

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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THE MEANING OF "LENT"

Word.

The word "Lent" means "Spring." It comes from the Anglo-Saxon word "lencten." In most languages, however, the season is described either by the word "Fast" or else by the word "Quadragesima" to indicate that it was a period of fasting and abstinence.

It is very significant that the word "Lent" should have crept into our sermons. It illustrates the fact, too often ignored, that the seasons had place in regulating Christian observances. Too often hasty generalisations are made concerning the association of heathen with Christian festivals. The fact is ignored that climate and religious observances and that observance of a certain season for Lent observance goes deeper than heathen or Christian ideas and has its origin in the circumstances connected with the earth's rotation.

The modern theory that every nation had a mysterious story of birth and resurrection, errs by ignoring the obvious seasonal fact.

Observance.

There are traces of a fast season from very early times. The Jews, who lived towards the close of the 2nd century succeeding Pothinus Bishop of Lyons A.D. 177, had a fast with Victor of Rome concerning his harsh treatment of those who observed Easter at a different time from that which was usual at Rome.

The precise date of the letter of Irenaeus refers incidentally to the year 186 and 200 A.D. The letter Irenaeus refers incidentally to the Fast before Easter. He writes: "The controversy is not only concerning the day, but also concerning the manner of the fast. For some say that they should fast one day, and not. Yet others more; some

moreover, count their day as consisting of forty hours day and night" (Eusebius Church History, Bk. v. Ch. XXIV Sec. 2). Irenaeus states further that "this variety in its observance has not originated in our time; but long before in that of our ancestors."

The term "Quadragesima" may have originated from the tradition mentioned by Tertullian that our Lord was forty hours under the power of death from noon of Friday to four o'clock Sunday morning. (De Jejunio c. 2.)

Gregory the Great speaks of the fast as of thirty-six days duration, six weeks, omitting the six Sundays which were Festivals. Our present fixture of the First day in Lent dates certainly from the latter part of the eighth century. Thus the forty hours were lengthened into forty days most likely under the influence of the old title.

The Method of Observance.

In the early days there was no thought of fasting in the sense of abstaining from particular foods. There seems to have been a general feeling that luxurious foods should not be indulged in outside the period of fasting. The early rule appears to be to abstain from eating until evening and then to take a reasonable but not an extravagant meal. Sozomen gives an account of Spyridon Bishop of Trimythos in Cyprus. The Bishop was visited by a stranger during Lent, the Bishop offered his visitor some swine's flesh, the only food he had in the house. The visitor refused to eat it saying he was a Christian. "All the more, therefore," said the Bishop, "should it not be refused, for that all things are pure to the pure is declared by the Word of God." It is true that the Bishop sought Divine indulgence for his action probably because he was aware that some when they broke their fast made it a rule to abstain

from animal food a custom to which Socrates refers. (H.E. v. 22.)

Campion and Beumont in their interesting "The Prayer Book Interleaved" have the following note (p. 101). "The ancient mode of observing Lent was to abstain from all food until evening. Distinction of meats was not primitive. The greatest ascetics made no scruple to eat meat in Lent when occasions required it." Needless to say the modern system of granting dispensations had not made its appearance. There is much divergence and not a little contradiction amongst the authorities on all these questions.

All festive celebrations were discouraged. It is in this connection that we find marriages forbidden. Apparently the object was to check hilarity rather than to discountenance "an honorable estate." The Synod of Laodicea has the first Canon on this subject. It reads, "No wedding or birthday feast shall be celebrated during Lent." Hefele points out that this Canon has been adopted by Gratian (Hist. of Councils. Eng. Trans. p. 321). It is difficult to fix the date of this Canon. The accepted date for a long time was 365 A.D. but Hefele gives some reasons for rejecting that date and concludes that it is best to fix the Council between 343 and 381 without any attempt at greater exactness, so far as can be gathered this is the only Council that forbids marriages in Lent. Martin, Bishop of Braga in the late 6th century cites no other authority. It must also be borne in mind that the same Synod forbids the use of the Prayer of Consecration except on Saturday and Sunday (Canon 49). Hefele tells us that Leo Allatius states that the full liturgy

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is not employed because the consecration is a joyful act. This may serve as a warning against a too ready employment of ancient canons as determinants in any question that may arise to-day. Canons were altered with altering circumstances and altering mental attitudes so that what was appropriate at one period is deemed inappropriate at another. For example, the Council of Nicaea, reckoned the seventh Ecumenical Council in Roman Catholic circles, forbids clerics to wear showy garments and expressly forbids "a coloured decoration at the border of his mantle." (Canon 16. Hefele Vol. 5 p. 384.)

