

oration, the organisers look forward to welcoming a much larger number from among those who will be revisiting the old country. While it is, of course, primarily a Church of England gathering, the rota of speakers includes many Nonconformists, and there is no kind of sectarian qualification for membership of the Convention itself.

Cromer, the venue of the Convention, is the most delightful East-coast holiday resort—one of the finest of its kind in England. Its many amenities, its bracing air, its golden sands, its picturesque scenery, make it an ideal place for such a Convention. Added to this, most of the hotels and boarding houses offer special facilities for the week, so that the 2,000 people who gather for the Convention enjoy at the same time an extremely cheap holiday. Primarily, of course, the Convention is organised for the deepening of spiritual life, and the programme is so arranged that it covers both intellectual and devotional needs. It is, therefore, both bracing intellectually and also an experience in worship, but as well as this, the Convention definitely aims at encouraging facilities for physical recreation and Cromer lends itself admirably to this desire.

Under the leadership of such men as the Bishop of Middleton and the Ven. V. F. Storr, Archdeacon of Westminster, the Convention will take place from June 26th to July 3rd. The subject will be that of "Christ and Authority." The various morning studies will consider the claims of the State, Conscience, the Church, and the Bible, while the evening sessions will include devotional addresses around the main subject.

The preliminary booklet will soon be available and any desiring this or other information should write to the A.E.G.M. Secretary, 519 Grand Buildings, Trafalgar Sq., London, W.C. 2.

In the Steps of St. Paul.

(Continued from page 7.)

in Corinth and were there at the time of Paul's first visit to the city. An account is given of this visit in the 18th Chapter of the Acts. Paul lodged with them and they both worked as tent-makers. The author refers to that masterly defence of Paul before King Agrippa when Agrippa said, "Almost thou persuadest me to be a Christian." My interpretation of the expression of Agrippa, however, is that it was subtle irony. The Romans were masters of satire. One of their expressions was "iste vir optimus" (that excellent man of yours). Taking the expression by itself, no one would take exception to it, but the tone in which it was said would alter the whole meaning. No doubt Agrippa would say **Almost**, emphasising the word and adopting that hauteur characteristic of the haughty and educated Roman.

Paul disregarded the irony, as many others do, and said seriously, "I would to God that not only thou, but also all that hear me this day were both almost—" Where Polytheism flourished, the Romans regarded Christianity as only another religion added to the number. Rome's principal objection was not so much to the religion itself as to the fact that the members took no part in the worship of the Gods.

Into the causes there is no occasion for me to enter. I merely mention these few facts which compel me to think that Agrippa was not sincere in what he said. Subsequently many important citizens embraced Christianity. Paul of Tarsus, however, laid a sure and lasting foundation and we must feel deeply indebted to the Author for the excellent manner in which he has treated the whole subject. I took up the book with a thrill of expectancy. I laid it down with a feeling that if we only in a small measure felt the enduring courage of the great Apostle, what great things could be accomplished and what a difference there would be amongst the governments of the earth!

A Man of God.

Robert Murray M'Cheyne.
(M.L.L.)

We live in stirring days. The hosts of the Philistines have set themselves once more in battle array and wherever there is an inch of room on which to take their stand, they are determined to defy the armies of the living God. Neither shepherd nor flock is immune from the fiery darts and cunning wiles of Satan. Yet while the world puts its arrows to the string, while Ritualism and Modernism assail our strongholds, we are still in possession of one impregnable Tower of Strength—our Lord and Redeemer. But how grave is the danger that in the heat of battle, our spiritual weapons will be stolen away and we find ourselves vainly "beating the air"! How real is the peril that we shall be taken unawares, because, like Samson, our locks have been shorn, our spiritual strength has vanished away! Of all men, Evangelicals have most need to hearken to St. Paul's words, "Take heed to yourselves." If we are to be mighty in battle like Gideon, we must be mighty men of the Lord; if we are to wield the sword of David—and "there is none like it"—let us be often like David, quietly refreshing our souls by the still water-brooks. We do well to ponder the lives of those upon whom God has set the seal of His blessing in no ordinary way. Such a life is that of Robert Murray M'Cheyne. His "Memoirs" (edited by Dr. A. Bonar) are equalled by few biographies in the "Christlike fragrance they breathe, and in the precious sweetness of their message to the soul. His name deserves to stand side by side with that of men like Samuel Rutherford and David Brainerd. Bishop Ryle says that he was a man who would have adorned any church on earth, and the heart must be hard indeed that can study the record of his life and still be unmoved by the gentle influences of the Holy Spirit.

His Early Years.

M'Cheyne was born in Edinburgh on the 1st May, 1813, the youngest child of his family. Even from his earliest years he was endowed with a peculiarly sweet and affectionate temper and when this gift of nature was sanctified by the Holy Spirit, it contributed much to the wonderful usefulness of his life and ministry. After his school-days he entered Edinburgh University in 1827 and acquitted himself well in his studies. But as for his standing in the eyes of God, he personally "regarded these as days of ungodliness—days wherein he cherished a pure morality, but lived in heart a Pharisee." The instrument in God's hand for bringing him out of darkness into marvellous light was the death of an elder brother. It was a loss that wounded him sore and broke down his heart before God, and now step by step he was drawn into a full personal acceptance of the Saviour and into the full consecration of his whole life to God. In 1831 he began to study theology under Dr. Chalmers. He was deeply affected by the tremendous responsibility resting on every preacher of the Gospel and the way of his ordination was paved by ceaseless prayer and Bible reading. After a few months at Larbert as assistant minister he was finally called to the new church of St. Peter's, in Dundee, where he was ordained in 1836.

His Ministry.

Dundee was the Lord's chosen battlefield for M'Cheyne. He found some 4000 souls in his parish, and Sunday by Sunday he preached the unsearchable riches of Christ to a congregation of 1,100 and more. He was a true watchman like Ezekiel. His preaching was so full and clear, so utterly Christ-exalting, and so marked with grace and power, that it was often irresistible. The most hardened sinners, the most notorious cases were made to tremble and many came with broken hearts to the foot of the Cross. His work in a large industrial city reminds one of the work of Henry Venn in Huddersfield. Again and again his labours were owned by God and he was used to lay some fresh trophy before the Throne of Grace, to win some new jewel for the Saviour's matchless crown. There is not room here to tell of all his mighty labours; I must pass by his voyage to the Holy Land in the mission to the Jews. I can barely mention how he was "sick nigh unto death" like Epaphroditus in a strange and far-off land while he was "about his Father's business"; I cannot stay to tell of how he carried the glorious tidings of salvation near and far; but I must mention the extraordinary revival in Dundee, begun in his absence under William Burns, but caught up and carried on through him to the close

of his life. It was as though God had opened the windows of Heaven in answer to his fervent and incessant prayers, and the Holy Spirit was poured down in such mighty, convicting and converting power that the whole city was shaken from end to end. It was as though he held in his hand the rod of Moses and had struck the rock and now stood by while the living waters came gushing out. The Lord had put in His sickle and was reaping a glorious harvest. But in the midst of it all he was suddenly stricken down with a fatal illness. His work was done, and the trumpets were sounding to herald him into the Master's presence, and on the 25th March, 1843, he was taken to be ever with the Lord. His death deprived Scotland of one of her brightest stars. As Dr. Bonar says, "A prince in Israel had fallen; and many a careless man felt a secret awe creep over his hardened soul as he cast his eye on the solemn spectacle of his funeral."

His Character.

He was a man of unfeigned humility. Rare and lovely as that grace is, it shone in him with unusual beauty. It was as though he had once seen into the lowest depths of the horrible pit as well as into the inner chambers of the House of David. His whole soul rebelled against the uprisings of pride—how often he writes in his diary: "Sit in the dust, O my soul." He saw himself to be black as the tents of Kedar and he loved to betake himself to Jehovah-Taidkenu, the Lord our Righteousness, for then and only then was he comely as the curtains of Solomon. We often overhear the secret longings of his heart in words like these: "O my unfeigned humility! I know I have cause to be humble and yet I know not one half of that cause. I know I am proud and yet I do not know the half of that pride." As God decks the lily with its pure white beauty, so did the Holy Spirit clothe him with humility as the garment of his soul, and "ere he reached the age at which a priest in Israel would have been entering on his course, he dwelt at the mercy seat as if it were his home."

He was a man of rare personal holiness. His heart was filled with one all-absorbing desire—the glory of his Redeemer, and to this end, personal holiness and the salvation of sinners were ever before his eye. Few men of the last century bear in their bodies the marks of the Lord Jesus so completely as he did. The Christlikeness of his heart and life sometimes left a more indelible impression than even his most powerful sermons. The light that shone so unwittingly on his face, bore an unmistakable testimony to the Master he loved and served. Men could not help taking knowledge of him that he had been with Jesus.

A Life of Trial.

He was a man moulded by much affliction. Many a time he found himself in the midst of the fiery furnace, but at such times he always found that there was another, One like the Son of Man, at his side. He learned to look death full in the face while his own heart was strengthened with a calm and peaceful hope of glory from which nothing could detract. It made him thirst the more vehemently for dying sinners and like Richard Baxter he longed to be always speaking "as a dying man to dying men." Thus he would pour out his heart to God in prayer, he would cast himself at the Master's feet like a broken and worthless vessel, and then he would rise to preach in the mighty power of His Spirit. At one time we find him quietly pondering over God's Word by Galilee's shores or kneeling in earnest prayer amid the quiet shades of Gethsemane's garden, and at another we see him lifting up his voice till the night is far spent, or going from home to home while the day of Grace permits—ever anxiously watching for souls. Here is a man after God's own heart—O for ten such men in our midst to-day! Up! Up for our Lord's and the Gospel's sake. Though Satan numbers his men at arms by thousands, and few be found to stand with their Redeemer, it matters not. "There is no restraint to the Lord to save by many or by few," and let ten men like M'Cheyne appear and who can put a bound to what the arm of the Lord may do?

"Thus saith the Lord, stand ye in the ways and seek and ask for the old paths where is the good way and walk therein and ye shall find rest for your souls."—(Jeremiah Chap. 6, v. 16.)

Let prayer be the key of the morning and the bolt of the evening.

Truth is the ground of science, the centre wherein all things repose, and is the type of eternity.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Editorial

Canterbury's Appeal.

ELSEWHERE in our columns we publish the Archbishop of Canterbury's broadcast appeal to British people on the last Sunday of the Old Year, in which he gave both a lead and a challenge to the Christian Churches. He spoke of the drift away from religion in the United Kingdom, of the instinct of religion and sound morality in the common heart, and of the longing for that which true religion can alone give. "What is needed, then," he said, "is a new, deliberate and sustained endeavour to arrest the drift, to arouse and strengthen the instinct, to satisfy the longing." He further said, both rightly and advisedly, "the cause of recalling the nation to the Christian Faith and way of life cannot be left to the ministers of religion. It must be the concern of all who profess and call themselves Christians."

We welcome these words and trust that they will lay hold of the consciences of men and women everywhere, producing under God's grace, the desired fruit. A desperately grave responsibility rests upon all who are in the ranks of the ordained ministry. They are in places of leadership. If the minister fails, if the shepherds do not feed the hungry sheep, if they foul the streams by worldly compromise and lack of solemn appreciation of their high calling of God in Christ Jesus, we shall not be surprised if the flock suffer and the world looks on with disdain. The problem is how to reach the great masses of outsiders. If Christians are not witnessing Christians

the situation is doubly weakened and imperilled. Unfortunately, in this secularistic day, when each man is concerned only with himself, we see on all sides little or no sense of personal responsibility for the souls of the people,—almost a refusal to accept it! There is an almost sickening obsession with pleasure and sport on Saturdays, Sundays and week-days alike! This passion is fed by the daily press and "Big Business," both with selfish interests. The question is how are we going to get a response to the Archbishop's appeal?

Something Deeper.

IT goes almost without saying that during the last quarter of a century an entirely new outlook and way have come over people. Authority, whether it be that of the parent or truth, has gone. Broadly speaking, the home sets no true and worthy example, either in precept or practice. A crass materialistic way of living seems to be the only way. Large areas of men's life are practically atheistic. Other sections, vaster in range, say, "Oh, God is good; it'll be all right in the end." Many don't care, and there is a false individualism about the kind of religion many others have, lacking as it does, in conviction and loyalty. Then in the churches there are vast numbers with no real religious experience. Hence all around there are tens of thousands who will not face up to the responsibilities involved in the full fellowship of the Church. They prefer their own brand of religion that leaves them free from such obligations as Church membership entails.

Then, too, the urge to escape from the daily grind and the grip of poverty leads to such inordinate desires for pleasure that the finer instincts become perverted or deadened. The mother feeds, with her children's bread, the bookmaker. The girl, lip-sticked and "permed," lives in a world of dreams and folly; and the youth, regardless of his family's need, smokes endless cigarettes and lives at the dog-track or the sporting pitch.

