtook him, was one of Sydney's most devoted churchmen and best-known surgeons. Dr. Crago was 85 years of age. He was born in Cornwall, and came to Australia when he was 14. For many years he was churchwarden and synodman of St. Peter's Church, Woolloomooloo, where he read the Lessons with fine resonant voice. Upon removal from that parish he became associated with St. Philip's, York Street. He was particularly active in the work of the Church Homes for Children, and for many years was honorary medical officer for the Church Missionary Society. Dr. Crago joined the British Medical Association in 1884 and became a member of the council of the New South Wales branch, and honorary Treasurer of the branch in 1889. He was president of the branch in 1894, and with the exception of that year, was honorary treasurer until 1931. Even then, though he had nominally retired, he performed many of the duties of the office for another two years. He was manager of the "Australian Medical Gazette" from 1895 until 1914, when the "Medical Journal of Australia" took its place. From 1913 to 1924 Dr. Crago was chairman of directors of the Australian Medical Publishing Co. Ltd. He was a trustee of the New South Wales Med-

ical Union and the Medical Officers' Relief Fund, and was honorary treasurer of the third session of the Australian Medical Congress in 1929. He played an important part with regard to the erection of the B.M.A. Building in Sydney, the council room therein bearing his name, and in which hangs a portrait of him by Sir John Longstaff, which was presented to him by his colleagues in 1929. In that year, too, he was awarded the gold medal of the association for distinguished service. Only about five of these medals have been awarded in Australia. Dr. Crago is survived by three daughters, Mrs. M. S. Barnett, of Warrawee, Mrs. H. L. Tress, of Roseville, and Mrs. A. H. Hattersley, of Cremona, to whom we extend our prayerful sympathy.

The new headmaster of the Church Grammar School at Launceston, Tasmania, has been appointed. He is Mr. W. H. Roff, a graduate from Gains College, Cambridge. His first appointment in Australia was at Guildford Grammar School, W.A., from whence he went to Geelong Grammar School. He is 32 years of age and married.

Mr. C. F. Andrews, M.A., and formerly of the Cambridge Brotherhood, Delhi, India, has settled for the time being in his old college, Pembroke College, Cambridge, where the Master and Fellows have invited him to come into residence. He has been asked by the Regius Professor of Divinity, Dr. C. E. Raven, to deliver a short course of University lectures on "Christ and Prayer" in the Divinity schools. Most of the day he spends in the University library, where he is collecting material for a new volume on St. Bernard of Clairvaux. He hopes to relate the Christian mysticism of this great medieval saint to the religious mysticism of Kabir and Nanak, in India. Mr. Andrews is a world traveller and lecturer, and is proving most successful as an interpreter of Great Britain to India and vice versa. He is a vice-president in Rabindranath Tagore's institution, Bengal, and Mahatma Gandhi's confidant, and will sail for New Zealand on the Tamaroa on March 20. He will spend May in New Zealand addressing the various universities; June in Fiji, dealing with important questions affecting Indians in South Africa; and from July to September he will tour Australia, addressing the various universities on "The Moral Challenge of India to the British Commonwealth."

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

February 23, Quinquagesima.—Morning: 389, 275 (7), 135, 130; Evening: 398 (437), 558, 401, 20.

February 26, Ash Wednesday.—Morning: 167, 351, 145, 166; Evening: 141, 160, 165, 159.

March 1, First S. in Lent.—Morning: 142, 147, 151, 42; Evening: 149, 154, 529, 31.

March 8, Second S. in Lent.—Morning: 143, 178 (109), 163 (96), 574; Evening: 145, 173, 159, 175.

Hymns, A. & M.

February 23, Quinquagesima.—Morning: 240, 246, 297, 252; Evening: 545, 550, 428, 27.

February 26, Ash Wednesday.—Morning: 766 (48), 263, 645, 183; Evening: 94, 93, 252, 255.

March 1, First S. in Lent.—Morning: 92, 626, 184, 480; Evening: 238, 283, 248, 28.

March 8, Second S. in Lent.—Morning: 638, 191, 248, 225; Evening: 221, 269, 255, 198.



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"Though lone the way as that already trod,
Cling to thine own integrity, and God."
—Tuckerman.

"Yet I am not alone, for the Father is with Me."—Jesus Christ.

FEBRUARY.

20th—Edward VI crowned, 1547. Who knows how much the Protestant movement would have prospered had he lived. But Mary came soon, to cut deep in English minds the need of the Protestant teachings.

21st—Proclamation of removal of abused images, 1548.

22nd—French Revolution, 1848.

23rd—Quinquagesima, or Love Sunday, preparatory to Lent. We may best begin our Lent in such spirit. We should really love Lent. It helps us to show our love to Jesus.

24th—St. Matthias' Day. Perhaps had the Apostles waited, St. Paul might have taken the vacant place. He became an Apostle. We hear little of Matthias.

25th—Shrove Tuesday. Termed Pancake Day, because of less luxurious fare provided on this day when, according to the Roman custom, people were "shrove," or shritten, that is, given absolution after confession.

26th—Ash Wednesday, or first day of Lent. Let us begin Lent well that it may be continued and ended in God. William Sawtre burned on 26th February, the first Protestant martyr in Britain, 1401.

MARCH.

1st—1st Sunday in Lent. Not "of" Lent. Every Sunday is a feast day, and not a fast day. The Collect tells of our Lord's fasting. We should all follow His example in this.

St. David's Day. David, the patron saint of the Welsh, and one of the links independent of Rome, through which the British Church can trace descent from the Apostles.

2nd—St. Chad, Bishop of Lichfield, 672. John Wesley died, 1791.

4th—Ember Day. Prayer for clergy should be constant, but specially at these set seasons.



Is the Church Holding Its Own?

IF this is the most that one can say of any institution—that it is "holding its own"—the remark is not worth making. A church is a living organism, and this, as we see its outward life in the world, must be subject to the laws of growth and decay. To say, therefore, that a church is merely "holding its own," would be to write its epitaph. The only hope for any institution, whether it be strong or weak at the moment, is that it is pressing forward into some new venture and daring. In the process, of course, it may suffer for the moment.

Most people are inclined to "overstate" the past and glorify it unduly. In regard to the church, we forget that there have been ages of indifference and even hostility, quite as bad as in this day, and even worse.

People nowadays are not forced to attend worship by custom or the fear

of social odium. This may be an apparent loss, and yet a real gain. Attachment to the church should be free and voluntary. In any case, it is worth remembering that a small church of resolute Christians may be a finer instrument in the fulfilment of Christ's purpose than a large but loosely-knit society.

We are in need of new adjustments. There is an unsettling freedom among all classes which must have obvious reactions on the church as well as on other institutions. New means of locomotion, for instance, are like "new toys" to thousands of people. It cannot be expected that these things will not exercise at least a temporary effect on the old loyalties and habits. Though the fatal thing is that the motor car habit is hurting both home and church, and especially the Sunday School.

Mere attendance at services is not the only or even the best criterion of a church's vitality and work.