Owing to the date of the Council of Laodicea it is not easy to fix the duration of the Lenten fast or of the whole period of Lent. Socrates and Sozomen, who record that some occupied six weeks in this fast carry us forward to after 439 A.D. An interval of over fifty years, and possibly over even seventy, allows plenty of time for the growth of additional observances in a well-established custom. It must also be borne in mind that the Laodicean canons are published from a collection coincident with that translated by Dionysius which first saw the light in the second quarter of the sixth century and then in admittedly an abbreviated form. Still it is plain that from an early date Lent was regarded as a season of penitence and mourning. It was later extended and commemorated our Lord's forty days of fasting in the wilderness. Throughout it brings before us the ideal of self-denial. It is alike unreasonable and impossible to introduce all the conditions that from time to time characterised this solemn season but we should never lose sight of the important lesson on the need of "such abstinence that our flesh may be subdued to the spirit." In early times two features distinguished Lent from other seasons that enforced this central theme. Penitents were received back into communion in order to enable them to participate in the Easter Communion. Sentences were also imposed on these who had transgressed. There is a reference to this "godly discipline" in the preface to "The Communion" service, the second feature consisted in preparation of catechumens for Baptism which usually took place at Easter. So we have very early justification for regarding Lent as a special season of penitence.

The Prayer Book Emphasis.

When we study closely the Book of Common Prayer we find that in this

as in many other instances in which early custom is followed the Reformers with a true genius placed their emphasis on the essential spiritual principle and incidentally referred to the historic circumstances with which this general spiritual principle had been associated. A notable example of this may be found in Becon's "The Potation for Lent" which first appeared in 1542 and was revised by the author from 1560-64. Referring to the practice of covering images during Lent, Becon writes: "Ye know that the custom is among us even at this day, that, so long as we mourn for any of our friends departed, we used to go with close faces, to wear simple apparel, laying aside all gorgeous and sumptuous garments." So likewise this time of Lent, which is a time of mourning, all things that make to the adornment of the Church are either laid aside or else covered, to put us in remembrance that we ought now to lament and mourn for our souls dead in sins, and continually to watch, pray, fast, give alms, and to do such other works of penance as wherewith God, being excited and stirred unto his old accustomed mercies, may call us again from death to life, from sin to godliness, from wickedness to innocence." (Works, Vol. 1 p. III Parker Soc.)

It is evidently because of this spiritual significance that the old customs concerning the observance of Lent were maintained even as late as 1551. An amusing letter from Forchover to Gualter gives us this information. He writes, "Nothing in England so disturbs and troubles me as the severity of the winter, and the season of Lent, or of fasting. They allege the ancient custom of the country, which I, too, should approve of if my stomach did not require something else." (Orig. Letters p. 723 Parker Society.) But very early in their history the Reformers were alive to the danger of imposing as a law of God that which arose out of good intent but was abused as an occasion of purchasing merit. Pilkington, Bishop of Durham, wrote in 1561, "A confutation of an addition, with an apology written and cast in the streets of West Chester, against the cause of burning Paul's church in London." One of the accusations contained in this broadcast was "Yes, where the queen has given strait commandment to abstain from flesh in Lent, and other days commanded by the Church, the new preachers and protestants have eaten flesh openly to the great slander of other."

Pilkington replied, "We read that our Saviour Christ ate flesh at his last supper on Maundy-thursday, which day of all in Lent is one of the lowliest. If Christ then fasted Lent, I speak not this because I would have men break the common appointed order of fasting without lawful cause; but that I would every man should know the liberty of conscience that Christ has given and taught us in His word. Let every man obey the ordinance of the rulers, which command not anything contrary to God; and let them know also the freedom of conscience, that they be not bondmen to the creatures, which God of love has made to serve and not to rule us." (Works p. 551 and 561. Parker Soc.)

