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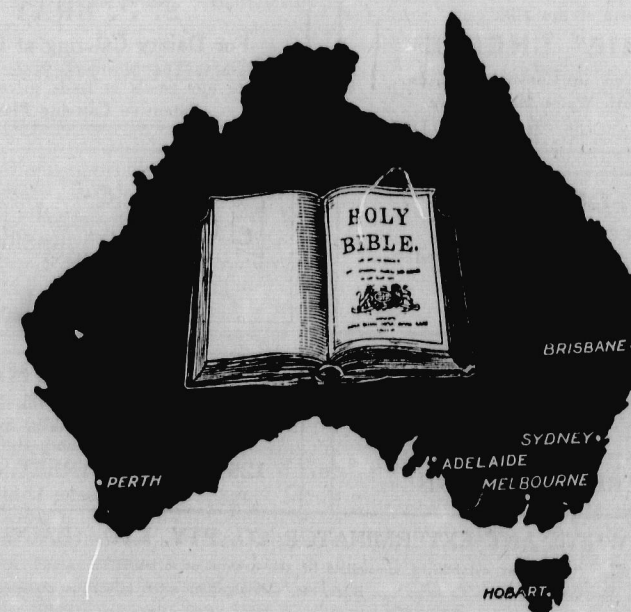
The Australian CHURCH RECORD

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 15—New Series.

MARCH 3, 1938.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]



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Notes and Comments.

CENTENARIES.

THIS is a year of important centenaries. The 400th Centenary of the placing of the Bible in the parish churches in England will be observed in June, and will be a notable event. Sunday, June 19, will be a day of national thanksgiving. Preparations are going on apace in England, and a committee authorised by the Diocese of Sydney, which has the approval of General Synod, is busy on a programme for observances, locally and in other dioceses. It is fervently hoped that some practical results will be the outcome of this centenary. It would be of inestimable value if the Bible could be placed in each home and read not only by individuals, but at family prayers. If God were thus honoured, could we not expect God's blessing on our people and nation? It behoves all churchpeople to do their utmost to make the Bible Centenary to be one of spiritual value. We must not forget the great Reformation, and that God's Word was given to us in our own language at the price of the life of the great Tyndale and others who supported him.

Another event which is of importance, especially to churchpeople in Australasia, is the centenary of the death of the Rev. Samuel Marsden, our second Chaplain. Samuel Marsden, who arrived in Sydney on 10th March, 1794, was for 44 years Rector of Parramatta, and is rightly termed the Apostle

of New Zealand, for he was the first to preach the Gospel to the Maoris. He died on 12th May, 1838, at Windsor, and was buried at Parramatta.

There will be special services and gatherings, which will be duly advertised, and honour will be given to a great Christian and churchman who did so much for the cause of Christ in our land and New Zealand.

This year also marks the bi-centenary of John Wesley's conversion, to whom Evangelical religion owes so much.

ARE THESE OFFENCES?

TWO of the churchwardens of St. James' Church have alleged in a public petition addressed to the Rector, that he has aggrieved the members of St. James' Church in the following particulars. We want to set before our readers the exact position which the Rector occupies in church order in relation to these alleged offences.

(a) The substitution of Matins for the Solemn Eucharist at 11 a.m., except the first Sunday of the month and High Festivals.

The Prayer Book knows of no Eucharist that is not solemn.

Opportunity is given to communicants at St. James' to receive either at 8 a.m. or 9 a.m. on Sunday.

The Rector is bound by law to have Matins, and the hour is left to his discretion. The whole ground of the charge is that he observes the rule of the Prayer Book concerning Morning Prayer, and places Holy Communion before, instead of after, Matins.

(b) The proposed alteration of the Prayer for the Church "to its original 1662 setting."

There is no such prayer in the authorised service of Holy Communion. There is a "Prayer for Christ's Church militant here in earth." The charge here is that the Rector returned to the present order of the Book of Common Prayer.

(c) The omission of the Prayer of Oblation immediately after the consecration.

There is no such prayer in the Prayer Book. Reception immediately follows the Prayer of Consecration. Two prayers are provided after reception, either of which may be used at the discretion of the minister, and neither of which are the old Sarum Prayer of Oblation.

The charge here is that the Rector follows the 1662 use against "the judgment" of two churchwardens.

These charges are more extraordinary when we remember the declaration: "In public prayer and administration of the Sacraments I will use the form in the said book prescribed and none other except so far as shall be ordered by lawful authority."

Do the churchwardens want Mr. Davidson to break his oath?

BIBLE SCHOOLS.

IN our issue of February 3rd we stated that a pseudonymous writer in the "Church Standard" attacked the proposal to establish a Bible School at "But-Har-Gra." The writer of the letter signed "Sapere Aude" has returned to the charge. He takes the unusual course of replying to "The Record" through the columns of the "Church Standard." We wonder why? Our columns are open to any candid critic who may feel aggrieved at any statement we make.

"Sapere Aude" denies that he attacks the proposal to establish a Bible School. He asserts that he objects to lowering the standard of entrance to Moore College. But in the course of his letter he asserted that the effect of taking men from "But-Har-Gra" would be to increase the number of "Bible thumpers" and "missioners," of whom we have already too many (bold type is ours). We have looked at this statement in the light of his second letter, and cannot but feel that it is a direct attack on the type of teaching which he assumes will be given in the Bible School, and an indirect attack on some men, possibly as the context suggests, some clergyman, who are working in the diocese. This is the form of letter which we deprecate. Bodies of men are attacked en masse in a manner that would not be tolerated if a single individual were singled out of the company, and the attack is so general that it is impossible to reply to it. We again ask that responsible editors should refuse space to letters of this sort.

"Sapere Aude" makes a startling admission. He learned the art of vituperation in certain groups who vituperated "in camera" when the election for our Archbishop was pending. We do not know the groups to which he refers, and we are not reassured by his revelation of "in camera" experiences. He may have mistaken confidences for vituperation. Those who confided in "Sapere Aude" in camera probably now feel they had mistaken the man in whom to confide.

But it is not usual for responsible people to justify vices by reference to the places where, and the persons from whom they learned them. Would not "Sapere Aude" be wiser to abandon his evil habit? The excitement of an election is no excuse for vituperation, but it may offer a palliation. What are we to think of a man who treasures evil lessons for years and reproduces them?

"Sapere Aude" claims that he speaks openly that which his instructors spoke "in camera." We would be more reassured on this point if he dropped his Latin title and boldly sponsored his "open" declarations under his own name.

"We are not impressed with 'Sapere Aude's' accuracy. We wrote: 'It is even more important that some measure of agreement should be reached by which the country dioceses should adopt a more uniform requirement than exists at present. Men leave Sydney and get ordination elsewhere when they have failed to comply with the accepted standard here. This is a serious evil.' In spite of

"Sapere Aude's" criticism, we venture to maintain that the acceptance of "rejects" without the least examination into their spiritual or intellectual capacity is a serious evil. Is it seriously maintained that the standard of Morpeth and Moore College is unattainable in country dioceses? We think not, and our reference was not directed to the newly-raised standard, but to that which prevailed in 1935 and 1936.

LENT.

THE word "Lent" means "Spring." Its original connection with the season of the year in Northern latitudes has been completely lost. It now signifies to most minds the commemoration of the forty days' fast, which took place when our Lord was in the wilderness. It is seldom noticed that the Evangelical narrative states rather significantly, "afterwards He was an hungered." The forty days' fast of our Lord was a season when, in spiritual exaltation, He was unconscious of the need of food. Originally, Lent was not associated with the forty days' fast. It was not until the seventh or eighth century that the period of thirty-six days was lengthened by the inclusion of Ash Wednesday and the remaining days of that week. In some cases a fast of forty-eight hours constituted the full observance.

Yet the observance of Lent is full of profit if we turn our attention to the New Testament teaching on repentance during this period. This was the main burden of the Reformation message, and there is something almost amusing in the anxiety of the Court of Elizabeth to assure men that there is no Popish superstition connected with the observance of days of abstinence. Ministers were instructed to declare unto the people that the laws regarding abstinence from flesh were "not required for any liking of Popish ceremonies heretofore used (which utterly are detested) but only to maintain the mariners and navy in this land by setting men a-fishing, which thing is so necessary for the realm, especially in these dangerous times, as no means are to be omitted whereby it may be thought the same may be according to the laws brought to pass and perfected accordingly." The Lenten fast in England is "Erastian," and as political as "The Ornaments Rubric."

ILL-INSTRUCTED CHILDREN.

THE CHURCH STANDARD publishes a petition from the children of St. James' who have been induced "to get up early on Sunday mornings and travel long distances instead of going to their local Sunday Schools." The petition states that they attended the Children's Eucharist "for many years." At what age did they begin?

