

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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"THE AUSTRALIAN CHURCH RECORD"

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Some Comment.

FOR TUNATELY for the Church and for the future trainees of Moore Theological College a plebiscite of the clergy was not taken in the matter of the appointment. An appointee made under such conditions would have pleased nobody, in fact, he would soon be like the proverbial chameleon on the Scotch plaid, he would try to suit all colours and would burst. So much for that. However, we have scrutinized with close care every sentence of this Bulletin No. 1, and make bold to say that the sentiments and the phraseology are not new. We have heard the measured statements not once but many times. We can almost see certain individuals standing up in the Sydney Synod and giving expression to these their sentiments. We can see them meeting in secret conclave, at tea or in some city room, discussing and planning the 'coup de grace' of Sydney's Evangelical stalwarts in that august body—the Synod—only to fail! But why not come out in the open. In the great stirring days of the Reformation period in England, men could be seen flitting here and there in the darkness of the night, leaving precious copies of the translated Bible or portions thereof for the enlightenment and blessing of the people; for those were days of persecution, when burnings and beheadings took place. But there are no persecutions and burnings to-day. No one loses his head because he witnesses to something dear to his heart. So let us all come out into the light. We should like to gaze upon this "considerable body of clergy," who, according to themselves by inference, are "in the main stream of Anglican life," and are out to "heal the breaches" in the community at large and in "the church in Australia, especially the Diocese of Sydney."

The Anglo-Catholics are well known. They have their organisations and are not afraid to let themselves be seen and understood. The modern Churchmen meet in conference, publish their journal, and on the frontispiece give a list of their leaders and committee. They are right out in the open. So also the A.E.G.M. in England and John Kensit and his agents. Every true Britisher who has some cause at heart comes out into the open, shows his colours—and lets it be known who are behind the movement, no matter what it stands for! History tells us that the beginning of the Oxford Movement was cradled in secrecy. We know how it has split the Church. So we are wondering about the "Editorial Committee of 'Outlook,'" who are they? What is their purpose? Are they out to stab Sydney Diocese in the back or prepare it for that day when either "a cold moderatism" or a full orb'd sacerdotalism shall prevail?

Masses for Money.

ADVERTISEMENTS in the Roman Catholic press, whether parochial or general, often throw a useful light on the teaching of that Church as to the efficacy of Masses offered as propitiatory sacrifices for the living and the dead. Two such advertisements in "The Universe" for October 25, which is published in England, are indicative. The first emanates from the "Liverpool Metropolitan Cathedral of Christ the King" and invites readers to send donations to a specified priest, urging them to "Show your devotion to Our Lady to whom this month is dedicated by having your name and the names of your relatives and friends (living and dead) inserted in the book 'Clients of Mary.' Each name inscribed represents a donation of Five Shillings." The "Reward" is "(1) A share in a weekly Mass in perpetuity; (2) A share in Mass on the principal feasts of Our Lady this year; (3) A share in a Mass each day in June 1936 this year for the intentions of subscribers." The second announces "Masses, Masses, Masses until the Last Day" and declares that "If you want to make sure of Participation in Countless Masses for your soul during life and after death, here is your Golden Opportunity." The "Golden Opportunity" is seized by becoming a member and participant in "the Seraphic Mass Association," the members and participants of which "share in 187,000 Holy Masses during the course of the year." The reader is therefore exhorted—"Make sure of the fruits of all these Holy Masses for yourself in time and in eternity. Enrol now for 2/ per annum or 1/ for all time. The dead may be made to participate in

eye? When such a spirit even partly pervades a church paper it cannot possibly be the effective witness for good for which it is intended. Australia will not be won for Christ by such a spirit. The Church will not be an effective living organism to save mankind, as it should be, with such a spirit. What does it really matter whether a Priest stands at the North End or takes up the Eastward position at the altar when celebrating the Sacrament of love? Oh, it is a matter of doctrine some cry. Begone doctrinal expediency when it crushes the Christ out of men's lives. Is the priest winning souls? Is he enriching lives? Is he bearing fruit? These are the tests?

If only the "A.C.R." will give its readers articles pregnant with constructive thought, to the making rich of our church, and stop these barbed thrusts at other men because they do not come within the mental outlook of the management of the "A.C.R." many of your readers would be happier.

Stop this negative policy of denouncing, stifle and crush this pharisaical spirit of superiority and pompous goodness, and give us food—even the "Bread of Life."

I am, Yours sincerely,

W.N.R.

We fear our esteemed correspondent is so sweeping in his generalisations and in what psychologists style "emotionally toned words"—that he does a dis-service to the cause he pleads. We advise him to ponder the article in our last issue entitled "Meaning, importance and position of the celebrant at Holy Communion"—page 5. We have always taught that it is the work of the Holy Spirit to win souls and enrich lives. If we remember rightly our correspondent was for some time a representative of the Bush Church Aid Society in its out-back work. Is it a volte face that we witness? [Ed. "A.C.R."]

Doings of the Month in Melbourne.

(By "Maccabaeus.")

Moorhouse Lectures.

The Moorhouse Lectures were delivered in St. Paul's Cathedral during December by Bishop Stephen, who chose the general title of "Ancient Laws and Modern Morals." The first lecture dealt with the ten commandments. Bishop Stephen said that it was fashionable to speak of the moral chaos of this age, and the decay of religious belief. Many of the statements made in that connection were too sweeping. Though the commandments were given to a half civilised people, whose conditions were most unlike our own, they were capable of unlimited expansion, and we could trace in the history of the Jews the development of their conception of God from a local tribal god like the gods of surrounding nations, with a character not free from obvious faults, to the One Holy Being supreme in the universe.

The second lecture dealt with Modern Morality. The Bishop said that a practical rule for Christians was to "do as Christ would do in your place." This rule should be carried out with due regard to the difference between His time and ours. Doubtless what Christ did was the best that could be done in His time, but it was possible that what He did then might not be the best under modern social conditions. Christ's life was so limited and circumscribed by the conditions under which He lived that it seemed almost impossible to apply it to the ethical issues of the twentieth century.

The third lecture dealt with the matter of Sunday observance, in which an appeal was made for the restoration of family worship. The modern laxity in the observance of Sunday, he said, was a grave threat to the Church.

The fourth lecture concerned marriage problems. Bishop Stephen said that there were two commandments which safeguarded the institution of the family—"Honour thy father and thy mother," and "Thou shalt not commit adultery." The institution of the family was one of great civic value. Many of the virtues which it cultivated—loyalty, self-sacrifice, and consideration of others—were of great value to the State. The family was one of the great stabilising forces in human society. Yet, from the Christian point of view, it was not the value of the family to the State that was most important. From the Christian point of view the family was the training ground for the kingdom of heaven, and that eternal purpose should always be kept in view.

He also examined the various proposals which had been put forward from time to time, and analysed the motives which were often behind the practice of birth control, which he supported, provided that the reasons were morally sound.

The fifth lecture was devoted to an examination of the modern State. The Bishop criticised the various methods of government at present in force, and some of the things that are done in their name.

He stated that the fundamental right to the full development of the individual was being challenged and denied to-day. The final lecture was devoted to a criticism of the existing financial and economic institutions and laws.

Anglican Church League—Change of Secretary.

The annual meeting of the Anglican Church League was held early in December. There is little change in the officers of the League, the main one being that Mr. H. Wray, of Mt. Evelyn, takes the position of Secretary, and Mr. G. Doyle that of Treasurer. Both of these positions were held by Mr. J. A. Thick, who has resigned after having held them since the formation of the League in 1929.

The meeting was addressed by Canon Langley on the growth of the Tractarian Movement in the Church, and the official attitude to it and to the Evangelical cause in the various dioceses in Australia. He contrasted the outlook of constructive evangelism with that of the formality of Catholicism.

Murder of the Late Rev. H. L. Cecil.

Many crimes of violence have been committed in Melbourne recently, and none have shocked the community as much as the murder of the Rev. H. L. Cecil, a man of culture who, for many years has worked in one of the worst slum areas in Melbourne. The late Mr. Cecil was ordained by the Bishop of Grafton and Armidale in 1900. He served in that diocese until 1911, when he went to Werribee in Melbourne Diocese. In 1918 he commenced his work at St. Saviour's, Collingwood, where he was still an active worker when he met his violent and mysterious death. Mr. Cecil was not married, and lived alone in the Vicarage, but frequently had meals elsewhere. The circumstances of his death are not definitely known, but it is now supposed that some person sought an interview with him, on the pretext of a proposed marriage, and attacked him unawares. It seems that the truth may never be known, but it is definitely established that Mr. Cecil frequently had trouble with intruders at the vicarage, and was somewhat nervous in that regard. The funeral took place at Daylesford, and funeral and memorial services at St. Saviour's Church were largely attended.

In spite of the fact that rewards of £500 and £250 have been offered by the Government and the brothers of Mr. Cecil respectively, and a free pardon to any accomplice, no discovery that will lead to a solution of the mystery, has yet been made.

The Hayes Case.

The trial of the Rev. H. E. E. Hayes has ended, with the result that Mr. Hayes has been found guilty of the charges made against him. The penalty is that unless Mr. Hayes resigns his living voluntarily by a certain date in January, he be removed by the Archbishop. At the trial Mr. Hayes was represented by Counsel in the person of Mr. Campton, who challenged the legality of the proceedings, and contended that Mr. Hayes was theologically sound. An appeal has been made for a re-trial. The general opinion is that Mr. Hayes would do well to retire gracefully, instead of engaging in a long and expensive legal battle.

Are Russian Methods Practical Christianity?

Speaking at a pleasant Sunday afternoon, at Wesley Church recently, the Rev. Farnham Maynard, of St. Peter's, Melbourne, gave a glowing account of the new standards of morality and other changes that have taken place in Russia. In his address, which was reported in the Press, Mr. Maynard asked whether there was not something akin to Him Who healed the sick in the progress of medical services since the days of Czarism. "Was there not something in this akin to Him Who said: 'Suffer the little ones to come unto Me, and forbid them not?'" in what had been done in Russia regarding creches, kindergartens, and rest homes for the children. Mr. Maynard said that we should be alert to see the good in the development of the Soviet system. "Perhaps it is in some way giving expression to the Spirit of Christ."

It is not reported whether Mr. Maynard told his audience some of the other vital facts regarding Soviet policy, viz.:—That marriage is no longer taken seriously in Russia, regulations which make it possible for people to be married for only a few hours, or days at most, is surely only a form of legalised prostitution. That children are denied the support and training of their parents,

and home life is discouraged. That children of eight years of age are encouraged to enrol in the anti-God crusade. That it is only a matter of a few years, under the existing policy, when the Christian Church will cease to exist in Russia.

Surely the most appropriate piece of Scripture to quote regarding Russia is this: "What shall it profit a man (or children) if he gain the whole world, and lose his own soul?"

Archdeacon Hancock.

The retirement of Archdeacon Hancock, dated from December 31st. It is stated that he will not go into obscurity, but still do much active work helping in parishes where he is needed.

The Archdeacon still preaches a very effective sermon, and is sure of a welcome in many parishes. We wish him many years of pleasant and useful retirement.

Trinity College.

The Rev. G. Green, who is leaving Trinity College to return to England, will be succeeded by a son of the Rev. W. McKie, who is now in charge of the Mollison Library. Young Mr. McKie is not well-known in the ministry in Melbourne, having been abroad for some time. He is a brother of the Melbourne city organist.

Myer Christian Fellowship.

Formed by the late Mr. Lee Neil, and now regarded as something in the nature of a memorial to him, the Myer Christian Fellowship is meeting with success. Its meetings are held after business hours in one of the Myer dining halls, and the final meeting for 1935 was held recently, when 300 employees attended. Mrs. Sydney Myer was present, and one of the directors occupied the chair. The employees of another Bourke Street business have tried to follow in the steps of the Myer Fellowship, but so far they have not met with much success. The Myer staff deserve credit for the way they have kept to the ideal set by the late Mr. Lee Neil.

Coadjutor Bishop of Sydney.

Melbourne Evangelicals are naturally pleased that a man of the standing of Canon Pilcher has been chosen for this post. They have no doubt that he possesses all the necessary qualifications. They are, however, moved to ask, what is wrong with the Evangelicals of Australia? It is certainly disappointing to know that there was not an Evangelical in Australia with the necessary scholarship and ability, to say nothing of Evangelical outlook, to fit him for such an important office as that of assistant bishop, in Australia's No. 1 Evangelical Diocese!

Canon Wade.

Melbourne friends will be pleased to offer congratulations to Canon A. L. Wade on his appointment. The writer of this letter was a lad at St. Matthew's, Prahran, during Canon Wade's curacy there, and remembers with pleasure his work, particularly in connection with the successful boys' clubs carried on there at that time.

St. John's, Toorak.