With these things said, the question may be considered in two ways. In the first instance, compare the position of the church with some of the intellectual and spiritual concerns of last generation, and see how it stands compared with these.

About 40 or 50 years ago, our nation was amazingly interested in art, music, the drama, poetry, and other means of culture. How have these things stood the test of time and trial? The answer is that each has suffered a devastating eclipse.

Has the Artist held his own? A prominent painter in Great Britain deliberately stated, quite recently, that the only security in his profession is the holding of a salaried appointment under some educational board. With a rather wintry smile he remarked that nobody wants pictures nowadays—except the public galleries!

Has the Poet held his own? Fifty years ago there were Browning Societies, Swinburne Societies, Tennyson Societies, and Rossetti Societies. How many of our young people to-day rush to buy a new volume of poems, as dozens of fellow-students "saved up their pennies" to buy T. E. Brown, Stephen Phillips, or Oscar Wilde, forty years ago? It is more than a gibe to say that nowadays "the poet is born, not paid."

Has the drama held its own? Lately a leading English actor remarked that the "legitimate drama" is dead! If you were to put Shakespeare on the stage, the half-filled theatre would be composed mainly of schoolgirls, taken there in tram or motor bus, to see the special play they may happen to be studying at school.

Have our intellectual Debating-Societies held their own? How they flourished by the hundred throughout Britain forty or fifty years ago, where serious-minded people debated the concerns of the State, or art, or morals! Some of our best Australian politicians of the old school were nurtured in our larger Schools-of-Arts debating societies. Nowadays these Societies can be counted on the fingers of one hand, and they exist gaspingly.

Has Music held its own? Even before the coming of wireless, it was becoming difficult to attract people to a fine concert. To-day the only concerts that have any chance of paying their way are those engineered by the police or the tramwaymen who are able to exploit their position to induce people to buy tickets! The talkies have won the day!

Or apart from being a news-vehicle, has the Press held its own? People take their news from the Press; but do they take their views? There was a day when the "leader" in the daily newspapers influenced the thoughts of serious readers. We wonder how many people read the leaders at all? Some American papers have dropped "leaders" altogether, because they believe that their day is past!

We are living in a slipshod age where most of the serious things of culture are at a discount. Amid all the spiritual and intellectual concerns that influenced men and women of 40 years ago, the church is the one institution that is comparatively untouched!

Let us look for a moment at this matter positively, and to do so, let us change one word in our question and ask, "Is Religion holding its own?" That goes deeper.

We are sure that the "religious mind" is on the increase. That is not to say that people are more church-minded or theologically-minded—we do not think they are—but they are more religious-minded than they were in last generation.

The spirit of co-operation in religious work is much more evident. The feeling of brotherhood in this regard is abroad. That genuine desire for Church Union evident in English-speaking lands and especially in the mission fields, shows the deepening of the real spirit of religion.

Further, religion has far more "friends" to-day than it had 30 or 40 years ago. Then, under the spell of Huxley, Wallace and Herbert Spencer, the atmosphere was frankly agnostic. It was fashionable to regard the universe as a "closed mechanism" which left no room for God. But nowadays, our scientists speak of a "Creative Spirit," or a "Mathematical Mind," when they try to interpret origins and processes. And if, on the one hand, we have Aldous Huxley, C.M. Joad, and Bertrand Russell as opponents, on the other hand we have such renowned thinkers as Jeans, Eddington Whitehead, only three of a shining galaxy who are on "the side of the Angels."

Intellectually, it is easier and more reasonable to be a Theist and a Christian than it was when our fathers were schooling.

Lastly, there is infinitely more of the spirit of religion in all redemptive social work; and what is better, there is more appeal to the mind and teaching of Jesus, even among those who do not accept Him as Lord.

Ministry of Women.

Report of Archbishops' Commission.

THE report of the Archbishops' Commission on the Ministry of Women in England, has been published by the Press and Publications Board of the Church Assembly, Church House, Westminster, S.W.1, price 1/-. The Commission outline suggestions for fully developing the office of deaconess in connection with the conduct of services in church and preaching, and claim recognition for the Order of Deaconesses "as the one existing Holy Order for women, but after full consideration . . . do not feel able in view of the past history and existing conditions of the Christian Church to recommend the admission of women to the priesthood." They

recommend "that lay women, provided always they are personally suitable and that they are adequately trained, should be eligible for all such offices and duties in the Church as are open to lay men."

"The Deaconess as One of the Clergy."

On the subject of deaconesses the Report observes: "We believe it to be of great importance that the office of deaconess should be developed to its full possibilities and that the Church should define as clearly as possible the status of the deaconess and the work to which she is commissioned. In our opinion it should be recognised that a deaconess is in Holy Orders, and that the 'grace of orders' is bestowed upon her by the Holy Spirit through the laying-on of hands with prayer. This Order should not be regarded as equivalent with the diaconate of men, but rather as the one existing Holy Order for women. It should, however, carry with it recognition of the deaconess as one of the clergy, together with such consequences as follow in respect of precedence and membership of ecclesiastical bodies . . ."

Lay Women Workers.

On the subject of lay women workers, the Commission are "of opinion that the possibilities both of work and training might be greatly extended." The Report states: "We think that lay women should be eligible for all such offices and duties in the Church as are open to lay men, including that of lay reader; that authority should be given to some to preach, to take occasional services, and to conduct retreats. We also think it highly desirable that there should be a trained woman worker on the staff of every important parish, and that in each diocese there should be women qualified by training in theology to give lectures and advanced teaching. We believe that it would be an advantage that there should be a Board of Women's Work in each diocese. We have further made proposals for the development of the opportunities for training for religious work.

"At present some lay workers are trained in deaconess houses, but the time has come when, in addition, provision should be made for the training of lay workers in a special college. Such training should be academic and practical, but as in the deaconess houses, there should also be training in devotion . . . Such a college ought also to be used as a centre to which women already engaged in lay work might return for further instruction and for spiritual refreshment . . ."

Women and the Priesthood.

On the subject of women and the priesthood, the Report states: "This problem is at once the most difficult and the most controversial with which the Commission has had to deal. We desire, as we have said, to see the office of deaconess developed fully as the one existing Holy Order for women, but after full consideration we do not feel able, in view of the past history and existing conditions of the Christian Church, to recommend the admission of women to the priesthood. Some witnesses have represented to us that the solution of the problem rests upon certain theological principles. Such principles have been formulated and brought before us by witnesses on both sides, but they do not appear to us to compel decision.

"We are ourselves led to our conclusion by what we believe to be a revelation of God's will for the Church as manifested in the New Testament and in the history of the Church up to the present time . . . The continuous tradition of the Church has been that of a male priesthood and with this tradition we believe that the general mind of the Church is still in accord . . ."

"Other practical considerations have also carried weight with us. We do not believe that the pastoral work of a priest could be satisfactorily combined with the responsibilities of a married woman who has the care of a home, especially if she should also have the care of children, and we think that it would be impracticable to impose upon women a vow of celibacy from which priests are exempt. The evidence submitted to us from women already engaged in church work, showed that the desire among them either for the priesthood or for parochial responsibility was confined to a few.