But all this effort on the children's part was dictated because they had "been taught that this is our Lord's own service." Were these children communicants for many years? If not, they had not taken part in the Lord's Supper at all.

It is an absurdity, which needs to be corrected, to teach children that our Divine Lord is directly responsible for the Sarum Use of Holy Communion, with its tapers, candle-bearers, acolytes, etc. To suggest that all this elaborate ceremonial has direct sanction from our Lord as against the regular learning of His Word in Sunday School is to inflict a serious mental injury on the child mind. Our Lord appointed a sacrament, not a ceremonial adjunct to the sacrament. Our Lord also inspired His Apostles to unite. "And that from a child thou hast known the Holy Scriptures." The Sunday School can claim the same authority as the Communion office.

THE PLAGUE OF THE ANONYMOUS.

WE notice that not a single letter in "The Church Standard" in its issue of February 25 has the signature of the writer or writers attached. Serious charges against the Diocesan Synod, the Archbishop, the Diocesan Nominators, the Evangelical party, are levelled in these letters. Many of the statements are based upon misinformation or ignorance. When will Church controversialists learn that it is cowardly to level charges without supporting them by a responsible name? The situation is becoming most painful to lovers of truth and fair play.

We instance one false charge as an illustration. "An elderly clergyman was forced upon the parish." In the instance cited the Board of Presentation failed to agree. They, by this action, compelled Archbishop Wright to act, and now someone under the shelter of pseudonymity, levels an accusation against him. That is a mean and dishonest method of conducting a dispute. The Synod, and not the Archbishop, placed the parish under a Commission. The Archbishop had no power to do so.

CHINA.

Missionaries' Remarkable Escape.

The Rev. E. J. Otterwell, Financial Secretary for C.M.S. Missions in China, and Assistant Chaplain of Holy Trinity Cathedral, Shanghai, writes: "Mrs. Otterwell and I had a marvellous escape in the Broadway on the fatal 15th August. We were going east to recover belongings for our Chinese amah, and when about a quarter of a mile along the Broadway a shell burst overhead, killing thirty-two Chinese all around our car, and a lorry load of racing dogs which were being rescued from Yangzepoo. Four men were dead and torn in pieces in front of our car, three behind, and the remainder along one side, and we had not a mark on the car. The tense situation has caused many of the people who remained to get rather nervy, but we have carried on the Cathedral services without a break, sometimes the congregation being as low as eight and have done as much visiting as possible with the menfolk who were left here. . . . The city is full of refugee camps with cholera, dysentery and smallpox reaching epidemic stage, and the swarms of flies everywhere by reason of the hundreds of dead bodies which are laying about everywhere. This latter trouble is being cleared up by huge fires around the city."

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CHURCHMEN'S REMINDER.

"A heart to resolve, a head to contrive, and a hand to execute."—Gibbon.

"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength."—Moses.

MARCH.

6th—**First Sunday in Lent.** This day tells us of the purpose of fasting. Were there more true fasting there would be more true religion among us. Fasting is like turning over the soil of the Garden of the Soul.

9th—**Ember Day,** also 11th and 12th. There is great need of everyone praying for their clergyman regularly. Clergy have not easier conditions in godly living than anyone else. Their position constitutes distinctive dangers to the soul.

13th—**Second Sunday in Lent.** Our helplessness is emphasised in the teaching of this Sunday. It is when we let go the Sacred Hand of the Spirit that we stumble and fall. Lent is to lead us to firmer grasp of the power of God.

14th—**Ashes of Smithfield Martyrs discovered, 1849.** It is folly to forget or to minimise the sufferings of the martyrs. What, or Who, alone, prevents us from similar peril this very day?

17th—**St. Patrick's Day.** Let us remember St. Patrick was a Briton, and that his religion was much more like our own than that which would claim him as patron saint to-day.

SOME FACTS ABOUT THE BIBLE.

The following was found recorded on the fly-leaf of a Bible, under the date of August 8th, 1819:—

"The Bible contains 3,566,489 letters; 810,697 words; 31,173 verses; 1,189 chapters; and 66 books.

"The word 'and' occurs 46,227 times; 'Lord' 1,855 times; 'reverend' only once, and that in the 111th Psalm.

"The 27th verse of the 7th chapter of Ezra contains the alphabet; the 19th chapter of the 2nd Book of Kings and the 37th chapter of Isaiah are alike.

"The first man recorded as buried in a coffin was Joseph, 50th chapter of Genesis, 26th verse.

"Nowhere but in the 18th chapter, 2nd Timothy, is the name 'grandmother' mentioned.

"Two particularly fine chapters to read, you will find, are the 2nd of Joel and the 26th of Acts.

"There is no name or word of more than six syllables in the Holy Bible."

This year marks the Centenary of the death of
The Rev. Samuel Marsden

Pioneer Clergyman to Australia, and Apostle
of New Zealand.

He died at Windsor, 12th May, 1838.

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THE INFLUENCE OF THE BIBLE.

The thoughts of Evangelical churchmen have been specially drawn to the Scriptures of Truth in the Islington Conference held recently in England in connection with the national commemoration of the four-hundredth centenary of the Reformation.

The influence of the Bible may be said to be four-fold; its influence on the Nation, the Church, the Family, and the Individual.

Influence of Bible Nationally.

Our nation has much to learn from the Bible narratives of national life. They tell us of the rise and fall of nations and of God's dealings with them, especially with the one chosen nation of which, according to the flesh, Christ came. If the history of Israel as a people is given in such full detail, it is in order that not only the purposes of God for Israel may be seen and pondered, but also that other nations may learn the ways of national righteousness and understand their responsibilities to the sovereign Lord of all. A nation can only prosper if its ways are directed by the Book in which the laws of God for all nations are revealed.

Influence of Bible in the Church.

As for the Nation, so for the Church, the Bible must be the supreme authority. To its guidance all Churches should seek and submit. The strength of the Church of England lies in her acknowledgment of the Bible as the Rule of Faith. The weakness of the Church of England lies in the tendency, from time to time, to forget or set aside this authority and to substitute for it what is so often referred to as "the living voice of the Church." In the ancient Councils of the Church, the Scriptures, placed in a position of authority, bore silent witness to the necessity for making all decisions in accordance with the teaching of the Inspired Word. It would be well if in all the deliberative assemblies of the Church this ancient custom still prevailed. We cannot be too thankful that our Articles of Religion repeatedly assert the controlling authority of Holy Writ. This official attitude of the Church of England should be reflected in the ministry in every parish.

Influence of Bible in the Home.

In a still narrowing circle, the influence of the Bible on the home and on family life is of vast importance. It is not enough to have a Bible in every home, in some cases, seldom, or never opened. The institution of Family Worship is far from being universally observed, even in professedly Christian homes. But when a household is assembled for the reading of the Scriptures and for Family Prayer, Divine blessing on the home may be expected. When the Ark of God tarried in the households of Abinadab and Obadedom, we are told that God blessed those homes. The subject of Family Worship is connected, and not remotely, with that of faithful, pastoral house-to-house visitation. If a clergyman's pastoral visit includes the reading of a portion of Scriptures, followed by prayer, it is of special value and may lead, under wise counsel, to the commencement or revival of Family Worship.

Influence of Bible on Individuals.

But it is, of course, in regard to the individual that the influence of the Bible is particularly important. From earliest years the child should be taught, like Timothy, to know the Scriptures. Passages, carefully committed to memory in childhood, will often in later life come back to the mind with power, and serve as a word in season in a time of special need or temptation. The Christian man or woman should be accustomed to draw afresh day by day from the well of the Scriptures. The Book should be a personal companion in the scenes of daily life, carried in the pocket and often read. Its circulation at home and abroad should be a matter of personal concern and liberality. Its abundant testimony to Christ should be rejoiced over, and in all the use of the sacred pages, prayer for illumination and understanding should be continually offered.

TRAINING FOR LIFE WORK.

(Communicated.)

At this time, when so many have left school and are either in work or seeking employment, it is good to stress the importance of the right kind of work to be adopted. There is a strong demand for boys and girls between the ages of 14 and 17, and in some centres the demand is greater than the number available. No anxiety need, therefore, be felt regarding the possibility of employment for young people within this age limit. Unfortunately, much of the employment offering is of the "cheap labour" type, and the employers are limited in the wages which can be given. This limitation of wages results in a limitation of the age of the employees under the provisions of the award, and consequently the young people lose their employment as soon as their wages rise beyond a certain limit.