A section of the press was pleased to interpret some remarks of the Archbishop, when speaking recently at St. John's, as a reflection on the people of that parish. Dr. Law rightly corrects this in the December issue of his parish paper. Dr. Law states that at one time the Home Mission Fund was the only one that was recognised. Now his parish is the happy hunting ground for every appeal. Is it known that, in addition to the Home Mission Fund appeal, the Ven. Archdeacon Lambie, the Rev. Eric Thornton, the Rev. R. G. Nichols, and half-a-dozen other clerics, call on his parishioners to help them in their work, which is either actually aid to poorer parishes or practically as good as Home Mission work.

Good support is also given by Toorak to the C.M.S., the B.C.A., and the Bible Society. Instead of selling their old pews, St. John's gave these, which could have been sold for £500, to six poorer parishes. In 1934, diocesan funds gained £8,000 from the parishioners of St. John's, Toorak. Dr. Law asks that all this should be remembered when the people of Toorak spend a few thousand pounds to extend and beautify the House of God in their own parish.

Religious Play in Church.

After Evensong at St. Peter's, Melbourne, on December 29th, a Nativity Play was staged in the nave or entrance to the chancel, with full stage effects.

The Rev. F. E. Maynard expressed his satisfaction at the result of the venture. He described the crowd as hushed, and the atmosphere as devotional and truly religious in spirit. Provided that the plays were performed by Christians, Mr. Maynard thought that Christmas and Easter seasons were very suitable occasions for them.

the same Masses; 2/ per annum, or 8/ for All Time." This advertisement emanates from a Franciscan Friary in Sussex. A Roman priest in Queensland follows the same tactics in his efforts to build a church and to prosecute Roman Overseas Missions.

A Canon's Indictment.

ELSEWHERE in our columns we have briefly reviewed Canon Peter Green's new book, "The Man of God." It is full of good things and will make excellent study this Lent. The Canon says nothing truer, than when he writes "Much modern preaching is ineffectual because we try to make 'good' men out of 'unconverted' men. Which is simply to build a wall and daub it with untempered mortar." "It is not enough to get people to church. We need to get them to Christ." Though the weeks of January may be holiday weeks, the clergy should now be preparing for the season of Lent and the opportunity it gives for faithful preaching and teaching. There is not enough sweat and agonizing with that solemn season in view. Work and preparation which are haphazard and ill-conceived will lead to a lean Lent. The forty days by the blessing of God's Holy Spirit can be days of richest blessing, but converted, consecrated and self-sacrificing men must co-operate. "A clergyman's first duty," says Canon Green, "is to know his people; of all places in which a clergyman can get to know his people, incomparably best is the people's own home." He goes on, "I would beg you when you are ordained and have to preach to your people, to give to directly evangelical preaching—the summons, that is to say, to conviction of sin, to surrender to Christ, to acceptance of a full and free salvation and to efforts of entire consecration of life—its proper place." The London "Times" said recently, "Society is composed of individuals and the regeneration of the individual must precede that of the society." Which means that when personal evangelism really gets to work in every parish, the Church will come into her own. There needs great searching of heart to-day on the part of the clergy. Carelessness, intellectualism, talky-talky, lack of preparation, loss of Gospel ardour, casualness are the bane of much church witness.

Rudyard Kipling Dead.

THE whole British Empire, not to say the world, grieves at the death of Mr. Rudyard Kipling, the famous poet and author, which took place in England on Saturday last. His famous "Recessional," his "Barrack Room Ballads," "Jungle Books," "Captains Courageous," "Stalky and Co.," "Just So Stories," etc., will make his name live.

Mr. Kipling was born in Bombay on December 30, 1865, and was educated at the United Service College in North Devon. In his early twenties he began to achieve fame, and soon afterwards became Britain's outstanding writer. He married, in 1892, Miss Caroline Starr Balestier. The late Mr. Kipling was a cousin of the Prime Minister (Mr. Baldwin).

The Rev. F. R. Bishop, who spent many years as chaplain at Rabaul and until recently was Vicar of Kilpeck, Hereford, has accepted the living of Compton Pauncefoot with Blackford, Somerset.

Quiet Moments.

Prayer.

WHENEVER the spirit of man sets itself to dwell upon, and to reason earnestly and sincerely concerning the existence and being of God, it speedily becomes lost in the immensity of the subject. If we take that one aspect of our approach to God which we call Prayer, we are at once face to face with insuperable difficulties, difficulties the human mind fails to surmount. Yet in the ordinary daily experience of myriads of men and women, prayer is one of the simplest, most potent and valued facts of life. The force of gravity is still an unsolved mystery to the scientist, but to him and everyone else, it is a fact, conditioned as we are, absolutely necessary for our existence.

Putting aside, then, the mystery, let us consider one or two things concerning the fact—What is prayer? It is something very simple. So simple that from the dawn of human consciousness to its seeming close, it is within the reach of one and all. As a working definition the lives with which most of us are familiar may serve:—

"Prayer is the heart's sincere desire, Uttered or unexpressed."

It need not be eloquent, though both Christ and St. Paul clothed prayer with an eloquence that remains unforgettable. But beside the splendour of Christ's prayer of intercession we can place the brief-simplicity of the Publican's, "God be merciful to me a sinner." Those who measure the effectiveness of a prayer meeting by the thrills produced by the eloquence of the petitions are woefully astray. We hold no brief for dull and lifeless ineffective prayer, but we are scarcely in a position to judge the ineffectiveness of another prayer.

But while we deprecate the spirit of criticism, we must not forget the great responsibility resting upon those who engage in public prayer, whether read or extemporaneous. But whether long or short it must be real. If the petition is not the expression of a conscious need it is not prayer. It may soon be a sham, and no matter how eloquently, it is a dreadful tipper to offer shams to God. A worshipper once objected, perhaps mistakenly, to the use of artificial flowers in the decoration of the church. They were, he complained, unreal, but what shall we say of prayer consciously or unconsciously insincere, which it is possible for us to offer God.

Moreover, prayer is not an attempt to alter the mind, and change the purposes of God. If it were, it would be the most deplorable and disastrous thing for the petitioner to obtain his desire. A foolish mother kneeling at the bedside of her dying child, stretched in the blindness of her grief, her arms above the child, and cried, "God you shall not take her!" The child lived, but lived an idiot to the day of her death. The best that can happen to us is that the will of God should be accomplished. Indeed, sin and its direful consequences are the results of man's mad efforts thus to thwart the law and purpose of God. The truest prayer is that which crying, "Not my will but thine be done," puts itself in line with the wisdom and love of God. The returning Prodigal planned a prayer which on the face of it seemed most wise, humble and reverent. That prayer was never uttered. In truth, it

belittled his Father, and would have been disastrous to himself had it been granted. There are things which even God cannot do! "He cannot deny Himself," either because we ask, or for any other reason.

Again, let us bear in mind, that our God is not an "Unjust Judge" who has no personal interest in our individual needs. In the dire anguish of the death chamber, or in the terror of a profound and overwhelming conviction of sin the soul may bow in agony before God, but this is not the normal attitude of prayer. Remember, we are not dealing with a reluctant God, out of Whose hands we must tear the boon we seek, but with a Father longing to be gracious if we will have it so—a Father who has delight in giving us the highest and best that it is in our power and will to use. Then let us draw near with faith nothing doubting, nor oppressed with fear, and if it be that we come to that throne of grace with a real confidence in His will and wisdom, those who share with us the privilege will soon catch the unmistakable note of real assurance, which in such prayer is itself a blessing. Thus from the scarce trodden threshold of another year we may climb that golden stairway by which not only our petitions, but we ourselves ascend to God, for is it not true that there come at times those wonderful moments when prayer, losing itself, enters "into the radiance of Adoration, and He to Whom we address ourselves reveals Himself in a joy unspeakable and full of glory?"

"X."

Anniversary Sunday.

The First Sunday in February.

On Sunday, February 3, 1788, 148 years ago, the first Christian service ever held in Australia took place under a great tree near Sydney Cove. The Church of England Prayer Book was used at that service. The clergyman thanked God for all His mercies and asked for Divine blessing on the future of this great land.

In the last 148 years the Church has made wonderful progress. Instead of one, there are now nearly two thousand clergymen. Stately cathedrals and numerous churches cover the land. The little stock has become a great tree, throwing out branches and bearing fruit on every side. The Church was the pioneer of education and the first school was opened in 1793. The state of morals at the beginning was utterly depraved. The change for the better has been brought about mainly by the work of the Church, ever protesting against the prevalent vices of the people, and at the same time setting up the standard of Christ.

We may well thank God that the land we live in and love has so noble an institution within its borders, working all through its history in its vast network of parishes for God and humanity; one that has cared for the children and stood for high ideals of purity, integrity, honour and charity. God has, all through the years had His faithful followers, moral heroes, who stood by the side of right without flinching. We, too, must attempt great things for God, and heroism and much more is wanted in Church-life, and will be acceptable to Him and inspiring to others. Let us go forward without fear, with brave hearts, and with enthusiasm, for our God will be with us, as in the past, and will ever bless our faithful labours.—(Thoughts suitable for Anniversary Sunday, written by the late Archdeacon F. B. Boyce.)

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Class Lists for 1935.

Scholar in Theology (Th. Schol).		
Name.	Diocese.	
Pass.		
Veal, E. G.	Melbourne	
Passed in Single Subjects.		
Old Testament		
Eldershaw, W. F. H.	Unattached	
Cassidy, E. L.	Goulburn	
Crabb, A. M.	Melbourne	
Hobart, B. I.	Newcastle	
Church History.		
Eldershaw, W. F. H.	Unattached	
Marshall, R. A.	Sydney	
Toomey, A. J.	Perth	
Comparative Study of Religion.		
Hobart, B. I.	Newcastle	
Philosophy of Religion.		
Cassidy, D. P.	Goulburn	
Licentiate in Theology (Th.L.).		
Second Class (in order of merit).		

Adelaide
Pitt Owen, A. T. Moore Coll., Adelaide
Robertson, H. A. Wangaratta
Setchell, A. W. Sydney
Short, J. H. Riverina
Smythe, C. D. St. Francis' Coll., Brisbane
Southey, R. M. Gippsland
Swan, C. M. St. Barnabas' Coll., Adelaide
Swindell, L. M. Moore Coll., Central Tanganyika
Walker, R. S. Moore Coll., Sydney
Wallace, D. M. Bendigo
Westward, J. E. Melbourne
Wheatley, J. E. Rockhampton
(Twelve failed.)

Passed the First Half of the Examination.
(In order of merit.)

Part.	Name.	College.	Diocese.
II. E.	*Jupp, L. R.	St. Barnabas' Coll., Perth	
II. E.	*Were, J. O.	St. John's Coll., Morpeth, Riverina	
II. E.	*Osborne, F. G.	St. John's Coll., Morpeth, Bathurst	
II.	Richards, W. J. K.	St. John's Coll., Morpeth, Newcastle	
I.	†Cowling, C. C.	Christ Coll., Tasmania	
II. E.	*Crossley, K. S.	St. John's Coll., Morpeth, Goulburn	
II. E.	*Needham, G.	St. John's Coll., Morpeth, Newcastle	
II.	Ollis, J. N.	Keble House, Melbourne	
II. E.	*Blakeway, L. N.	St. Barnabas' Coll., Adelaide	
II. E.	Gilhespy, C. M.	Moore Coll., Sydney	
I.	Lamplough, Miss L. E. Sydney	
II.	*Flint, E. H.	St. Francis Coll., Brisbane	
II. E.	*Whitfield, L. F.	Trin. Coll., Bendigo	
II. E.	Minty, N. B.	Moore Coll., Sydney	
II. E.	Lennard, G. N. B.	St. John's Coll., Morpeth, Goulburn	
II. E.	Connell, P. M.	Ridley Coll., Unattached	
II. E.	Kemp, J. R. K.	St. John's Coll., Morpeth, Newcastle	
II. E.	Maling, F.	Ridley Coll., Melbourne	
II. E.	*Davies, R. E.	St. John's Coll., Morpeth, Newcastle	
I. E.	Graham, H. A. D.	St. Columba's Hall, Wangaratta	
II.	Innes, A. H. Sydney	
II. E.	*Ayscough, R. W. L.	St. John's Coll., Morpeth, Newcastle	
II.	Butler, H. D.	Keble House, Melbourne	
I.	Wright, E. R. Waikato	

II. E. Camroux, F. J. Moore Coll., Sydney
I. Gray, R. B. Bendigo
II. Reynolds, S. E. T. Keble House, Melbourne
II. Henningham, H. Sydney
II. Cowle, M. P. Keble House, Melbourne
II. *Geary, B. E. St. Francis Coll., Brisbane
I. *Lindsay, J. N. St. Francis Coll., Brisbane
I. Regnier, W. T. Ridley C., Gippsland
I. Talbot, B. A. Keble House, Melbourne
II. E. Sister Maud, St. Hilda's T.H., Gippsland
II. E. Hall, H. A. St. Arnaud
II. E. Thomas, R. St. Barnabas' Coll., Perth
II. Molloy, N. G., B.A., Trin. Coll., Ballarat
I. *Dando, L. E. Christ Coll., Tasmania
II. E. James, E. A. Ridley Coll., Melbourne
II. Tregear, K. E. W. St. Francis' North Queensland
The Following Candidates Were Held Over.
I. E. Brown, T. F. Sydney
II. Browne-Calderwood, G. Ridley Coll., Melbourne
II. Evans, C. R. Keble House, Melbourne
II. Harris, L. J. Sydney
(Twenty-five failed.)