"In general, though the demand for the admission of women to the priesthood was strongly represented to us from certain quarters, we found also a deep-seated opposition which was far more widespread."

The final section of the summary of conclusions of the Report states: "We believe that the right solution of the whole problem of the ministry of women in the Church in the circumstances of the present day is to be found in the development of the status and functions of the deaconess, and in the further extension of the various opportunities open to lay women workers, rather than in an assimilation of the functions of women to those of men . . . The Commission hope that clergy and laity will unite in welcoming women to a more definite status in the Church, and so enable their work to attain its full and natural development."

Summary of Conclusions.

The report, in which the Commissioners, while not deeming it well that women should be admitted to the three Orders of Bishops, Priests and Deacons, recommend a development of the Order of Deaconess, and are of the opinion that the functions of the deaconess should include the right, by authorisation of the Bishop:—

"(1) To read the services of morning and evening prayer and the Litany, except for those portions reserved to the priest, and to lead in prayer.

"(2) To instruct and preach, except in the service of Holy Communion.

"(3) To officiate at the churning of women.

"(4) In the absence of the priest, to baptise infants; and

"(5) Where there may be special need, as, for instance, in girls' schools and women's colleges, to administer the chalice.

"We are of the opinion that she should be allowed, with the authorisation of the Bishop, to exercise these functions in consecrated as well as unconsecrated buildings."

The Commission suggest that the deaconess should be assigned a distinctive seat in the church, that she may properly be addressed as "Reverend," that she should wear a special dress or emblem, though not necessarily the costume at present customary.

She should also have a distinctive place in processions, and should wear some appropriate form of choir habit.

The Commission also recommend that lay women should be eligible for all such offices and duties in the church as are open to lay men, including that of lay reader; that authority should be given to some to preach, to take occasional services, and to conduct retreats.

Dr. Matthews, Dean of St. Paul's, one of the Commissioners, dissents from the view expressed in the report that women should not be ordained to the priesthood.

Evangelism in England.

The Archbishops' Evangelistic Committee.

CONFERENCE AT HIGH LEIGH.

A conference of representatives of the English Dioceses summoned by the Archbishops' Evangelistic Committee, was held at High Leigh, October 21-23, under the chairmanship of the Bishop of Leicester (Dr. Bardsley). Encouraging and stimulating reports were given of very varied evangelistic efforts which are taking place in many of the Dioceses. Special attention was called to the evangelistic influence of the Missionary Week-end Schools which are carried on under the leadership of the Missionary Council and many of the Diocesan Missionary Councils. The great importance of these week-ends was appreciated, and it was realised that there need be no clash between these week-ends and the different evangelistic efforts that are being made, but that they supplemented one another.

The following Memorandum, which was the result of much prayer and thought, and experience gained during the past year, after being submitted to and worked over by the Conference, was generally approved.

A Memorandum on Guiding Principles.

For the sake of clear definition it is important to observe that evangelistic work at home must always be carried on with the wider perspective of the evangelisation of the whole world, and the redemption of the present social order; it is in that greater context, and in order to this larger aim, that the Church seeks to win those in our own country who are untouched with the message of the Gospel.

1. That the spiritual strengthening and refreshment of the clergy, and their equipment for winning men and women to Christ in their own parishes, are of primary importance.

2. That the conversion of England will be brought about mainly through a Christian laity intimately in touch with every side of the life of the community, whose life in Christ, and whose Christian fellowship, are their chief credentials, and who are prepared to apply themselves seriously to think and read about their religion and to train themselves for the giving of public witness.

3. That the immediate aim should be the quickening of the normal life and activities in the dioceses and parishes with a view to the whole work and witness of the Church at home and abroad, in individual and corporate life, receiving and revealing fresh evangelistic power.

4. That great emphasis should be laid upon the necessity of studying the principles as well as the methods of evangelism. Either without the other inevitably leads to ineffectiveness.

5. That each diocese and each parish should make its own experiments, and not be afraid of small beginnings.

6. That there is great need for research work on evangelism. Experience has proved that the appointment of a small representative group of clergy who shall undertake such research work has proved of great value. Such a group would act as a mission of friendship to the parochial clergy, and be at their service for any experiments they may be contemplating.

7. That in making plans and carrying them into practice the fullest co-operation should be secured with all organisations and groups in the diocese working towards the same end.

8. That uniformity of plans is not to be desired, but that each diocese should work out its own scheme, based upon the above principles, and that the same holds good with regard to parishes within a diocese.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Lenten Courses.

"Special courses of addresses are to be delivered in the Cathedral during Lent," writes the Archbishop of Sydney. "Copies of the Lenten programme can be obtained from the Precentor, and we will gladly send to any Church the number of copies which can be distributed. It is hoped that in this way the Cathedral may be of service to all the Churches during Lent. On the Mondays at the lunch hour, a series of addresses will be given on "The Power of the Gospel," telling some stories of recent conversions. On Tuesdays during the lunch hour there will be a series of addresses on "The Great Penitents in the Bible"; and on Wednesdays at the same time on "Great Penitents in the History of the Church." On Thursdays at the lunch hour various organs will give recitals on the Cathedral organ, and the Precentor will give a series of brief addresses on the place of music in the history of the Church. The Bible Reading at 4.45 will be given by the Archdeacon of Camden on the "Seven Penitential Psalms." On Fridays I hope to lead the intercessions for Rural Deaneries and different Diocesan organisations, and hope many will come to these services for prayer and intercession.

Dr. Pilcher expects to leave Canada in April and I see the Vancouver boat is due to reach here on Saturday, May 16. In that case I hope his consecration may take place on the following Thursday, Ascension Day, in the Cathedral.

ST. ANNE'S, RYDE.

On Saturday, 29th February, the dedication and opening of the St. Anne's Centenary Memorial Hall and Sunday School will be performed by the Archbishop of Sydney. In connection therewith there will be the unveiling of the Bishop Kirkby Memorial Electric Clock, while Mrs. Mowll will open a Fete and Sale of Work, the proceeds of which are to be devoted to the furniture and equipment fund of the hall.

FIRST CHRISTIAN SERVICE.

148th Anniversary.

Organised by the Church of England Men's Society, the 148th anniversary of the first Christian service in Australia was celebrated in the Sydney Domain on Sunday, 2nd February. The heads of other Churches took part. A procession formed up at St. Andrew's Cathedral, and headed by the Salvation Army Band, went to the Domain. Those who marched included clergy, the Cathedral choir, and representatives of the United Imperial Navy and Army Veterans' Association, the Naval Comrades' Association, the Royal Historical Society, Boy Scouts' Association, C.E.M.S. and C.E.B.S.

The Rev. R. H. Pitt-Owen, chairman of the C.E.M.S., conducted the service. The Moderator of the Presbyterian Assembly (the Rev. V. Clark-Duff), read the first lesson, from the Bible used at the service in 1788. Others taking part were the Revs. M. K. Gilmore (president of the Methodist Conference), Dr. G. W. Thatcher (chairman of the Congregational Union), and A. Driver (president of the Baptist Union).