It would be well if modern expositors exhibited the same robust commonsense and distinguished between laudable customs and obligations of Divine authority. We observe the spirit and letter of the Prayer Book best when we enjoin on ourselves and all whom we can influence the sacred duty of humiliation on account of sin and the equally imperative requirement of rendering unto the Lord our substance and the first-fruits of all our increase. Repentance and self-denial are the keystones of a true observance of this sacred season. We reverence the claims of antiquity but we bow in humble submission to the commands of God.

The need of the poor; the obligation of spreading God's kingdom; the advancing needs of our spiritual ministry at home; the care of the orphans and destitute; these things call loudly for earnest self-denial which, coupled with a sense of our own unworthiness, is the truest fast we can offer to the Lord.

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NOTES AND COMMENTS

The important Conference of the Australian Council of the World Council of Churches seems to have met under a war cloud. Realistically this is

true, because ever since the declaration of Peace there have been undertones of a threatening war. It was so after the first world war when there were genuine fears that the German war spirit had not been driven out or even sufficiently muzzled. At the same time a complacent government at the centre of the Empire, bent on appeasement, took no real steps to prevent Great Britain from being unready in case the war spirit should again burst forth. It is a matter of history now how completely the British Government had gone in for disarmament, and consequently the Motherland had a very close call to destruction. Because of the good hand of our God upon us we were able to battle through and again be successful in avoiding a disastrous defeat. But it was a common thought that the evil aggressor had been tempted by the patent unpreparedness of the British nation. Now again there are fears of impending war because of the Russian attitude. The Great Bear is playing fast and loose with covenants and giving rise to a strong suspicion that given the opportunity, he would go over Europe and afterwards the greater part of the world like an evil flood. What stays his hand? Not a love for peace and fairplay, but a fear that the other nations have such means of destruction that Russia might suffer a total eclipse. The question is: the justification of earnest rearmament and the discovery of potent methods of destructive warfare on the part of a government charged with the care of the people of a country in order to protect that people from destructive aggression. It must never be forgotten that the use of atomic bombs at Hiroshima brought the Japanese part of the great war to a speedy conclusion, and saved hundreds of thousands of our soldiers and sailors from unspeakable suffering and death at the hands of a semi-barbarous people.

We quite agree that, ideally, "Peace can only be built on the foundations of justice, mutual trust, and goodwill," but what are we going to do until such foundations are universally obtainable? We fear that our Commonwealth Government will not find the appeal of the Conference in spite of all its excellence in purpose, very help-

ful in the discharge of its duties for the defence of the people and their land for which they are responsible guardians.

"O God Thou hast made us for Thyself, and our souls are restless till they find their rest in Thee." "Broken Cisterns." That was the experience of the great Augustine of Hippo, who had trodden various paths in life that seemed to promise the best, but who found that he had taken a wrong turning in going from Him Who was the true Well of Life, and seeking satisfaction in other "broken cisterns," that only held disappointment. That was God's complaint against backslidden Judah and Israel, "my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." Yet few seem to realise the pathetic tragedy of it all. We seem to have become hardened to the sight of those false, yet popular cults that lead men and women away from the true Fountain of Life and provide religions to satisfy men's thirst after God and at the same time provide as little curb as possible to his fallen nature. Take Christian Science for instance, with its comfortable doctrine of the unreality of sin and its humanistic appeal to man's own working out of his salvation. Or again, Theosophy, and its offshoot, the Liberal Catholic Church, with its affectation of gorgeous ceremonial and imitation of the Christian Church in its worship, but with its non-moral standards and its degradation of the Person of our Blessed Lord. Or again, Spiritualism, the cult of "The Three Black Eyes," Infidelity, Immorality and Insanity, which naturally ranks Christianity amongst the four false religions of the world. There are many others which are bidding for man's allegiance and would deprive him of that approach to Him Who alone is the true Fountain of Life.

The Apostle bade the Christians of his day to "contend earnestly" for their faith in Christ, and insofar as we are disciples of Christ the promptings of Christian love will not allow us to be apathetic when we see men and women turning aside to those "broken cisterns" that can only bring disappointment and dismay. How can any Minister of Christ's Gospel do other-

wise than grieve over defections like these, and seek to bring back again any who may have been lead, through grave misunderstanding, to go away from the only means of salvation and true life.