The queer thing is that many of these, even if they are among those who only go to church for weddings, christenings and funerals, read and say they "enjoy," religious articles in the papers, and they never fail to listen to somebody on the air. Yet they do not take the step that would lead them toward the liberty wherewith Christ makes men free!

How shall we stress, with effectiveness, the urgency of spiritual things to such as these?

That the religious life and practice have shrunk in New South Wales during the last ten years, we have no doubt. Are we as a Church, pooling our ideas, our resources, our methods of attack in an endeavour to see what may be done to stem the decline?

Rome and the Films.

"CATHOLIC ACTION," that is, another name for insidious Roman Catholic propaganda, the world over, is out to "clean up" the film industry. Governments have been attempting this, more or less successfully, for several years. But this is not enough for Rome. It is not altogether the type of film that she is concerned about; rather is it to track down anything that may be educational, and thus inimical to the "Church," its teaching and place. It is on all fours with the Australian book censorship. She has a finger in that pie and the Australian Commonwealth has the unenviable notoriety of running neck to neck with de Valera's Irish Free State in being the most book censored country in the world. However, with regard to the films, she is getting back to the sources. The Los Angeles "Daily News," on November 21 last, announces that James A. Farley, National Democratic Chairman, has been offered the presidency of the Association of Motion Pictures, and that upon his return from a vacation in Ireland would be in charge of that office. The same journal also stated that Patrick Flaherty would be the assistant to the president of the Producers' Association. That is, he will become the industry's self-appointed censor, who will view all pictures to decide if they will be offensive to organisations like the Legion of Decency. The Toronto "Sentinel," commenting on these appointments, states: "The stranglehold of the Roman Church on the film industry will be complete. Mr. Farley, the Democratic chairman, as Postmaster-General in the Roosevelt cabinet, swept hundreds of Protestant postmasters from their jobs and replaced them with Roman Catholics. He is the supreme homage-payer to Rome in the United States to-day, and in his new position there can be no doubt that in films which are produced in Hollywood under his regime, the interests of the Roman Church will have first consideration."

"Patrick Flaherty will no doubt carry out the functions as the self-appointed censor to the entire satisfaction of the Roman hierarchy. As first lieutenant of Farley, he will complete a combination of which the ecclesiastics will have no reason to complain. The Roman Catholic Legion of Dec-

ency will now have supreme command in Hollywood."

It means just another link in the chain of Romanist propaganda, and this time, through the medium of the film.

Australian Missionary Conference.

DURING the first week of April next an Australian Missionary Conference is to be held in Sydney under the auspices of the National Missionary Council of Australia. A four-page leaflet has been issued which contains a prayer for the conference, the daily programme, and an introductory paragraph which reads as follows:—

"Your prayers are earnestly asked for the success of the Conference, that the men and women gathered together from all the Missionary Societies of the Commonwealth may, by the good Spirit of God, be guided in their discussions and be led to right decisions, that the missionary enterprise of the Australian Church may receive a fresh impetus, that the people may have their vision renewed, and that God may be glorified in the extension of His Kingdom among men in the Pacific and in Australia."

We gather from this that all the Missionary Societies of the Commonwealth are in the Conference, and that it is concerned with missionary work amongst the aborigines and in the Pacific. There is to be a survey of aboriginal problems, addresses on co-operation in aboriginal work, the attitude to native customs, education and medical work in relation to evangelism (evidently in the light of work in the New Hebrides), spheres of operations, the indigenous church, and the missionary message, besides discussion on the home base. If this is a true synopsis of the programme, then, to our way of thinking, it will prove a very maimed affair, simply because the great mission fields of Africa and Asia are not within the purview. Doubtless we shall be told that the conference was planned solely for the purpose of considering aboriginal work and that, in the adjacent Pacific. Nevertheless, the prayer for the conference refers to "the missionary responsibilities of the Churches of this land," while, surely, "the missionary enterprise of the Australian Church," on the very face of it, is bound up with the evangelisation of the great Pacific nations such as China and Japan; indeed, it should have a vision as wide as Moslem lands, Africa and India. The Church Missionary Society for Africa and the East is in existence. She has a marvellous record of work and achievement for well over one hundred years, and stands second to none amongst our Church's foreign missionary agencies. Her great work in the big fields overseas ever needs to be kept before the Church; while the work of the Australian branches of the Society should be zealously maintained and fostered in every possible way.

Deaconess Institution.

On Tuesday, April 13, the Associates of the Deaconess Institution will hold a Rainbow Sale of Work in the Chapter House, Sydney, from 12 noon to 5.30 p.m. The official opening will be at 2.45 p.m. by Mrs. H. W. K. Mowll. Luncheon will be served from 12 to 2 p.m. The Associates have not held a sale of work for some six years, and therefore they are most anxious that the approaching one should be a great success. They appeal to all who are interested in the work of deaconesses in our parishes to come to the sale and in that way give practical support.

Quiet Moments.

Working for Peace.

"I AM more than ever sure," writes the Bishop of Gippsland, "that however many pacifist manifestations men may sign, and however many may pledge themselves not to serve in time of war, the present awe-inspiring situation is not really improved thereby, nor is the fundamental problem faced. In 'The Fool hath said,' Mr. Beverly Nichols says: 'The mere fact that fifty thousand young men are not going to be destroyed by poison gas is not, in itself, an advance, unless those same fifty thousand young men prove to the world, by their individual lives, that they are better alive than dead.' I agree with him, and particularly when he goes on to say: 'It all comes down to this, that for the lust for battle we have to substitute the lust for virtue, viz., the 'hunger and thirst after righteousness' by which our Lord described one of the attributes of a Christian man."

"My peace I give unto you," says Christ. Yes, peace is a gift. And it is essentially God's gift to men. As such it can never be secured merely by human effort or knowledge or ingenuity. All human history goes to prove this, and especially the history of the past twenty years, during which we have witnessed such stupendous efforts after peace. How, then, are men to qualify to receive this priceless gift? Our Lord replies: 'Believe in God, believe also in Me.' Believe! It means to give, to surrender, oneself to Him. When this is done honestly and wholeheartedly He promises to give peace—a peace that is a glorious possibility in the life not only of the individual, but also of the nation and of the world.

"In the contradictory circumstances of the present world order it is not unusual for unbelievers to be found working for and leading peace efforts and organisations. It may indeed be true that they can bring as contributions to their work the kindness of feeling, the morality of outlook and even the challenge of the Christian ethic, that are inherited from a generation to whom Christ and His teaching meant more than He does to the present generation. But these in themselves are not sufficient to provide a really effective and permanent contribution to the cause of peace. Otherwise the world would have had peace long ago. Peace is a gift. It is God's gift to the world through Christ, and He waits to entrust it to all who will make themselves ready to receive it. Surely it is obvious that only those can be trusted with this precious gift who with absolute honesty will give their allegiance to Christ and His way of life. Surely all human experience, whether ancient or modern, teaches that others inevitably use peace for selfish ends, both within the nation and beyond it. In this, as in so many other matters, courage, even revolutionary thinking is required. And the truly amazing part of the present situation is that, in spite of the terribly desperate nature of the series of crises which the world is facing, so few are yet prepared to be revolutionary enough to give Christ such rights over their lives as to afford Him the opportunity to lead.

"Three hundred bishops of the Anglican Communion have insisted that 'The Christian must condemn war, not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will

of God,' and that 'as a method of settling international disputes it is incompatible with the teaching and example of our Lord Jesus Christ.' Hence Anglicans who are prepared to follow the lead of their bishops, and who would put all their influence on the side of peace, will, first, give Christ their absolute allegiance in all the areas of their lives; second, they will dedicate themselves unselfishly and devotedly to follow His principles of life; and third, they will resolutely put those principles into practice in everyday life. Peace does not consist in a mere refusal to fight, nor indeed can it be described as the maintenance of the existing order nor as concentration on material well-being. Paradoxically enough, it is pre-eminently true to say that peace means war, war to the death against injustice, falsehood and covetousness of all kinds; war against all principles of self-interest in industry or commerce or international relationships; and war against evil social conditions, like unemployment and slums and wrong conditions of land tenure. The gift of peace in our time, then, depends upon the vindication of truth and justice within the nation and among the nations, and this, of course, means war of a kind that demands some of the noblest qualities of our nature in the exercise of sacrifice, endurance and co-operation for unselfish ends. The call of peace in these days is nothing less than the call of the Cross; and that is a call not to ease, security and self-indulgence, but to conflict, danger, self-discipline and self-sacrifice.

"Our own belief is that the divine gift is withheld because so few are prepared to wage real war with the selfishness of modern conditions and views of life. But actually the first step towards peace is for the individual to receive it from God and to make it a joyful reality by daily 'renewed allegiance to the Person of Christ, whose Law is the Law of Love, in acceptance of His principles and reliance on His power.' Once this is done the individual has something of highest value to contribute to the group and as each group passes through the experience of receiving the gift it has its precious contribution to make to the life of the nation. What a challenge we have here for congregational life, seeing that a congregation is but a group! It is thus, and only thus, that it becomes possible for the larger group of the nation to pass on the gift to the world, for 'peace within the nation and among the nations is bound up with the acceptance of Christian principles.'

"This is Christ's plan. This is the way in which Christianity was first propagated in New Testament days. It is the only way in which it ever will be propagated. Then, realising this, let us enrol ourselves in the army that will ultimately be victorious—that of the peacemakers—remembering for our encouragement the Divine promise that 'they shall be called the children of God.'

"But then there is the old gibe which says, 'You cannot change human nature.' Although that gibe is an affront to Christ, men still thoughtlessly give entrance in their minds to this revolting lie, and proceed to base upon it their pessimistic conviction that war and other scourges are therefore necessary evils. But 'Christianity is either history or it is nothing,' and all through its history the world has had illustration after illustration that human nature can indeed be changed. Surely we all realise in these tremendous times that either human nature must be changed or else that civilisation will be 'drowned in

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its own blood." I do not think there is any other alternative. Was ever a generation so called to give itself to vital Christianity as ours is?"

A Pastoral Letter.

From the Bishop of Newcastle.

In his pastoral letter to all Church of England people in the Diocese of Newcastle, the Bishop of the Diocese, Dr. de Witt Batty, reminded them that the season of Lent is a serious call to a devout Christian life which it ought to bring to us all. It is a call which surely has a special force and appropriateness for the days in which we live. Some of you, no doubt, listened to the simple and noble appeal which the Archbishop of Canterbury addressed to the people of England a few weeks ago. He spoke, you will remember, of the drift away from God, and he appealed most lovingly and most cogently for a return.

It is that same appeal that I would make to you now. And in the first place I would plead with you to think. The enemies of our Faith are in the habit of claiming that thought is hostile to belief, and of asserting that the Church requires of its members an uncritical acceptance of dogmatic formularies. So far, at least, as the Church of England is concerned, that assertion is utterly untrue. For myself I am convinced that in the great majority of cases we are suffering not from too much thought, but from too little, from a certain mental laziness and cowardice which refuses to think things out to their final conclusion. There are those, I know, who would deny that there are any such conclusions, who would defend an attitude of suspended judgment about all the ultimate things of life. Especially they seem to have an instinctive horror of definite beliefs and opinions about religion. I cannot share such a point of view, nor can I really understand it. Surely it would be incredible that our human reason which can be trusted in all the ordinary affairs of life cannot be trusted in the greatest affairs of all; that we can rely on it when it teaches us about material things, but not when it teaches us about spiritual things; that it can furnish us with dependable information about the created world, but none about its Creator. The Church is the instigator of thought, not its suppressor. And in the name of the Church, and of the Church's Lord, I call upon you to think.

Think first about God. You all believe in Him. But not all of you think out the implications of your belief. If we believe in the Christian God, that is, in the God Whose character was revealed in the person of Jesus of Nazareth, then it follows that His Will is our welfare, and that the only way to realise the full meaning and happiness of life is to conform ourselves as closely as possible to the rule of His commandments. To profess belief in the fact of God, but to treat it in practice as a fact which can be ignored seems to me the sheerest folly. We cannot plead ignorance of His will for human life. He has taught it to us through our consciences, through the words of the inspired writers of the Bible, through the teaching of His Spirit-guided Church. And if we ignore that teaching we shall have no one but ourselves to blame if happiness eludes us and our lives go wrong.

Most of all God has revealed to us His rules for human living in the person of Jesus

Christ, and it is about Him that I would ask you to think. Read about Him in the pages of the Gospels. Listen to Him as He speaks. He does not talk about ordinary things at all. His conversation is all about the ultimate things, about the character and purpose of God, the nature and destiny of man. But about those things He speaks with an assurance which has no parallel in human literature. Of them He speaks not in the hesitating tones of a speculative philosopher who has pondered them deeply and come to certain provisional conclusions, but in the accents of One Who has come out of the realm of eternal truth to tell us the real facts. Read and think about Jesus Christ, and then ask yourselves if there is any other guide to whom you can commit yourselves with a like confidence, whether you are not driven to say with the first disciples, "Lord, to whom shall we go? Thou hast the words of eternal life."