The Rev. A. R. Ebbs said the Christian Church had made a tremendous constructive contribution to the national life of Australia in the last 148 years. It was estimated that the possessions of the young colony were worth about £5000, and last week they were

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W. S. Leslie, M.A., Headmaster.

returned from England by the Moldavia yesterday, after teaching for 12 months at the famous Shrewsbury School, under an exchange agreement. Mr. Fisher made interesting comparisons between educational methods in England and Australia, and also described the trend towards the teaching of culture, handwork, and physical training in schools.

Mr. Fisher said that a superficial survey of the English Public schools might suggest a much more marked superiority over those of Australia than there really was. The English schools certainly had a "background," which only long-established traditions could give, while generous endowments had made lavishly equipped buildings and large staffs possible.

The joint qualifying and competitive nature of the New South Wales Leaving Certificate examinations did not arise in England, Mr. Fisher continued, because matriculation was granted on the school certificate, taken at the age of 16. The English system enabled the student to specialise in a particular branch, and although some educational authorities considered 16 too young for matriculation, two useful purposes were served, by paving the way for a more logical conclusion of the general education, and by giving every opportunity to a brilliant scholar. In this respect Australia was left behind, although the "stock" work in this country compared favourably with that of English schools, and was probably superior as far as science was concerned.

Modern Trends in Education.

The outstanding developments in educational methods in England during the last few years, Mr. Fisher said, were in the cultural subjects, such as art and music, and in sciences such as biology and psychology, and in physical training. Music in the public and national schools had received a tremendous impetus. Schools like Rugby, Marlborough, and Uppingham, each had several orchestras, and Uppingham had a conservatorium with 50 specially equipped rooms. The result of this trend in education was a definite national move towards a keener appreciation of music.

In physical training, England was following the example set by Norway, Italy and Germany, and already games had, to an appreciable extent, been superseded by physical exercises. The majority of Public Schools were also developing handicraft in some form or another, and examples of high grade work by pupils in wood, metal and leather were to be seen at all the schools. Sculpture and pottery were also widely favoured.

Diocese of Goulburn.

CATHEDRAL PARISHIONERS' ANNUAL MEETING.

This was held on the 30th January, the Vice-Dean presiding. He reviewed the spiritual activities of 1935, describing the Cathedral parish as a problem and an inspiration. He acknowledged with thankfulness the help of a great body of loyal workers. Various parochial organisations reported upon their activities. All the retiring wardens were reappointed. The accounts for 1935 were adopted. These showed £3069 raised in all during the year, £349 10s. contributed to extra-parochial objects. Debts are only £850 as against £1459 a year ago, and credit balances carried forward for various purposes amount to £376. Some discussion ensued upon the Sunday morning and Thursday evening broadcasts, and enquiry is to be made over the air as to the measure of appreciation. A budget was adopted for 1936 involving a total expenditure of £1912 and methods were discussed for the raising of this sum.

VICTORIA.

Diocese of Melbourne.

REV. H. E. E. HAYES.

Before the Ecclesiastical Court sitting in Melbourne, on Friday, 7th February, the Rev. H. E. E. Hayes was sentenced by Archbishop of Melbourne to be removed from his parish at Mernda for "false doctrine" and "disgraceful conduct."

The sentence, which was the severest the Court could impose, was pronounced by the Archbishop after Mr. Hayes had delivered an address which occupied nearly three hours. In future, Mr. Hayes will be a priest without cure. The Church has not power

to expel him, although he will never be appointed to a parish. In his statement Mr. Hayes pleaded that he should not be cast out of the Church, since no other means of livelihood was offering at his time of life.

The case, which was founded on articles published in the "Labour Call" in December, 1934, in which Mr. Hayes questioned the virgin birth of Christ, has lasted for more than 12 months.

Archbishop Head, dressed in episcopal scarlet, purple and black, presided alone over the proceedings to-day. Seated on a high dais, with the silver crozier beside him, he announced that Mr. Hayes had refused to resign from the Mernda parish, as recommended by the Ecclesiastical Commission, which had unanimously found him guilty of the charges.

Speaking almost inaudibly, and with considerable emotion, in delivering the judgement of the Court, the Archbishop said: "My business is a very difficult one, and one from which I would naturally shrink—the condemning of one of my clergymen. On the other hand, I am simply an official in this act of pronouncing a sentence which has been the result of a careful investigation by an independent commission. I have listened to the argument that Mr. Hayes has put before us, very carefully. It is now my duty to pronounce sentence, and to make certain observations of my own. Having regard to the special circumstances of your case, I am taking on myself the responsibility of giving you the assurance that the Registrar will be instructed to make you an allowance of £3 a week for 13 weeks from to-day, provided that you do nothing in the meantime to bring discredit on the Church."

When he had passed the sentence, the Archbishop pronounced the Blessing, during which Mrs. Hayes, who was seated in the Court, did not stand.

Mr. Hayes, standing up, said that he wished to lodge an appeal against the decision. "In the event of there being no possibility of the appeal," he said, "I have been advised that it would be in the interests of the Church to petition His Majesty the King to bring it before the Privy Council to prove whether I am guilty of heresy or not."

The Archbishop informed him that he had no objection to Mr. Hayes adopting any course that he thought fit. Before the Archbishop retired to consider the sentence, Mr. Hayes paid a moving tribute to the kindly way he had treated him throughout the case.

Diocese of Ballarat.

ST. JOHN'S, PORT FAIRY.

Thanksgiving Week.

Easter Week, April 12-19.

The year 1936 will be a very special one in the life of the Church in Port Fairy.

In the first place, it will be 100 years since the first Bishop of Australia, Bishop Broughton, was consecrated. This is of in-

terest to us for, prior to 1847, when the Diocese of Melbourne was created, Port Fairy was part of the Diocese of Sydney.

Secondly, it will be 88 years since the first resident Minister (Archdeacon Braim) was appointed here (1848), and 93 years since the first entry in our Baptismal records (1843).

Thirdly, it will be the 80th anniversary of the present Church of St. John, which was opened for services by the Bishop of the Diocese, Dr. Charles Perry, Bishop of Melbourne, on May 4th, 1856.

Because of these facts, it has been felt that we should mark this year in a special manner, and the Vestry of St. John's consider it fitting to hold a Week of Thanksgiving to Almighty God, beginning on Easter Day, and finishing on Low Sunday, 12th to 19th April, 1936.

As an expression of Thanksgiving to Almighty God for very many blessings, we hope, as a result of this week, to obtain, through Thank-offerings and other means, sufficient money to erect a new Vicarage (which is urgently needed), and to complete the tower, if not the spire, of St. John's.

QUEENSLAND.

Diocese of Brisbane.

SKILLED PROPAGANDA.

The New History Society of New York has forwarded particulars of its offers of three prizes to the entire youth (male and female, up to the age of thirty), of Africa, Alaska, Australia, for the best three papers of not more than 2000 words on the subject, "How can youth develop co-operative and harmonious relations among the races of the earth?" The first prize is 300 dollars, second 200, third 100.