It is for this reason, accentuated, of course, by the depression in recent years, that there are so many unemployed young men between the ages of 18 and 25. Mr. A. J. Dalziel, speaking at the annual general meeting of the Y.M.C.A. in Sydney recently, stated that the number of unemployed young men between these age limits was 10,000. Over the whole of Australia the number must be considerably greater than this estimate, and a very serious problem is involved. These young men are largely untrained, although in some cases they have received training in directions which have not proved of any value, and the tragedy is that they are now too old to train unless some special provision is made.

The parents of boys now at school need to have impressed on them the tremendous importance of the correct training and selection of employment. To-day is the day of the specialist, and the ordinary pen-pusher or jack-of-all-trades finds difficulty in obtaining regular employment. To-day there are positions vacant, offering good salaries, but unfilled because there is no one to fill them. Such positions only hold for highly trained men who are worth the money being offered. It has been said that there is always room at the top of the tree, but it is also true that there is room for the man who can do one thing well.

Many of the larger commercial and industrial organisations take pains to train their younger employees so that they may rise to higher positions in the same organisation, but the ultimate results depend on the individual. In most cases it is essential for evening classes to be attended, and the work will be hard and the hours long, but it is training for life-work, and therefore well worth while.

In his parish magazine the Rector of Stoke, Guildford, England, parodies thus reasons usually given for not going to church:—

1. I never go to the Cinema nowadays, because:
2. My mother and father made me go too often when I was a boy.
3. No one at the cinema ever speaks to me.
4. Every time I go someone asks me for money.
5. The manager never visits me in my home.
6. The people who do go don't live up to what the films teach them.

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IS RUSSIA COMMUNIST?

(Communicated.)

A very interesting drift has been noticed in Russian policy during recent times. Under the Stalin regime there have been changes brought about which appear strange in a "Communist" state. It is now some time since the Russian authorities found such a serious shortage of skilled labour that graduated pay was introduced, so that the skilled worker was paid at a higher rate than the unskilled. Although accurate details are difficult to obtain, we have heard from more than one quarter that this differentiation in salary or wages has extended considerably and we have been informed from apparently reliable observers that a new "bourgeoisie" has been developed. In other language, there have been established in "Communist" Russia two classes, a lower or working class, and an upper or "bourgeois" class with presumably a gradual merging of the two through skilled and semi-skilled workers. It appears that the present Russian leaders, the intelligentsia, the bourgeoisie, consider themselves alone as being competent to act in an administrative capacity, and look on the working classes in a manner which can hardly be called brotherly.

In the recent elections there has been made one of the most obvious steps towards a Russian version of democracy. To British eyes the democratic trend is a very faint one, since there are few of the recognised features of British democracy such as political parties, but the step is nevertheless a pronounced one in the education of the Russian people towards government by the people. It may not be many years before Russia graduates into a recognised democratic nation.

Even at the present time Russia, by her attitude to other nations, must be considered as a nation among the nations of the world. We may not all approve of her internal methods of government and discipline, but at least we are forced to admit that her international communist activities have largely been discontinued. That there is Red propaganda is admitted, but there is also Russian political propaganda, and there is a gap between the two. At this time "Russia" and "Bolshevism" are no longer synonymous, although co-existent. This trend towards democratic nationalism has occurred under the direction and genius of Stalin. It has seemingly met with resistance from those of the old brigade—the true Reds—the Bolsheviks—the Internationals. Time after time it has been necessary for a purge to be made; time after time leading military men, administrators, outstanding technicians, have suffered execution. Neglect and sabotage have frequently been offered as reasons for these arrests, and maybe they have been real, but behind all there is the thought that there is active opposition to Stalin—opposition which must be crushed or else bring revolution. It is very difficult for us to assess the true facts while so little is known, but it does seem that the opposition to Stalin is largely the opposition from the Red element. It is quite possible that this revolutionary Red element is working with Leon Trotsky, now in exile. Trotsky is predicting revolution in Russia, revolution against Stalin, revolution against nationalism. Trotsky is a Communist, a Red International who feels that national barriers are detrimental to progress, one who is bitter against the bourgeoisie. If Trotsky's threatened revolution occurs it will be a case of Communism defeating Russia for the second time. But Stalin's iron hand now holds the reins, and it is impossible to predict the future. We are left with the present, with Russia as a powerful and progressive nation taking part in international affairs, with one whose strength and influence is swiftly growing stronger, with one who may exercise a powerful influence for good or for evil. Let us pray that God may overrule such an influence for peace in our time.

TWO ASSISTANT PRIESTS WANTED immediately. Must be Liberal Evangelicals. Single. Apply Rector, Wollongong, N.S.W.

QUIET MOMENTS



LENT, SELF-DISCIPLINE AND EVERYDAY LIFE.

THE season of Lent is wisely connected with the thought of self-discipline, which is not giving up this or that luxury for a time, and then reverting to the old way of life; it is rather a means by which we may rise to a higher level of conduct and continue to live on this. By self-discipline we may improve all our faculties so as to be able to serve God more adequately and do His will more efficiently. The most important and the most difficult of all our faculties to discipline is the mind, which should guide and govern all our conduct. Hence to learn and to practise how to think more carefully and more clearly, and so more justly, is an excellent self-discipline for Lent.

Christ was probably led into the Wilderness for a period of thought, in which He could think over the methods He would employ in carrying out His great purpose during His ministry on earth.

Life's Values.

The first call in Christ's teaching was "Repent," which literally means re-think, that is in the light of the new knowledge of God's will with which He supplies us. The purpose of re-thinking is re-valuation, that is, forming a more correct valuation, one made possible by means of additional knowledge. Every correct valuation ultimately depends on adequate knowledge. A wrong valuation may arise from fashion or carelessness, but much more often it arises from ignorance. A great part of Christ's teaching actually consists in re-valuations. Things upon which we are apt to put little value, He teaches us to be of great value; while many things we value highly He shows us to be of little worth. Christ taught us to put a new value on God and upon knowledge of, and obedience to, God's will. By dying for man He taught us to put a new value on man, and on man's possibilities. He taught us to put a new value on duty and responsibility. He also taught us to put a new value on human relationships—those of husband and wife, of parents and children, of master and servant, of friend to friend, and neighbour to neighbour.

There is another field for re-thinking and so for re-valuing; we should constantly re-think our opinions and ideas, our convictions and judgments, especially our judgments upon those of whom we are tempted to think unkindly. We should re-think

the use we make of our time and opportunities, especially for serving others. We should also re-think the value of the objects upon which we spend our money. In all these re-thinkings, if we are quite honest with ourselves, we shall find in the light of Christ's teaching reasons for re-valuation.

Upon things which we connect more closely with religion we can see how different were the valuations of Christ from those of the official religious world of His day. The Scribes and Pharisees set a high value on forms and ceremonies, also on a punctilious obedience to traditional rules and customs. Christ, on the other hand, put a supreme value on the great fundamental virtues—truth and justice and kindness and love; for these are the qualities of the Divine Nature. Our real valuation of these is proved by our daily conduct, also by the reality of our worship (which literally means the expression of our valuation) of God.

All valuation is necessarily comparative or relative, that is, it depends upon, and must be measured by, some standard. For the Christian this standard must be that of Christ, hence all our valuations must be according to His standard.

Here, then, is a self-discipline for Lent—to examine carefully all our valuations, as these are expressed in our daily conduct, and then to compare them with the valuations of Christ as these are found in the Gospels.

A Prayer for Every Day in Lent.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE COPTIC CHURCH.

Considerable surprise has been caused in Egypt by the decision of the Italians to appoint as Metropolitan of Ethiopia a septuagenarian who was blinded by gas during the Abyssinian war, and who is the last survivor of five Abyssinian priests consecrated by the Coptic patriarch as bishops in 1929. These bishops were under oath to maintain unity with the Coptic Church, and resigned all right to consecrate other bishops. This latest appointment will not be recognised, even by the Copts in Ethiopia, and has no canonical effect.

SOME MEDITATIONS AND THOUGHTS AT DAWN ON JANUARY 26th, 1938.

"And in the fourth watch of the night Jesus went unto them walking on the sea."—Matt. xiv., 25.

AT dawn on January 26th the Archbishop conducted a service in St. Andrew's Cathedral. Some had the privilege of being present; others, like the writer, were elsewhere. To him, however, it was an inspiring time as he watched at dawn the rising of the sun on the horizon of the mighty Pacific.

Curious Cloud Effects.

There were some clouds like great, grotesque figures, and peeping from behind such were the first rays of the sun; and gradually, as the sun arose, these threatening figures fled away. "Send forth Thy light and Thy salvation." Jesus, my Sun, my Saviour, arise with healing in Thy wings and drive away the great enemies of Australia.