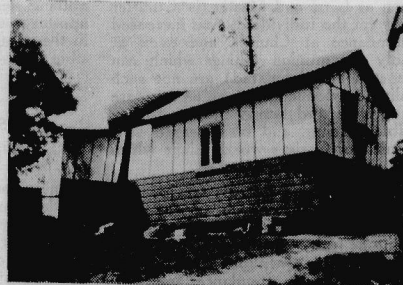
Finally, think about God the Holy Spirit. Turn your thoughts within upon your own hearts and ask yourselves the meaning of those impulses to good, those remonstrances against evil which arise in them unbidden, of that ineradicable Law of Duty which seems to be inherent in your very nature, of that righteousness not your own which co-operates with you in every brave endeavour after what is true and good. Is it unreasonable, is it rather profoundly reasonable, to find the explanation in the words of St. Paul: "Work out therefore your own salvation in fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure."

So we arrive at the simplest and shortest summary of our faith as Christians. It ought to be familiar to you, for you all learned it when you were taught your Catechism: "First I learn to believe in God the Father Who hath made me and all the world. Secondly, in God the Son Who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost Who sanctifieth me and all the elect people of God."

On the basis of that simple faith I address to you as your Father-in-God a loving and earnest appeal to make your religion the final inspiration of your life, to let it guide you in all your doings, not on Sundays only, but on every day of the week. I plead with you to think more seriously about the things which matter most, to take more pains about your prayers, and to give more time to them; to try and worship better in the public services of the Church, to make Bible reading a daily habit, paying special attention to the four Gospels; to come to the Holy Communion more devoutly and after a preparation of your heart and will which is more adequate to the greatness of that inestimable privilege. That is an appeal which can fitly be made at any time. It can be made most fitly of all in the season of Lent when, in accordance with the custom and tradition of the Church, we are called to intensive spiritual endeavour.

I beg you not to think of this appeal as concerned simply with the welfare of your own souls. It cannot be that, for no man liveth to himself. The power of your personal example is the greatest social power which God has given you, and that for which you must give the most solemn account. We should hear far less of the drift away from God, of young people growing up in ignorance of Him, and strangers to the habits of prayer and worship, if we of the older generations would take our religion more seriously, and let our lives really count on the side of Jesus Christ.

What The Cyclone Did!



The above is St. Mark's, Ermington. School Hall, branch church of the recently former parish of St. Columba's, West Ryde, New South Wales. The picture shows the front steps protruding from the side of the building, the windows broken and the structure smashed in halves. It must be rebuilt; but how?

Ermington is a scattered district and the income of many of the parishioners was wiped out by the hail and wind, their crops of vegetables and flowers being totally destroyed, besides damage done to buildings, which had to be made good at once.

St. Columba's parishioners can do little to help, as they have only recently built their own church hall, which they use as a church, and are splendidly meeting their obligations.

We understand that the building cannot be swung back into its original position, but must be taken down and rebuilt.

£100 is needed to meet the expense and to keep things going.

The Rector and churchwardens would appreciate assistance from any who may be able and willing to help this young parish in the necessary repairs and replacements.

Wayside Jottings.

(By a Wayfarer.)

THE APPEAL FROM CANTERBURY.

THE pleasure that was felt by every reader of the "A.C.R." on reading the appeal broadcast by the Archbishop of Canterbury for a national return to God, was full; shared by the Wayfarer; and it has been encouraging, too, to see how that appeal has been taken up and echoed and re-echoed from nearly every diocese and from a great many parish pulpits throughout the Anglican Church.

That appeal was published in part in the "A.C.R." of February 11. It is fully reproduced in this issue. It began with a review of the recent sad events that led up to the abdication of King Edward VIII and to the succession of George VI, and then the Archbishop, speaking of the loyalty that we are all prepared to show to the King, went on to say: "We are all rallying to our new King. Shall there not be a rallying also to the King of Kings?"

"We still," the Archbishop said, "call ourselves a Christian nation. But if the title is to represent reality there must be a renewal in our midst of definite and deliberate allegiance to Christ, to His standards of life, to the principles of His Kingdom." He went on to pray that King and people may alike acknowledge their allegiance to God and dedicate themselves to seek first His Kingdom and His righteousness.

It was a great appeal, made by a true and wise man of God; and indeed the Wayfarer thinks it could hardly have failed to remind listeners-in and readers of those great appeals for a return to national righteousness so constantly put forth by Isaiah, Jeremiah, Amos, Micah, and all that "goodly fellowship of the prophets" whose writings make up such a large part of the Old Testament; and now the duty is laid upon us all to pray that it may be followed by a manifest national return to God. And indeed, in the Wayfarer's humble opinion, whether the Archbishop's appeal is productive or not of its intended purpose, will depend entirely, under God, upon the way in which it will be followed up by the parish clergy.

For we must remember that a nation, as such, cannot be converted. Conversion, turning back to God, acceptance of Christ, first as Saviour and then as Lord and Master, is a matter only for the individual. And increased attendance at Church, and even at Holy Communion (things which can be seen and tabulated) are not such reliable evidence of it as an increase in private and family prayer, and in Bible reading, and in increased self-denial for Christ's work; things which are not commonly seen.

In the mere outwardly religious life (though not, of course, in the true spiritual life), there can be such a thing as fruit,—or at least an appearance of fruit,—without root. There may be Church attendance, and even attendance at Holy Communion; there may be a liberal giving to good purposes; there may be even what looks like good works, and all without a real conversion to Christ,—without holiness of life; and, to digress for a moment, perhaps it may be just here that a danger comes in, in the working of the Oxford Group movement.

The Wayfarer admits in advance that he has never been to an Oxford Group meeting, and that all that he knows about it is from such books as "For Sinners Only," and a few others; so that he has really very little right to criticise it. But it has seemed to him that stress is too much laid on change of life, rather than on prayer and on communion with Christ. If the Wayfarer is wrong he hopes that someone will kindly correct him. Please address "C/o. Editor, A.C.R., St. Clement's Rectory, Marrickville."

It seems to him that, in the Oxford Group movement, men are exhorted, "Be perfectly pure," "Be perfectly honest," "Be perfectly kind." "Yes," they say, "we will." And so, to all appearance, they become. They call it "Life-changing"; but it seems to the Wayfarer to be essentially different from New Testament conversion; which is not primarily a change of life, but a surrender to Christ.

The New Testament conversion is first a conviction of sin; secondly, a thankful recognition of Christ as our Substitute, Who Himself bore our sins in His own Body on the tree, and thirdly, a glad surrender to Him in love and gratitude. The succeeding holiness of life is not a matter of resolve and determination on our part, but the inevitable result of the indwelling of the Holy Spirit, given to all who accept Christ.

And it is here, too, that the Archbishop's appeal is (perhaps necessarily) defective. He appeals for the fruits of the Christian life, and does not refer (perhaps it was not his business to refer) to the roots from which alone those fruits can spring. He necessarily leaves it to the parochial clergy to inculcate the repentance toward God and faith in the Lord Jesus Christ from which alone a return to God, allegiance to Christ, can spring.

It was therefore with much pleasure that the Wayfarer noticed, in an English church newspaper, a letter to that effect from the Rev. J. McMillan, which he begs the Editor's permission to reproduce.

It is to be feared that too many ministers preach a smooth and easy Gospel,—a gentle morality,—with very little reference either to sin or to its dreadful consequences; what somebody has well called "Spraying their congregations with a perfumed gospel."

The Archbishop has given us a lead. It is now for the parochial clergy, both in England and Australia, to follow his lead and to complete his appeal with the faithfulness that the seriousness of the occasion demands; being nothing less, indeed, than national apostasy; and with the persistence that in the nature of the case was not possible to the Archbishop.

LETTER.

Sinfulness of Sin.

Sir,—With reference to your fine article in last week's issue on "The Primate's summons to re-found our life on the fear of God," I should like to express my deepest conviction that we shall never do this until the exceeding sinfulness of sin is proclaimed as with a voice of thunder, and along with this the message of the redemption of mankind by the Lord Jesus Christ on Calvary; and that men and women have been and are actually redeemed if they will only turn and accept Christ their only Saviour and His redemption from sin.

The Primate may appeal, you may write splendid articles, hold confer-

ences, have prayer meetings, and all else, but until these two vital and essential truths are first of all widely and constantly and lovingly proclaimed from our pulpits and platforms throughout the land from the highest to the lowest, we shall have no return, in any large sense, of the nation to God. Of this I am absolutely convinced.—Yours, etc.,

J. McMILLAN.

St. Michael, Bramhall.



Sir Halley Stewart, founder of the £200,000 Halley Stewart Trust, was 99 on Monday. He is the father of Mr. P. Malcolm Stewart, formerly Commissioner for the Special Areas for England and Wales. Sir Halley's home is the Red House, Harpenden, Herts. He is a wonderfully good health and takes a keen interest in politics, the Church and his business. Sir Halley Stewart, who was an M.P. for 12 years, is a brick manufacturer.

Prebendary J. Wilson Carlile, founder of the Church Army, celebrated his 90th birthday on Thursday. He was born at Brixton in 1847, and was brought up in the Congregational Church under the late Dr. David Thomas. The King and Queen sent the Chief their congratulations and good wishes. Messages were also received from Mr. and Mrs. Baldwin, General Booth and others. At a luncheon in the Army headquarters, Bryanston-street, the Archbishop of Canterbury said: "There are, happily, old people, among whom he began to count himself, who remain invincibly young, and the greatest of these elderly youngsters is the Chief of the Church Army." Lord Horder said: "Here is a man who has had the audacity to have arrived at the age of 90 without having sought my advice."

Sir Frederick Pollock, whose death was announced recently, was the most distinguished jurist in England and one of the ablest philosophic lawyers of the last generation. From its foundation until 1918 he was the editor of the "Law Quarterly Review." Many of his books have become standard authorities. With Professor Maitland he wrote the "History of English Law." Sir Frederick was a keen mountaineer and in his youth had been one of Leslie Stephen's tramps.

Canon Pearson, Toc H padre of Calcutta, India, has been on a visit to Sydney. He was appointed recently to the position of overseas commissioner for Toc H, with headquarters in London. He will visit all the Australian States and New Zealand.

At the recent examination for the Archbishop's diploma for readers, Diocese of Sydney, the following were successful in the first part of the diploma:—Messrs. M. J. Rainsford, F. L. Hedges, W. R. Bailey, G. A. Morrell, and H. W. Rogers. They passed with credit in the above order of merit. Messrs. F. H. Addison and L. East were awarded passes.

The Rev. W. T. Price was entertained at a large gathering in the Majestic Hall, Five Dock, on February 21, in recognition of his ten years' rectorship of St. Alban's Parish, Five Dock. The Mayor of Drummoyne-Five Dock presided, the Archbishop of Sydney was present and several clergy. Several speakers dwelt upon the great work accomplished in the parish by Mr. Price, aided by Mrs. Price. There are signs of progress all along the line.

Miss Kate Miller, of Tanganyika, and the Rev. Canon and Mrs. Gore, of the Sudan, missionaries of the N.S.W. Branch of the Church Missionary Society, are in England on furlough.

The Bishop has appointed Canon Hirst, Vice-Dean of St. Saviour's Cathedral, Goulburn, Organising Secretary of the Diocese in succession to Canon Peatt. This will be Canon Hirst's second term of office in that capacity.

acuity. He will remain at the Cathedral until the 31st March and begin work as Organising Secretary on the 1st April.

The personnel of the joint commission of inquiry which recently went to Spain on behalf of the Church of England and the Free Churches, was composed of six members. They were the Dean of Rochester, the Dean of Chichester, Mr. Henry Brinton, Mr. Philip Usher, Rev. Henry Carter, Mr. Percy Bartlett. The party left London in January and returned in February. Barcelona and Valencia were first visited, and Bilbao was included on the homeward journey.

The Bishop of London celebrated his 79th birthday on Tuesday. He was born on St. Polycarp's Day on January 26, 1858.

The Dean of St. Paul's, Dr. W. R. Matthews, has resigned the presidency of the Modern Churchmen's Union, which he has held since he succeeded Dean Inge as Dean of St. Paul's in 1934.

The Rev. F. Lewis Donaldson, Canon of Westminster and Treasurer of the Abbey, has been appointed Archdeacon of Westminster in place of Archdeacon V. F. Storr, who has succeeded Canon Carnegie as Sub-Dean and Rector of St. Margaret. Canon Donaldson has been Canon of Westminster since 1924 and was the first Labour member of the Westminster Chapter. He was appointed by Mr. Ramsay MacDonald. Twenty-six years ago he led a "hunger march" of unemployed, and in 1913 headed a deputation of clergy to the Prime Minister on the question of votes for women. He was one of the first members of the Christian Social Union and was chairman of the Leicester branch from 1896 to 1906. He once defined the world's seven perils as: Politics without principles; wealth without work; pleasure without conscience; knowledge without character; industry without morality; science without humanity, and worship without sacrifice.