This is the fifth International Essay Competition, and there is something courageous and inspiring in such a wide-rung effort to enrol youth in the effort to make a new world. Youth is not necessarily wise, but youth has a better chance of sleeping in the bed it makes than we older people have. A plan for the reconstruction of the human commonwealth is enclosed, with other papers and out of the nineteen clauses there are quite a number which we would greatly like to support, but to ask the official organ of a diocese of the Catholic Church to support "The Legalising of Birth Control in all countries," "The preparation of a Universal Bible drawn from the writings of the Prophets and Masters . . ." is surely too much.

The scheme smacks of Theosophy, and there are flights of imagination which suggest the Eastern mind, for example:—"The creation of a Universal System of Scientific and Spiritual Education, so that the mind and the soul of man may, like unto a bird with balanced wings, soar towards the zenith of perfection." That beats Emerson with his suggestion to hitch one's wagon to a star.—"Brisbane Church Chronicle."

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Diocese of Carpentaria.

THE BISHOP'S LABOURS.

The Bishop of Carpentaria, writing to his diocese, states:—

In looking through my confirmation lists for last year, I find that out of 375 persons confirmed only 17 were of European descent. In comparing this with the lists of Bishop Gilbert White for 1902, he confirmed in that year 90 persons, 73 of whom were of European descent, and only 17 of other origin. The year 1902 was no exceptional year during Bishop White's episcopate here, and 1935 has not been an exceptional year for me. The comparison shows in what way our population is developing in this one-seventh of Australia. White people are no doubt leaving because they find it impossible to live here under present conditions, and a coloured population that can live at a lower standard than whites is thriving and increasing.

On my visit to Alice Springs I found that our friends overseas had been most generous to us, and that with the assistance of the Diocese of Brisbane alone in Australia, sufficient funds had been provided for us to commence our buildings. Tenders have been called for these, and they are expected to be erected early in this year.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CENTENNIAL THANKSGIVING FUND.

The Diocese is appealing for £25,000 in connection with the approaching centenary of South Australia, for the purpose of strengthening existing work and stimulating and enabling new developments. The Bishop writes:—

On 28th December, 1936, the Church of England will celebrate the 100th anniversary of her small beginnings in this southern portion of the continent of Australia. On

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that date in 1836 the Rev. C. B. Howard landed from the "Buffalo" with Governor Hindmarsh, the Colony of South Australia was declared near the old gumtree, and the Church took simultaneous root. The first service taken by the Colonial Chaplain was held the next Sunday in the tent which is shown in the accompanying sketch by Colonel Light.

From these small beginnings the Church has grown, extending her work, as the settlement expanded; and now out of the old Diocese of Adelaide a second diocese—the Diocese of Willochra—has been formed, and in the two dioceses there are two bishops and 144 clergy.

During these 100 years, Churchpeople have received many blessings, temporal and spiritual, for which to thank God. But now demands are greater, and resources smaller, and we ask for help for the future in gratitude for the blessings of the past.

Our appeal is for an Endowment Fund of £25,000 to commemorate the Centenary by permanently strengthening and developing the Church's work; and particularly—

- (1) To promote the welfare of youth by the encouragement of Church Day Schools, by employment and occupational schemes, and by the provision of hostels.
- (2) To develop the Church's social work, including the Men's Hostel and Church Army activities.
- (3) To improve clerical stipends, and to make better provision for the clergy on retirement.

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This is the first general appeal the Church has made for many years, and there are no overhead expenses.

TASMANIA.

MEMORIAL SERVICES.

The Late King George V.

Together with all the other States of the Commonwealth, Tasmania has shown honour and regard for the late King by religious services, sermons and speeches. The services arranged by the Returned Soldiers' League at the Cenotaph on Sunday, January 26th, was attended by people of all creeds and classes, and was presided over by Bishop Hay and the President of the Council of Churches, Mr. E. Unwin. On Tuesday morning official memorial services were held at St. David's Cathedral, where there was an overflowing congregation, at Wesley Church and at St. Mary's Roman Catholic Cathedral, while all the parish churches had services also.

NEW GUINEA.

Ordination of two Deacons at the College Chapel of St. Aidan, Dunvarri, on December 15th, 1935, being the third Sunday in Advent.

Simon Burorosi.
John Livingstone Yariri.
Gospeller: Rev. Simeon Burorosi. Preacher: The Bishop of New Guinea.

Licenses.

Rev. Simeon Burorosi, Curate at Wanigela.
Rev. John Livingstone Yariri, Curate at the Mamba.

NEW ZEALAND.

BISHOP SPROTT FAREWELLED.

There was a great gathering in Wellington, N.Z., in December, to bid farewell to Bishop and Mrs. Sprott. On St. Thomas's Day, December 21, the Bishop completed 56 years of ministry, 44 years of which have been in Wellington. He has been Bishop of the Diocese 25 years. The Bishop was a ripe scholar, loved by both clergy and laity. Canon James, speaking at the farewell, stated that in him intellectual distinction is combined with elevation of character. He has a passion for sincerity, truth and justice, and has a heart overflowing with loving kindness. He has been to us an example of the most distinctive of Christian virtues, the virtue of humility. Added to these qualities is an unflinching sense of humour. The Bishop, too, has won and retained the affection of all his clergy. In his public life he has been distinguished by a large-hearted understanding, broad sympathies, and a desire to promote closer fellowship among Christian people.

"And there is Mrs. Sprott," said Canon James. "No woman in the community is more beloved than Mrs. Sprott, and when it comes to good works she has never spared herself. There is hardly a good cause in Wellington which has not found a response in her generous heart. Very quietly, and without seeking reward, she has won and exercised a powerful influence in this city. There are few to whom it has been given

as to the Bishop and Mrs. Sprott to unite in such service for the Church of God; there are few to whom it has been given to win such universal reverence and love.

Archdeacon Hansell also spoke. Mr. E. H. Anderson on behalf of the laity, and Canon Sykes on behalf of the country clergy. The Bishop made a characteristic reply, charming and convincing his hearers by his remarks. He ended "Like other people, we have had our ups and downs, and joys and sorrows, but as we both look back we feel that we have much to be thankful for, and not least, for the abounding kindness we have always received in Yorkshire, London, and elsewhere, and not least in Wellington. Although we do not know what lies before us, I am sure we shall be able to accept Newman's lines:—

"So long Thy power has blessed us, sure it still
Will lead us on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
"We thank you for all your kindness."

Diocese of Christchurch.

GENEROUS ANONYMOUS GIFTS TO CATHEDRAL.