Clouds rapidly change, and there seemed to be a map of Africa; and in and near the centre a square might have been cut out, and through such there shone the glorious rays of the rising sun. A picture of the light sent forth in and through the Australian diocese of Central Tanganyika, for which we thank God, we who love Australia.

Soon the sun was too high and too dazzling, and one turned to the old Lectionary, second lesson for January 26th, and there came a more important Scriptural message, and from part of that lesson there was impressed on the writer's mind the text: "And in the fourth watch of the night Jesus went unto them walking on the sea." There was a pen-picture drawn by the great Master Himself.

He had fed the 5,000 after teaching and healing—He had given out that which cost, and weary and tired Himself, the Master took charge and we read of Jesus constraining His disciples to take ship and go to the other side.

The constraint, the compulsion, was in His case that of love. As that first Fleet entered the heads there was illustrated the compulsion of law and force as we think of the poor convicts; but there was also the compulsion of love. It was the love of Christ which constrained Richard Johnson to leave home and kindred to minister to the wretched convicts, as the love of Christ is still constraining men and women to give up all for His sake and the Gospel's.

Then we see Jesus praying alone in the mountain. As then, so now. "He ever liveth to make intercession for us."

Then we see Jesus watching and waiting for the opportune moment to come to the aid of His own. He had constrained His own to get into the ship, not to drown them, but to teach men to trust Him more. Life's storms will always be, but as then, so now, Jesus is watching.

Then Jesus walking. "When the ship was now in the midst of the sea, tossed with waves, for the wind was contrary," in the fourth watch of the night (i.e., between 3 and 6 a.m., i.e., at dawn), Jesus went to them walking on the sea. The waves which threatened to overwhelm were the very stepping stones on which Jesus came to the rescue of His own. As then, so now:

"They cried out with fear,

He cried out with words of cheer,

'Be of good cheer; it is I; be not afraid.'"

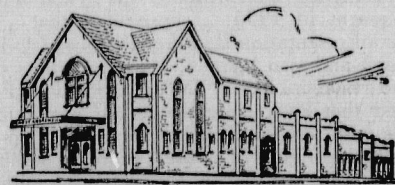
"Come" was the call to Peter. Soon through fear the sinking one is crying out, "Lord, save me!" There is the saving hand—there a disciple's strengthened faith. There is Jesus now aboard. Calm, peace, and soon safety on the other side. When Jesus has His rightful place in the Ship of State, so will Australia advance to security.

A call to all who love the Lord and their Australia—Let Jesus' love constrain! He's interceding for us—He's watching us. He's always ready to save. To give words of cheer—with Him as our Pilot there's security; there's assurance; there is, one day, "the other side."

At a meeting of the Standing Committee of the Synod in the Diocese of Adelaide, Mr. Franklin Gill was appointed Synod Secretary in succession to the late Mr. Frank Smith. Younger son of the late Mr. T. Gill, C.M.G., I.S.O., a former Under-Treasurer of South Australia, Mr. Franklin Gill was born at Glen Osmond in 1891. Educated at Canterbury School, Kent Town, of which the late Canon Slaney Poole was headmaster, and at Prince Alfred College, he spent some years in accountancy work in commercial offices in Adelaide before being appointed Synod Accountant in April, 1931.

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TO AUSTRALIAN



BARNACLES.

MODERN journalism constitutes an art by itself. One of its features is the formation of slogans.

A happy word or a single happy phrase crystallises opinion and catches the ear of the multitude. Like everything else in life, this feature has its good and its bad side. We do not know if it is always wise to introduce journalistic methods into serious problems of church policy. The average man knows so little that the slogan may become a substitute for thought. We are doubtful if the ordinary man is fully acquainted with the procedure in regard to the election of incumbents to fill a vacancy in a parish, and are therefore fearful that the description of Diocesan Nominators as "barnacles" may become an unintelligent slogan.

We take it that the figure is that suggested by a yacht or ship that has become "foul." It ought to be placed in dock in order that the adhesive, retarding crustaceans may be removed from its bottom. There is another use of the word as an instrument for holding a refractory horse, but it does not appear to us to be quite as appropriate to the argument set forth.

This is a day of speed, and men are tempted to be impatient of barnacles. It may interest Sydney churchmen to discover how the existing diocesan barnacles that retard the ship in speeding towards Anglo-Catholicism, secured adhesion.

Sydney's Presentation Ordinance.

An ordinance was promoted in Synod and obtained assent in 1933. It provided that "There shall be a Presentation Board consisting of (a) Two clergymen and two laymen, being members of Synod and residents in the diocese elected by Synod, provided that such clergymen shall not be Archdeacons with territorial jurisdiction. (b) For each parish having rights of presentation as hereinafter provided, five lay persons being males and communicants of the age of 21 years or upwards and being parishioners elected by the respective parishes. (c) An Archdeacon as hereinafter provided:—

"During the first session of every Synod two clergymen and two laymen being members of Synod and residents in the diocese shall be elected by the members of the Synod voting collectively to be members of the Presentation Board for the purposes of this ordinance."

Provision is then made that the Standing Committee shall fill vacancies in the Synod Representatives should the Synod not be in session on the occurrence of a vacancy. Such members so elected by the Standing Committee shall hold office only until the next ordinary session of Synod. The circumstances relating to the passing of the Ordinance are clear in the minds of many Sydney churchmen. The promoter of the ordinance was Mr. Claude Simpson, a deservedly respected member of the Sydney Synod. Mr. Simpson has not usually been associated with the Evangelical section of the Church. He is responsible, so far as promotion involves responsibility, for the barnacles.

It is obvious that an ordinance discussed as recently as 1933 and carried in Synod must have many features to commend it unless we take the extravagant notion to our hearts that the whole Synod, or a large majority in it, became temporarily insane. Further, as those who were interested in the promotion of this measure are aware, very extensive inquiries were prosecuted as to the manner of election to vacant incumbencies in other dioceses in Australia and elsewhere in the Anglican communion; and the ordinance was passed as a result of careful study of prevailing methods.

No system of popular election has ever yet been devised that is free from all objection. We must do our best in an imperfect world. The rights of the parish are safeguarded in the 1933 Ordinance by the following clause: "No clergyman shall be presented to the Archbishop unless he has received the vote of at least two of the Synod Representatives and at least three of the Parish Representatives, and the resolution for such presentation shall be recorded and the record sent to the Archbishop."

According to this provision, a clear majority of the Parish Representatives must endorse a proposed appointment. Only fifty per cent. of the Synod Representatives is necessary to give validity to the nomination.

An Important Question.

The question that at once obtrudes itself in view of these obvious facts is: Has the Synod any voice at all in the election of clergymen? This raises a much bigger question than the opponents of the present ordinance appear to realise. There are two forms of church polity prevalent to-day—the Congregational, and what we may call the Communal. It is worthy of notice that one of the opponents of our present method of election had formerly been a Congregationalist, and may, therefore, as the result of early associations, lean to that type of church polity. Another of the opponents has come from the Methodist Church, where a larger measure of authority reposes in the Conference than that which is conferred by our ordinance on the Synod. It is possible that in his case he may discover in the provision a relic of the system which he has abandoned. But this is, of course, only conjecture.

The Church of England has definitely refused the Congregational system. In her wider aspect as the Anglican Communion, she has comprehended different modes of exercising the power of election to vacant incumbencies, but she stands always for central government and uniformity in worship. There is no instance throughout the wide diversities in the Anglican method of election, of a right given to a parish to determine its form of worship. This seems to be the ground on which a change is sought. It frequently happens in our topsy-turvy modern life that men attack one thing under the impression that they are attacking another. In the instance under review it is assumed that the Synod Representatives are the barnacles.

The real retardation to the wishes of the section who are dissatisfied in St. James' is the Rector's freehold and right of conduct of the public service of the Church. The persons who feel aggrieved admit that they chose him under the impression that he would obediently carry out their wishes in the matters of ritual and worship that are in dispute. They find themselves mistaken. The Rector insists that he has the right to abandon what are called Children's Eucharists. There is no law of the Prayer Book; there is no long-established custom in the Church of England that compels or induces a Rector to have Children's Eucharists. Why then, regard Synod Representatives as barnacles? The Rector is the barnacle, and he holds on very tenaciously by virtue of every sacred right which is conferred on him by the inherent constitution of his Church, and not merely by any ordinance of the Sydney Synod. This elementary fact has been allowed to escape notice. If the offended section at St. James' were to have their way, then every Rector in the diocese would be at the dictation of a changing parish order. He would have to do what he was told, and he would have to change when he was told to change. Most clergymen would regard that as an intolerable situation. The offended parties inform the Rector that they made inquiries and believed that he would conform to their wishes. We are sure they did! We also perceive that they were mistaken. And because of their mistake the whole system of election is to be thrown into the melting pot! This is asking too much of rational men.