The Bishop of Lichfield, the Right Rev. J. A. Kempthorne, has announced his resignation of the See as from June next. Before going to Lichfield he was Bishop Suffragan of Hull. He is a man of wide vision, with a passionate concern for the welfare of the workers. He takes an active part in the work of the Industrial Christian Fellowship.

Mr. John Wilson, Permanent Deputationist for Melanesia in New Zealand, after completing two strenuous tours in the South Island in October and November, left for Bunbury, West Australia, where he will spend a holiday. Mr. Wilson is the son of the Bishop of Bunbury.

The Rev. C. P. Brown, Rector of Annandale, Sydney, has been appointed to the charge of Fern Tree Gully and will take up his duties at the beginning of April. Mr. Brown was trained at Trinity College, Melbourne and before going to New South Wales was Warden of St. Colomb's Hall, Wangaratta.

The Rev. H. A. Wittenbach, B.A., now serving at St. Andrew's Hostel, Union Theological College, Canton, China, Miss L. Hunt, B.A., who was for three years a teacher at the C.M.S. School, Colombo, and the Rev. L. Nash, M.A., all formerly worshipped in and shared in the work of St. Hilary's parish, East Kew, Melbourne. For many years the Rev. Charles H. Barnes was the honoured Vicar of this parish.

The Rev. Jas. Benson, of the Diocese of Goulburn, has returned to missionary work in Papua, where he worked from 1919 to 1921.

Rev. O. W. Birch (formerly Archdeacon of Calcutta), has taken temporary charge of the parish of Moonah, Diocese of Tasmania, in place of Rev. S. C. Bramhall, who has retired.

Rev. C. M. Statham, Rector of St. Matthews, Albany (N.W.), fractured a leg while holidaying at Ulladulla. He was climbing on some rocks and slipped and fell about six feet. Mr. Statham was formerly Rector of Christ Church St. Lawrence, Sydney.

The Rev. P. B. Clayton, founder padre of Toc H, and now Vicar of All Hallows by the Tower, London, was the preacher on Sunday evening, January 24, at the Parish Church, Beckenham, where an exhibition was being held in the Public Hall by the British Empire Leprosy Relief Association. The padre of Toc H began his address by remarking to the large congregation that for them to have stirred out "this aquatic night" (the night was drenched with rain), showed that

they held convictions. He made it clear, in very straight language, that Christ has no use for the man or the woman who is doing nothing to alleviate the sufferings of the leper. "If you shun thinking about this thing just because it is horrid," he said, "I quite deliberately believe you are doing something which is contrary to the will of Christ." Toc H has sent out volunteers for leprosy relief work in Nigeria, and hopes to carry the Toc H Torch yet further into Africa.

The Rev. Dr. John Batchelor, Archdeacon of Hokkaido, Japan, the 83-year-old veteran C.M.S. missionary to the Ainu, the aboriginal people of Japan, returned to his field from London on February 5. Before sailing he "televised" the first missionary address ever given by B.B.C., and recounted his 60 years' work in Nippon. One who was present in the B.B.C. Studio at the rehearsal, and who also viewed the actual transmission in the private theatre at Alexandra Palace, says that the Archdeacon made a most effective subject. His voice was clear, and with his fine head and flowing beard and the star of the Third Order of the Sacred Treasure of Japan on his breast he presented a most attractive figure on the screen. He spoke of his translation work, and also of the private dinner he had with the Emperor of Japan just before he left last November, after which he, an Englishman, had the privilege of giving the Emperor a lecture on his Ainu people. Dr. Batchelor thoroughly enjoyed the experience. "It was just like talking to a friend and I did not mind it a bit," he said afterwards.

Through the death of Mr. G. E. Emery, C.M.G., Melbourne Diocese has lost a leading member and notable churchman. He was lay canon of St. Paul's Cathedral and member of the Standing and Finance Committees of the Diocesan Council. He was also treasurer of the Centenary Fund. For many years he was associated with St. Andrew's, Brighton, and proved a tower of strength to the clergy of that parish. Vestryman and late Churchwarden and Synodman, he gave himself unsparingly. With Archdeacon Hancock he played a great part in securing Brighton Grammar School a new home, the great playing fields adjoining the Church. His advice in financial matters was of great benefit to the Grammar School and also to Firbank, Melbourne.

The Rev. E. Elder, Rector of Mulgoa, has been appointed to the charge of St. John's, Maroubra, and the Rev. H. C. Rowsell, Rector of Harris Park, has been appointed to Mulgoa, both in the Diocese of Sydney.

The Valley of The Shadow.

It is a Sabbath eve and the night draws on apace. As I sit in my room (for sickness in the home forbids my attending church) my thoughts, as they are wont to do with old people, drift back along the broad and silent stream of time until I am borne away to the capital city of another State. As I visit this I find myself a visitor and an onlooker in the Valley of the Shadow.

Before and since I have oftentimes been a visitor to that dim region. At times it has been a waiting place for the children of sorrow. At others, a place where I could watch the cruel and burning fever of pain trample remorselessly along the quivering nerve-ways of suffering fellow creatures.

Yet again, though all too seldom, it was a place of jubilant alleluias and of exquisite ecstasies, echoes, it may be, of heaven's throne-room, where God's angels sing.

But this evening I am thinking of a private hospital where, in the dim shadow, lies a tired sister of sorrow, who is resting a little space before she crosses the river where the shadow ends.

She is alone, for they have brought her from her country home where she has left her husband and children. She is a quiet,

very reserved, country woman. Not easy of approach, and through whose reserve it was not easy to win a way.

Now it has fallen to my lot (should I not rather say it has become my privilege) to minister to her in those spiritual realities that matter most. I, too, had been through the valley, and though the shadow had lifted, I knew that I could never again take up the regular "burden and again" of parish life. So I came to help the Rector, who was conducting a mission in another State, and thus it was I came into touch with the woman in the shadow.

What should I say to her? How win a welcome for the message she must sorely need? Especially, what should that message be? As I thought upon the matter, the twenty-third Psalm came to my mind. Ah, but to tell this shadowed soul that the Lord was her Shepherd seemed to be akin to irony. Even to present Him as revealed in the "Man of Sorrows and acquainted with grief" it would seem nothing less than a "hard saying."

However, this was to be the message, and He Who inspired the Psalm must be trusted to interpret its meaning. Therefore, after a short talk in which I drew from her some of the sad details of her case, I read the Psalm to her with special insistence upon the verb, "The Lord is my Shepherd," even though the harsh and bitter facts of life might cry out in wonder at our creed.

"I shall not want!" and here she lay wanting, oh, so much, husband and children and health and succour from her pain! Nevertheless, the words were true. "What I do thou knowest not now, but thou shalt know hereafter."

Thus from visit to visit, each verse forming the subject of our talk, we walked together down the shortening Valley of the Shadow. Yes, through the green pastures which looked so wilted and dry to her, and beside the still waters which as yet seemed to be nothing other than stagnant pools. Then the psalmist led us along those rugged paths of righteousness. "Yea... through the Valley of the Shadow of Death."

This was a long, long time ago, and I cannot now remember at what stage of our journey through the valley we met the Shepherd—the Good Shepherd—but meet Him she did, and right there in the deepening shadow my Shepherd became her Shepherd also, and there shone into the eyes of her soul that "Light of the World" which not all the shadows of the Valley of Death can ever eclipse. "And we beheld His glory, the glory as of the only begotten of the Father, full of Grace and Truth."

It was on my fifth visit we sat down together at the table. He had prepared for her in the wilderness, and though the great enemy "who a kingly crown had on" was present, closer than we knew, the oil of joy shone on her head and the cup of salvation overflowed.

That afternoon we said good-bye to each other, but neither of us knew that she had reached the journey's end, even if we had not come to the end of the Shepherd's Psalm. A week later, when I paid the usual visit to the hospital, they told me she had between the dark and dawn passed out of the Valley of Shadows and into the land where there are no shadows, for "there is no night there."

Before she left she knew of a truth that in spite of the changes and chances of her mortal life, nay, sometimes because of them, "Goodness and mercy had followed her all the days of her life," and now she had gone to "dwell in the House of the Lord for ever!"

So both the life and the Psalm came to an end together.

As a man thinketh in his heart so he is.

Hours are golden links—God's tokens reaching heaven.

Where there is pretension much has been borrowed; for nature never pretends.



Dries in half an hour on plaster walls, ceilings, cement, fibro cement, wood-work and iron.

Also excellent as an Undercoat for Lacquers, Paints and Enamels. Economical and Highly Durable.

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ALEXANDRIA



The Discipline of The Body.

IT is no part of the message of Christianity to disparage the life of the body; nor is it any part of its message to exalt the life of the body. Christianity does not separate man into body and soul, dealing with the one to the neglect of the other. Christianity deals with man in his unity, and is so far removed from religions which treat the body with contempt that its characteristic doctrine is not the immortality of the soul—which was common to Paganism—but the resurrection of the body, the reappearance after death and in other conditions of the very man who had lived on earth.

The body, like everything else we have in this world, is given to us in trust. It is a trust to which we may do honour, or it is a trust which we may abuse! Our body is an instrument. It may have come to us warped, or biased, or prejudiced in some way, so that we may never be able to get out of it what another can get out of his. But if that be so, we may be sure that God knows about it, and will judge us in the light of it. What God cares for is not so much the sweetness of the tune as the patience and spirit of the player. Nevertheless it is our possession, and God requires us to send it down to the next generation, not weakened, not perverted, not cursed; but it may even be made better by our struggle, made holier by our fidelity and personal honour. "Ye are not your own. You belong to the race, you belong to the Kingdom of humanity, which is the Kingdom of Ideals, the Kingdom of God. And, further, for us who are Christians there is this: we are here to honour Christ, to honour His whole conception of human nature. The Incarnation of God in Christ means this at least, that manhood is capable of Divinity, that the body may be the temple of the Holy Ghost. And just as we should not wish to pollute a sacred building, or "behave ourselves unseemly" in a place where God has often appeared and where He may appear at any moment, so we should never desecrate or outrage the sanctities of our flesh.

All of which is an argument in favour of games. Indeed, it is both an ethical and religious argument, for physical education means, if it means anything at all, guidance upon the management of our bodies. We hope that we shall always play our games—physical games, that is, games of strength. Boys! to be good at football, is to be preferred to the same quality at billiards. Anything that makes a youth dead-tired is in its season good. And, besides, severe games have their justification in the results which they are fitted to produce in the region of the mind and temperament, in the habitual cheerfulness, in the saneness and largeness of outlook, in that superiority to petulant and small worries, which is likely to become a habit of mind with those who in their youth have taken deep draughts of pure air into their lungs and have wrestled on an open field. It is true, as the Psalmist says, "that the Lord taketh no pleasure in the legs of a man"; but the continual girding against manly sports is no part of the

Christian testimony. It is a great thing if in our youth we have made supreme demands upon our own endurance, upon our nerves, upon our eyes. And what could be of greater value to us in after-days than to have learned to take a beating like a man and not sulk; to be magnanimous in the hour of victory; to have learned to play the game according to the rules; and never stoop to tricks?

The merest insight into Tynedale Biscoe's work in his great school on the Jhelum, away there on the north-west frontier of India, will reveal what true sport does for youth, developing true manliness, the spirit of mutual helpfulness, the team spirit and so forth. The same is true of the work of the American College at Beyrouit, Syria, amongst a heterogeneous collection of lads.

Such training in the discipline of the body is not materialism, but the very opposite of materialism. Materialism, which soon sinks into naturalism, and this again into sentimentalism, which later may take the line either of aestheticism or of open licentiousness—materialism is an exaggeration of the body, giving it, with its sensations and requirements, a pampered attention. But from that we are saved if we keep in memory that the body is a good servant but a bad master, and that its place is to serve the soul, to serve the larger, wider interests of the entire man.

The human body is ours to hand it down controlled, ordered and sanctified, for we are not our own. All of which means that the nature of man is to be found not in what is lowest in him, but in what is highest; not at the beginning, but at the end; not in the mere physical body, but in that body penetrated by flashes of the ideal and the holy; then for a man to live according to his true nature is to live in view of spiritual ideas and aims. It is to live in the light of the supreme Revelation of the Human Type.

Unfortunately, the tendency in Australia is to overdo sport. The press is largely to blame. Page after page is given to lists, teams, results, conditions, and personalities—and the more of it the larger reading public. It is not sport to-day as a means of discipline for the body, and as a training for limb, but it is a mental attitude that spells merely "a good time." There is no conscience in it, no morality, no high ethical concept as we see it to-day. Such an absorption in sport is wholly detrimental. It now spells mere pleasure, money-getting, cold, crass materialism—thus defeating its own noblest purpose. A man's character, by which we understand all that makes up his personality, never stands still in the interaction of its powers and in its response to the world, both material and spiritual, in which he lives. He is making progress or he is degenerating. If our present spiritual condition is low and poor we are called on to improve it by disciplined training. The question is: Are we following the highest we know, exerting our spiritual powers to their full activity, and thus acquiring strength of character and a finer sensibility to what is true, pure and beautiful, or are we becoming grosser in our perception of truth and more easily compliant to evil?