Professor Einstein is quoted in the daily press as saying that a hydrogen bomb would bring annihilation of all life on earth "within the range of technical possibilities." The growing recognition of this fearful possibility is burdening the pronouncements of leading men in many nations.

How does the Christian view this ominous trend? He has an increasingly insistent obligation to tell men and nations of the only Way of peace and safety. The ultimate issues are not between man and man, or between nation and nation, but between man and God. There is not the slightest hope that treaties, pacts or agreements will be any less abortive in the future as they were in the past. The mournful history of man shows that the judgments of God have often been born in the counsels of evil men and it appears to be coming well within the realm of possibility that the final judgment of all will be carefully planned and fearfully executed by man himself, upon himself.

However, the Christian has no grounds for pessimism! Are we not bidden "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Under this heading the Bishop of Adelaide discusses in his January letter to the Diocese the question of Parish transport. Speaking of the country clergyman, he writes:—

"The smallest car will cost him more than two full years of his salary. How do you think he is going to buy it? If he borrows money to buy it, the car will be worn out long before he can have paid for it, and he will certainly not have been able to provide for the depreciation on it. If he doesn't buy it, you will say he is not doing his job. And you will be right. But whose fault will it be? . . . Is it possible for him to buy a car? If not, what is the answer? Well, the answer has been provided for us by a committee of business laymen who have gone most carefully into the problem. Their answer is that we must have a central fund of some £8,000, from which we can finance the pur-

chase of cars for the clergy, without laying on them quite impossible burdens. The position, as you can see is a desperate one. You will be hearing more about it very soon."

We ourselves know of cases where men have had to refuse the offer of appointment to parishes because they had no money with which to buy a car. We also know of clergy who have had to borrow almost the whole of the money required for the purchase of a car. These things ought not to be. Diocesan finance in many instances requires a new approach.

PERSONAL

The death is reported of Mrs. R. M. Kendall, who lived at the Pallister Home, Greenwich, where her daughter, Miss Margaret Kendall is Matron. Except for the past two years Mrs. Kendall lived the whole of her life in Kiama and was always a very active member of "Christ Church." Much sympathy is felt for her sons, Mr. Cedric Kendall, and Mr. Allen Kendall, of Chatswood, and with her daughter, Miss Margaret Kendall, in their loss.

Miss Monica Farrell, well-known in connection with "The Builders" and lately "The Light and Truth Gospel Crusade" has been invited by the National Union of Protestants to address meetings in England for twelve months and she hopes to sail from Melbourne about the 30th March. A farewell gathering will be held in St. Philip's Hall, York Street, March 21st (Tuesday) at 8 p.m.

The Ven. H. A. Woodd has resigned the Archdeaconry of Newcastle. The Archdeaconry has now been divided. Canon Single has been appointed Archdeacon of Newcastle and Canon Williamson, Archdeacon of Maitland.

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OLD BUT TRUE.

"AN IDEAL MINISTRY."

We take the following extract from the "Life of David Brown, Professor and Principal of the Free Church College, Aberdeen," London, 1898:

Summing up his counsels, Dr. Brown earnestly urged on his students the devotional reading of the Scriptures and kindred objects. And no one can fail to observe the richness and readiness of his store of illustration for the various points on which he touched, so very rare in a man of eighty-three.

"Well, gentlemen, there is a model for you. One of the best ways of keeping up the tone of your spiritual life in the midst of hard study is the devotional study of your Bible; and I apply this to preachers as well as you who are but preparing for this work. It has been noticed of some students in all our halls that the book they seem least to know is their Bible. So immersed are they in book-work and paper-work, that taking it for granted that they can go to their Bible at any time, they go to it for devotional purposes at no time. The consequence of it is that when they do preach they misquote their Bible, and those hearers who know their Bible best detect this, and it takes them down at once in their regard. It used to be remarked of the late Dr. Begg, even by those who had least sympathy with him in other things, that he was singularly at home, his rich illustrations from apt passages of Scripture being one of the secrets of his popularity as a preacher. Well, not only to read, but to study your Bible devotionally, you should have some system in it, and stick to it. Take, say, one book—one of the five books of the Psalter for the Old Testament, or an Epistle for the New. Read it first through till you grasp the gist or general scope of it, and then take it up in detail, verse by verse, with the original by you. And as this will take time, and time is precious for students, be content with a very little at a time (for if you aim at too much at once, you will soon give it up). Only throw your spirit into that little, were it but a snatch, and try to fetch the sap out of that