There are some generous-hearted folk still left in the world. The Cathedral, as is only too well-known, has been seriously in danger of having to do without a Precentor owing to the great reduction of the income of the Dean-and-Chapter Estate, which is still seriously overdrawn. The General Trust Estate has recovered somewhat, and the Bishopric Estate has so far recovered that the C.P.T. expect its small deficit to be wiped out this year, and some of the "cuts" in the episcopal grants have been already restored. But the Cathedral Estate has not yet shared in the recovery, owing to a series of pure mischances under the old system, and the Chapter could not retain the services of a Precentor except by increasing the overdraft. The appeal of Mr. George Harper's committee for private support was generously met by a number of people, but up till recently was insufficient to enable the Chapter to look more than a few months ahead. Then came in from the blue a generous anonymous gift of £50, and shortly after that, another from outside the city of the splendid sum of £250, both specifically for the Precentor Fund. By means of these benefactions the Precentor's position is assured for the time being, and it is hoped that before the total has been expended, the Estate will have recovered itself. The Chapter expressed very warm gratitude to the anonymous donors, in which all lovers of the Cathedral services will join.

The Joy of Sharing.

In the mountains of North India, the traveller keeps warm through taking a small vessel into which he puts burning coal and afterwards covers it up; he weaves strings round it, and wrapping it with cloth carries it under his arms. Three men were travelling towards Amarnath. One of them saw several others suffering with cold, and taking the fire out of his vessel, lit a fire so that they could get warm. So every one left the place alive. Later on the second man took out the fire in his vessel and lit a torch and helped the whole company to walk along in safety. The third man mocked them and said, "You are fools; you have wasted your fire for the sake of others." They said to him "show us your fire." When he had opened his vessel there was no fire, but only ashes and coal. So we are each called to share what we have received of knowledge, warmth and light. Selfishness is always a failure.

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When Tasmania was a Part of New South Wales.

Archdeacon T. S. Hobbes' Visitation.

The approaching Centenary of the consecration of the first Bishop of Australia, whose residence was at Sydney, will serve to remind Tasmanians that they, too, were a part of the Mother Diocese and received their ecclesiastical directions from there. Church and State were so closely connected, however, that unless the Lieutenant-Governor of V.D.L. was ready and willing to support the efforts of the clergy little could be done for the advance of religion and morals.

The advent of Lieut.-Colonel George Arthur as Governor in 1824, marked a new era in the colony. An upright though stern man, whose domestic relations were blameless, he willingly supported the two chaplains whose overwhelming task it was to minister to the free and convict population of Hobart Town and Launceston and the scattered settlers throughout the island, some fifteen thousand souls in all.

In a despatch to the Home Authorities, Arthur states how he welcomed the visit of Archdeacon Hobbes, who arrived from Sydney in January, 1826, and remained for nearly two months in Tasmania enquiring into religious and educational affairs and drawing up lengthy reports for their improvement. Instead of the two overworked chaplains, the Archdeacon considered that at least fourteen were needed with a stipend of £300 a year, and an allowance for keeping a horse, while twenty clerks and four sextons would complete the establishment. The Governor, however, did not agree with the Archdeacon's proposal to obtain from England two special chaplains, "gentlemen who had received a liberal University education," to minister to the Penal Settlements at Macquarie Harbour and Maria Island, as he considered ministers from the Wesleyan Mission from their knowledge of local conditions, would be better fitted for the duties, and to the honour of the Methodists they found a minister willing to go even to that dreaded and desolate settlement of twice convicted men, Macquarie Harbour.

With the approval of the Governor, the Archdeacon fixed the sites for new churches, each with its parsonage house and ample glebe, and added a list of necessary furnishings for church interiors which list was promptly acted upon, and from England were ordered coverings for the Communion tables, cloths and cushions for the reading desks and pulpits, all to be of crimson silk velvet with suitable fringe and tassels!

For the Communion services four plated cups and eight salvers and eight linen napkins were ordered, also large size Bibles and Prayer Books, with smaller ones for the clerks. No mention is made of books for the congregation. It is disappointing to find that in this report, no recommendation was made to the Home Authorities that chaplains should be appointed to the convict transports, seeing that no ship ever started on its long voyage without a surgeon responsible for the bodily health of the company; but perhaps this matter had already been dealt with from headquarters

at Sydney. As regards the report on education which was at this time entirely in the hands of the Church, there is an extraordinary modern touch about Archdeacon Hobbes' proposals. The most pressing need he considers are male and female schools for convicts' children, then numbering about 400. These he would place in the country on some 5000 acres very similar to the children were to be brought up as young farmers and farmers wives. For the free population he recommends infant schools where "gentleness rather than coercion" is the rule and from which at the age of five the pupils pass on to the twenty parochial schools he thinks necessary, and at which he would allow them to remain to the age of sixteen if so desirous.

Finally there was to be a boarding school for the sons of well-to-do colonists and officials with fees running up to £100 in the last year. Even the school uniform was specified being very similar to that of the King's School, Parramatta. Sad to say, all these plans were beyond the financial power of the Governor, while jails and barracks were still so urgently needed, but the orphan schools on a smaller scale were built within a few years, and the little parochial schools in town and country slowly followed.

After the Archdeacon's return to Sydney the Governor wrote to him suggesting that until more clergy were available catechists should be appointed to the country districts and in this he concurred briefly outlining the duties of those already serving in New South Wales. They were allowed to conduct services on Sunday, reading a set sermon or homily, to read the burial service and in cases of urgency to baptize, but they were forbidden "to administer the Lord's Supper or celebrate marriages."

As a proof of Governor Arthur's interest in the furthering of religion in V.D. Land, it is recorded that on his arrival, four churches were in existence. When he left after twelve years of office, fourteen more had been built, and all had received through him substantial government aid in land, material or labour.

PATHETIC, YET AMUSING.

A pathetic and even amusing exhibition of medieval clericalism was furnished in the recent Autumn session of National Church Assembly, London, by an Anglo-Catholic parson from the diocese of Truro, who, in a homily of considerable length, endeavoured to persuade the Assembly to appoint a Committee to consider the subject of the discipline of the laity and to report. Perhaps served a useful purpose to let the lay members of the Assembly have an inkling of the rod that is in pickle for them and the laity generally, against the time when priest-rule is re-established. But the homily fell flat, and the motion of its bland author only just found a seconder and aroused no further interest. The time is not yet! thank God.

Every noble life leaves the fibre of it interwoven for ever in the work of the world.
—J. Ruskin.

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A Note on Archbishop D'Arcy's Book.

In view of Archbishop D'Arcy's visit to Australia next year for the Broughton Centenary, the following review of the Archbishop's new book, "The Adventures of a Bishop," by Jane T. Stoddart, in the "British Weekly," is of real interest.—

Thirty-five years have passed since Dr. Marcus Dods reviewed in our columns Dr. D'Arcy's first course of Donnellan Lectures, "Idealism and Theology." In his new book, "The Adventures of a Bishop," the Archbishop of Armagh recalls that article and says, "The success of the book, such as it was, I traced largely to a splendid review in The British Weekly by Marcus Dods . . . He described the book as 'one of the most remarkable essays which have of late years appeared, either in philosophy or theology,' and added other words of appreciation which a modest author would hesitate to quote."