Just here Lent comes in; bidding us examine our motives, desires and hopes, the ideals which control our conduct. The Church is a good mother. She knows that unless we are on our guard against the insidious blight of spiritual apathy (and that is what Australian sport connotes to-day), deterioration of life will set in. Lent, with its deeply significant teachings, comes as a spiritual challenge. It is a facing up to and welcoming truth. If we pay heed and reverently cry out, "speak, Lord, for Thy servant heareth," we shall find our powers of perception developing, our response to the unseen will grow in eagerness and the vigor of a new life will pulse through our souls. Surely in the light of man's possibilities through God's sanctifying grace, no beatitude can be greater than his who, while conscious that he has not yet attained, presses on toward the goal of his high calling, gaining strength as he proceeds on his way. All else may perish, but this life of the spirit will develop in the ever-ascending triumph of faith.

Enthronement of The Bishop of Bathurst.

Memorable Service.

THE Right Rev. Arnold Lomas Wyld was enthroned Bishop of Bathurst in All Saints' Cathedral, Bathurst, on Tuesday, February 23rd. The ceremony culminated in the blessing of the Bishop by the Archbishop of Sydney (the Most Rev. Howard K. Mowll).

Associated with the Archbishop in the service were the Bishops of North Queensland (Bishop Feetham), of the Riverina (Bishop Gerald Halse), Goulburn (Bishop H. Burgmann), Newcastle (Bishop de Witt Batty), and the Bishop-Coadjutor of Sydney (Bishop Venn Pilcher).

The Warden of St. John's College, Morpeth, the Rector of St. James's, Sydney (Dr. Micklem), the Archdeacon of Sydney (the Ven. Samuel Johnstone), and Canon McKeown were among representatives of the clergy from outside the diocese who participated in the service. In addition, members of the clergy from every parish in the diocese of Bathurst, and lay representatives from virtually every parish, were in attendance.

The congregation was so large that the accommodation of the Cathedral was taxed to capacity, chairs being brought in from Walshaw Hall.

Immediately following the conclusion of the processional hymn the bells were rung in welcome to the Bishop-elect. The latter then was granted admittance and welcomed by the Dean: "Reverend Father in God, on behalf of the chapter and lay canons of this Cathedral Church we offer you a joyous welcome and promise ever loyally to support you in the due exercise of all duties and privileges appertaining to your sacred office. And may the Lord preserve your coming in and going out from this time forth and for evermore."

After the Psalm: "I was glad when they said unto me, 'We will go into the House of the Lord,'" the Bishop-elect presented the mandate of the Most Reverend the Metropolitan, and requested enthronement: "I, Arnold Lomas, Bishop of the Holy Catholic Church, Master of Arts, by virtue of the mandate of the Most Reverend the Metropolitan of this province, which I hereby present, do require enthronement in this Cathedral Church of you, Samuel Martin Johnstone, Archdeacon of Sydney and duly appointed representative of the said Metropolitan."

The mandate was read at the Archdeacon's direction by Mr. R. H. Browning, diocesan solicitor, in the unavoidable absence of the chancellor,

Mr. Clive Teece, K.C., and the Bishop-elect then made the declaration of acceptance of the constitution of the Church of England in New South Wales, vowing to give effect to it, and to the ordinances of the synod of the diocese of Bathurst, "until the same or any of them shall respectively be lawfully varied or altered."

Having made the declaration the Bishop-elect was taken by the right hand by the Archbishop's Archdeacon, the Ven. S. M. Johnstone, who conducted him to the throne while the choir sang the psalm, "I will lift up mine eyes unto the hills from whence cometh my help."

The Bishop being seated, the Archdeacon of Sydney, Ven. S. M. Johnstone, said: "I do induct, instal, and enthrone you, Reverend Father, into the dignity and chair episcopal of this Cathedral Church. And I induct you into the real actual and corporeal possession of the Bishopric of Bathurst, and all its rights, dignities, honors, privileges and appurtenances whatsoever. Mayest thou remain in justice and sanctity and adorn the place to thee delegated by God."

The pastoral staff was then delivered into the Bishop's hands by the Ven. H. S. Needham, Archdeacon of Orange and Bishop's Archdeacon. "Long may you hold it and rule this diocese to the glory of God and the edifying and well governing of the Church."

When the archdeacons had proceeded to their places in the sacristy, the choir and congregation joined in the hymn, "Breathe on me, Breath of God," and the recitation of the Apostles' Creed. Prayer for the Bishop was then offered, after which Bishop Wyld ascended the pulpit. He took as his text St. Paul's words, "Called to be Jesus Christ's, called to be Saints."

Bishop's Address.

"That is your calling and mine," he said. "The New Testament writers and all the early Christian writers are perfectly straight with us. They tell us clearly and simply of God's election when He has called us to be Jesus Christ's, to be Saints. May I, as I speak to you for the first time after my Enthronement, as I speak to you clergy and the people of our Cathedral City and to you clergy and the people from so many parishes in this large diocese—may I in all humility, I trust, and in all love, put before you what this vocation of ours means when God is calling you and me to be and to do. And may I illustrate from the Church's choice of that Saint whose festival we are now keeping—the festival of St. Matthias, who was a member of the Apostolate. It seems to me that in the very short account of Matthias put before us of the Acts of the Apostles, we find what the early Church considered to be the essential characteristic in a person, called to be Jesus Christ's, called to be a Saint. We find also what the early Church considered to be the essential mission of all persons so called. It also seems to me that this essential characteristic and this essential mission are the same to-day.

"First, the essential characteristic. Our Lord had ascended. The Holy Spirit had not yet been given. The early Church was faced with the problem: what sort of a man is to be chosen? It did not take them a moment to decide. There was not the slightest hesitation. One and all agreed that it must be one of the men who had accompanied with them while the Lord went about amongst them. They went straight for that characteristic which was then and still is essential: faithful loyalty to the Lord Jesus, faith-

ful loyalty to His Church and the blessed company of all faithful people. He must be one who by his faithful allegiance to our Lord and his constant sticking to the loyal band of his fellow Christians, has given proof of all loyalty and all love.

"Secondly: the essential condition was equally clearly understood by the early Christian Church as to what was first required of one called to be Jesus Christ's, called to be a Saint. All of the disciples realised at once that the resurrection of Jesus was the central part of the Christian faith and therefore must be the kernel of their preaching. They realised that had not Jesus risen from the dead He could not have been the Word made Flesh. He could not be the Son of God, the only begotten of the Father. They realised that if Jesus were risen again and once for all broken the power of sin and vanquished the powers of Evil they could indeed keep with all love a memorial to His sacrifice and to His death—but, if He had not, it would be powerless; it would be lifeless. It would not be as they and all Christians down the ages have found it—the best knowledge we have, remembering the sacrifice He made on the Cross—and receiving the Body and the Blood of the risen Lord and thereby gaining a strength and power ourselves to love.

"There then we have it. You and I, each one of us, are called to be Jesus Christ's, called to be Saints, called, that is, to be devoted to our Lord and loyal to His Church; called to be faithful in our witness to Christ and the resurrection."

He sought the prayers of the congregation for Divine guidance. "When our Archbishop in a few minutes' time asks you to pray for a few minutes for me, will you ask simply that I may realise my vocation to be Jesus Christ's, and that by the help of the Holy Spirit I may respond to that call. When we come together to the Eucharist at seven o'clock to-morrow morning will you utter that same prayer for yourself, for your fellow Christians, and for me? May I dare ask even more; will you always pray for me in that service, and not only for me, but for yourselves and all who love our Lord?"

The Bishop said that when the Apostles sought one to take the place of Judas, they had to seek the essential characteristic, faithful loyalty to Christ. Their essential mission in life was to be Jesus Christ's. The Apostles and the early Christians realised that the resurrection of Jesus was the central power of the Christian faith, and therefore must be the kernel of their preaching.

At the conclusion of the sermon the Bishop proceeded to the Holy Table and knelt while the Archbishop offered prayer for the Bishop's guidance, placing his hands on the Bishop's head as he did so. The service closed with the Benediction, pronounced by the Bishop.

Welcome to the Visiting Dignitaries.

After the enthronement the congregation crowded into Walshaw Hall, where the Archbishop of Sydney and visiting bishops and dignitaries were welcomed.

Bishop Wyld, who presided, expressed his thanks to many who had made the service of enthronement so impressive, including those who had decorated the Cathedral, the diocesan clergy and laymen, and the visiting bishops. He extended a welcome to the Metropolitan, to whom he referred

also as the acting-Primate of Australia, who had come to Bathurst at rather considerable personal inconvenience, accompanied by Mrs. Mowll.

Archdeacon Needham, of Orange, then read an address of devotion and loyalty on behalf of the clergy of the diocese, on whose behalf, also, he presented the Bishop with an oak writing desk. Mr. R. H. Browning, on behalf of the laity of the diocese, then read an address of congratulation and assured the Bishop of their devotion.

Archbishop's Tribute.

The Archbishop paid tribute to Bishop Wyld when he said that his election was the result of the people's knowledge of him after his 16 years in their midst. The enthronement constituted a great event in the history of the diocese, and in the history of the church in New South Wales. "As I sat in the Cathedral I could not but think the spirit of the late Bishop Long was there also, the spirit of a man who 10 years ago called your Bishop to be Bishop-Coadjutor. It was a very great satisfaction that Bishop Wyld should have received by air mail two days ago a letter of congratulation from Bishop Crotty, whom we miss so much in the life of the Church in this province."

"Bishop Wyld has lived among you for nearly 16 years. The area of the Diocese of Bathurst is 83,000 square miles, and, speaking in general terms, there is one member of our Church for every square mile, but there is only one ordained clergyman for every 1700 churchpeople in the diocese. The man chosen to lead your spiritual life then must be a man of breadth of vision, and one who can adapt himself to the arduous conditions. It is a great compliment to Bishop Wyld that you have elected him," declared his Grace.

He added that it was particularly pleasing that the Bishop's parents had been spared to see their son enthroned and the Bishop led the prolonged applause that followed.

In introducing Bishop Feetham, and later Bishop Halse, Bishop Wyld recalled his associations with them many years ago when they were ordained in London. Speaking of Bishop Halse he further said they were ordained together, and in 1925 he had witnessed his consecration in St. Paul's. Two years later Bishop Halse had preached the sermon at his (Bishop Wyld's) consecration. Bishop Feetham, Bishop Halse, Bishop Batty, and Bishop Pilcher also congratulated Bishop Wyld on his elevation.

"Follow Your Bishop."

Bishop Burgmann, of Goulburn, referred to the manner in which Bishop Wyld had asked the people, "Follow me into the world from the church." "To do that," he said, "you must follow your Bishop into the church. I would like to feel that the congregations in the Cathedral always will be like that to-night. If that were so, Bishop Wyld would have a very fine army to lead in his appointed work. It is such an army that the Church needs in the world to-day, and if she is without it the Church is not going to render that service of which the world is in such great need.

"This world is speeding fast towards disaster, and disaster such as the world never before has known. It is because of that that the Church now must make special efforts to realise all that is best in the hearts of men and women to-day. Do as your Bishop asks; follow him into the church, and then into the world, and you will have done much for the world," he concluded.



NEW SOUTH WALES.

Diocese of Sydney.
ORDINATION SERVICE.

The following were ordained in St. Andrew's Cathedral on Sunday, February 28. Deacons who will work in the parishes bracketed with their names were:—M. Gillespy (St. Anne's, Strathfield); Norman Minty (Pictou); F. Camroux (St. Stephen's, Wiloughby); and L. J. Harris (Moss Vale).
Priests: D. R. Begbie (St. Anne's, Ryde); R. M. Hemming (St. Paul's, Lithgow); B. R. Horsley (St. Peter's, Cook's River); F. O. Hulme-Moir (St. Andrew's, Summer Hill); G. P. King (St. Matthew's, Bondi); D. G. Livingstone (St. Stephen's, Port Kembla); A. T. Pitt Owen (St. Philip's, Church Hill); L. J. Newton (St. Paul's, Castle Hill); G. H. Smea (St. John's, Penrith); L. M. Swindlehurst (St. Philip's, Church Hill); Ronald Walker (All Souls, Leichhardt).