But we would point out that apart from the purely individual element in this case the basis of attack is mistaken. If each congregation were an individual unit, responsible only to itself, then a system of simple election by Parish representatives would be the normal course of procedure. But each parish in the diocese is united to every other by the central bond of a common worship and order, and consequently it is important that the elected body of the whole diocese should have some share in the selection of an incumbent. Clergymen are licensed within the diocese to a particular cure. The diocese has a certain responsibility towards them as well as the cure to which they have been elected, or to which they may in future be appointed.

A Nominator's Responsibility.

Complaint, for example, is sometimes made that men are passed over for preferment. That may be due to a variety of causes. It is obvious, however, that one cause may be the ignorance of Parish Representatives in a particular case concerning the length of service and the qualifications of an individual. It is the duty of Synod Representatives who are charged with the responsibility of taking a wide view of the situation, to seek to remedy inequalities of that kind. There is very clear evidence that in many recent instances they have discharged their duty faithfully. Again there is a tendency in certain quarters to import outsiders to fill important cures. The Parish Representatives have their undoubted rights, and ought not to be hindered in the discharge of them. But the diocese as a whole also rightly demands that the claims of men who have laboured, perhaps, in difficult positions, ought not to be overlooked; and the duty of advancing these claims falls properly to the Synod Representatives.

The Logical Result.

Yet another aspect of this matter ought not to escape notice. St. James' Church was for many years a rather conservative institution. The change to that which is now regarded as its normal mode of worship was made by Rev. Carr Smith. At that time much dissatisfaction was expressed and many parishioners, some of whom are still active in the diocese, left St. James'. Indeed, there was a modification of ritual to meet the views of disappointed worshippers when Rev. Dr. Wentworth Sheils accepted office on the nomination of the late Archbishop. There has been a noticeable change in ritual in some particulars since Dr. Micklem entered on his ministerial duties, changes introduced subsequently to his appointment by Dr. Micklem himself. If the view of the opponents of diocesan "barnacles" be accepted, no such alterations could take place. It would follow logically that the Parish Representatives should not only have the power of appointment, but the power of dismissal, and so, as we venture to point out, complete Congregationalism would be the character of the Church of England.

The thoughtful, further, will not fail to observe that the matters in dispute are, by the provisions of the Book of Common Prayer, referred to the jurisdiction of the Bishop. "And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book, the parties that so doubt or diversely take anything shall always resort to the Bishop of the diocese."

"We have no doubt," say the aggrieved. No! but things are diversely taken, and you refuse the remedy provided by the Church of England!



We are sorry to note the death of Mrs. Phil Taylor, of C.M.S., Groote Eylandt. Mr. and Mrs. Taylor had been working with great acceptance in the missions to the aborigines, and Mrs. Taylor's death will be a severe blow to the work. We offer prayerful sympathy with the relatives and the Church Missionary Society in the great loss sustained. Mrs. Taylor was the only daughter of the Rev. A. Gamble, a former Rector of Sandy Bay, Hobart, and Mr. Taylor is a son of the Rev. Stephen and Mrs. Taylor, of Mittagong, N.S.W.

Mrs. Wright, the widow of the late Archbishop Wright, is visiting Sydney on a holiday from England. Mrs. Wright was welcomed by the women of the diocese in a large gathering at Farmer's. A special outing has been arranged to take Mrs. Wright for a trip on the Hawkesbury River on the "Dorothy Wright," the launch of the Home Mission Society. The launch, which was presented by the Ladies' Home Mission Union to the Society, is named after Mrs. Wright, the founder of L.H.M.U.

Mr. V. C. Murphy, the new headmaster of Trinity Grammar School, Sydney, was welcomed at the school by the Council and friends on February 19. The Archbishop of Sydney presided over a large gathering. In an interesting address Mr. Murphy placed emphasis on spiritual values, which, he said, were of supreme importance. Concerning examinations, he said they were "like the measles"; we all had to have them in our youth, and if we did, we probably were granted immunity in after life."

The Rev. W. J. Roberts, Rector of Roseville, Sydney, has resigned his parish as from the end of March. Mr. Roberts has been Rector of Roseville since 1924. Ordained in 1900, the whole of his ministry has been spent in the Diocese of Sydney. We hope that Mr. Roberts' health will improve, and that he will have happy years of retirement.

Mr. A. G. Moyes, who will travel to England with the Australian Cricket Eleven as a pressman, is a prominent church worker in the parish of St. Stephen's, Willoughby, Sydney. Mr. Moyes has rendered invaluable service in this parish, and his many friends will wish him a pleasant trip.

Canon E. Howard Lea, B.D., who has resigned from St. Mark's, Darling Point, Sydney, preached his farewell sermon on Sunday last. The service was broadcast. Canon Lea was Rector of St. Mark's for 23 years. He was farewelled by his parishioners on Saturday night, when tangible tokens of affection and appreciation of his services were expressed, both to the Canon and Mrs. Lea. At the request of the Archbishop, Canon Lea will retain his honorary canonry, and will remain one of the Archbishop's Chaplains.

Writing from the Bishop Kirkby Memorial Hospital at Cook, Sister Todd says: "In November we had our first birth in the new hospital, when a little son was born to a proud mother here. He is being named after our hospital. We pray that he may grow up to be a man of God as Bishop Kirkby was."

"The Real Australian," the organ of the Bush Church Aid Society, announces the appointment of the Rev. W. T. Fleming, of Mitcham, Victoria, as the Victorian Secretary of B.C.A. Mr. Fleming came out from England in 1925 as a B.C.A. trainee.

The Rev. G. F. D. Smith, chaplain at the Children's Court, Sydney, will leave for England in May. Mr. Smith, who works in connection with the Home Mission Society, expects to be absent for about two years, and will investigate methods of dealing with delinquent children.

Canon R. B. S. Hammond is on a holiday visit to New Zealand. The Canon is no stranger to New Zealand, which he has visited on a number of occasions, and has given many a knock there to the Liquor Trade in his vigorous address.

We express sympathy with Mr. W. E. Tumeth, churchwarden of St. Barnabas', George Street West, Sydney, on the death of Mrs. Tumeth. Mr. Tumeth has been attending St. Barnabas' Church for a period of 69 years, and has held office in the church for many years.

News has been received of the death of Archdeacon Crowther, Archdeacon of the Lower Niger. He died at Sierra Leone in January at the age of 93. His father was Bishop Samuel Crowther, the first African Bishop.

The Rev. J. Bidwell, Rector of St. Andrew's Summer Hill, N.S.W., has been on a visit to Norfolk Island, which is now under the jurisdiction of the Diocese of Sydney. The Rev. W. K. Deasey is acting as locum tenens at Norfolk Island.

The Bishop Coadjutor of Sydney, Dr. Pilcher, has returned to Sydney after visiting Adelaide and Tasmania, where he preached at the annual C.M.S. Summer Schools.

"THE BUILDERS" HOLIDAY HOME.

The Builders have only been in existence for nine months but already much good work has been done in the diocese as is evidenced by the enthusiastic support accorded to Miss Norbury and Miss Farrell in the prosecution of this work.

The last venture of "The Builders" exceeded expectations. A holiday home has been run at Stratford, Lawson, from January 4 to 25. The home was more than once filled to capacity, every available bed and stretcher being requisitioned. There was a constant stream of visitors and more than one commented on the number of parishes represented in the gathering.

A short Bible Talk every morning set the tone of the home for the day and the rest of the time was devoted to healthful recreation. The new game of Badminton, notwithstanding the fact that it had to be played in a short court, attracted many and we believe some are resolved to try and start a regular club.

Then the air resounded at night to cries of "chook! chook!" and we ran most successful poultry farms. Others were content with a laconic "Wot?"

A spirit of good fellowship prevailed over all and the letters of appreciation received formed very heartening reading to those who organised this new venture.

There were minor inconveniences, of course! Some men found their pyjamas securely stitched in the wrong place. Some beds mysteriously gave way when the occupants flung tired bodies upon them. The management requests us to say they take no responsibility for those untoward happenings.

It is a great thing to be young and merry. It is a greater thing to be able to give the contagion of high spirits to others. The Holiday Homers were a rare good company.

VICTORIAN JOTTINGS.

(By "Melberton.")

Bishop Taylor Smith.