Dr. D'Arcy's "Adventures" have not been confined to the airy regions of philosophy. This joyous and companionable book includes many pages on his recreations as mountaineer and naturalist. Along with his friends, Nathaniel and William Colgan, he explored every range of high hills, every extensive moor and bog in Ireland. Not only in college days, but long after the graver duties of life had claimed them, the three examined with passionate interest "the crests and crannies of all the higher hills." The mountains of Kerry were their favourite hunting-ground, and after them came the wild hills of Mayo, Connemara, Donegal and Sligo. They saw the golden eagle in his rocky fastnesses, and the raven amid the lonely gorges of Brandon. The climbers had a purpose—to trace out the distribution of the alpine and sub-alpine flora in Ireland. Nathaniel Colgan became one of the first scientific botanists of his country. Charles D'Arcy's spiritual work, which has brought him to the highest position in the Church of his fathers, has been richer, more generous and more enduring because of his holidays in the wilderness. Bookwork could never have given him such health as he gained from "the rare Alpine Saussurea," and "the famous Killarney fern." He pursued his investigations into the Pyrenees and the Alps, the Scottish Highlands and Wales. The Archbishop takes his place, indeed, with the religious teachers of modern times who have sought refreshment in the noblest of pursuits.

High Palaces.

At their head stands Pope Pius XI., who has described his ascent of Monte Rosa, not as an undertaking of exceptional risk and danger, but as a young athlete's holiday excursion. He had cut hundreds of steps with the ice-axe before he began the ascent to St. Peter's Chair. Two clerical names are associated with the first assault on the Matterhorn. The Rev. Charles Hudson, one of the seven who first stood on the summit in July, 1855, was an English country vicar. Edward Whymper put it on record that on the ascent he needed no assistance. The mistake Mr. Hudson made was in allowing his nineteen-year-old pupil, Hadow, who had climbed Mont Blanc, but had no experience of the most dangerous kind of rock-work, to join this pioneering expedition. As all the world knows, it was a slip of Hadow at the most difficult place in the descent which caused the loss of four lives, including that of Hudson. Another clergyman, the Rev. Joseph McCormick (father of the present vicar of St. Martin's-in-the-Fields), was staying in Zermatt when the tragedy occurred. He at once offered to join the search-party, which was organised to find and bring down the bodies. Many will remember Canon McCormick in his green old age, as rector of St. James's, Piccadilly. He had known in youth those ecstatic moments which Archbishop D'Arcy describes. "To sit aloft in some cleft of a great precipice, while the mists coiled and uncoiled about us, and the splash of a waterfall sounded near and sometimes a high point of rock became visible . . . and to know that not a habitation of man, or even mountain road was anywhere near—this was sheer delight."

TAKING THE TIME FROM THE SKIES.

On the subject of clocks, it is interesting to note that the world's largest horizontal clock was recently assembled and tested at Leicester, England. This will be erected at the New Rand Airport, South Africa, and airmen flying at 3,000 feet will be able to read the time by it easily. The dial is 30ft. in diameter; the minute hand is 17ft. long, and the hour hand 14ft. 6in. A concrete foundation will be laid for the clock, which will be driven by electricity. It is claimed to be the largest electrically controlled time-piece yet made.



WHO ARE THE EVANGELICALS?

Dear Sir,—

The letter entitled "Dissatisfied and Impatient," which appeared in your paper some time back, has opened the way for some criticism and discussion, as has also the question by the Rev. L. S. Dudley as to what kind of evangelisation the Record advocates.

I am very curious to know how many types of real evangelicalism there are, and by what authority they claim to be true. In my mind no man has a right to call himself an Evangelical unless he is substantially a follower in doctrine and practice, of the older Evangelical school, Whitefield, Burridge, Romaine, and later Simeon, Henry Martyn, etc. These men were marked by clear-cut principles. They were led in all their preaching and living by God's inflexible word. They had their backs to the world with its paltry playthings, the theatre, the card party, the dance. They longed for holiness, and they hated sin. They were afraid of neither the devil's power nor man's opinion. And they turned the world upside down. The historian Green has gone so far as to say that the Evangelical revival prevented a repetition in England of the revolution in France. When the majority of the younger clergy of to-day commend themselves, as did these early Evangelicals, the Record will do well to listen to their opinions, but not before. W.N.R. has betrayed his position when he mentions the "majority." The Record would be in a poor condition if it listened to them. The world has never yet been bettered—spiritually or otherwise—by the majority. The early Evangelicals were a despised few, but had they been content to follow in the footsteps of the majority of their fellow ministers, there would have been no revival. It seems that in these days many have adopted the name "Evangelical," simply as a tag to indicate they are not Anglo-Papists, but not from deep rooted conviction.

W.N.R. becomes very impatient as he talks about love and co-operation and service. I wonder if he has read where Christ said He came, not to bring peace, but a sword, and Amos asks can two men walk together except they be agreed? Can W.N.R. give any Scriptural argument to suggest we should compromise with the truth for the sake of peace? The Scripture tells, "Ye that love the Lord, hate evil," and that is exactly where the Evangelical's criticisms are born. He hates evil. He hates that which is contrary to God's Word, and He hates anything and everything that takes away any of the honour due to Christ. He judges himself and the world by Scripture, and he should not be afraid to rebuke that which is contrary to it.

Much of the preaching of to-day about love is mere trashy and sickly sentiment. All thought of God's wrath and His justice is often left out. I would remind W.N.R. that these spineless messages were not the type which awakened England during the Revival, or Scotland under such men as William Burns. The saintly R. M. McCheyne, sitting under Burns' ministry, said that he literally trembled at his stern denunciations of sin, yet few men living to-day have as many spiritual sons as Burns had.

Again, I would like to say a word about the eastward position. I wonder if W.N.R. thinks that Evangelicals are simply a narrow minded set of fools who object to the eastward position just because they are not used to it? Surely he is not ignorant of the fact that the eastward position is absolutely and essentially the sacrificial position? Surely he realises why, in like manner, the Anglo-Papists are so insistent in their use of the word "altar," a word which is found in neither the Bible nor the Prayer Book to denote the Lord's Table; and the word "priest," a word found nowhere in Scripture to describe a Christian minister. God forbid that we should compromise with this wicked blasphemy. If this, to W.N.R., is simply a matter of opinion, I can assure you it is not so to me. Transubstantiation and that which borders on it, is "repugnant to the plain words of Scripture" (Article 28), and should be strongly repudiated by those who love the Lord Jesus.

May I conclude with the late Bishop Ryle's prayer: "From the liberality which says

everybody is right; from the charity which forbids us to say anybody is wrong; from the peace which is bought at the expense of truth, may the good Lord deliver us."

Yours sincerely,

H. R. SMITH.

BUSH CHURCH AID SOCIETY.

The Editor,—

May I draw the attention of your readers to the fact that the Federal Government has given permission for the Bush Church Aid Society to provide a Medical Service for the people who live on the Trans-continental railway line. This dreary stretch of country runs for some three hundred miles over the Nullarbor Plain, one of the greatest stretches of treeless country in the world. Here are to be found many families of people who are compelled to live on a dreary stretch of desert because the menfolk are railway employees, whose job it is to keep the line in repair. At present their nearest medical facilities are to be found at Kalgoorlie and Port Augusta, over 500 miles from Cook, the centre camp of the line. B.C.A. has undertaken to build a Cottage Hospital at Cook, furnish and equip it, and provide a staff of two Double-Certificated nurses. In order to bring a doctor within reasonable journey of the line, the Society purposes to provide an aeroplane for use of the Missioner and Doctor at Penong, some 300 miles south of the line. This will mean that these splendid men and women, instead of having to face a five hundred mile journey, will be able to receive adequate medical attention in a reasonable time. It needs very little imagination to realise what a great amount of pain and suffering will thus be obviated.