N. Langford-Smith was ordained by the Archbishop on behalf of Bishop Chambers, of Central Tanganyika.

The occasional sermon was preached by the Bishop Coadjutor of Sydney (Dr. Pilcher), who in his remarks emphasised special features of the ordinands' work. They included the visitation of the sick, the poor and the needy of the parishes, he said. This called for patience and sympathy. They must also spend hours in the quiet of their own studies to develop the power of intellectual leadership. There was also the great activity of teaching, for people must not be starved of spiritual food. They must preach in season and out of season the faith which is in Jesus Christ.

CHRIST CHURCH, BEXLEY.

The Jubilee of Christ Church, Bexley, was celebrated last week. On Sunday, February 28, the Rev. J. Bidwell, of St. Paul's, Redfern, was the preacher at 11 a.m., the Rev. F. A. Walton in the afternoon, and Bishop Pilcher in the evening. A jubilee greeting was received by Rev. Maltby from the Bexley-Heath Church, Kent, England.

The church was dedicated in February, 1887, when Rev. W. H. Saunders was made first incumbent. The building cost £1,400. Later a new rectory was built, and further additions, costing £1,200, were made to the church. It was consecrated last year by the Archbishop of Sydney (Dr. Mowll). In the church's 50 years of existence there have been 920 marriages and 2660 baptisms.

The Rector is the Rev. W. R. Maltby.

C.E.B.S.

Fifth Annual Meeting.

The Fifth Annual Meeting of the Church of England Boys' Society was held at St. Clement's, Marrickville, on the 18th February, 1937. The Rev. Canon S. H. Denman being in the chair. The meeting was preceded by a short service in St. Clement's Church. The State Secretary's report disclosed that six branches had closed during the year, but that we had also gained 10 new branches—the net result being an increase from 40 to 44 branches in this State. Other points from the report were:—

- The expansion which has taken place in Newcastle Diocese.
- The success of the trips by C.E.B.S. members between Sydney and Melbourne and return, and also between Sydney and Newcastle.

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tributed to the success of the year's work, also to the Rector and teaching staff of the Lidcombe parish for the welcome received during the evening.

PEACE MOVEMENT.

On December 14 a body of clergy of different denominations met together and formed a United Christian Peace Movement. On this committee were: Rev. Dr. E. E. Collicott (Chairman); Rev. W. G. Coughlan (Anglican); Secretary: Rev. G. Stuart Watts (Anglican); Treasurer: Rev. S. S. W. Horner (Congregationalist); Rev. C. Flood (Church of Christ); Rev. J. Faulkner (Presbyterian); Rev. Joshua Robertson (Baptist); Colonel Bell (Salvation Army); and Mr. W. Cooper (Society of Friends).

A meeting to discuss this proposed movement and the work it was to do was called for February 8, and attended by clergy of all Protestant Churches, who decided that it was necessary for the Christian Church to take action in the cause of peace, and laid plans for the holding of a Peace Week, which will last from Anzac Sunday to May 2.

A gathering of people representing some twelve church organisations, and several other organisations working for peace, met in the Y.M.C.A. on February 11, formed a council of U.C.P.M. to work with the Executive, and pledged themselves to work for this movement. The aim of the movement is to become large enough to have in it all Christians working for a Christian peace.

A meeting to discuss the line to be taken will be held on March 8 at 10.30 a.m. in St. James' Hall, Phillip Street—all clergy are invited—when Rev. J. Harold King will lead the discussion with an address, "Does Christianity Involve Pacifism?"

Later it is hoped we shall hold a large conference to discuss methods of bringing about peace.

At present the U.C.P.M. is appealing for support, moral and financial (membership fee is 2/6) to make Peace Week a success, and the Secretary would be glad to receive the names and the addresses of church groups or individuals who are willing to work towards this end.

A FAMILIAR LANDMARK.

To Be Demolished.

(By P. W. Gledhill.)

The old St. Luke's Church of England, a familiar landmark on the Pittwater Road at Brookvale, has been resumed, and will shortly be demolished. When the building was erected in 1887, and until comparatively a few years ago, it could not be seen until one came almost in front of it, as it nestled among heavily timbered trees. It was a place of interest to the passers-by in the coaches that plied along this bush road to Pittwater, before the advent of the trams.

The history of the church goes back to the year 1886, when the district was partly known as Brookvale and Greendale, by the starting of a Sunday School at the residence known as "Fernholme," by the wife and daughter of the incumbent of the parish (Rev. R. S. Willis, M.A.).

During the month of May, 1887, the Sunday School was removed to a site of one rood, five perches, being the gift of William Francis Parker, Esq., to the Church of England Property Trust, the conveyance of which was signed on 22nd August, 1887, and the building was erected facing Pittwater Road by voluntary labour. When the Sunday School commenced, it was only partly finished, the building not being completed until the 4th September, 1887, when the first service was held, also the first baptism when the son of H. T. Patison (Thomas Washington) was baptised. The service was performed by the incumbent, the Rev. R. S. Willis.

The nearest church on the southern side was the parish church of Saint Matthew's, Manly, on the northern side was St. John's Church, Pittwater, and on the west St. Paul's, Middle Harbour.

From the 21st October, 1887, the building during the week days was used by the Government of the State as a Public School until the 1st October, 1902, when they removed to their own premises. The first teacher appointed to the Public School in 1887 was Miss E. Lawson.

During the years 1893 and 1894, the church at Brookvale was transferred from the parish of Manly to the Conventual District of St. John's, Pittwater, with the Lower Hawkesbury, Bar Island and Greendale (now Brookvale), but in 1895 it was again attached to the parish of Manly. During the month of July, 1897, the Rev. J. L. Bosworth, curate of the parish, gave a block of land at the corner of Roger and Crose Streets, Brookvale, upon which the new church is erected.

After the public school vacated the building it became known as the "Brookvale Hall." The building remained a church hall

until the 19th December, 1915, when it was converted into a temporary church through the efforts of the Sunday School, assisted by Mr. B. A. Pickersgill, and became known as St. Luke's School Church.

Since the opening of the new Church of St. Luke on 12th September, 1925, the building has been used for Sunday School and other parochial purposes. Before handing over the building to the Department of Main Roads a service was held on Thursday, 25th February, 1937, and the building was crowded. Six people were present who attended the opening service in 1887. The service was conducted by the Ven. Archdeacon Langley.

This old landmark will shortly be a thing of the past, but will leave precious and hallowed associations that have clustered around it for all but fifty years.

Diocese of Newcastle.

BISHOP'S REQUEST.

The Bishop of Newcastle desires to commend to the attention of the clergy, parish treasurers and all concerned the desirability of creating any money received as the result of Lenten self-denial to some extra-parochial object. The proceeds of such self-denial ought never to be used merely to supplement ordinary parish funds. The cause the Bishop would especially commend in this connection is that of Christian Missions. In Lent we commemorate our Lord's self-forgetful preparation of Himself for His Mission to the world. The appropriateness of using our observance of Lent for the furtherance of that mission is quite obvious. The Australian Board of Missions issues Lenten self-denial envelopes for families and for children, as well as a general envelope. The use of these envelopes is becoming more general in the parishes of the diocese. It is the Bishop's hope that it may become universal.

C.E.B.S. VISITORS.

A party of 35 C.E.B.S. members from Victoria, who were under the leadership of Revs. P. W. Robinson, G. B. McWilliams and Mr. Bob Donnelly, visited Newcastle on December 28th, and were entertained by Newcastle and Maitland members during the day.

Bishop Batty received the party at the Cathedral shortly after their arrival. He addressed the boys, and explained why Cathedral services were built and named. After a short service, conducted by Canon H. S. D. Portus, the boys made an inspection of the building and its interesting contents.

At the luncheon, presided over by the Bishop, opportunity was taken to present the Diocesan Chairman with a small token of appreciation. It was explained that Mr. Gumbrey was about to leave for England. The presentation was made by the Deputy Chairman, who made reference to the excellent work done by Mr. Gumbrey.

Diocese of Goulburn.

A PROGRAMME OF ACTION

For the Diocese of Goulburn.

The diocese is now in a condition when it can face with confidence the following programme:—

1. Raise the quota for Missions requested by the Australian Board of Missions and the Church Missionary Society. Total £250.
2. Maintain and make clear of debt the enlarged Diocesan Children's Home. Estimated cost of maintenance about £35 a year a child for about 40 children—£1400.
3. Begin to raise funds to provide for the religious and moral education of the children of the diocese, especially in the Public Schools.

All these works are already well in hand, but they need to be carried through to completion. We almost raised our full missionary quota last year. We raised over £1000 for the Children's Home, but some of it was earmarked for capital expenditure. Both these funds should reach the estimated need this year and become securely established as normal diocesan work.

THE CHURCH ARMY

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The care of our Anglican children in the Public Schools is a most urgent problem. We must win these children to love the Church. The parish clergy with their manifold duties, cannot possibly cover the ground adequately. In many cases distances are too great for visitations to be sufficiently frequent, and in other cases classes are too large for instruction to be effective. Good work is being done through the Church Mail Bag School. This must be greatly extended. Also teachers must be provided and trained to supplement the work of the Parish clergy. A foundation for this work is laid in the Campbell Endowment. We must build upon it. The future is ours only if we care for the children of to-day.

ERNEST GOULBURN.

ORDINATION.

On the second Sunday in Lent the Bishop ordained in St. Saviour's Cathedral to the diaconate Mr. Guy N. B. Lennard; to the priesthood, the Rev. Walter J. A. Daniels. The Vicar-General preached, Canon Peatt sung the Litany and the gospel was the Rev. G. N. B. Lennard. The Communion office was sung to Merbecke throughout, and the whole service was broadcasted through 2GN. The clergy sharing in the laying-on of hands were the Vicar-General (Archdeacon Pike), the Vice-Dean (Canon Hurst), Canon Peatt, Canon Needham and the Rev. F. M. Hill, who acted as Bishop's Chaplain. The candidates were presented by the Vicar-General, as Archdeacon of Goulburn. Mr. Lennard is to serve as deacon in the Cathedral parish; the Rev. W. J. A. Daniels goes back to Junee as assistant priest—he served his diaconate there. After a term at Junee he and Mr. Daniels will proceed to the mission field.

PARISH OF LAKE BATHURST.

The Bishop visited the parish of Lake Bathurst on Sunday, 28th February, consecrating two new altars at Windellama and Bronte respectively. At St. Bartholomew's, Windellama, the service was at 11 a.m. The church, a picturesque stone building of nave, chancel, porch and vestry, with a quaint bell turret, is one of the oldest churches in the diocese. It was begun by the Rev. G. B. Procter in 1859 and consecrated by Bishop Thomas in 1868. After the third Collect at Matins the Bishop dedicated new altar rails to the memory of the late Mrs. Stewart, and a beautiful new altar provided by the parishioners. The Bishop preached from the opening words of the Epistle for the day, "Be ye therefore followers of God, as dear children; and walk in love."

After the service the ladies of the congregation provided a picnic lunch.

At 3 p.m. the Bishop visited St. Mark's, Bronte, another Church 64 years old as against Windellama's 78. Here, too, the congregation had provided a beautiful new "English" altar. This the Bishop consecrated after the third Collect at Evensong. He preached from Hebrews xiii., 10: "We have an altar."

After the service the ladies provided afternoon tea in the churchyard.

At both services the Bishop was attended by the Rector of the Parish, the Rev. H. C. Walton, and the diocesan Registrar.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S PASTORAL.

Amongst other matters the Archbishop, in his Lenten Pastoral, said:—

"Take a text as your motto for Lent this year. 'Lord, I believe, help Thou mine unbelief' (St. Mark ix., 24). We need more faith in God as we know Him in Jesus Christ. In practice we so often trust ourselves or our friends or our luck rather than God. But if we are to be worthy of the name of Christians, we must trust Jesus Christ Whose disciples we are. I appeal to three classes of our people in particular to think carefully about what is God's will for you, to accomplish which He asks for your faith or trust."

You who are parents, make the hallowing of your homes more real. Fathers and mothers,

ask God to bless your wedded life, and serve each other with little kindnesses. Make Sunday the first day of the week and not the week-end, when you put the worship of God first for yourselves and for your children together and help them to love the House of God. Day by day in the week have a time when you and your children can meet for family prayer, using, perhaps, the Lord's Prayer, the Collect for the week, and some prayers from that excellent little book, "Acts of Devotion." Read daily some passage from Holy Scripture with your family, for which suitable provision is now made by the notes drawn up by the Bible Reading Fellowship. Have some book that you are reading and discussing with your children to concentrate your thoughts and theirs on the work of God in the world, such as Basil Matthews' "The Clash of Colour"; Bishop Gore's "Jesus of Nazareth"; H. V. Morton's "In the Steps of the Master"; the Bishop of London's "Everyman's Problems and Difficulties." Take up some form of Church work and let your children know that you care about it, whether it be as a Churchwarden or Vestryman, or as a Sunday School Teacher, or as a Leader of the Church of England Boys' Society, or as a worker in the Mothers' Union or the Girls' Friendly Society.