† Two extra subjects. *One extra subject. E. indicates that the Candidate has satisfied the Examiner in Religious Education. No Award of the Hey Sharp Prize has been made for 1935.

On behalf of the Council of Delegates.
JOHN FORSTER, Registrar.

Armidale, N.S.W.,
15th January, 1936.



148th ANNIVERSARY OF FIRST CHRISTIAN SERVICE.

Mr. A. Hope, Provincial Secretary of the C.E.M.S., writes:—

It may interest the readers of "The Church Record" to know that the 148th anniversary of the First Christian Service held in Australia will be held on Sunday, February 2nd next. At the request of His Grace, the Archbishop, the C.E.M.S. is making the detailed arrangements which provide for a procession from St. Andrew's Cathedral at 2.45 p.m. for the Domain, where the service will be held. Canon Hammond and the Rev. A. R. Ebbs will be the speakers, and the lessons and portion of the prayers will be read by the heads of other churches. The procession will be headed by the Salvation Army band, and the service will be held from a motor lorry at the back of the Sydney Hospital. Last year about 1000 were present at the service.

The original service was held on the 3rd of February, 1788, by the Rev. Richard Johnson under the shadow of a great tree in Sydney Cove.

SYDNEY'S RURAL DEANERIES.

Sir,—With the removal of Canon Wade to the Rectory of Pymble, the Rural Deanery of Petersham will be without a Rural Dean. Furthermore, I imagine, now that Archdeacon Johnstone has become Registrar of the Diocese (an official position at headquarters with no parochial charge), the Rural Deanery of Parramatta will also become vacant. I am not concerned with any appointments that may be projected or made, but it does seem to me, on perusing the Sydney Diocesan Year Book, that alterations should be made in the boundaries of the several Rural Deaneries, and possibly one or two divided. Petersham is a large Rural Deanery—the largest, I fancy, in the number of its parishes, some of which, e.g., Hurstville Park, Dulwich Hill, Marrickville, Enmore, Stanmore, Leichhardt, not to mention others, have little geographical or transit connection with, say, Burwood, Concord, Enfield and even Croydon. Then, too, the boundaries of West Sydney Rural Deanery are the strangest. Fancy Drummoyne, the Balmmain parishes, being linked up with Newtown and Redfern! It looks as if there should be a City Rural

(Continued on p. 10.)

Wayside Jottings

(By a Wayfarer.)

The C.M.S. Annual Report.

IT was delightful to read in the "A.C.R." for December 26, Mr. J. McKern's summary of the C.M.S. Annual Report, as a result of which we shall all "thank God and take courage." That the total income of the Society increased last year by £51,600, rising to a total exceeding £455,700, we thank God who put it into the hearts of His people to give. For the 6,824 colleges and schools, staffed, not only by 400 European men and women, but also by 13,000 Christian natives, we also thank God. For the 660 mission stations, each in charge of an ordained missionary, and for the 7000 out-stations with resident native workers, we thank God. For 297,000 communicants, and for 1,187,000 adherents (of these latter an increase of 19,000 for the year) we thank God. We don't understand, we admit, what this last item means; we don't know what can be meant by non-communicant adherents, unless it means either children or candidates for Baptism, but we welcome the figures because they must mean something good. Then we thank God for the 75,000 baptisms for the year; assuming, of course, that adult baptism is what is meant; in other words, conversions.

For the medical statistics, too, we thank God; for the 67 C.M.S. Hospitals, with their 94 European doctors, (61 men and 33 women) and their 49 native doctors, and nurses and attendants over 1000, and dispensaries at many out-stations, with their record (one item only), of the removal of over 2000 cataracts.

Bodily healing is not, indeed, the aim and end of missionary work. No medical missionary would be content to say: "No, we have had no conversions, no baptisms, but we have had five hundred successful operations." But we do all know how medical work breaks down prejudices, and disposes both the sick people and also their friends to listen to the Gospel.

So in all departments of the work, Evangelical, educational and medical, we are sure that Mr. McKern's summary cannot but encourage all missionary-hearted people, not only to continue, but to increase their efforts in the coming years. There are surely but few so poor that they cannot spare something for this, the primary duty of the Christian Church; no home so bare but that a missionary box may, and should, be part of its equipment. Or if giving be really out of the question, is there not very often the possibility of work? (We have known a patch-work bed-quilt to be sold for a fair amount), and there is always the privilege and power of prayer, and generally the possibility of attending Missionary meetings, and thereby encouraging and strengthening both the leaders, the speakers and all the others who attend, by the power of expressed interest and sympathy.

And the same cause for thanksgiving comes from every mission field. More quickly or more slowly the idols are falling, and the Kingdom of Christ is being extended. We heard lately of a visit paid by some English travellers to a Buddhist temple in India, where a fine intelligent young priest showed them over the place. And in answer to their remarks, he said: "But it won't last." And, when they asked

what he meant, he pointed with his finger all round the horizon, North, South, East, and West, and said, "Jesus! Jesus! Jesus!" He, a heathen priest, foresaw, as every faithful believer can foresee, the coming of that Kingdom that shall one day cover the earth, as the waters cover the sea, and in the establishing of which we are invited to take a share of the self-denial and of the future honour.

But then there is the other side! From every mission-field comes, and comes incessantly, the heart-rending appeal for increased help and support. The Rev. R. A. Johnson writes from Oenpelli, "The greatest difficulty is that we are so hopelessly understaffed." Lately the Rev. Canon Hoares wrote from Amritsar, "We dare not try to extend our work, because we know that if the people should desire instruction we could not give them the teachers."

From Bombay came lately the report that it has been necessary to close down some of the work; that the 50 years' C.M.S. work among the Gonds of the Central Provinces is now reduced to one married missionary and two single women; and from another section comes a sad tale of empty mission-stations and lapsed converts. Another missionary from India told us some time ago of depositions from distant towns coming to his compound and asking for teachers, and of their tears of indignation and disappointment when they were told that no teacher could be sent.

And why not? There are young men and young women in Australia waiting to be sent, but the Church Missionary Society has not the money to pay for their passages and for their support; for (however contrary it may be to the general belief), missionaries cannot live on air; and if bungalows and mission-buildings are required, they cannot, even in India, be erected without cost.

But too many Christians in Australia think more of picture shows than of serving their Master in missionary work.

Yes, we thank God for Mr. McKern's report, but we ask forgiveness also; for is it not evident that, in many parishes, missionary work is only a side-line, while the chief interests and the chief objects of the parish are centred elsewhere.

And surely that is all wrong! The Christian Church does not exist for its own maintenance, but for its extension throughout the world. The test of a successful parish is not, "Yes, we spent £500 on a new organ, and increased our minister's stipend by £100, and our communicants increased by 200." All these are good (especially the second), but much more to the point would be "Yes, we increased our missionary contributions by £200; and since young X, of this parish, has been accepted for the mission field, we have decided to maintain him there. He shall be 'our own missionary.'"

The Bishop of Bathurst, Dr. Crotty, in his recent charge to Synod, said: "The world-wide missionary strategy of the Church represents no merely sentimental or local aspect of Christianity; but the primary statesmanship of the Christian Church to-day." He then quoted Andre Siegfried, author of "Europe's Crisis," as saying: "Europe's old domination of the world has ceased, and we are now watching the ebbing of its tide. The supremacy of the white races is definitely questioned, and the world-system based on their privilege has definitely disappeared."

We are face to face with the emancipation of the coloured races. They have learned our science and our technique, and these things are going to be a potent weapon in their hand for our overthrow. We have given them not our religion, but our materialism, —something that will enable them, with the weapons and the philosophy that we have given them, to turn round and rend us." And he says that on the Christianising of the coloured races depends in large measure, our own chance of survival.

Not indeed, on any such selfish ground do we base our appeal for the support of Missions. We base it rather on the love and loyalty that we owe to Christ, Who has redeemed both them and us, and Who has entrusted us with the Bread of Life, not merely for our own salvation, but for theirs.

The Sydney "Church Times" says:

"The Church's pathetic attempt at playing with the missionary task is a sure and damning proof of her members' insincerity —the outward and visible sign of an inward and spiritual disgrace. The sense of urgency is dull; our hearts are unresponsive to the call of need; our eyes remain blind to the opening doors—because Christ is for so many churchmen a name, a historical figure, a vague ideal, an object of lip-worship, but not the Light of Life, not the Master, not the pearl of great price. What we have found vital we are constrained to share. Therefore our unresponsiveness in the continued blindness of those brethren whom we might lead to the light is the exposure of our own failure or refusal to find Christ vital for ourselves. If the twentieth century becomes known in history as the era of world-wide materialistic secularism, the blame will be rightly placed at the door of a Church that found Christ of so little worth that it scarcely denied itself even a trifle to make Him known to others."

Please also read carefully the terrible cry from Kibondo by Mr. N. Langford Smith in this issue.



Mrs. Rose Holland, a devoted worker in the parish of Coogee, Sydney, has passed away at the age of seventy-six years. Though laid aside of late with much infirmity, her influence as teacher of the Girls' Bible Class is still remembered. For some eight years past she gave religious instruction every week to about 300 children in the Kindergarten division of the Public School, and once a month she conducted a short and simple service for the younger children in the Sunday School. She was a regular contributor to the church funds.

The Rev. W. S. Maltby, Rector of St. Paul's, Rose Bay, and the Rev. R. L. Houston, Rector of Christ Church, Bexley, both in the Diocese of Sydney, have effected an exchange of parishes, from the middle of February.

The cottage purchased for Mrs. Warren by the Trustees of the Warren Memorial Fund is at 33 Centennial Avenue, Chatswood. It contains five rooms with a spacious hall, bathroom, tiled kitchen and a glassed-in verandah. It is within a few minutes walk of the Chatswood Railway Station.

On Friday, 6th December, the property was dedicated and formally handed over to Mrs. Warren by His Grace the Archbishop of Sydney, in the presence of a number of members of the C.M.S. Federal Council, and friends who were present not only from Sydney, but from Victoria, South Australia, and Tasmania.

The Dean of Ely (Dr. A. F. Kirkpatrick), a noted Old Testament scholar, who is in his 87th year, has decided to retire about the middle of January, 1936, and will reside at Bourne-mouth. Last year the Dean celebrated his golden wedding. He has been Dean of Ely since 1906.

The Rev. F. M. Hill, recently of the Brotherhood of the Good Shepherd, Dubbo, Diocese of Goulburn, has been appointed to the staff of St. Saviour's Cathedral, Goulburn, N.S.W.

The Bishop of Waikato, Dr. Cheriton, leaves N.Z. on February 15 on a short visit to England, when he will endeavour to raise £5000 on behalf of six heavily-indebted parishes of his diocese.

Mr. L. C. M. Saunders, who is returning to N.Z. in time to take up his post on the staff of the Christchurch Cathedral Grammar School when it re-opens in 1936, will also resume his duties as organist and choir-master of St. Barnabas', Pendalton. Mr. Saunders has had a very interesting year in England. He has succeeded in seeing all the cathedrals of England and Scotland except four, and heard most of their choirs and played on their organs. He attended the famous Three Choirs' contest at Leeds. For some time he studied at the Church Music College at St. Nicolas, under Dr. Bullock, organist of Westminster Abbey. For some time past he has been on the staff of the great Rugby School.

Miss Sybil Williams, daughter of Canon W. G. Williams, of Wanganui, N.Z., who was granted a Lohse Scholarship by the C.P.T. in 1934, and is now a student at Victoria College, Wellington, has been chosen as the second representative at the Pan-Pacific Conference of Christian Students in California in August, 1936; the other representative is the Rev. Lex Miller, Travelling Secretary of the N.Z. Federation of the Student Christian Movement. At this conference there will be 140 delegates, 100 of whom will be from the Americas North and South, 40 from other countries bordering on the Pacific—China, Japan, Australia and N.Z. As Miss Williams is bound by the conditions of the Scholarship not to break her course of study without permission, the Church Property Trustees have gladly given their approval and congratulated Miss Williams on the honour conferred on her.

Rockhampton Diocese has lost one of its best-known citizens, Colonel D. D. Dawson, dead at only 59. He was the Diocesan Registrar when war broke out, but, having already served in South Africa, he went to the front as a major and was promoted to command the 25th on Gallipoli. In 1920, he was placed on the retired list as a colonel, and was the first president of the R.S.I.L.A. Since the war he had been in private business, and had twice sat as a Rockhampton alderman. He continued to act as Registrar of the Diocese, and took a prominent part in the formation of the Church of England Insurance Company. He took an active part in General Synod proceedings.