Bishop Taylor Smith's visit to us will leave golden memories, and we trust, quickened spiritual life in many hearts. Each day of the week since he arrived has been filled with engagements. A very memorable service was held at St. Mark's, Camberwell on Sunday morning, February 20th. Despite very trying weather, a congregation of six hundred drawn from every quarter of Melbourne was there. For thirty-three minutes the preacher held us spell-bound, and we could have listened for another thirty-three very profitably. In the evening at St. John's East Malvern a very large congregation gathered, and a well-known solicitor said to me, "I would not have missed the service for anything." On Tuesday, the 22nd, the Central Hall, City, was crowded, at a meeting arranged by the United Missionary Council. Here Bishop Taylor Smith was the chief speaker and in words of wisdom and deep spiritual power seasoned with homely wit, he gave a memorable address. On Thursday afternoon 24th February, Archbishop Head invited the clergy to meet him, and here he gave a telling address on the importance of little things in the spiritual life. When he leaves on Tuesday by the Orion, he will carry with him the affectionate remembrance of thousands of Victorians. This aged Apostle is no physical weakening. Each morning found him early in the St. Kilda baths, where he took his swim with the rest of the other young fellows.

St. John's Toorak.

The dedication of the beautifully carved screens took place on Sunday last, a very hot and trying afternoon. Bishop Johnston of Ballarat was the chief officiating clergyman, and delivered a very appropriate address.

The following description of the screens will interest many.

The richly carved oak screens have been given anonymously in appreciation of what has been done by parishioners to make St. John's Church more worthy of its purpose and locality. There are twelve carved panels of Australian Industries, in harmony with the pews in bringing the land we live in, and now specially the daily work we do, into relationship with our worship. There would be no industrial conflicts were this ideal upheld by Capital and Labour. Higher up are the Banners of the Tribes of Israel, and the graceful pinnacles point up to the Archangel figures (the appointed guardians of God's people). In one of the panes of glass is a small relic of a window of Ypres Cathedral.

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On the screens appear some carvings of ecclesiastical emblems, the quant Latin triangle of the doctrine of the Holy Trinity, Caedmon's Cross and the Canterbury Cross. The dedicatory tablet is carved upon the swing door leading to the chancel.

The Rev. W. R. Cooling.

The Rev. W. R. Cooling is leaving St. Paul's Ascot Vale, having reached the retiring age. For about forty-five years he has ministered very faithfully in various parishes in the Melbourne Diocese. He is appointed Librarian of the Mollison Library, a very useful adjunct to St. Paul's Cathedral.

C.M.S. Secretaryship.

The Rev. C. Nash has undertaken to do the work of secretary of the Victorian Branch of the C.M.S. It is a large undertaking, but he is supported by the prayers of many friends.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

THE BROUGHTON CHOIR.

At a meeting of the Broughton Choir held on Tuesday, 22nd February, the following officers and committee were elected for 1938: Patron, the Archbishop of Sydney, Dr. H. W. K. Mowll; President, the Rev. M. K. Jones, Precentor of St. Andrew's Cathedral; Vice-President, the Rev. O. S. Fleck, Rector of St. Luke's, Concord; Hon. Secretary, Mr. Tasman Lloyd, of St. Andrew's Choir, Summer Hill; Hon. Treasurer, Mr. C. F. Braigent, of St. Peter's Choir, Hornsby. Committee: Soprano, Miss D. Hodgson, of St. Swithin's Choir, Pymble; alto, Miss H. Harvey, of St. Philip's Choir, Sydney; tenor, Mr. P. Gellett, of St. Clement's Choir, Marrickville; bass, Mr. L. Wheat, of St. Thomas' Choir, Enfield.

EXAMINATIONS.

From the Archbishop's Letter.

"Before closing this letter I must congratulate Moore College on the success obtained in the Th.A. Examination. Mr. Leon Morris, who again came out first in the whole of Australia, was coached by the Principal, and Mr. Lidbetter, a student of Moore College, was third of the seven students obtained; four are University graduates. Our two missionary candidates (C.M.S.), Miss Mary Andrews, of Sydney, and Miss Evelyn Stokes, of Adelaide, came first and second in the whole of Australia in the Th.A. Examination."

WELSHMEN IN ST. ANDREW'S CATHEDRAL.

What's In a Name?

A united service for the Welsh community in New South Wales was held in St. Andrew's Cathedral on Monday, St. David's Eve. The service was partly Welsh and partly English, and the Revs. Hugh Jones, interim moderator of the Welsh Church, and S. Bostock Jones, Methodist, took part. The Rev. M. K. Jones, the Precentor of the Cathedral, preached the sermon.

BIBLE TRAINING SCHOOL.

An invitation to the opening of the Bible Training School, Sydney, is extended to churchpeople on Saturday, March 12th, at 4.30 p.m., by His Grace, the Archbishop of Sydney. The school will be opened at the property known as "But-Har-Gra," George's River Road, Croydon Park. The tram which connects Ashfield and Burwood Stations passes the door.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association.

The 27th annual meeting and 102nd quarterly conference of the Sunday School Teachers' Association of the Parramatta Rural Deanery was held at St. Paul's, Harris Park, on Monday, 21st February, 1938. More than a hundred teachers and officers from twenty schools were present.

Clergy in attendance were the Rural Dean and president of the association (Archdeacon H. S. Begbie), Rev. G. F. B. Manning and Rev. H. E. Felton (vice-presidents); also Revs. F. A. S. Boyden, C. W. Clarke, A. J. Dyer, C. E. A. Reynolds, and A. Setchell. Rev. Setchell, with the officers, teachers and ladies' guild of Harris Park, extended the welcome and provided tea for all the visitors.

An impressive service was conducted in the church. Mr. Setchell gave an inspiring address, which was greatly appreciated.

Year's Work.

The conference, which was held in the school hall, was presided over by the Rural Dean.

The annual report and financial statement showed increased activities during 1937 in the many interests of the teachers. The 100th conference at St. John's, Parramatta, on August 2, 1937, was attended by nearly 230 teachers, officers, and 22 clergy. Addresses were given by Archbishop Mowll, Archdeacon S. M. Johnstone, M.A., F.R.H.S., and Canon H. W. A. Barder, M.A.

The several committees had done excellent team-work throughout the year in maintaining a high standard of efficiency in the several departments.

The election of officers of the various committees resulted in nearly all former members being re-elected.

Programme for 1938.

A programme of events for 1938 include a weekly teachers' advanced training course for the Th.A., commencing at St. Mark's, Granville, on March 2; a kindergarteners' training week-end and exhibition, July 22-24; quiet day on April 23; and a social evening at the end of June.

Diocese of Goulburn.

SEVENTY-FIFTH ANNIVERSARY.

The following message has been received from the Archbishop of Canterbury:—

"I have heard with the greatest interest of the 75th anniversary of the foundation of the Diocese of Goulburn, and of the celebrations which are to mark this anniversary. Writing, if I may say so, from the Chair of St. Augustine, and mindful of the place which the ancient See of Canterbury still has in the life of the Anglican Communion throughout the world, I send my heartfelt blessing to the Diocese. I pray that this anniversary may strengthen the loyalty of its clergy and laity and quicken their zeal in giving witness to the Gospel of our Lord and setting forward His Kingdom in their part of the great Dominion of Australia.

COSMO CANTAURO."

17th January, 1938.

VICTORIA.

Diocese of Melbourne.

DR. BAKER'S FAREWELL MESSAGE TO THE DIOCESE.

The Bishop of Bendigo preached his farewell sermons on February 20th. He occupied the pulpit of All Souls' Cathedral in the morning, and St. Paul's in the evening. During the morning service he dedicated an episcopal throne to commemorate the episcopate of the Langley brothers, the first two Bishops of the Diocese. The Bishop gave a farewell message to the Diocese in his Diocesan Paper:—

"I am writing at the time of the eighteenth anniversary of consecration as a Bishop of the Church of God, and naturally it is a very searching and solemn period. How much has happened during the last 18 years! We live in a world of change—what a Rock, then, is our unchanging

R.S.P.C.A.

Humane Sunday, 1938

SUNDAY, MARCH 20th, INAUGURATES

"BE KIND TO ANIMALS WEEK"

We should deem it a very great service to animals if Ministers would celebrate the event in their Churches and Sunday Schools.

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Experience is a dear school, but fools will learn in no other.

It takes a wise man to bottle up his wrath, and then lose his corkscrew.

Patting yourself on the back doesn't necessarily push you forward.

Do something for someone—not someone for something.

Beware of the danger of thinking you are making things hum, when you are only listening to a bee in your bonnet.

Prevention is better than knowing who did it.

As a rule a man who blows his own trumpet is a soloist.

It's no good galloping if you are going the wrong way.

The way to get ahead—use the one you have.

An iceberg can wreck a boat, and a frozen membership can wreck a church.

The religion that costs you nothing is worth nothing to the community.