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Church of England Deaconess' Institution A Rainbow Sale of Work

will be held in the Chapter House, Sydney, on Tuesday, 13th April, 1937 (from 12 noon to 5.30 p.m.). Official Opening at 2.45 p.m. by Mrs. H. W. K. Mowll. Luncheon 12 till 2 p.m. Admission by Silver Coin.

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ciety. Your children will learn more about Christianity from you than from anyone else. May God grant you to help the spiritual life of your children this Lent.

Diocese of Ballarat.

THE BISHOP'S LETTER

Writing to his diocese the Bishop states:—

I am writing this letter just as I have come back from St. Peter's Church, where, with the Archdeacon of Ballarat and the Vicar of St. Peter's, I made final arrangements for the service in which Mr. Lindsay Howell is to be ordained to the Holy Office of Deacon in the Church of God. This is the second ordination I have held during the three and a half months that I have been your Bishop.

There are many grave responsibilities entrusted to a Bishop; one of the gravest of them is that of accepting men for, and admitting them to, the ministry. It fills one with awe to think that in performing an ordination by the laying-on of hands with prayer and benediction and solemn mission in the Name of Jesus Christ, we are following the rite which has come down from the Apostles, who were appointed by Our Lord Himself. This thought and the fact that by ordination men are admitted to a ministry whose authority comes not from man but from our Lord, emphasises the gravity of this responsibility which belongs to the Bishops as successors of the Apostles.

Now I want to suggest that in this important matter there are two ways in which you, who are members of the Church, can help us greatly. First, you can pray for us that God will guide us to choose aright; and secondly, you can provide the means which will make it possible to give the best available training and education to the men we choose.

The Home Mission Society

(Diocese of Sydney)

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Since I came to this Diocese a number of men have offered themselves as candidates for the ministry. So far I have definitely accepted only two. They are young men, full of promise. For one I have been able to make satisfactory arrangements; in regard to the other I am hampered through lack of means. If any of you who read this feel that you would like to know more in the hope that you might be able to help us to provide this student with the best possible education, I should be grateful if you would write to me.

May I give you the main impression that I receive as I touch human life in such varied places and in people of such varied types? It is this—The outward circumstances of life may differ in different places; the lonely settlers in the bush may seem to live different lives from those in our towns and cities; the hearts of little children, and the hearts of robust men may seem to belong to different orders altogether—but everywhere the human heart and its needs are the same, everywhere and in every age. St. Augustine's dictum is true: "Our heart was made for God and it is restless till it finds rest in Him."

In our age men are trying to find satisfaction in a way of life that is secular, that is, they leave God out. But there is only one way to find satisfaction—it is to accept and follow Him Who said: "I am come that ye might have life, and that ye might have it more abundantly."

ST. JOHN'S, HORSHAM.

Jubilee Celebrations.

The Diamond Jubilee of St. John's, Horsham, is to be celebrated between the dates 17th April and 25th April.

The present church building was opened and dedicated by the Bishop of Ballarat in April, 1877, and during the 60 years that have passed since then great work has been accomplished by clergy and parishioners.

The Jubilee Celebrations will be in the nature of a great thanksgiving to Almighty God for the great blessings that He has showered on the parish during its long period of church life. The celebrations will open with a welcome-home social in the parish hall on Saturday, 17th April. The services of Sunday, April 18th, will be taken by the Bishop of Wangaratta. Throughout the following week many functions are to be arranged, including those being organised by the Ladies Guild, Girls' Friendly Society, C.E.M.S. and others.

On Sunday, 25th April, the Bishop of Ballarat will be in the parish. It is proposed to publish a souvenir booklet dealing with the history of St. John's, for which particulars are being sought. Old photographs depicting anything in connection with the church are desired, as it is proposed to have them on view at the welcome social.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

"What is religion?" asks the Bishop in his monthly letter.

"I wrote to you last month about that 'recall to true religion' which the Archbishop of Canterbury has sounded, and which we had already determined to put forth here. Religion may be a dull word, but it is not a dull thing. It is, indeed, a glorious thing, for it is a relationship between two personalities—between God and man—a friendship between friends, a love between lovers, a duty between partners. The need for such recall is indeed urgent because of the present-day drift from religion. 'God has been not so much denied as crowded out in the haste and hurry and distraction of modern life.' But we do not want to see prevailing here, as in Russia and Germany and Italy, that repudiation of God and of true religion, which seems to remove all restraints and to open the way to all manner of ruthlessness and disregard of treaties and banishment of honour. Will you rally to the call?"

"I think we shall all have been glad to see the list of New Year Honours, Sir Herbert Hudd and Sir Howard Lloyd are both Anglicans, and we congratulate them heartily on their well-deserved knighthoods. Our Lord Mayor, Sir Jonathan Cain, during his tenure of office has been the friend of all good causes, and has never spared himself. All will feel that Miss Adelaide Mitheth has merited well the honour conferred upon her, and the Rev. Samuel Forsyth has erected his own monument—so wisely before his demise—in Kuitpo Colony. I wish we could all do as well!"

"And now the holidays have come to an end, and we must all settle down to work again. I have published elsewhere my programme for the year, and I shall look forward to meeting many of you in my journeys round the country, and I should always be glad if you would come and remind me of your confirmation, or any other occasion when we have met. It is the personal touch that binds us together as one family. Lent begins early this year; let us get into our stride quickly, as we strive to run 'the race that is set before us,' and make it a good Lent. And let us keep in view all through the better observance of the Lord's Day; this is a good time to begin."

"From reports which reach me it seems that our schools will be full to bursting when the first term begins. All the boarding accommodation is taken up, both at St. Peter's and at Woodlands. The beautiful new boarding-house at St. Peter's is ready for use, and rapid progress is being made with the alterations in the old School House. I think old 'Saints' ought to make a point of going to see the amazing developments of their old School! St. Barnabas' College will also be quite full this year, as the Archbishop of Perth is sending us five of his men, and three of our own postulants are entering college this term—J. W. Greet, R. W. Neal, and E. T. Payne-Croston. There is also a considerable influx at St. Mark's. We are enlarging the dining room and extending the new wing, and we must look to those who value the residential system for our University to help us in the effort we are making to supply the demand, which is all the more urgent upon us now that St. Andrew's has been closed."

"As we go to press I learn that all our St. Barnabas' College students have passed their Th.L. Examinations, and Mr. Jupp came

first in Australia and won the Hey Sharp prize. Our hearty congratulations to them all, and not least to the Warden and his staff.

NEW ZEALAND.

Diocese of Auckland.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

Now that the holiday month is over and we are looking forward to another year of worship, witness and work, it behoves us all to realise the tremendous importance of Christian men and women facing their duties and responsibilities with courage, determination and readiness for sacrifice. It is so easy to be unconsciously influenced by the "spirit of the age" and to develop an attitude of carelessness and indifference to religion and religious duties, which makes our witness for Christ perfectly ineffective and useless.

Unless our faith is deeply rooted and our devotion to Christ much more than nominal, we shall only play into the hands of the enemies of God and religion and prepare the way for the spread of anti-Christian and neo-pagan teaching, which cuts at the very foundations of all that we hold most dear. It is folly to imagine that the forces which are actively operating in other countries are absent from our own. It may be that they are not so conspicuous or so pronounced as they are elsewhere, but we are living in a fool's paradise if we imagine that we can afford to sit loosely to life and religion, and imagine that we shall not fall when danger really approaches. Now is the time for definite action, now is the time to put on our armour, now is the time for carrying the Christian warfare into the enemy's country. It is a real revival of vital religion which is so sorely needed, a real and definite stand on the part of Christians on behalf of the principles which they profess to believe in. When the enemies of religion see Christians sitting loosely to Christian truth, Christian ideals and Christian sanctions, they are naturally emboldened to persevere in their attacks, hoping to destroy the real thing which they fear, together with the caricature which they know will fall an easy prey to their own fervour and determination. We have reasons for believing that the British character is at its best when "it is up against it" and it has been one of the glories of Christianity that its greatest triumphs have been manifested when opposition has been strongest. What about our Christian witness to-day?

Heaven in sunshine will requite the kind.

Letters to the Editor.

400th ANNIVERSARY OF THE REFORMATION.

To the Editor, Australian Church Record.

Sir,—I see that the Church in England is commemorating next year the 400th Anniversary of the Reformation and that this commemoration is taking the form of a thanksgiving for the placing of the Bible in the Churches in the English language. This placing of the Bible in the Churches is something to be profoundly thankful for. But the Reformation meant a great deal more than that, and the commemoration will have completely missed the mark if it is confined to a thanksgiving for the English Bible. We want to commemorate the great truths the Bible teaches, truths that the Mediaeval Church had lost and which the Reformation brought to light once more, and which form the principles of our Church to-day. And the greatest of these truths is the right of every soul to direct access to God through Christ without the mediation of Church or priest. This truth is in grave danger of being submerged once more. In our Hobart Cathedral the other day at an Ordination Service the preacher, in speaking of the necessity of Orders in the Church, told us that if the supply of priests failed the Church would cease to exist, and that if there were no priests the treasures of Heaven would be locked up; and a body of English clergy claiming to be three thousand strong, has just announced its determination to do all it can to bring the Church of England under the rule of the Pope. While this state of affairs exists, a colourless thanksgiving for the open Bible would be making a mockery of the tremendous issues involved in the Reformation. Many could take part in such a thanksgiving who repudiate practically everything the Reformation stood for.

(Continued on page 12.)

Christ-Centered Christians.

ONCE more Lent moves on its way and approaches Holy Week. Good Friday and Easter day (writes the Bishop of Goulburn). The great Passion Story sums up for us the eternal tragedy of the human soul in its quest for eternal life. Eternal life is the message of Easter; it is the gospel, the good news of the Christian Faith, but the cost of it has never been minimised by the Christian religion. No Easter joy has ever been offered at a lower price than the agony of Gethsemane and the Cross of Calvary. In the world as man experiences it, the things that make for eternal life can only possess the soul when a man is ready to be transformed. He must renounce and must detach his affections from all those things that count for so much in this world. His own self-esteem must give place to a genuine humility, his love of power and prestige must give place to a genuine spirit of comradeship and life of service, his desire to exercise authority must give place to a spirit of loyalty and persuasive love. He must cease to be self-centred and must become God-centred. This really means ascending to a new level of living, a level of living for which this world at present is not organised, and towards which it has little patience and hardly any sympathy. This world and all of us who are caught by its spirit love temporal and passing things. We love power, we love privilege, we love to figure well in the eyes of society, to count for something in popular estimation, to achieve as this world counts achievement, to win possessions, to talk with the stars and at least shine a little in the reflected glory of the mighty, if we can't be mighty ourselves. All these desires revolve around the self and its glorification.

Now a little reflection will show us how immature and infantile these affections are. We can never grow up to full Christian stature while these things possess us. And to get above and beyond them is no easy task because the world is full of them. We hate to be lonely, we need friendship, and often enough we pay a price for friendship that is too great for the quality of friendship we receive. And so we find ourselves floundering helplessly on the worldly plane with a vague sentimental longing for things Christian. We lack, however, the moral or spiritual energy to endure that rebirth which alone can carry us to the Christian level of life. That rebirth would make us God-centred.

Now to be God-centred, or Christ-centred means that we are possessed by the universal divine attributes of truth and righteousness and love. These qualities would then inform our character and they would be expressed in all that we do. The Holy Spirit of God, the spirit of righteousness, truth and love, finds expression through us and incarnation in us. We move in the world and do the work of the world without being caught by it. We realise its temporality, we wear ourselves of it, not in a spirit of superiority or contempt, but in a spirit of determination to press beyond the outward shows and shadows to the things that are of eternal worth. The material beckons us on to the spiritual.

And one thing alone in this world is of eternal worth, and that is the soul of man. All that is in this world is doomed to pass back into the frozen and the inanimate. It would seem that



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man alone can partake of eternity. This life would seem to be a school to drill man for eternal life. For life he must overcome death. He does this by his attachment to things that time cannot touch, to love of God and man, to love of truth and righteousness. In this way he passes into the fellowship of the Eternal. He can do it here and now. His soul is conformed to what or whom he loves.

But the world will exact its price. Every Christian must be prepared to share with Christ both Gethsemane and Calvary. And to-day, on his way to Eternity, Christ goes down into Gethsemane and climbs Golgotha in the soul of every man who looks up for life and is denied. The cross of Calvary is not merely a thing of nineteen hundred years ago. It is with us still and we are still nailing Christ on it. We drive in the nails afresh when His little ones look up and are refused the life the Christ Spirit wills for them.

A Recall to Religion.

WHITHER ARE WE MOVING?

SUSTAINED ENDEAVOUR NEEDED.

(By the Archbishop of Canterbury.)

Following is the full text of the Primate's address broadcast from Lambeth Palace on Sunday evening, December 28, 1936.

Address to All Christian People.

It is the last Sunday of the year. An old year is going and a new year is coming. We stand at a stage in the journey of personal and national life when we do well to stop and think, to ask, "Whither are we moving?"