The Right Rev. A. L. Wyld, Bishop-Coadjutor, will be in charge of the Diocese of Bathurst until such time as a new Bishop of Bathurst is appointed.

The Very Rev. Benjamin D. Dagwell, Dean of St. John's Cathedral, Denver, Colorado, has been elected Bishop of Oregon.

Sir George Rich, K.C.M.G., Senior Puisne Judge of the High Court of Australia, has been made a Privy Councillor. Before his appointment to the High Court, of which he has been a member for 22 years, Sir George Rich was a Justice of the Supreme Court of New South Wales. He was appointed K.C. in 1911. He is a Master of Arts of the University of Sydney, and a Challis lecturer in law at the University. He has represented Australia at the League of Nations Assembly. He is a son of the late Canon Rich, a clergyman of the Sydney Diocese of the last generation.

The death last year of Dr. Duncan Main, of Hangchow, China, removed one of the outstanding missionary pioneers of our time. Working under the auspices of the Church Missionary Society, Dr. Main established a mission hospital and leper settlement, in addition to founding a medical college, of which he was the Principal. The story of his 45 years in China has been told by Alexander Gammie in "Duncan Main, of Hangchow." He was known by the Chinese, because of his gracious and winning nature, as "Dr. Apricot of Heaven below."

We are gratified to learn that Archdeacon Langley, of All Saints', Woollahra, has made good recovery after his recent car accident. Archdeacon Langley and his wife were returning from Corowa, where they had been visiting their son, when the car swerved off the road, ran over the edge of an embankment, made a complete turn, and landed on its side. Archdeacon Langley's nose was broken and he received lacerations to an arm

which required stitching. Mrs. Langley escaped with a severe shaking.

Miss Mary Mills, who some years ago was on the staff of the New Guinea Mission, and since then has done missionary work in China, has been accepted by the Bishop of New Guinea for further work in his diocese. She left for Papua by the "Macduff" in December.

Canon and Mrs. Tomlinson, of the New Guinea Mission, have returned to Papua. They have been in Papua for forty-four years, the first church for the mission being built under his supervision. In a speech in Sydney in December last, at a farewell function, Canon Tomlinson said that he and Mrs. Tomlinson were anxious to get back to their children, especially their daughter and son-in-law. The Canon told the story of how the tiny baby, who was afterwards christened Fanny, had been rescued from being buried alive with her mother, and of how he and Mrs. Tomlinson had brought her up as their daughter till she had married Clement, whom they now looked upon as their son-in-law.

The Archbishop of York (Dr. Temple), preaching in St. Paul's Cathedral, referred to the paganism now prevailing in Central Europe—Communism in Russia and Caesar worship in Italy and Germany. He said that all that exaltation of the national State into the place of God had obtained a grip which made it most formidable. It was more in that form, he was sure, that the attacks upon the Faith were likely to be directed. But they must let the world know that for them Christ was King of Kings and Lord of Lords, that loyalty to Him must be undivided, and His disciples must be prepared to take all measures to demonstrate their faith and devotion.

A sum of £1,000 was given to the Right Rev. W. H. Baddeley, M.A., D.S.O., M.C., Bishop of Melanesia, on the occasion of his marriage with the daughter of the Bishop of Adelaide. The gift, which is made anonymously, is for use in the mission field and at the discretion of the Bishop, although a wish was expressed that it might be used in connection with the work among the lepers in the diocese.

Melbourne churchmen are delighted that amongst the honours awarded by His Majesty the King, announced on New Year's Day, appears the name of Mr. C. W. Connibere, who receives a K.B.E. Sir Charles Connibere has been a generous benefactor to many philanthropic and Church Institutions, being widely known throughout the State and beyond. The new Knight is a member of the Archbishop's Council. He has generously supported the Bush Church Aid Society.

The Rev. E. Griffith, D.D., of St. Paul's, Bendigo, has been appointed to the cure of St. Paul's, Geelong, in succession to the Rev. C. Bright Parker. Dr. Griffith will not be able to take up his new work until March.

The death is announced in England of the Rev. Arthur T. Polhill, at the age of 73. Mr. Polhill was one of the survivors of the Cambridge Seven" who went out to China, under the China Inland Mission, in 1885. He was ordained deacon in China in 1888, and priest in 1890, and after a long service in the mission field he came home and was appointed Vicar of Furneaux Pelham in 1930. This post he held for two years, and had since held the Bishop's permission to officiate in the diocese of St. Alban's. Of the seven who went out to China in 1885, after making a name for themselves in the world of sport, three are still left, his brother, Cecil H. Polhill, formerly of the 2nd Dragoon Guards, and Mr. Dixon E. Hogg (for so long director of the China Inland Mission), who resigned his commission in the Royal Artillery to spend nearly half a century in China.

The Rev. W. R. Tyler, formerly Vicar of Tallangatta, and lately assistant at St. Mark's

Church of England, Fitzroy, has joined the staff of the Victoria Missions to Seamen as assistant chaplain.

After 49 years in the Ministry, Archdeacon Hancock retired from administrative work at the end of December. A presentation was made to him at the Chapter House on behalf of the Church of England Men's Society, of which he has been a vice-president for many years. A presentation was made also to Mr. G. E. James, who was lay president of the society for eight years.

In the chapel of All Souls' School, Charters Towers (Queensland), Mr. Norman Keen, of Melbourne, was ordained deacon by the Bishop of North Queensland (the Right Rev. Dr. Feetham), on November 24. Mr. Keen was born in Melbourne in 1905, and was educated at All Saints' Grammar School, St. Kilda, and the University of Melbourne. Mr. Keen spent some years teaching at Hale School, Perth, at different Melbourne schools, and at the Portora Royal School, Enniskillen, Ireland.

With the approval of the patronage board, the Rev. Edgar M. Cutcliffe, Th.L., Rector of Binda, has been appointed Rector of Bombala in succession to the Rev. S. Broadfoot. Mr. Cutcliffe will take up his new parish about the middle of February.

The Rev. H. W. Mullens, Rector of St. Mark's, Granville, N.S.W., and the Rev. P. Wilder Clarke, Rector of St. Luke's, Clovelly, have exchanged parishes. Each will begin his new work on February 1st.

The Archbishop of Sydney is present in Melbourne this week for the swearing-in of the new Governor-General, Lord Gowrie.

Rev. H. F. Davies passed through Sydney last week on his return to Mombasa, where he is a missionary, after spending his furlough in New Zealand. He has been in Uganda and the Sudan for 24 years, and Mrs. Davies, who is a native of New Zealand, has been assisting him in his work for the past 10 years. Mr. Davies said that he had seen amazing progress made during his 24 years in Africa. When he went out first he lived in a mud hut, and, as supplies of food were irregular, was often forced to forage for himself. Now things were different, and the workers in the field lived normal lives. The Church Missionary Society had played a big part in the development of the country. There was now a church in almost every village.

"The Critics' Club."

HAT is the trouble with the Church to-day," said the Bishop of Nelson in his stirring address to men at All Saints', Palmerston N., "is that so many members have gone on the reserve list before having seen active service. So many people have applied for the old age pension before they are 21. Many are not doing very much to help, but are full of criticism. Many, even when they come, do not help to support the Church very much, yet they always say the Church is begging." To such people the Bishop gave the title of "The Critics' Club."

Soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow.

If not on earth, at last in Heaven.

—J. W. Whittier.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED

The Churchman's Reminder.

"Thou camest not to thy place by accident.—Archbishop Trench.

"In all thy ways acknowledge Him and He shall direct thy paths."—Prov. 3: 6.

JANUARY.

25th—Conversion of St. Paul. The translator, but not the maker, as modern critics allege, of Christianity. He made Christianity universal.

26th—3rd Sunday after Epiphany. The right hand of God, to be our defender, refers to the Holy Spirit, and His power in us and around us.

26th—John Chrysostom, of Constantinople, 405. The "golden mouthed" patriarch, fearless witness to truth, who paid the penalty, having incurred the wrath of the Empress. He was killed by the hardships put on him in exile.

29th—The 39 Articles subscribed, 1563. Fortunately they remain the Anglican standard.

30th—King Charles beheaded for treason to the State, 1649.

31st—Stone Altars condemned, 1845. We should use the word Holy Table, that of altar not occurring in the Prayer Book.

FEBRUARY.

2nd February—4th Sunday after Epiphany. Also the Presentation of Christ in the Temple. This title displaces the older alternative, because the older one had wrong association. Christ is more important in Christian thought than the Blessed Virgin.

3rd—John of Gaunt died, 1399. A champion of the Morning Star of the Reformation, the great Wycliffe.

4th—Martyr Rogers burned, 1555.

5th—Caryle died, 1881.

6th—Charles II died a Papist, 1685.



TO AUSTRALIAN CHURCHMEN

Anniversary Day.

Retrospect and Prospect.

ON Sunday next Australia will celebrate her 148th birthday. On January 26, 1788, Captain Phillip landed on the shores of Sydney Cove, unfurled the British flag, and practically took possession in the name of his sovereign, the King of Great Britain and Ireland. The difference between Sydney as he founded and named it, and the Sydney that we know to-day marks the progress made in less than a century and a half. Indeed it indicates the advancement that Australia has made in that time. At the same time it may be regarded as a prophecy of what succeeding centuries are to witness in the way of development and growth.

When Phillip landed he pitched his tent amid primeval forest. The wallaby and kangaroo wandered o'er the scene, and the emu stalked to the water's edge. A few hundred aborigines hunted for a living; or with their primitive instruments they dug up the soil in search of roots on which to feed. A tiny stream meandered lazily between the hills and emptied itself into the waters of the harbour. But Captain Phillip had no doubts, for in that now far-distant day, he pictured this vast southern land becoming the home of a great nation. Prefixed to the earlier editions of the "History of Governor Phillip's Voyage to New South Wales" were some lines that have been often quoted, but of which each succeeding generation of Australians deserves to be reminded. The early aspirant for poetic fame represents Hope standing

on a pedestal and anticipating the future:

There shall broad streets their stately walls extend,

The circus widen and the crescent bend;

There ray'd from cities o'er the cultured land

Shall bright canals and solid roads expand;

There the proud arch, Colossus-like, bestride

Yon glittering stream and bound the chiding tide;

Embellish'd villas crown the landscape scene,

Farms wave with gold, and orchards blush between.

No land or people could have had a less promising beginning. The settlement was a convict one. Those early days were days of rum, brutality and immorality. But thanks to a sturdy stock, a colonising race and God's unerring guidance Australia has outgrown those unlikely beginnings and to-day finds herself in the broad stream of nationhood and international interests. If we want to see a monument to the spirit of colonisation and enterprise, look around. From the tiny seed planted on the shores of Sydney Cove 148 years ago has grown a great and mighty tree under which six million and a half people find shelter and sustenance. Divided up into six self-governing States, each with but one exception, with two Houses of Parliament, and united in a Commonwealth under a Governor-General who is the immediate and direct representative of the Sovereign of the British Empire (as are, indeed, the Governors of the various States), Australia takes her place in the councils of the nations, and is a factor to be reckoned with in the great affairs of the world. Her cities rival in size and wealth and importance the great cities of the old world. Her universities take rank among the educational institutions of the age. Her standards of living are among the highest in the world. Australia is a land of which its citizens may be proud. From the chequered history of the past she emerges into a position fraught with the most glorious possibilities so far as the immediate and ultimate future is concerned.

Australia to-day possesses all the elements of future greatness almost to an unbounded extent. In acreage and area; in variety and richness of soil; in natural productivity; in mineral wealth, to a large extent yet awaiting development; in the possibilities of her rapidly increasing industries; in the vigour and energy of her people; in the stalwart determination of her sons and daughters to take their place in the world's arena, and to play their part well in all its various activities—in all these regards Australia has pledged and almost guarantees of the position of prominence she is destined to take in the future history of the world. She needs beware of too much governmental interference in her national life. That she is over-governed goes without saying. Tendencies are abroad which make for the servile state. There is too much spoon-feeding, and "looking to the Government" for this, that and everything else. It is self-help, the spirit of independence and of resolute determination, the love of hard work which make for a nation's strength and greatness. Given these, we have no fears for the future.