The scheme was very dear to the heart of our late Bishop Kirkby. For many years he worked and schemed to bring it to fruition. The B.C.A. Society feels that now it has been found possible to realise this dream of the Bishop's, it will provide his best memorial. The Cottage Hospital at Cook will be known as "The Bishop Kirkby Memorial Hospital," and we invite donations from all those who learned to love and admire him.

A sum of £2,000 is required to build and equip the Hospital—of this amount £240 is in hand.

Donations will be gratefully received at the Bush Church Aid Society's Office, Diocesan Church House, George Street, Sydney, or at Cathedral Buildings, Flinders Lane, Melbourne, Victoria.

Yours very sincerely,

TOM JONES,

Organising Missioner.

THE CHURCH ARMY IN AUSTRALIA.

The Editor,—

I wonder if you will kindly give us the help of your widely circulated paper to make known a need.

We, the Church Army in Australia, are anxious to call in our first batch of trainees for their final course of training at the Training College, Adamstown, Newcastle, N.S.W., about April 18th. The term will last about four months.

We are in need of a warden in Holy Orders, who will, if possible, give his services voluntarily. He would naturally live at the Training College throughout the term. In view of the rules of the Church Army, he would need to be a man of liberal thought and wide vision, prepared to work on non-party lines. A man deeply spiritual, yet a strict disciplinarian. A teetotaler and non-smoker. His duties would consist of—

- (1) The Spiritual care of the students.
- (2) Arranging the curriculum of studies.
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- (4) Entertaining visiting lecturers.

Further particulars gladly given and questions answered.

This is a great opportunity to one who is fired with the work of Evangelism, and who would be happy to be spent in the service of training young men and women for lay work in the Church.

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Editorial

Japan's Troubles.

THE assassinations of persons in high offices of State in Japan last week are only what occurred in past days among Western nations as they struggled from autocracy to democracy. In Europe the struggle for freedom was a long and bitter one. The marvel is that Japan has progressed as she has done! It only seems like the other day that she barred her shores to any and every foreigner, lived in lordly disdain of the outside world, and ruled her land in a cast-iron, conservative feudalism. Within comparatively few years she has stepped out into the broad stream of the world's life, and has become largely Westernised—a modern, wide-awake, aggressive nation. But the feudalistic spirit is still there. The ancient aristocracy has vast influence. The Emperor is a sacred person, with paramount powers; while of late there has emerged among young officers an extreme nationalism of a militarist type reinforced by Shinto—in other words, by a strong Imperialistic religious feeling. The statesmen who lost their lives were moderates in the political realm; so much so, that the extreme reactionaries could not abide them, infected a section of the military, and put them out of the way. But the battle for democratic and political freedom will go on. Terrorist acts doubtless will still be perpetrated, made all the easier, we think, because the War and Navy Ministers are responsible only to the Emperor, and this cuts across Cabinet responsibility, making the working in Japan of their new parliamentary system (only forty-

six years old) a difficult and complex problem. Should not this situation and the struggle for full political and civil freedom in Japan urge the Christian Church to prosecute her missionary work in this Island Empire with greater ardour and devotion?

That British Document.

THE publication in a leading Italian newspaper on February 19 of the contents of a private official document belonging to the British Government has occasioned both alarm and concern. The document in question is the Maffey report prepared in 1935 on British interests in Abyssinia. The committee reach certain conclusions in this regard, and these were published in the "Giornale d'Italia." In one sense the publication of the report in this way did no harm to Britain. Really, it substantiated Britain's claim of disinterestedness in supporting the League of Nations' covenant with regard to Italy's aggression in Abyssinia.

However, what should concern the authorities is how did the contents of this document come into Italian hands? How did the leakage come about? Who purloined the document? Things being as they are, spies are everywhere. Hence the need for the closest watch. There may have been carelessness on the part of some officials. Copies of documents pass between the various departments concerned in London, and maybe there were deeply interested watchers and searchers about in Addis Ababa. It is a curious thing to us how eagerly Roman Catholics seek to enter the Civil Services within the British Commonwealth of nations. All over the Empire pupils of Roman Catholic schools are being purposely coached for the competitive examinations of the Civil Services. The best and most likely candidates are selected by that church for such coaching. What is the reason? Is it, that that politico-religious church might have inside knowledge of governmental secrets? We merely ask this question. The passing weeks reveal in clever, subtle ways how the Papacy is on the side of Italy in her war of aggression in Abyssinia.

Rome in High Places.

PROPOS to this, the retiring Lord Mayor of London, Sir Stephen Killick, stated the other day that he hoped his term in office would be a further step on the road to a complete restoration of the Roman Catholic Faith in England.

We wonder what would have been said of the previous occupant of that much-prized and exalted office, if

at the conclusion of his year as Chief Magistrate of the world's greatest city, he had given expression to the hope that his year of office had helped to bring England back to the pure principles of the Protestant Reformation? There would have been outbursts in Roman Catholic periodicals stigmatising that Lord Mayor as bigoted and intolerant. Yet he would have had as much right to express himself in that manner as Sir Stephen Killick had to make his statement. We do not look upon the words as a lack of taste, but as a declaration which at least should arouse Protestant sentiment to the reality of the danger in entrusting high positions of State to such Roman Catholics. This statement we make not as the result of a bigoted outlook, but the history of the last fifty years clearly demonstrates that the Roman hierarchy insists upon the faithful that their primary allegiance is due to its church and not to the body or country they are expected to serve. Their bishops are at the head of Catholic action in the world to-day.

Nomination of Clergyman.

EXTRAORDINARY notions exist in the minds of many Sydney churchmen regarding the making of an appointment to a vacant cure in the case where a parish has the full right of nomination. For example, the following amazing statement appeared in the "Sydney Morning Herald" of February 25:—

"The parochial nominators of St. Barnabas Church of England, Chatswood, will confer with Archbishop Mowll this afternoon about the appointment of a rector of the parish, to succeed Canon Rook, who has resigned. The nominators have made their choice, and believe he will be acceptable to Archbishop Mowll, and the people of the Church."

The slightest knowledge of the Presentation Ordinance of the diocese of Sydney shows that the Board does not consist of parochial nominators on the one hand doing something, and diocesan nominators doing something, but that both diocesan and parochial representatives sit as one Board and make due choice of a suitable clergyman after most careful enquiry and deliberation. No one has a right beforehand to consult likely men and arrange this and that, as the paragraph suggests, otherwise the Board becomes a mere rubber stamp, or its meeting is reduced to a farce. Indeed, the very reasons which caused such a Presentation Board to be appointed by Synod with its due method of procedure is defeated. There is such a thing in