little, and you will find your spirit braced up, and go fresh to your books and papers, losing nothing, but gaining much. My friend, Mr. Moule, Principal of Ridley Hall, Cambridge, is a man who, to superior classical scholarship adds a high spiritual tone, and whose little book on "Christian Sanctity" is having, I am glad to know, a great sale. Well, at the late congress of clergy and other friends of the English Church at Wakefield, he read a paper on "The Devotional Study of Scripture", a subject which no one was better fitted to handle. In this paper he not only urges the adoption of system in studying the Bible devotionally, but he gives the outlines of a plan for doing it, and a specimen of the way it may be profitably carried out. "But there are other ways of keeping up the tone of your spiritual life. Let me mention two. One is to have some book of choice religious biography always by you, and at present we are rich in that kind of provender. A student at one of our halls, now a professor and an author of standing, once told me that the lectures of one of his professors were of so polemical a character from day to day, that to escape from that unwholesome atmosphere he had to betake himself to some work of religious biography, which he took care to have upon his table, else he might have been tempted to think all theology but a wrangle of disputants. Among works of this kind need I recommend the lives of Luther and Calvin, of some of the greatest Puritan writers, of Wesley and Whitfield, of Judson and Wilson, and Duff and Carey, and of our great Chalmers.

"The other help I refer to is visiting some bedfast Christian, or some one whom you would fain help to make a Christian. In converse with the one you may take such sweet counsel together that your sick friend, on your departure, may feel so refreshed as to say to him—or herself, verily, 'some have entertained angels unawares.' With the other you may be helped to leave indelible impressions. My late friend, Professor Eadie, of the United Presbyterian Hall, once said to a friend of mine, that nothing did him more good, when worried with study, than to break off and rush away to talk and pray with some bedfast member of his congregation. And what to students is more significant, I think, is a circumstance which I once told of one I am now obliged to call the late Dr. Fleming Stevenson, whose loss to his own church is a loss to the church of Christ. When he finished his theological studies at home, he went abroad to study at Halle under the profound Julius Muller, but on his return home in order to take licence, he did not feel himself free to sign the Confession of Faith—not that he was prepared to deny its theology, but that many things were there expressed in a form different from the light in which he then viewed them. In his perplexity he consulted a friend, who advised him to let the whole subject alone for a while, and go and work mission work in connection with some congregation. In this work he got so interested, dealing with the various classes of the people—the sick, the indifferent, the Christians, and the no Christians, that the cobwebs disappeared, and his difficulties vanished, and never returned. And we know what he lived to become, inasmuch that immediately after his interment, but a few weeks ago, a larger meeting of the most distinguished members of the church to which he belonged, both clerical and lay, met, and resolved to aim at raising £10,000 for a monument to his memory."

(From the Life of David Brown, D.D., LL.D., Professor and Principal of the Free Church College, Aberdeen—London, Hodder and Stoughton, 1898.)

CHURCHES OF AUSTRALIA.

DOWN IN THE VALLEY

(By the Rev. R. E. Sherlock, Chaplain in the Home Mission District of Glen Davis.)

Being human, I have forgotten a great deal I learned at school, but I well recall the words of a song which was patiently taught to us. Here they are:—

"Down in the valley, where wild flowers are growing,
And sweet birds are singing, so joyous and free,
Here let me wander, for health and for pleasure,
For down in the valley is where I would be."

I used, in my school days, to associate these words with a seaside glen not far from my birthplace, Bondi. I had not thought of them much since, but when I came to Glen Davis they surged back into my mind. Here we are literally "down in the Valley," and the quiet of the natural bushland surrounding the Rectory, disturbed only by the songs of the birds, and the sound of an occasional car, proves a tonic after the bustle of the city. Of course, my wanderings in the valley are not solely "for health and for pleasure," but there is much in that old song to match my feelings.

LOCATION.

"How do you get to Glen Davis?" When I appear in Sydney now and then, I am often asked that question.