But even something more than this is required. In our flights of imagination we may justifiably indulge in big visions of the future. In fact there

are good reasons for these where material and secular conditions of prosperity are concerned. But it will be well for Australia to remember that there are moral and spiritual considerations that are indissolubly bound up with a people's well-being, and a nation's greatness, and which in our eagerness after pleasure and pelf we are apt to forget. But the lessons of history are written in letters plain and unmistakable. Ancient cities and empires seemed to have been broad-based and indestructible. But they have passed away, and we speak of "the grandeur that was Greece and the glory that was Rome." "Pride, fullness of bread, and abundance of idleness" lead inevitably and unerringly to decay and ruin. And is Australia in no danger in regard to these things? Not long ago the editor of one of Australia's leading journals voiced a warning in terms that are perhaps even more necessary and timely to-day than they were then. Said he: "We are like to become drunk with prosperity if the joyous draught lasts much longer. In our increasing wealth we are giving thought only to material gains and material pleasures. We are becoming hardened in materialism, and that may become a national peril, even more harmful than an enemy's blockade of our ports." It cannot be too strongly stressed that this materialism and the secularistic spirit are a grave peril in Australian National life. They are decreasing the finer sensibilities of the people. They are honeycombing business. They are determining and lowering the ideals of public life. They are diminishing the sense of reverence for sacred things, if, indeed, they are not undermining the spiritual beliefs that enter into the warp and woof of personal strength and national security. And in any sane vision of the future these things have to be reckoned with. Then there are the inordinate love of sport and the love of self-pleasing, and of a "good-time" which, (not satisfied with the Saturday half-day) must needs take the Lord's Day; so much so, that Australia on Sunday is becoming one vast field of recreation, and all to the spiritual hurt of the people. Will Australia wake in time and attach supreme importance to those truths and sacred practices in which is to be found the secret of real peace and of abiding prosperity? Undoubtedly a grave and difficult task awaits the Christian Church. Australia must be won for Christ. Is the church, we mean the rank and file, really alive to its God-given responsibilities?

Islington Clerical Conference.

The 109th Islington Clerical Conference was held in the Great Hall, Church House, Westminster, on Tuesday, January 14, 1936, under the Presidency of the Rev. J. M. Hewitt, M.A. (Vicar and Rural Dean of Islington).

The programme was as follows:—
General Subject: THE GOSPEL OF GRACE.
1. Grace in the New Testament.
The Rev. J. Russell Howden, B.D. (Vicar of St. Peter's, Southborough).
2. Grace and Merit.
The Rev. F. D. Coggan, M.A. (Senior Curate, Islington Parish Church).
3. Grace and Faith.
The Rev. J. E. Fison, M.A. (Tutor, Wycliffe Hall, Oxford).
4. Grace, Orders and Reunion.
The Rev. C. Sydney Carter, M.A., D.D. (Principal of Clifton Theological College).
5. Means of Grace. (A) Prayer and Bible Study.
The Rev. F. S. Cragg, M.A. (Rector of St. Aldate's, Oxford).
6. Means of Grace (B) Sacraments.
The Rev. F. B. Heiser, M.A. (Principal of St. Aidan's College, Birkenhead).
7. Grace and Evangelism.
The Rev. Bryan W. Isaac (Secretary, Church Pastoral Aid Society).

The Church and Mental Healing.

Co-operation of Clergy and Doctors.

THE Bishop of Salisbury (Dr. St. Clair Donaldson), whose death has just been announced, in the course of his presidential address to the Salisbury Diocesan Conference in October, outlined a one-year scheme to further evangelism in the diocese, for which purpose he announced the appointment of "a small committee of five clergy in each archdeaconry" to survey the problems and possibilities of each area. He also announced particulars of "a great experiment" in the application of spiritual healing to mental cases. After referring to various Church institutions, he continued:—

"There is another institution, not yet materialised, but growing in the minds of some of us, which may offer a further contribution, a treasure beyond price, to the spiritual riches of our Church. It may be known to you that the house at Milton Abbas, standing within a few yards of the noble Abbey Church, has been sold to the Rev. J. Maillard for a home for mental sufferers, and negotiations are now proceeding to define the relation of this great venture to the diocesan authorities. This raises the whole question of the Ministry of Healing in the Christian Church. . . . Human life is one. Body and spirit act and react upon one another, and we know in daily experience how the spiritual affects and even orders the physical. It is highly desirable, therefore, that the co-operation between clergy and doctors should be as close and cordial as possible. More than that, there is need of actual knowledge and understanding on both sides. Many members of the medical profession fully recognise the help which can often be rendered to their patients from the spiritual side. There is need to fortify our spiritual ministrations with scientific knowledge, and our medical methods with spiritual faith. It is possible that Milton Abbey may be the scene of a great experiment—perhaps the greatest experiment hitherto attempted within our Church—in this field.

A New Science.

"There are obvious difficulties. We are not yet clear as to our methods, for medical psychology is a new science. The mutual relations of the spiritual, the physical and the psychological elements in the human make-up are not yet clearly defined, and we are still in the experimental stage of our spiritual healing work. Moreover, in view of the piteous and widespread demand of our mental sufferers, any institution of the kind we contemplate will assuredly be subject to misunderstanding, and if we are not careful, to grievous misuse. The tendency amongst sufferers to turn in desperation to spiritual healing when the physical remedies have failed will need to be handled with wisdom and firmness.

"At the base of all such experiments is our faith that all sickness, whether of mind, body or soul, can be consecrated by the touch of the Divine Healer; we shall base all our work upon our faith in the living presence of Christ, Who has come amongst us that we may have life, and have it abundantly. But this does not promise in all cases the cure of the disease. The office of a spiritual ministry of healing is to teach sufferers to look beyond mere physical relief, and to rest in the assurance that whether a cure is vouchsafed or

not, the grace of Christ is sufficient for us, and His strength is made perfect in weakness. I cannot here describe the methods used by Mr. Maillard, beyond saying that they are based on a far-flung fellowship of regular intercession. What I am especially concerned to make known at this moment is that the whole work will be in close co-operation with the medical profession; that a doctor will be in charge of the Home; and that the whole scheme, including the adaptation of the building and plant, will be under the supervision of the Ministry of Health through the Commissioners in Lunacy.

"We are still in the very earliest stages, and we must patiently advance step by step. But I have thought it right to tell you what is in our mind in order that you may share with us the vision of a great spiritual centre at Milton Abbey, radiating Hope and Love based on our impregnable Christian faith, to a suffering and bewildered world."

The King's Illness.

THE altogether unexpected announcement of the King's illness has filled the whole world with deep concern, not to say with dismay! It was an open secret that His Majesty had perforce to exercise care, since his grievous illness of seven years ago, but it is his present cardiac weakness following on bronchial catarrh which occasions no little anxiety. The King is so much of ourselves—a great Imperial people—that we look upon him as a Father; while to the whole world, as the Swiss Minister states, "more than any other man," he is "the symbol of international goodwill, understanding and peace. The Archbishop of Canterbury, speaking at Canterbury Cathedral on Sunday last, however, said "that there were good grounds for hope in his Majesty's proved powers of recovery and the knowledge, experience and skill of his doctors and nurses." With his Grace's further words we cordially join: "I am sure the love and loyalty so wonderfully manifested in the jubilee year will now be expressed by prayers that the Holy Spirit of the Lord and the Giver of Life may bring him full strength for recovery, give trust and confidence to the Queen, and wisdom and skill to those having the care of him. Let us all pray that the life which means so much to the Realm may be restored to full health and strength." To which we say "Amen."

[As we go to press we learn with deep sorrow that his Majesty has passed away.]

Bishop Crotty Farewelled.

Clergy and Friends Say Goodbye.

On Wednesday, January 8, after an administration of the Holy Communion in All Saints' Cathedral, Bathurst, Dr. Crotty, Bishop of Bathurst, was farewelled by a large number of clergy and friends from all parts of the diocese in the Cathedral Memorial Hall. The function took the form of a morning tea, and immediately after its conclusion Bishop Crotty left by car for Sydney. In delivering his parting message, the Bishop exhorted his friends to try and do something to bring about a greater sacrifice among the people of the church.

The Bishop Coadjutor of the diocese, the Right Rev. A. L. Wyld, was the only other speaker, and said that they were not going to let the Bishop go without expressing to him by word and deed their appreciation of what he had done. "We are grateful to the Bishop, and we are sending him away with very full hearts," said Dr. Wyld, "be-

cause he is going to the Old Country, which, I believe, is a land of beauty and fascination to him, as it is to most of us.

"We are going to ask Bishop Crotty this morning to accept our appreciation, our love, and our good wishes for the time he is to spend in the Old Country, and with him we include Mrs. Crotty and family."

Bishop Wyld then asked his Lordship to receive from the clergy a few books as a memory for the future, also a gift from the people of the diocese and a small present from many old friends in the Cathedral city.

Bishop Crotty's Reply.

"This is not going to be a very easy speech for me to make," said Dr. Crotty upon rising to reply. "and if it is a little halting and staggering, I want you to realise there is a very deep feeling behind all I am trying to say. I want to thank you for coming along to this little gathering in the hall, and for these very fine gifts. I am grateful for your extraordinary kindness in giving me some tangible token of our eight years' association together. I shall always treasure them in any part of the world."

The Bishop expressed his thanks to the clergy of the diocese for giving him a personal gift, which he received with the greatest gratitude and reverence, because his association with them during the past eight years had been beautiful and sacred. "They have been consistently loyal and kind to me, and extraordinarily patient with both my weakness and defects. My association with them has been the happiest clerical association I have experienced during my 29 years in Australia," he added. "I commend them to you this morning, and you to them."

Dr. Crotty said that his associations with Bathurst would always remain one of his happiest memories.

Country towns were elusive places, and there were no places, save in those towns where clubs existed, where a Bishop could meet men, except in those places where he could not enter with reasonable propriety. The difficulty in Bathurst had been that it was hard for a Bishop in his diocese of 100,000 square miles, to make contacts in his see city.

The growth of civic and communal spirit was the greatest need in towns and cities to-day, said Dr. Crotty. A weakness in Australian life was the over-development of the critical sense. People were stronger in destruction than in construction. What was needed in the life of the Commonwealth was a spirit of tolerance and appreciation of one another—not the tolerance of spineless indifference, but the tolerance born of love.

The Church of England, he said, was the greatest human weapon of Christianity to-day, when you realised its immense resources and immense potential powers. His experiences during the past eight years had proved to him that there was a number of thoroughly devoted people, but there was a bigger percentage—80, or perhaps 90 per cent.—who were lacking in this devotion. The former, he said were the people who were sustaining the church to-day. "I am perfectly sure we shall be unable to do anything worthwhile unless we can bring 80 per cent. of the people to an appreciation of the real meaning of brotherly love, making the services of love and discipleship a little higher. When and not until we can get a higher standard and response from this 80 per cent. we shall have won the day," added his Lordship.

His parting message was to urge his friends to try and do something to instil a greater sacrifice in the minds of these people. When the new Bishop was appointed, he urged them to extend to him faith, hope and love. "The faith, hope, and love in you will, I am sure, be devoted to your leader, and I am perfectly sure there is enough leadership to send this diocese ahead in the years to come. It has always been a very great diocese, and I hope that it will be an even greater diocese," concluded the Bishop.

Bishop Crotty and his family sailed for England on Tuesday last, where he becomes Vicar of St. Pancras, London.

And what of the Church? She will hold aloft the vision of God's own world and God's own family. She will plead for reconciliation between nations and races and classes. She will be the watchdog of the poor and the needy, and accept no social order which does not enshrine both truth and justice. She will hearten men to fight against poverty and she will seek to dispel the fears that lead to war. She will not rest till the power of love triumphs over the love of power. She will unsheathe the sword of the Spirit of Christ and carry on the spiritual and moral combat till both the nations and the classes put up the sword of the world into its sheath. —Bishop of Goulburn.



NEW SOUTH WALES.

Diocese of Sydney.

FACING THE NEW YEAR.

The Archbishop of Sydney (Dr. Mowll), preaching at St. Andrew's Cathedral, on the first Sunday morning of the New Year, said that as the New Year was stretching out before them it was well for each to ask in what manner it should be faced. It would be a momentous year, calling for changes in their customs and habits, and for a renewal of their faith in the living God. The ultimate goal to be reached was the time when the kingdoms of this world would become the kingdoms of the Lord Jesus Christ, and many were to-day planning their lives with that end in view. Life was a mixture of certainty and uncertainty; but it was all His plan, and with a new courage they should tighten their hold on God and go forward. He exhorted the congregation to maintain a constant faith in God. Often the disciplinary method was hard, but it was necessary in the development of character.

Archbishop Mowll directed attention to the week of prayer, to begin to-day, and urged a wide participation in it.

Change of Heart.

The Bishop of Bathurst (Dr. Crotty), preaching at St. Andrew's Cathedral on the evening of January 5, said that New Year Days were days of retrospection and anticipation. Speaking from the text, "The Spirit of the Lord shall come upon thee, and thou shalt be changed," he said that religion began with a call for a changed heart, and always ended with some note of dedication. Why did their religion change them so little? He supposed the answer was that so many did not want to be changed—they were afraid it might hurt them. Another reason was that men went entirely the wrong way about it. Firstly, they committed themselves to some resolution which tired them; and secondly, they approached it in a mechanical way, by endeavouring to copy others. Men were changed, most of all, he thought, by looking outward from themselves for something not of themselves, but that which was better and more enduring.

BISHOPSCOURT CHAPEL.

On Epiphany, January 6th, the new chapel at Bishopscourt, Sydney, was consecrated by Dr. Mowll.