Nothing long remains good, if nothing is done to make it better.

When one elects to sing his own praises, he is certain to sing a solo.

When a man is wrapped up in himself the bundle is very small.

An adult is a person who has ceased to grow at both ends, but has begun to grow in the middle.

The world needs not so much to be informed as to be reminded.

EVANGELISM.

Is the Gospel preached to-day? It is not the Sword of the Word which offends congregations, for preachers are commended for declaring the whole truth, so long as it is judiciously put, and with "much discretion," so as not to wound the prejudices of the people. The majority of congregations rather like to see the sword drawn out to its full length and flashed with dexterity, and they do not always object to being hit with it, and even hit hard, so long as it is done on the flat, but they very quickly resent a touch with its edge, and more a trust with its point. They admire sheet lightning, which is as beautiful as it is harmless, but forked lightning is something to be dreaded and avoided. A man may preach most eloquently and acceptably on the three "R's," ruined by the fall, redeemed by the blood of Christ, and regenerated by the Holy Ghost, if he does not apply the subject too pointedly, by telling the people, both in the pulpit and out of it, that they are now ruined and lost, and that, having been redeemed, they are responsible before God, and that, if they will not be regenerated by the Spirit, they will be damned. They do not object to you saying, "You hath He quickened," but to turn these same words into a personal question is too often considered impertinent, though it is the sincerest kindness and truest Christian love.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15). His real presence with power is particularly promised to the preacher of the Gospel (Matt. 28: 20). When they do preach the Gospel it must grieve Him to see that their object is too often not the same as His, and when He does apply the Word of the power of the Spirit, it must grieve Him to see that they are afraid of the result.

Gospel preaching should not be to entertain people, nor even to instruct them, but first to awaken them to see their danger, and to bring them from death into life, which is manifestly the Lord's chief desire.—"The Australian Churchman."



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ALEXANDRIA

AN OUTBACK EPIC.

R-r-r-r-r! "Hello!" "Is that the hospital? Cook calling." "Hello Cook, Ceduna waiting." "There you are!" "Sister Todd here, I want Matron quickly." "Sorry Matron is with 'Doc.' in the Theatre, operation on!" "Well I want Doctor here as quickly as possible. Just had a man brought in desperately sick. I'm sure its appendix and I fear it has already burst. Do tell them to hurry before it is too late. Goodbye, I must go back to the ward."

Picture the scene at Cook Hospital, where the little railway town on the trans-continental is set in an arid inhospitable area; where Sister Todd is the only source of medical help for hundreds of miles. A young fellow from the ballast quarries at Watson, 60 miles away, has been carried in by some of his mates. The patient has been ailing for some days and his workmates have given him all the attention they could. They are quartermen however and not nurses, and the sick man gets rapidly worse. In desperation they load him on the train going west and he is carried into the Bishop Kirkby Memorial Hospital erected last year at this central point of the trans-continental line. Had this hospital not been available it would have meant travelling to Kalgoorlie, another five hundred miles. Fortunately, Sister Todd, a fully certificated nurse with the highest credentials and a wide experience in her profession, is here to help. The symptoms, to her, are obvious pointers to the cause of the sick man's suffering, hence the urgent appeal to the main hospital of B.C.A.'s chain.

As Doctor Gibson comes out from the theatre he is met with the news from Cook. But the sun is setting and Cook is three hundred miles across the roadless, treeless Nullarbor plain. Turning to Matron Dowling his look says "What about it?" Matron nods. "This patient here will be all right now. The other sisters can carry on and Dr. Freida (Doc's wife) is at hand if necessary. I'll be ready in two minutes." Getting warm coats—for it can be terribly cold in the interior when the sun has set, even in midsummer; filling up the car with petrol and oil and water and throwing in their things, 'Doc.' and Sister drive off into the setting sun, just after 6 p.m. A quick run to Penong and, stopping at the little Rectory, they pick up the young priest-missioner who knows the track well and can save the Doctor the strain of the long drive and leave him fit for his task at the other end.

Penong is left in a cloud of dust at 7.10 p.m. and the Nullarbor station homestead is reached at 11.45 p.m.—a run of one hundred and fifty-six miles over the gibber strewn plain. A short halt and a fill-up for the car and away they hasten in the moonlight with the speedometer registering a speed that would be good on Parramatta Road's surface—here it is positively risky—but a man's life is at stake and just before 2 a.m. they pull up with a wild screech of brakes outside the silent hospital at the end of the sleeping little township of Cook.

Doctor and the sisters are robed for action in a few moments, the patient is already in the well equipped theatre and the operation begins. The sister's diagnosis is proved correct and the man's chance of life is slender but all that skill, knowledge and experience can give is freely given. "About two hours I think," says 'Doc.' sadly as he goes off to get a nap somewhere. But the man is still alive and has a chance when 'Doc.' wakes up ready for breakfast. If only the plane was in commission! How much strain and effort could have been avoided, how much suffering could have been prevented and five precious hours could have been saved in the race with death. But the problem of money has held up the commissioning of the plane. Men's lives against a bank balance—and a bank balance wins. Is that Christian?

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LETTERS TO THE EDITOR.

HANDS OFF SIX O'CLOCK CLOSING.

Mr. O. A. Piggot, General Secretary, N.S.W. Temperance Alliance, writes:—

Sir.

Some time ago I sounded a warning that the Liquor Traffic was out to break down our present restrictive liquor laws and further extend the hours of trading. The trade has now come out into the open by publicly announcing its intention of asking candidates for Parliament test questions. And so the fight is on. For some time past we have been preparing and we are ready to meet the liquor challenge. We have decided to use the "negative pledge system" whereby electors pledge themselves not to vote for any candidate who favours the liquor trade's programme.

A "transferred" vote of two or three hundred in most electorates will mean defeat for the liquor protecting politician. No one is to be asked to vote against their party, all they are asked to do is to promise not to vote for any candidate that is in favour of the enemy.

We are simply asking Christian people to "vote as they pray". Our slogan is "Hands off Six O'clock Closing" and no further facilities for the liquor Traffic. Ministers can help by inserting this letter in their parish papers.

ST. THOMAS', MULGOA, N.S.W.

Rev. Harold A. C. Rowsell, Rector of Mulgoa, writes:—

In connection with the centenary of St. Thomas', Mulgoa, in September next, we are anxious to obtain photographs of past Rectors, and have been successful in obtaining all but those of the Rev. J. Troughton (1848-1855), and the Rev. Thomas G. Marshall (1874-1878).

If any of your readers are able to help us in any way to obtain these photographs, or to give the addresses of any relatives of these two clergymen, I shall be very grateful if they will communicate with me as soon as possible.

WORK OF BIBLICAL RESEARCH IN PALESTINE.

A Memorial Service was held in St. Margaret's, Westminster, on Tuesday, January 18th, for the late Mr. J. L. Starkey, the distinguished archaeologist and Field Director of the Wellcome-Marston Archaeological Expedition. The Bishop of Portsmouth, who was a friend of Mr. Starkey, took part in the service.

Mr. Starkey's contributions to the advancement of Biblical research have been of the first importance, in particular, his discovery of the Sinai-Hebrew alphabetical script, probably of the thirteenth century B.C., and of the Phoenician-Hebrew script of the seventh century B.C., in which the "Lachish Letters" are written, showed that the art of writing was known to the Israelites far earlier than had been supposed. The significance of this in repelling theories which assumed the earlier parts of the Old Testament to be mainly a product of oral tradition, was enormous. From the time of their wanderings in Sinai, the Israelites would therefore seem to have possessed in their alphabetical writing means of literary expression apparently equal to those of any other nation of antiquity.

"Eternal Ruler of the ceaseless round
Of circling planets singing on their way;
Guide of the nations from the night profound,
Into the glory of the perfect day;
Rule in our hearts that we may ever be
Guided and strengthened and upheld by Thee.

—J. W. Chadwick.

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ISLINGTON CONFERENCE.

Gathering of Evangelicals.

At the annual Islington Conference held recently in England, the subject was "The Bible—Its Witness in History and its Relevance To-day." The speakers included the Rev. S. F. Allison, M.A., Prebendary H. W. Hinde, M.A., the Rev. G. T. Mauley, M.A. The Vicar and Rural Dean of Islington presided. We report part of Mr. Hewitt's opening address:—

The need for this annual gathering of Evangelicals is urgent. The menace of the Romeward movement within the National Church is a challenge to all who esteem the principles of the Reformation as a precious heritage. While we proclaim in positive terms the truths of the Gospel, we must discharge also the obligation to contend against all that is contrary to it.

A Situation of Extreme Gravity.