Well, travelling by road, one journeys to Lithgow, and then (greatly daring) ventures on the Mudgee road (which is deceiving, as it starts off pretty well). After 28 miles or

with this inscription still visible — "Glen Davis 21½ miles." Turning to the right, the motorist commences on a thrilling series of hills and dales, which go to make up quite a unique journey. It is a lovely trip calling for watchful driving, but the scenery is very lovely. (Readers of the "Record" may suspect in all this an invitation to come and see something more of our continent, and, if so, they are quite correct. Christian fellowship is one thing we greatly miss in Glen Davis.)

THE TOWN ITSELF.

The Capertee River runs through the township, dividing the north from the south, and the old from the new. The National Oil Works (shale mines) are situated a little out of the town on the eastern side, the workers' hostels are near the entrance to the town, and the shops, bank, hotel, post office, etc., are centrally placed. The "Barber's shop" is a room in the workers' hostel, but the barber is an elusive individual, and his idea of a haircut differs from the average. Still, Lithgow is only 50 miles away and it abounds in barbers!

A dentist visits the hostel (indeed a cosmopolitan place) periodically, and we are fortunate in having a good resident doctor and a reliable ambulance service. There is no official fire brigade, but fire-fighting equipment from the Oil Works is used in emergencies. I saw it in action recently, when the local cafe caught fire, and I was not the only bystander!

THE HOMES OF THE PEOPLE.

From a residential viewpoint, the Valley is divided into three main sections (apart from the Workers' Hostels). The north side consists of veritable shacks, reminiscent of "Happy Valley," as part of Yarra Bay, near Sydney, was known in depression days. These huts are built of every conceivable material, and lack many necessary amenities. Every article of man's devising is seen in their make-up—they call forth mingled feelings of wonder and disgust! Many were erected as temporary dwellings in the "early days." (Glen Davis is little more than ten years old) and the attraction of rent-free existence has caused many folk to settle down and remain. Personally, I cannot move amongst these shacks without distress of mind

and soul, and many things associated with them are best forgotten. The inhabitants are not workless and destitute—they hold secure, well-paid positions at the National Oil Works, and many have neglected opportunities to move to better homes. Yet, from this depressing area come certain of our most consistent and faithful church workers. I could give moving accounts of their witness amongst kith and kin as well as neighbours. Truly, the Spirit of God cannot be bound.

The township proper comprises Anderson Square—a small group of brick houses near the Oil Works, with a staff hostel of brick—and quite a few streets of neat fibro cottages. The Rectory, built and owned by the Home Mission Society of Sydney Diocese, is somewhat individual in design, and is most thoughtfully planned for the use of a clergyman and his family. The Fish River Water Supply has recently been connected to all homes in the main township, and this is a real blessing, especially in such a hot climate.

WHAT OUR CHURCH IS DOING.

The Diocese of Sydney set out in 1940 to do pioneering Christian work in Glen Davis, and at present the H.M.S. supports a Chaplain in Priest's Orders to minister to the people. The Society has built the well-appointed little church of St Mark, situated next to the Rectory, and the spiritual centre for Anglican people. The only other denominations represented are the Methodists and the Roman Catholics—thus folk of different churches often worship at St Mark's. We are proud of our church bell—the one and only — and it echoes through the hills with a note of challenge. Here is a hallowed spot—a place set apart in a little world so complacent and self-sufficient, to point men's hearts to One above. If that bell could speak in human language it would be eloquent in its testimony.

SOME OF THE DIFFICULTIES.

Indifference to "the things eternal" is a marked characteristic of mining districts, and here the majority are more than content with the affairs of this present world. The trying nature of the climate, together with the isolation of the town, makes the "drink problem" a real one, whilst gambling, Sunday sport and organised outings, etc, result in a condition of virtual paganism. The apathy so paramount in this place has to be experienced to be believed.

Life in Glen Davis has its special character—we are "in the country, but not of the country", an individual centre far removed from the "glamour" of the cities. One's habits and interests are quickly known



so, the township of Capertee comes in sight—this little place contains the nearest railway to Glen Davis, but not much else. Just past the Post Office there is an old signpost,



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and there is no escaping a particular identification. To attend Church requires courage, and to be faithful may mean a loss of social standing. There are many who would dare to test their faith in God, if only they valued less the supposed goodwill of men. The forces of materialism are well arrayed in the Glen, and fervently promise transient satisfaction. For this reason, many who know that "the Lord, He is God" follow Baal, stifling conscience and inward conviction. This is true of adolescents as well as adults, and a very grave lack of character seems to be "visited upon the children." Those with their lives before them seem to lack life's real foundations. It may be environmental, but it is certainly tragic.