The structure conforms with the architectural design of Bishopscourt. It is built of stone, with slated roof, and the interior is panelled with Queensland maple. The interior plan is similar to that of college chapels. Previously a room at Bishopscourt was set aside as a chapel. The new chapel will be used for domestic prayers, assemblies for Church purposes, and for private confirmations.

WEEK OF PRAYER.

The Week of Prayer under the auspices of the World's Evangelical Alliance was observed in Sydney during the first week of January. The Anglican, Presbyterian, Methodist, Congregational, Baptist Churches took part in turn. The first meeting of this series was held in the Chapter House of St. Andrew's Cathedral. Archbishop Mowll presided, and the address was given by the president of the Methodist Conference (the Rev. M. K. Gilmour). He emphasised the value of prayer, and said that many people did not derive full advantage from their prayers because, although they spent some time in praying, they failed to "listen in" to God's message afterwards.

Those who assisted at the meeting were the Rev. J. McLeod (Presbyterian), the Rev.

Silas Bembrick (Methodist), Canon R. B. S. Hammond, Col. Howard (Salvation Army), Mr. R. Swainson (Y.M.C.A.), and Mr. C. P. Taubman.

STUDENTS' CONFERENCE.

The annual conference of the Australian Student Christian Movement has been in session at Mittagong. Among the speakers were several Anglicans.

The Bishop of Goulburn (Dr. Burgmann), addressing the conference, said that the world was without any clear vision of its destiny. Europe, which had hitherto been the leader of the world, had lost its nerve. The age of liberalism and individual enterprise was rapidly passing, but there were signs of growing sanity, signs that the modern man did not wish to die. It would be a desperately difficult thing for man to recover quickly enough to escape disaster.

The federation of the States of Europe would be a first step towards the rationalisation of the world. The material task of reconstructing the world was the great spiritual challenge of the moment. Social reconstruction must come first. If Christians could not rise above the world and show how to use the vital forces in the world to-day in the Christian way, they were really irrelevant.

Mr. Kenneth Henderson, of Western Australia, in his address to the conference on Tuesday night, maintained that each age had the right to its own inspiration from God, and said that they must seek present inspiration for problems which went beyond the scope of the New Testament. The Word of God came to those who were wrestling faithfully with the problems of their own day.

Mr. Kenneth Henderson, M.A., of Perth, W.A., and formerly headmaster of Trinity Grammar School, Sydney, said that the Church needed reconditioning for its task of reconverting the world. There must be and always would be, organised Christianity, but at present it was suffering from several diseases. Among them were introversion, inertia, disruptive influences, and a misconception of Christianity. It was wrong to go beyond the New Testament teaching and to find inspiration in the present. Humility was needed in the relations of individual Christians and among sections of the Church.

Mr. Henderson said there should be an increase of spiritual realism in worship and teaching. Problems to-day were so complex that authority had to give way to realism and analysis. The Church must make the most of what it had now. It must draw down heaven to the heads of its members.

MILLEWA BOYS' HOME.

Millewa Boys' Home, Ashfield, reports a successful year. The Home has now been in existence for seventeen years, and has proved a place of happiness and help to the many boys who, being without homes and not under parental control, or with only one parent living, have been admitted. Boys of any creed are eligible, but while in the Home they attend the Parish Church of St. James, Croydon. Boys are admitted between the ages of eight and eleven years.

During the past year the Home has suffered a great loss in the deaths of Mrs. E. H. T. Russell and Mr. A. W. Green, well-known church workers.

ST. MARY'S, BALMAIN.

Induction of Rev. C. M. Kemmis.

A shortened form of Evening Prayer was conducted by the Rev. Mr. Hallahan, Curate of St. Philip's, York Street, City. The lesson was read by Rev. S. Mainstone, Curate of Rockdale. At the conclusion of the Evening Prayer, Archdeacon Begbie gave a stirring address, dealing with the responsibility of

born-again Christians. After the address the induction commenced, and the license was read by Mr. F. E. Haney. After the license was delivered and silent prayer, Canon Hammond led us in a word of prayer. There was a great gathering present, including the Mayor of Balmain (Mrs. White), Alderman and Mrs. Robinson, Alderman Ross, Rev. F. Dillon and the Rev. Geoffrey Hume, Minister of Balmain Congregational Church, and Secretary of the Ministers' Fraternal.

Diocese of Newcastle.

UNEMPLOYED.

"Living in Drain Pipes."

Dean Johnson's Allegations.

The Dean of Newcastle (the Very Rev. W. H. Johnson), referring to the plight of unemployed, in a sermon at Newcastle Cathedral on Sunday evening, January 12th, said there were men in the city living in drain pipes.

"There are to-day in our land living conditions which, for thousands of people, make the word home a mere mockery, and family life a sheer impossibility," continued the Dean. "In most of our cities in Australia there are slums which are a disgrace to a country so young. In many parts of the State there are bag humpies serving as houses for men, women and children. We should be grateful that the Government of New South Wales has announced its determination to deal with the slum problem, and that the Sydney Morning Herald has called attention to the scandal constituted by the fact that at the front entrance to Canberra, the national capital of Australia, there is a group of shanties known as The Causeway, which pass as workmen's dwellings."

Dean Johnson also criticised the selfishness which prompted some married people to avoid the responsibilities of parenthood, and the cramped habit of living in the congested, cramped and gardenless conditions of flat life. He declared that if Australians were content to adopt habits and harbour conditions which made home life in any true sense an impossibility, they had no room to criticise the materialist communism of Russia because of its determination to do away with home life.

Inspection this evening of a locality in Parry-street, mentioned by the Dean, showed that a number of unmarried relief workers had turned to use the shelter provided by large concrete pipes, about five feet in diameter, which had been lying idle on a plot of vacant ground. One of the men had built a small kitchen on one of the ends of the pipe, which, furnished with a stretcher salvaged from a rubbish tip, served him as a dormitory. Other pipes were more primitively equipped. The occupants said that the pipes kept the wind off fairly well, but there was apt to be trouble when heavy rain fell. The men made light of their hardships, and expressed appreciation at concessions made by the Newcastle City Council, including provision of electric light for an adjacent shed, in which other unemployed have their sleeping quarters.

Diocese of Goulburn.

ANNUAL BALANCE.

The books of account of the Diocese of Goulburn were balanced at the 31st December, 1935, and the annual audit is now proceeding. Although the year has been difficult, there are signs of financial encouragement. Capital accounts total £139,131, as against £135,875 a year ago, an improvement of £3,256 despite some losses on investments. Revenue accounts in credit total £7836, an improvement of £1244 on 1934. This, however, may not be realised, as that sum includes £2830 interest in suspense. Revenue accounts overdrawn have increased to £4599, a retrogression of £227. Sundry debtors and items in suspense have increased from £3976 to £4999, mainly for mortgage interest uncollected through the application of the Mortatorium and Farmers' Relief Acts.

Overdrafts on the Cathedral group of accounts, the Religious Education Account, and the Children's Home, have decreased. Those on the Administration group, the Superannuation and Clergy Widows' and Orphans' Fund have increased. Money at call, i.e., sums entrusted by the parishes to the Diocese for temporary investment amounts to £4287.

Contributions to the Home Mission Funds collected by the Organising Secretary increased from £1302 to £1711.

Contributions for Missions Abroad, however, fell from £987 to £966, as against an assessment of £1250. Turnover for the year amounted to £43,815, and the cost of management was 3.8 per cent.

VICTORIA.

Diocese of Bendigo.

ALL SAINTS' CATHEDRAL.

Foundation Stone Laid.

Westminster Abbey Pulpit.

"Here let true faith, the fear of God, and brotherly love ever remain." These words, pronounced by the Bishop of Bendigo (Dr. Baker), at the recent laying of the foundation-stone of Bendigo's new Cathedral, expressed the ideals which prompted the erection at Bendigo of a great Anglican Cathedral, of which the first stage, consisting of the chancel, has been begun. In brilliant sunshine, the choir of 150, the clergy of the diocese, the Archbishop of Melbourne (the Most Rev. F. W. Head), and the bishops of Bendigo, St. Arnaud, and Geelong, in their robes of black and white, faced with scarlet and purple, took their places to await the arrival of His Excellency the Governor (Lord Huntingfield).

The service began with the National Anthem and a preface read by the dean (the Very Rev. E. Schwegler). The last verse of the lesson from Ezra iii, read by Archdeacon N. D. Herring, was "And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." Psalm 84 ("O how amiable are Thy dwellings") was sung, and the address was given by Archbishop Head, the Metropolitan.

"This is a remarkable day, not only for the Anglicans of the Diocese of Bendigo, but for all Christians in this State," he said. "We are gathered that we may ask God's blessing on this outward sign of His presence. By the beauty and dignity of this place, men will be reminded of His glory. It will have a particular link with the motherland, for the pulpit is coming from Westminster Abbey, where it has had so many noble associations and heard so many inspiring words. I preached there on the first Sunday the new pulpit, given as a memorial, was used, and I thought of you in Bendigo, to whom the original pulpit was being sent by the dean and chapter. This Cathedral will remind those who go about without God in their lives, of His glory and what they are missing. It will be a witness that God is more than a great force or mathematician—that He is the great reality, who for all His greatness, comes so close that He can tell what is in our innermost hearts. Sometimes in our little wooden churches we forget the majesty of God, but in this great place people will know His nearness and His majesty, and when they look at the spire they will have to raise their eyes to heaven. It has been said that a cathedral cannot be built in the 20th century, but in Liverpool we find the building of the cathedral the greatest inspiration the diocese ever had. I hope it will be the same here. And the cathedral will be a witness that Sunday has a truer meaning than just as a day of rest, and in it men will find inspiration for their life here, and training of their souls for the life hereafter."

Lord Huntingfield then laid the stone "to the glory of the Triune God, and in memory of all the saints of all ages." He said that the building of the cathedral was a tribute to the courage and fervour of the people. He was strengthened in his task in the knowledge that the father of the King had laid the honour to represent had laid the foundation-stone at Truro and Liverpool, the only two Anglican cathedrals built in England since the Reformation. The completion of the cathedral depended on the people, and he hoped that the children present would see the beautiful and inspiring building complete in every detail, and worthy of the faith and the service of the Catholic Church.

Although it had not been included in the order of service, Bishop Baker said that the nature of the gathering was such that the

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Diocese of Brisbane.

ONE CENTRAL APPEAL.

The Diocese of Brisbane will in future have one central Diocesan Fund for all home work. Hence there will be one central appeal. Having this in view, the Archbishop is asking the churchpeople of the Diocese for the sum of £5,000 for the purpose of removing St. Francis' College to the Bishopscourt Estate. The appeal forms part of the scheme for rehabilitating the diocesan finances, inasmuch as it is hoped to wipe out the existing debt on the Ordination Candidates' Fund. Accordingly, everything that is given to the Archbishop's appeal will become part of the Diocesan Central Fund, out of which the cost of removing and re-erecting the College buildings will be paid. The Diocesan Authorities do not wish to put forth more than one big central appeal. In this connection it is gratifying to find that many people are beginning to realise the significance of the phrase, "Friends of the Diocese." It connotes at least two things—wider vision and practical

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help. Far too many people to-day are congregational in their attitude towards the Church. Their horizon is limited by their own parish. And, moreover, far too many people overlook the fact that a little practical help is worth far more than mere profession. "The Friends of the Diocese" are the people whose vision and charity are wide and real. They are engaged in a great adventure. They are building up the material framework of the Church. They are really making it possible for the Church to carry on its progressive work. The sacrifices which they are making will assuredly be abundantly blessed by the Lord of all Good Life, for whose sake they cheerfully give the help which is needed.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

In a letter to his diocese dated December 24, the Bishop writes:—

Stand by the League!

For the year also promises to be fraught with great national and international issues. We may well thank God that, while great statesmen have wavered, the League has stood firm; and one good result of the recent crisis has been to show that Italy has not to deal with individual nations; as doubtless she hoped and thought, but with the League of 50 nations. If the members of the League can stand together now, there is a real hope of future peace and security. None can foretell the outcome of the next few weeks; the simplest solution would be the fall of Mussolini, but this may not be yet. Meanwhile, let us support the new Foreign Secretary in his very difficult task, and stand

BIBLE STUDY FELLOWSHIP.

A series of Bible Studies and discussions will be held at C.M.S. Rooms (corner of Bathurst and George Streets, Sydney) every Tuesday at 7.30 p.m., from February 25th to April 28th, 1936.

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by the League which he has done so much to weld together into an instrument of real worth and power. Its principles are the principles of Christ.

Observance of Law.

There was a very widespread feeling of relief when, in the debate upon the Licensing Bill, the attempt to extend the trading hours in hotels beyond six o'clock was abandoned. Most members who supported the extension of the hour did so because they do not like to see the law flouted by the frequent sale of liquor after hours in some districts. It has been very wisely pointed out, by a correspondent, that the Licensed Victuallers' Association and other owners of hotels can do far more than the police can do to secure the observance of the law; if they are patriotic citizens, they will surely direct their energies this way, and lighten the burden of the police. (N.B.—This was written before the revelations of Christmas Eve.)