In our national history the year that is going can never be forgotten. But its most recent and vivid memories had better now be kept in silence. Let us turn from the past to the future and look upon all that has happened as a call to re-establish, to re-settle, the foundations of our national life.

At this time I am moved to make a somewhat special and solemn appeal to my fellow countrymen. I make it not primarily as the chief officer of the Church of England, but rather, if I may presume to say so, as a representative of the Christian life of the nation. It is "A Recall to Religion." It is a summons to re-found our life, personal and national, on the Fear of God, on the Revelation of His Will and Purpose for the human race in Jesus Christ, on the standards of human conduct which Jesus Christ has set. Surely this is the foundation on which all that has been best and noblest in the life of our nation, in this land and across the seas, has been built. I ask, are we loosening or fastening our hold on this foundation?

There can be no doubt as to the need of such a recall to the Christian religion. I have no time to speak of the present state of that religion in other countries. Suffice it to say this. We know too well that in Russia a vast community is being poisoned by an aggressive atheism and by a doctrine of class warfare which is anti-Christian, and we must be vigilant to prevent the poison infecting our own people. In other countries the menace is less open, but more insidious. There, even in the name of religion, the idols of Race and State are usurping the supremacy of Christ.

I Note Three Facts.

But let us keep to our own nation. Here I note three facts. First, there is beyond question a drift away from religion. It is natural, almost inevitable. Consider the all-pervading influence of a secular civilisation, so complete, so rich in the resources of science, that it seems to be all-sufficient. Consider the influence of the new scientific outlook on the universe and on man's life within it which seems to see no place for a personal God, or for the inherent worth of the human soul. Consider, perhaps most of all, the ever-increasing haste and hurry and distraction of modern life. God is not so much denied as merely crowded out. Just as when Christ came on the first Christmas Day there was no room for Him in the inn, so now there is no room for Him in the noise and bustle of the hostility of modern life.

Moreover, all this brings a slackening, sometimes even a scorning, of the old stan-

dards of Christian morality. We see it, for example, in the loosening of the ties of marriage or of restraint upon the impulses of sex. Well may we ask, "Whither is this drift carrying us?" It may carry us to judgment. How often brilliant gifts fail to bear their fruit unless they have their roots in religious faith and moral principle! So the manifold gifts which God has bestowed upon our nation and Empire—such as the great gifts of order and freedom—will fail to fulfil their purpose unless they are deep-rooted in the faith and fear of God. Give heed to the words spoken of old to the people of Israel—"If thou do at all forget the Lord thy God... I testify against you that ye shall surely perish." Stern words; but in an age of softness and indecisiveness stern words are needed.

An Instinct of Religion.

Yet secondly, there is, I am convinced, an instinct of religion and of sound morality in the English heart. It persists in the subconscious life of our people. From time to time it emerges manifestly and movingly. But it is vague. It lacks the warmth of faith and the strength of conviction, and so it has little hold on the mind or power over the will.

Thirdly, with this instinct, indeed as an evidence of it, is an interest in religion—critical, impatient, yet sincere and perhaps more widespread than ever before. An interest, yes; and, even among those who are detached from any definite belief, a longing for what religion alone can give. The eye is not satisfied with seeing, nor the ear with hearing. There are deep ineradicable needs of human nature which nothing material can supply. The old truth abides—the human spirit is restless until it finds rest in God.

What is Needed.

What is needed, then, is a new, deliberate, and sustained endeavour to arrest the drift, to arouse and strengthen the instinct, to satisfy the longing. This is what I mean by "A Recall to Religion."

Could there be a more timely occasion for such a recall than the coming Coronation year? Within five months, please God, our King will be consecrated to his high office and invested with it as a sacred trust from the Most High God by the solemn and sacramental rites which have been preserved for a thousand years. But let him not come alone to his hallowing. As a representative of the nation he must bear his people with him. The august ceremony will be bereft of its full meaning, it will be a mere splendid spectacle, unless the nation with and through its King consecrates itself to the remembrance and service of God. I would fain hope that the leaders of religion, to whatever denomination they may belong and in whatever ways they may think best, may prepare the people for their share in the great event. Would God that it might mark not only the beginning of a new reign, but the beginning of a new return of the nation to God, a new loyalty as to the King so also and above all to the King of kings. During these coming months, in the midst of all the writing and talking about the Coronation, may another Voice be heard, saying to us all: "O My people, return unto the Lord your God."

A Personal Appeal.

In what I have been saying so imperfectly I have not been merely speaking in the air. I have been thinking of the men and women who are listening to my words now or who may read them afterwards. Let me in the simplest way try to bring my appeal closer home to you.

Some of you, I daresay, are holding very loosely to the ways or forms of religion. Yet you have at heart some belief in God, some reverence for Christ, some respect for the Christian faith. Otherwise, I think you would not care to listen to or to read my words. Will you not turn these vague feelings into some definite acts of acknowledgment of God? A daily prayer, for example—no matter how short or simple if it be sincere—an act of worship in God's House on God's Day. Such acts as these would be links, however small, in the chain which still binds your country to its true anchorage in God.

All of you, and especially any to whom some measure of wealth and position brings the responsibility of influence and example, I ask to think seriously whether present tendencies of morality are carrying our national life, and to return to the old Christian standards. Pleasures you must have. God knows how needful they are as means of escape from the strain of life or the monotony of work. See that they are wholesome, that the wine leaves no bitter dregs. Help to keep the whole tone of our common life healthy and clean and sound.

The Concern of all Christians.

Most of you, I expect, are professing Christians, members of some Christian communion. To you I must make a very special plea. For the cause of recalling the nation to the Christian faith and way of life cannot be left to the ministers of religion. It must be the concern of all who profess and call themselves Christians. Yet, to be a Christian is not to make a profession, however sincerely; it is to accept a vocation. It means being called to give witness of life to a living Lord. Men will not be constrained to believe that this Christ is a present power if the lives of those who profess to be His disciples differ little, save in the observance of some religious customs, from the lives of others who make no such profession.

On the other hand, lives which have been or are being visibly changed by His Spirit will give the best witness of His power to change human nature alike in nations and in men. And if our lives are to be thus changed, then you and I must be wholeheartedly in our surrender of them to His way.

A Church shining with this sort of witness would be seen to be in truth the Body of Christ in and through which He shows His compassion for the multitude, for their bodies as well as their souls, the mingled severity and mercy of His moral judgment, His power to redeem and enrich all human life. The witness of such a Church would surely recall the nation to religion.

On this Rock.

Well, I have made my plea. Would to God I had made it better. I ask my fellow-countrymen to set themselves during this coming year to recover the hold of the nation on the foundation of true religion. We cannot tell what changes and chances the year may bring. But remember what Christ Himself said about building on this foundation: "The rain descended and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." On this Rock let the commonwealth be built. Then it shall be known that "Blessed are the people who have the Lord for their God."

Letters to the Editor.

(Continued from page 11.)

We have to face the fact that the principles of the Reformation are to-day in grave danger. Nominally they are still the principles of our Church of England, but in practice they are rejected by a large and influential section of our clergy. Our Church is slowly but surely reverting to the doctrines and practices that she threw out at the Reformation.

Is it not time that our Evangelical leaders got together and planned a campaign to make the whole Australian Church see exactly what she really teaches, and how far she is departing from that teaching? The next 12 months might easily be taken up with preliminary work in the way of lectures and pamphlets in order that churchpeople might know exactly what the Reformation stands for. Then when the commemoration takes place next year, churchpeople could be brought face to face with the situation as it is to-day, and be challenged as to whether they were prepared to uphold or reject the principles of the Reformation. I have no fears as to the decision of a properly instructed laity. Could not you, Sir, use your powerful influence to bring about a meeting of our trusted leaders to make plans for such a campaign? And the sooner such a meeting is held the better.

C. ALLEN.

Hobart.

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Editorial

Keeping Good Friday.

WE earnestly hope that throughout Australia churchmen will be constrained to keep Good Friday as it is meant to be kept! It is the most solemn and sacred day in the Church's year. It is the Day upon which we commemorate our Saviour's death on Calvary's Cross for us men and for our salvation. No true churchman will turn the day into a holiday. It is to us an extraordinary thing that people bearing the Christian name should turn the Death Day of the Lord into a picnic day, a day for the Show, for cricket, bowls and other forms of sport. Perhaps the Church is to blame for this strange insensibility, this lack of tender feeling and grateful sentiment on the part of people, for all that Good Friday stands for! In the long past there has been the failure to teach, there has been the wrong emphasis, the fruit of which we have been reaping for years. We cannot believe that the conscience of the majority of Australian citizens is so callous that deliberately they will not give time for sufficient reflection on the nature and value of that Redemption which Christ purchased on the Cross on the first Good Friday. Rather is it ignorance, apathy and a sad lack of appreciation. One thing, faithful churchpeople can make their witness. We appeal to them to observe the day in the spirit in which their Church bids them to keep it. It is a day for quietness, for abstinence and for meditation at the foot of the Cross. An honest and intelligent attempt to enter, devotional-

ly, into the mystery of the Passion is of inestimable spiritual benefit. Attendance at Church, the quiet and reflective reading of the Gospel story, private prayer, all contribute to that end.

Moreover, churchpeople have it in their power to set an example of faithful witness in these thoughtless, selfish days. An effective act of witness is provided by participation in the several Processions of Witness—Sydney, Brisbane, Auckland and elsewhere.

Thin, attenuated, straggling ranks will only do harm. But a mighty phalanx of Church folk, four deep in procession, will have great convincing and educative power. Let churchmen rally to their leaders.

Generous Giving.

MARCH 31 is the end of the financial year in many parishes.

Churchwardens will want to close their books in good state, local missionary secretaries will be gathering in their organisations' boxes and subscriptions. Happily in one sense, this closing of the financial year coincides with Easter and Easter giving. Many churchmen feel that Easter is a time of reckoning, when liberal gifts are made to the Church's treasures. What is required is the widening of the area of liberal givers. It is not fair to leave the burden of financial responsibility for God's work, whether at home or abroad, on the shoulders of the comparatively few generous people. It is these people who actually pay for other people's religion. With the growth, during recent years, of Government giving to its citizens in the shape of endowments, bonuses, doles and so on, there has grown up a vast body of people whose only attitude in life is always to receive. "Get all you can" is the motto, "let the other man pay if he's silly enough." That is the attitude that is abroad to-day with vast numbers of people. "Let those who want the Church pay for it." Yet, in those times of emergency and need which come in most people's lives, the Church is turned to, and services are required for this, and that and the other, for which the other man pays and the one now in need has contributed and still contributes nothing. Doubtless we shall reach a juster level; a keener sense of obligation, some day; but meantime there are far too many people in the world who look upon the Church as they do "the Government," as a stand-by in the time of need. That is all very well. The Governments live on taxation, but the Church on the voluntary giving of people—in other words, on those who

tax themselves to support their Church. There is only one remedy for this sad discrepancy between the givers and the receivers in life, and that is by teaching. Preaching will not do, for the people are not there to listen to it. It will only be done in constant, regular visitation from house to house. In fact, just here is the remedy for most of our religious troubles. Faithful pastoral visitation needs reviving. People must be reached in their homes with untiring regularity—not for mere talk, but for real pastoral instruction. Larger clerical staffs are needed for such purpose. Where are the funds? There needs an adjustment of stipends. Pooling of funds might be the remedy. In some cases salaries ought to be reduced and the money thus saved made available for increased ministerial assistance. People need to be taught that in God's work sacrificial giving is the "sine qua non." We need to learn to "give till it hurts," as the Americans say.

Sunday Sailing and Gambling.

CHRISTIAN forces in the State of New South Wales should be grateful to Canon Hammond's virile weekly journal of national efficiency, "Grit," for revealing to all and sundry "the goings-on" on Sydney Harbour Sunday by Sunday. Evidently someone has already taken note, for fines have since been inflicted on breakers of the law. It appears that in season sailing races take place on Sundays on the waters of Port Jackson. Ferry steamers are chartered to follow these "eighteen footers" sailing races. On a recent occasion five large steamers were thus engaged, each with upwards of a thousand people on board, and each the venue for sweep ticket sellers. Men, women and children crowd these boats. Bookmakers, with their wide-open betting sheets and their clerks in attendance, lustily "call the odds" on the various boats engaged in the race. Hundreds of bets are made, the average a few shillings, others up to 10/-, and even £1 each on a specified 18-footer. Police officials are there. Before the eyes of all and sundry the "pay-out" takes place to the successful sweep ticket holder. In other words these steamers are nothing less than Sydney Harbour's floating gambling hells—and on Sunday, to boot! We quote "Grit":—

"The Government—which could end this unsavoury scandal with a stroke of the pen—stands charged with deplorable inertia and with evincing an utter disregard for the sanctity of the Sabbath and the rights and feelings of the decent section of the community, by allowing the sailing club