The situation to-day is one of extreme gravity. At our conference a year ago one of the papers dealt with the subject of reunion with the unreformed churches, with special reference to the report of the conference at Bucharest, in June, 1935, between a Rumanian Commission and a Church of England Delegation. The statements of doctrine unanimously accepted by the Anglican Delegation have caused profound concern on the part of Evangelical Church, Liberal and Conservative alike.

The Reformation and the Bible.

The present year will be marked by two notable commemorations—viz., the fourth centenary of the setting up of the Bible in the English parish churches, and the second centenary of the conversion of John Wesley. Both have been the source of incalculable blessing to the nation and the world.

The choice of our subject at this Conference has been determined by the quatercentenary of which I have already made mention. No section of the British people has more reason to thank God for the Reformation and the Bible than we who call ourselves Evangelical churchmen. The two, the Movement and the Book, are so closely inter-related that we cannot think of the one apart from the other. At the centre of our Houses of Parliament there is a remarkable testimony to England's estimate of the Bible. On the walls of St. Stephen's Hall there are eight large paintings, illustrating "The Building of Britain." One of these, in immediate proximity to the Central Hall, bears this inscription: English people, in spite of many prosecutions for heresy, persist in gathering secretly to read aloud Wycliffe's English version of the Bible. "Prosecutions for heresy"—and that for reading the Bible! Yes, England has had her own illustrious names in the noble army of martyrs. We are Protestants, not only because our witness is against error, but also because that witness is in behalf of what we hold to be divine truth, as set forth in the Holy Scriptures.

Jeremy Taylor summarized for us, in memorable words, what the Bible is to the believer: "That book teaches all truth, commands all holiness and promises all happiness." (Holy Living, chap. 4, sec. 4.)

In the light of its revelation and precepts we tread our pilgrim way, with the peace of its Author possessing our hearts, and a confident hope which no adverse circumstances can destroy.

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BOOK REVIEWS.

"WHENCE SHALL WE BUY."

This is the title of a book of poems by a writer new on the reading public—Lilian Crago. We welcome it for two reasons. First, the profits from its sale are to be given to the Church Missionary Society. But a stronger reason still is the real worth of the book.

The book carries with the atmosphere of a living Christian faith and every poem is an inspiration. Sometimes religious poetry becomes flat and tame in its thought and expression. This ought not to be, and it certainly is not so in this book. Every poem is fresh, vigorous and thought provoking. We commend the volume heartily to our readers and trust that it will have a wide sale.

THE CHURCH VICTORIOUS.

(By Bishop Crotty, D.D.)

A Book for Lent.

For 31 years the Bishop of London has invited various theologians to write a Lenten Book, but this is the first time he had asked one who was ordained in Australia to discharge the task. Bishop Crotty has been selected, and his book, we believe, will be read with interest by men of different types of thought.

Dr. Crotty touches in an attractive way on many current problems, and his book is full of many felicitous illustrations and similes. For example, he warns his Australian brethren who are enamoured of their simple church systems that "when as much smoke has poured through our newer chimneys there may be as much soot in them as in chimneys nearer home."

Dr. Crotty has the courage to warn us that we are "talking too much about love and marriage, and peace and war."

We commend the book as a stimulating and provocative volume. He says: "So much religion starts with man, and tries to wriggle up to God. True religion starts with God . . ." There are many arresting sayings in the book.

(Our copy from Messrs. Angus & Robertson, 89 Castle-reagh Street, Sydney. Price 3/-.)

A SHEPHERD REMEMBERS.

A Devotional Study of the 23rd Psalm.

(By Leslie D. Weatherhead.)

Mr. Weatherhead's new book, "A Shepherd Remembers," is sure to have a wide circle of readers, and this from the fact that the twenty-third Psalm has its own unique appeal, and Mr. Weatherhead has established himself as a writer, even though you might not agree with him. There are nine chapters in the book, with good illustrations and a questionnaire at the end which can be used for study circle work. The book is devotional in character.

With Mr. Weatherhead's explanation of miracles, however, we disagree, and especially with the statement concerning the feeding of the five thousand: "Jesus tells the people to sit down in companies, and in the spirit of the boy who had given all he had, Jesus directs the people to share the food they have brought. Through this spirit of sharing it is found that there is enough for all." The plain statement of the New Testament is, they had nothing to eat and Jesus blessed and broke the loaves and gave them to His disciples to set before them, and the two fishes divided He among them all. The elimination of the supernatural from our Lord's work and testimony does not commend itself to us, and we are sure it also hurts many devout souls. To us, Mr. Weatherhead's explanations are both fanciful and unwarranted.

("A Shepherd Remembers," Leslie D. Weatherhead. Price 6/-. Our copy from The Book Depot, 135 Castle-reagh Street, Sydney.)

REV. SAMUEL MARSDEN.

We draw attention to an advertisement in this issue of a "Life of Samuel Marsden," written by Archdeacon Johnstone. This year, as we have stated elsewhere in our columns, marks the centenary of the death of Marsden, who was the second Chaplain in Sydney. He joined the Rev. Richard Johnson in 1794. The book is the interesting life story of one who was a strong-willed and courageous personality, with a passion for work, a devotion to duty, and a leader of men. Preachers and teachers will find it invaluable in making references in sermons and talks to this honoured servant of God. The book is obtainable at C.M.S. Depot, 109a Bathurst Street, Sydney. The price is 2/6; postage 4d.

THE CHRISTIAN MESSAGE.

Dr. Wilson Cash, general secretary of C.M.S., London, describes the policy underlying the method of work in connection with the Society. It is a message that all Christian workers might take to heart. He says: "We are sent not to preach sociology, but salvation; not economics, but evangelism; not reform, but Redemption; not culture, but conversion; not progress, but pardon; not a new social order, but a new birth; not revolution, but regeneration; not a new organisation, but a new creation; not democracy, but the Gospel; not civilisation, but Christ. We are ambassadors, not diplomats."

(Quoted in "The Sword of the Lord," the annual report of C.M.S. of Australia and Tasmania, for the year ending June, 1937.)

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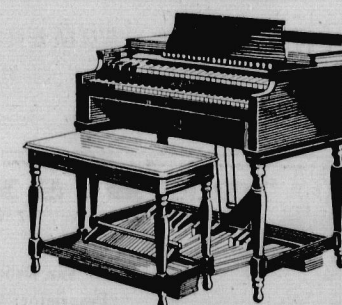
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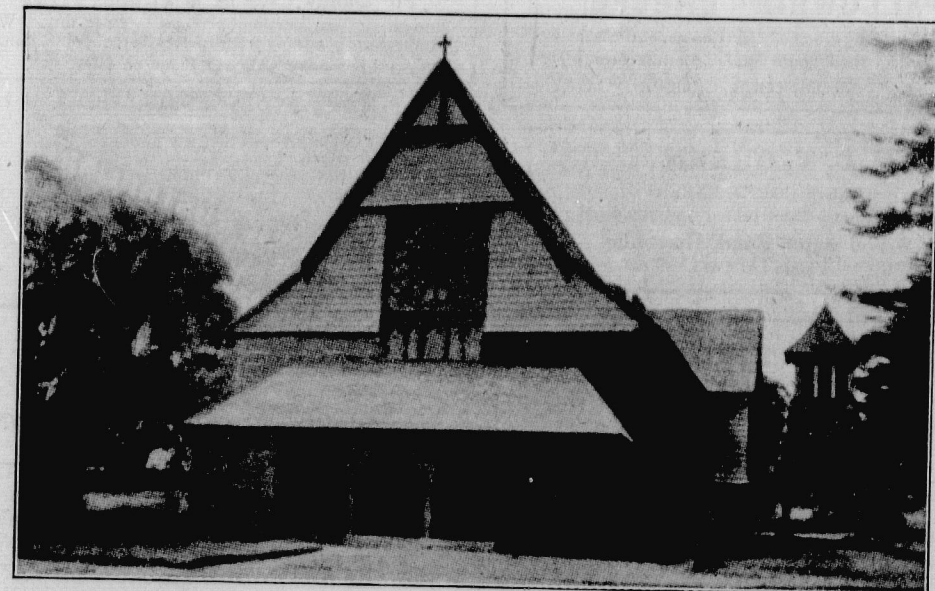
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Vol. I., No. 16—New Series.

MARCH 17, 1938.

[Registered at the G.P.O., Sydney, for
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ST. BARNABAS' CHAPEL, NORFOLK ISLAND



Memorial to Bishop Patteson, the first Bishop of Melanesia, martyred at Nukapu, near the island of Santa Cruz, on 20th September, 1871. Norfolk Island ecclesiastically has now come under the jurisdiction of the Diocese of Sydney. (See article inside.)