Amplifiers for the Cathedral.

Through the generosity of the Friends of the Cathedral we hope soon to have amplifiers installed in the Cathedral, and we trust that this will minimise the difficulty of hearing speakers.

The Sunday evening services in Lent will be conducted by our Precentor, the Rev. H. P. Finnis, who has so recently returned from England, and will be preceded each evening by a short congregational practice. Will you come with desire and intent to learn?

Diocese of Willochra.

COMING OF AGE OF THE DIOCESE.

On July 28th the Diocese of Willochra will celebrate the 21st anniversary of its foundation. It has been decided to hold special services in each parish in the Diocese on that date or within the Octave. Collection at the services will be made for the Diocese. An appeal will be made between now and that date to contribute towards the 21st birthday fund in order to help forward the work of the Diocese. Coming of age cards will be distributed. I call attention to the special notice which appears elsewhere and hope our friends will give generously towards the objects named. We hope to arrange a service of Thanksgiving on July 28 at a centre convenient to the two Archdeacons—probably at Port Augusta.

They that deny themselves will be sure to find their strength increased, their affection raised, and their inward peace continually augmented.

—M. Arnold.

Letters to the Editor.

(Continued from p. 3.)

Deanery. There requires alteration in the South Sydney Rural Deanery. Let the South Sydney parishes be really in this Rural Deanery. It appears that the time has arrived for an Illawarra Rural Deanery. It seems to me, also, that there should be a really Western Suburbs Rural Deanery, and, maybe, a Burwood Rural Deanery. However these are only quickly-passing thoughts, all with a view to suggesting a reconsideration and revising of the boundaries, and even adding to the Rural Deaneries of the Diocese. How many years have elapsed since the Rural Deaneries were formed, and the boundaries constituted? Sydney has vastly grown in the intervening years.

Yours, etc.,

GEO. MIDDLETON.

Paddington, 13th January, 1936.

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A NEW PUBLICATION.

"Outlook."

Ronald Walker, of Leichhardt, writes:—

I have received a new publication called the "Outlook," which is marked for private circulation to clergy. I feel our people should know about it. The whole thing is anonymous, and is surrounded in mystery and seemingly hatched in the secret counsels of disgruntled clergy.

The burden of their complaint is that they have had no "opportunity of making a constructive contribution to the work of the Church." Receiving power to do so through this new publication, they immediately proceed to be as destructive as possible. Instead of supporting a newswoman, Rev. T. C. Hammond, they seem to belittle him and degrade him as much as possible within the bounds of decency—and even this limit seems not to be scrupulously regarded. Is the fact that Mr. Hammond is "deeply read in the literature of the Reformation" a cause for regret on the part of the writers? Let us praise God for a man who will get back to the grand Reformation truths and will give the Bible—all of it—the place of honour it deserves. Let me quote the "Outlook." "The less the Church thinks about itself and the greater its concern for the world . . . the more will it be true to its vocation." Quite true. And it is also true that the less these clerics think of their persons and their parties and the more they are burdened for united and persisting souls, the truer they will be to their vocation. The command to the pastor is to feed the sheep, not to indulge in fleeing by clerical ambition.

In closing, may I draw attention to an extract with which the Editor seems to agree. "The pulpit is perplexed and confused, unable to find its way." Unfortunately, this is only too true of some churches, where Christ seems to be crowded out. But let Christ and Him crucified be proclaimed, and these perplexities and confusions disappear. No empty statement this—at Leichhardt Church over thirty souls have passed from death to life in the last two services. What is the "newer Word" our friends talk about? Thank God, Christ is the same yesterday, to-day and for ever, and His drawing power still avails.

EVANGELICAL WITNESS.

"Guard the Deposit" writes:—

May I, as a reader of the "Record" for many years, give expression to some thoughts upon the correspondence I have recently been noticing. I believe that the "Record" is an Evangelical Church newspaper with a right to advocate and protect its principles. Its management means time and expense; one would think, however, from the space it gives to opponents of the truths for which it stands, that the "Record" was run for the benefit of those who are so unwisely attacking it. Is not this a case of courtesy gone to the limit? If ever an Editor has been generous and has commented with considerate reserve on his opponents' letters, you have, Sir. But what do we see? We see people trying to take undue advantage of this courtesy, and walking right up to the office table and saying, in effect, "You Evangelicals; how dare you have a paper of your own?" "How dare you, under any circumstances, write letters with a bit of punch in them?" "How dare you differ from us, even in your own columns?" "How dare you respond with spirit when we try to undermine your work?" Such rebukes are surely somewhat raw attempts by people with tongues in their cheeks to try to stifle those who express themselves correctly on matters of fact. When W.N.R. sees red and roars out, "Narrow, pharisaical, superior, shibboleth shouters, raucous and pompous," he provides us with a 100 per cent. illustration of abuse without argument.

I see in the Record to-day a letter entitled, "Evangelicalism defined," and I ask W.N.R. to apply the acid test of truth to that and tell me where it is wrong. That definition is correct, and I warn W.N.R. to

beware lest he trample over truth. I do not know W.N.R., but he really must learn that it is not nice to barge into an Evangelical newspaper and try to sweep the decks with a bit of bullying.

Let the opponents of Evangelical truth once get the upper hand, and what happens? There is no "live and let live" policy then. Rather does one observe the relentless and audacity with which one parish after another has its Evangelical message strangled, and one finds out indeed what partisanship means. But let that rest there. It does not have to be proved.

The Record is run not by men who are novices, but by men whose experience has taught them that they are making no mistake in the Faith they hold, and they are also making no mistake in recognising the attacks on their position as all that an attack on a position means.

"Be comprehensive," purs the ritualist and the modernist. "Take your armour off. Let us run you." But let the Evangelical be weak and waxy in his comprehensiveness; let him take his armour off; let him be run by the "purring" gentlemen, and he will hear another sort of purr. He will be "taken for a ride."

No, Sir, one would rather "Guard the Deposit."

January 11th, 1936.

OLD AGE PENSIONS

(To the Editor.)

Sir,

In your leading column you remark "It is not the first time that an Auditor-General has made outspoken remarks on Government expenditure in Australia, and it is not the first time that politicians have raised a violent outcry. Anything that may affect votes touches many politicians on the raw! In the discharge of his responsible duties to the Federal Government, the Commonwealth Auditor-General, Mr. Cerutti, has felt called upon to report that "in the matter of pensions, the Commonwealth exchequer is being robbed of thousands of pounds yearly by illegal payments, and that the whole system of payments urgently needs tightening up. He questioned the justness of the old age pension system, and declared that the present recipients of old age pensions included large numbers who, from extravagance, laziness, drink and general worthlessness in their earning years (how does he know) had become a burden on the community—a burden which, through taxation, was falling with undue severity on those who by thrift and exemplary living, had made or were making some provision for old age. It was unquestionable that drink was an important factor in relations to old age pensions. It not only necessitated assistance in old age, but formed a basis for more liberal pensions." The article concluded, "If the Auditor-General's searching and impartial report prompts the severest scrutiny into Australia's pension burden and brings about a more laudible attitude to life and its responsibilities it will not have been in vain." Now there is another side to the above picture, and with your permission I would like to present that to your readers. What does the Commonwealth Auditor-General know about the conditions

which existed in the days when most of these pensioners were young? Take my own case as an example. I am nearly eighty years old. There were no public schools in Queensland until I was old enough to go to work. When I did get employment with a dairyman to milk his cows at 2 a.m., Sunday included, I only got 10/- per week, and there were always plenty of lads eager to take my place. Then I got work 'bus driving, and when I married my wages were 32/6 per week. When the World War was on all my sons enlisted and were several times wounded, and one, a warrant officer, died of his wounds. Better times came after the war, but being nearly 70, I was too old to profit thereby. My pension now is 14/- per week, and were it not for my children's assistance, how could I possibly live on that? As no pensioner receives as much as £1 per week the Auditor-General's remuneration is equivalent to that of a pad-dock full of pensioners. Very well then. Has he done as much for his country as they have? I think, sir, it is a piece of gross impertinence from him to suggest "tightening up the screw" on these pioneers to whom he owes so much. When I go to town for my pension every fortnight I want some refreshment and usually go over the way with a friend! He returns the compliment. That's all I can afford out of my 14/- till next pay-day. Now if one of the Auditor-General's sleuths is on the watch his report will certainly be very convincing to his employer. Old as I am I cannot for the life of me see how anyone can live riotously on less than 20 shillings per week. I would very much like to swap jobs with that Auditor-General for a while. If his first pay of 14/- didn't bewilder him it would supply some useful knowledge to which hitherto he has been a total stranger. "Circumstances alter cases." He would make the discovery that the whole of his limited income must go into immediate circulation, and if he has to pay for bed, board and raiment, where is the wherewithal for drink? Experience such as the above would place him in possession of knowledge that would instantly wipe out his ridiculously fanciful ideas re pension payments. It is indeed fortunate for aged pensioners that in the Prime Minister, Mr. Lyons, we have a gentleman endowed with wide experience, clear vision and plenty of common sense. He at any rate can read between the lines of that sweeping report. It is possible that "those politicians!" may be actuated by a feeling of gratitude, and admiration of the old people, as well as on the lookout for votes. At a previous outburst of the Auditor-General I had to report to a Magistrate, and with what result? All the information I had to give was already in the Pensions Office, in Adelaide Street, Brisbane.

I claim, sir, that I have given more valuable service to my country than this marvellous Auditor-General, and mine is not by any means an isolated case. You cannot imagine how much I should have appreciated a seat in the Federal House (for one half-hour only) when the Auditor-General's report was presented.

Well might he thereafter exclaim "What has become of my paint!"

Thanking you in anticipation for your courtesy, yours, etc.,

CHAS. P. PERRY.

Ayr, North Queensland.

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Books.

"A Call to Christians," by the Right Rev. Dr. Garbett, Bishop of Winchester, published by Hodder and Stoughton, price 1/3. Our copy from The Book Depot, 135 Castlereagh Street, Sydney.

This well-printed volume of 112 pages comprises the presidential address given at the Church Congress, Bournemouth, England, in October last. It is well worth careful study and is at once a splendid conspectus of the present world outlook from a Christian standpoint. In a clear and understandable way, the Bishop deals with the present-day menace to Christianity from the intellectual side, the new paganism, and that of the totalitarian State. He shows in convincing terms that loss of belief in God will be followed by the degradation of personality and then, loss of freedom. The call of the hour, he states, is the need of greater fellowship between Christians, a better Christian education, a firmer and more convincing Christian witness, and the bringing of a better social order. The Bishop ends upon a note of hope and burning word on the fact that Christianity should mean a whole-hearted loyalty to a living Lord and Saviour. We commend this booklet to our readers.

"Pleading with Men," by Adam W. Burnett, D.D., Hodder and Stoughton, 5/-. Our copy from The Book Depot, Castlereagh Street, Sydney.

This volume comprises the Warrack Lectures on Preaching delivered at St. Andrew's and Edinburgh Universities, Scotland in 1935. The chapters are full of help and inspiration. Two of them deal with the sermon, its preparation and delivery. Others of the lectures centre around the Church as the Christian Fellowship, the significance and benefits of worship, prayer, and the preacher. The volume should be placed in the hands of all younger clergy, for it affords wise guidance, illumination and a deep sense of urgency on the ministers' part. Dr. Burnett writes after a wide and varied experience. Challenging, uplifting and ennobling are the pages, for all readers, especially for the clergy and their helpers.

"The Man of God," by Canon Peter Green, Hodder and Stoughton, 3/6, our copy from The Book Depot, Castlereagh Street, Sydney.

Rectors and their assistants should ponder this volume of lectures on Pastoral Theology delivered last year at Durham University. It is full of sound advice, earnest teaching and evangelistic zeal. Canon Green writes after long parochial experience. There are six chapters in the book, dealing with "The Man of God, the Man of God and the inner life, the Man of God and His people, the Man of God as the parish priest, the Man of God as evangelist, the Man of God as business man." The minister of God is to remember that he is a pastor, a servant of Him who chose to call Himself the "Good Shepherd." He is to be among his people, understanding them, knowing about them, loving them—their leader—not their servant. The aim of all true ministers will be the increase in the number of converted individuals. The chapter on the work of an evangelist is particularly powerful. With one or two expressions we are unable to agree, but apart from these, the volume is to be wholeheartedly commended. It should be placed in the hands of all our younger clergy and postulants for the ministry.

"By Patience and the Word," by Samuel King Hutton, M.D., Hodder and Stoughton, 5/-. Our copy from Angus and Robertson, Castlereagh Street, Sydney. We took upon this as a great and inspiring volume. It is the story of the Moravian Missions—and what a heart warming, noble portrayal, it is. The book calls to mind a succession of single-hearted men and women, whose aim it was to pass on the Good News of the Love of God to people in far-off places, and, who, with simple courage and faith and patience, gave their lives to their calling. It calls to mind pictures of patient men—some in tropical fever stricken lands, others in the barren icy wastes of Greenland and Labrador, hard at work translating the Word of God into strange tongues. There are 52 short chapters, written in clear, crisp sentences—which live with stories of work attempted and accomplished. Whether it is a recital of the life of Zinzendorf, or the labour of Leonard Dober, or Tobias Leopold and their call to be missionaries, the work amongst the Hottentots, the call of Africa, work amongst lepers, or the years of tribulation and unwearying rejoicing service—there is no page without its uplift, its cheer and its promptings to service. This is a really good book. We commend it to our readers. It should have a wide circulation and should find a place in all Sunday School libraries.

Kibondo--A Challenge.

(By N. Langford Smith.)

OVER 600 miles from the coast, at the extreme west of Tanganyika Territory, right in the heart of Africa, is Kibondo, the new C.M.S. base station in the country of Uha. Roughly midway between the two Great Lakes—Victoria and Tanganyika—Kibondo is some 150 miles from the nearest railway. The country of Uha with a population of some 200,000 people, is considerably larger than the area on the South Coast between Sydney and Bateman's Bay. And the evangelisation of this country is the latest venture of faith of the Far West Mission of the Diocese of Central Tanganyika.

Australia's Pledged Responsibility.

Six years ago now this district was visited by Bishop Chambers, shortly after his consecration, and from that time he has intended to bring the Light of the Gospel and the Ministry of the Church to this area formerly entirely given over to heathenism and witchcraft. Each successive year the call to go has seemed more insistent—O! that the Church at home might realise what it means to be burdened with a call from God and to be unable to answer!—until now the challenge can no longer be ignored.

Opening It Up.

When the Bishop of Central Tanganyika made his long foot 'safari' through Uha in 1929, the people were scattered in isolated homes in the thick forest. The Germans had been the first to open up the country, though there are still memories of the bitter days of slavery—but these have largely been lost in the greater ravages of the war. Poor Uha, she suffered much, and the wound is too deep to be quickly healed. British administration brought comparative peace, but the people remained sullen and fearful. Now in the last few years has come a menace more deadly even than slavery or war—sleeping sickness. The tsetse fly, which spreads the disease, has worked up from the south and is spreading rapidly in the thick forests, bringing death to the cattle and death-in-life to the hapless natives, who have no knowledge how to fight it.

The Government, however, wide awake to the danger, has made a determined effort to save the tribe and to stop the disease from spreading. Last year practically the whole of the population was moved from scattered bush homes into "concentration areas," closer settlement, where the forest is cleared and the fly kept back, while treatment for those infected with the disease is supplied by centrally situated dispensaries in charge of trained Africans.

Missionary At Work.

All this time the whole of Uha, with the exception of a small portion near Kizoma, remained unevangelised and without any witness of the Church. In 1932 the Rev. L. J. Bakewell, of Melbourne, the superintendent of the Far West Mission, visited Kibondo and chose sites for mission stations and schools. These were later withdrawn as there was no way of occupying them. And while we waited, unable to go, the Roman Catholic Bishop of Kizoma—appreciative alike of the challenge and the opportunity—sent last year twelve white priests to open up stations at important centres in the newly formed concentration areas throughout the whole of Uha.

The issue now became not whether we were to lead in taking the Gospel to this big district, but whether we were prepared to leave 200,000 Uha with no knowledge of Christ except by way of Rome. To those of us who have worked in the nominally Roman Catholic district of Brikoba, there was only one answer. Never had the challenge been so insistent, nor the call of God so strong. And our Bishop in the face of depleted finances and an already inadequate staff, with a courage and faith born of his great vision of Africa won for Christ, resolved to accept the challenge.

A trained native teacher was sent to Kibondo in September of last year. Many difficulties confronted him at first. The open hostility and scorn of the Mohammedans in the town was combined with a total misunderstanding of the aims of the mission and of Christianity itself. The teacher's letters, pleading for support, culminated in an account of the Roman Catholic Bishop's visit to Kibondo, when he took away with him to Kizoma some four or five of the cleverest lads in our school.

In January of this year the Bishop and Diocesan Council decided unanimously, that Uha must be occupied immediately, and I was located to Kibondo to be joined later by Captain Leikie of the Church Army.

Need of Education.

A tremendous task confronts us now in the developing of this big district. Realising the importance of education now that the unique opportunity for it has come in the new concentration areas, the Government is assisting us with a small temporary grant to establish five bush schools. We have already made plans for the building of at least fifteen schools. Two European stations have been selected, 80 miles apart, as centres from which the schools will be supervised by means of almost continual safaris.

A "European house" is being built at Kibondo at a cost of £2/5/, and the average bush school costs about £2 to build with some £3 needed for equipment. The teachers receive a wage of about £5 a year, and we try to locate two teachers to each school. How much can be done with even the small gifts of those whose hearts God has touched with the call of Tanganyika!

Already we have an earnest of the harvest awaiting to be gathered in. Our school at Kibondo, six months old, now has a roll of well over 100 boys, many of them keenly learning of Christ. Some are so keen they walk over 10 miles daily from their homes, leaving before dawn and passing a White Father's school on the way! A few days ago the chief of a district near the Belgian border, came and pleaded with me to send them a teacher. There are several Roman Catholic schools in the district, and I was chary of possible misunderstandings, but his appeal was so genuine I could not refuse. And it is the same on all sides.

A Challenge to the Church.

But how can one man—or two—work an area about 160 miles long and half as broad? Even with a car it would be difficult, but there is no car for Uha, though Government roads have now made most places accessible. And what of the women and girls? A site has been chosen for a maternity and child welfare hospital—a work sadly needed here—will it ever be occupied? Constantly one meets children, boys and girls of only 12 or 13, already married and bound by heathen customs, old before they're young. A girls' school would save so much of this, and love and purity in the salvation and power of Christ would replace the fear and degradation that mar these young lives.

One doubts if the Church in Australia has ever realised either the privilege or the honour of her responsibility to the young diocese of Central Tanganyika. And yet one is convinced that could Australia realise the greatness of the challenge of that distant field, misunderstandings would lose themselves in a new and powerful vision. I make no excuse in pleading for the support of this work. None is needed when one sees things as they are.

"Caution" and "retrenchment" seem very much before us now—but these are the antonyms of faith. Must we wait for economic conditions to improve before we obey our Lord's last command—yet unfulfilled? Then is our Christianity but a mockery of those eternal verities upon which faith stands. God grant us anew the vision without which we perish! God grant us to count the cost of refusing to feed these starving souls in Africa—and to discover as did Paul—"woe is me if I preach not the Gospel!" And may Uha prove, to the glory of His name, that faith will triumph for it rests on the unchanging faithfulness of God.

C.M.S., Kibondo, via Kizoma, T.T.

Hymns for Sundays and Holy Days.

(Hymns for Holy Communion are not included.)

Numbers in brackets signify easier tunes.

Hymnal Companion.

Jan. 26, 3rd after Epiphany, Anniversary Day, M. 599, 62, 582, 550.
E. 54, 55, 47 (Russian Anthem), 599.
Feb. 2, 4th after Epiphany, M. 17, 304, 129 (49), 233.
E. 400 (255), 287 (309), 121, 21.
Feb. 9, Septuagesima, M. 133, 135, 132 (130) (31).
E. 383, 134 (19), 553, 35.
Feb. 16, Sexagesima, M. 8, 136, 327, 592.
E. 299, 579, 137 (115), 19.

A. and M.

Jan. 26, 3rd S. after Epiph., Anniversary Day, M. 707, 709 (99), 292, 166.
E. 516, 379, 742, 707.
Feb. 2, 4th S. after Epiph., M. 81, 531, 178, 292.
E. 290, 22, 362, 24.
Feb. 9, Septuagesima, M. 168, 297, 290, 360.
E. 220, 545, 302, 24.
Feb. 16, Sexagesima, M. 7, 172, 221, 292.
E. 193, 431, 304, 23.

A Paper for Church of England People

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Diocese of London.

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Quiet Moments.—The Temptation.

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Editorial

He Being Dead Yet Speaketh!

WE do not remember such an upsurge of national feeling as has been occasioned by the death of our late beloved King George V. On all sides there have been spontaneous and eloquent exhibitions not only of loyalty to King George's person and throne, but actions and utterances of appreciation, of thankfulness, and of recognition of all His Majesty has been in himself to his people. Never have we heard such testimonies of a people's evaluation of a King. It has been unanimously felt that in King George we had truly a good man, always helpful and kindly, always thoughtful and full of concern for his people's welfare, always so courteous, so respectful—in a word, a Christian gentleman! At once the world in general and our British nation in particular have lost a leader and an example they could ill spare. However, we are sure that his life and labours will not soon be forgotten—he being dead yet speaketh!

The Queen's Message.

IT was just like our noble Queen Mary to convey to the Empire the message that she did on Thursday last. With wonderful regal bearing, and repression of her great sorrow, she bore herself during the eventful days of His Majesty's illness and death—and the subsequent funeral obsequies. Through it all she captured the admiration and won the sympathy of all who saw her! And now we have her message:—

"I must send to you, the people of this nation and the Empire, a message

of my deepest gratitude for all the sympathy with which, at this time of sorrow, you have surrounded me.

"It is indeed a gratitude so deep that I cannot find words to express it, but the simplest words are the best. I can only say with all my heart that I thank you. In my own sorrow I have been upheld, not only by the strength of your sympathy, but also by the knowledge that you have shared my grief—for I have been deeply moved by the signs, so full and touching, that the passing of my dear husband has brought a real sense of personal sorrow to all his subjects.

"In the midst of my grief I rejoice to think that after his reign of 25 years he lived to know that he had received the reward in overflowing measure of the loyalty and love of his people. Although he will be no longer by my side (and no words can tell how I shall miss him), I trust with God's help that I may still be able to continue some part, at least, of the service which for 42 years of happy married life we tried together to give to this great land and to the Empire.

"During the coming years, with all the changes they must bring, you will, I know, let me have a place in your thoughts and prayers. I commend to you my dear son as he enters upon his reign, in the confident hope that you will give him the same devotion and loyalty that you gave so abundantly to his father.

"God bless you, dear people, for all the wonderful love and sympathy with which you have sustained me."

MARY.

The Message of Septuagesima.

THE annual recurrence of Septuagesima reminds us that we are again within measurable distance of Lent, Good Friday, and Easter. The well-ordered sequence of our Church's year has led us to the contemplation of the supreme wonder of the Incarnation, to the early development of that mysterious Divine-human Life, and to the epiphanies of His grace and glory. Now we are bidden to pause in the progressive study and to let Divine revelation carry our minds back to the beginnings and on to the far-stretching future. He Who became flesh and dwelt among us was God from all eternity. The Word was God, in the beginning. Without Him was not anything made that was made.

Most wisely, therefore, has our Church ordained that at this stage of her annual review of revealed Truth, her children should be reminded of creative wisdom and power, and should bow in reverence before the

Triune God engaged in transforming chaos into order in the creation of the heavens and the earth. He Whose life on earth was marked by ability to control and regulate the forces of Nature, and Who proved that He had dominion over demons, disease and death, was the Agent by Whom the Divine will in creation was exercised.

The devout study of the first and second chapters of Genesis, in dependence on the Spirit Who brooded over the face of the deep, fills the believer with a sense of the infinite beneficence of the Creator's work. And the devout student of the Bible knows that the grand keynote of creation which finds its first expression in those preliminary chapters, recurs again and again through all the subsequent harmony of the sacred pages. We fervently hope that the clergy, in their preaching during these pre-Lenten days, will make the most of their teaching opportunity as from the sacred oracles appointed for each Sunday. They will long since have had their Lenten preaching and teaching wisely and thoroughly planned. These are great opportunities.

Harvest Thanksgiving.

THERE is no question that Australia's wealth comes primarily from the soil. We are cradled and nurtured on the bounties of pasture and fields. Harvest thanksgiving therefore, should be a marked feature of our church life. Our churches at this time, when Harvest Thanksgiving Services are the order of the day, should be crowded with happy, thankful hearts. On such occasions people should be reminded "that all things come of Thee." This is true in a variety of ways. All things come of Him in regard to creation, as also in regard to His providence. We are, of course, not to sit still with folded arms and in a fatalistic way expect events to happen. Proper means are to be used for proper ends. Man is to play his part as in the sight of God. Yet it is a comfort always to realise that God is at work on behalf of His people and that they have no need to be anxious about anything, seeing that He surely and certainly works all things together for their good. Things come of Him in regard to temporal blessings. He gives to all life and breath, and all things. Our life, our health, our vigour, our food, our raiment—all come of Him! It seems to us that Harvest time is a splendid opportunity to bring before people the goodness of God in so many and numberless ways—and what a debt man owes to His providential goodness. On the part of all true Australians there