THE CHILDREN OF THE VALLEY.

The work amongst the little ones has always been dear to my heart, and here I have tried, by the Grace of God, to bring them under the gracious influence of the Gospel. My wife has given consistent and prayerful attention to the building of a strong kindergarten Sunday School, battling against great difficulties with an unreliable teaching staff. The older children, used to pleasing themselves, and sullied by the wrong home example, present a problem, both in Sunday School and Scripture classes, but the distribution of New Testaments and Christian literature amongst them has proved, I am sure, a blessing in many cases. A Christmas party organised for all the Anglican children, was planned to include an act of witness, and as we served a crowded hall of parents and children we strove to reveal to them the Child of Bethlehem and His universal Love.

IS IT ALL WORTHWHILE?

Perhaps not, from the standpoint of the impatient human spirit, which is restless without visible results. There may seem little result from the impact of an imperfect agent on the souls of an unresponsive people. And yet, as I minister week by week to my tiny congregation, and prepare messages for the Parish Paper, the solemn words of the Ordination Service present their challenging reminder—"They are the sheep of Christ, which He bought with His Death, and for whom He shed His Blood." These same words counsel love and patience in the homes of the people when the atmosphere is anything but conducive to holiness. They emphasise that grand pastoral conception introduced in 1 Peter, Chapter 5. We who are privileged to "labour on, spend and be spent" in this industrial centre have a supreme responsibility to the Chief Shepherd. Pray that we might be faithful in tending the flock, leaving the results to Him.

GOOD NEWS FOR SUNDAY SCHOOLS

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CHURCH LEADERS CONFER AT GILBULLA.

The largest conference of Protestant Church leaders ever held in Australia met last week in the new Church of England Conference Centre at Gilbulla, Menangle, N.S.W. It was the Australian Council for the World Council of Churches. Fifty delegates from all states and representing most Protestant denominations attended. Miss Ruth Swann, a Quaker, was the only woman delegate. The Conference discussed and made decisions on most of the subjects which are of concern to the Australian Church at present. The statement sent by the Conference to the Australian Church and people is published elsewhere in this issue.

This was the first conference to be held at Gilbulla. The delegates expressed their delight at the amenities and beauty of the property. They decided to hold their next conference at the same place.

IF YOU APPLY IT!

"Christianity has been in the world for 2000 years, and look at the state of the world," shouted the heckler at the Hyde Park meeting. "Yes," replied the orator with lightning rapidity, "and water has been in the world for two million years, and look at the state of your face."

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Feb. 26. 1st Sunday in Lent.

M.: Gen. xviii or Eccus. ii; Matt. iii or Hebrews vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

March 5. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40 or Eccus. iv 11-28; Matt. ix 1-17 or Heb. ix 11. Psalm 119 1-32.

E.: Gen. xxviii 10 or xxxii 3-30; Mark xiv 27-52 or 2 Cor. v. Psalms 119, 33-72.

March 12. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccus. x 12-24; Matt. xviii 1-14 or Heb. x 19. Psalms 119 73-104.

E.: Gen. xxxix or xlii or Eccus. xvii 1-26; Mark xiv 53 or 2 Cor. v 20 - vii 1. Psalm 119, 105-144.

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CHURCHES' APPEAL TO PEOPLE

The Australian Council of the World Council of Churches held a conference last week at Menangle, N.S.W., under the Presidency of the Archbishop of Sydney and Primate of Australia. At the close of the conference the following Appeal was issued:

"We of the Australian Council for the World Council of Churches, representing a fellowship of churches which accept our Lord Jesus Christ as God and Saviour, send this message to the churches and people of Australia.

"Man is putting himself in the place which belongs only to God. We Australians are liable to fall into this sin of self-sufficiency, to trust to human wisdom and the work of our own hands. The judgment of God in history in the end falls heavily on all who forget and deny Him.

"Many people are disturbed by the threat of Communism and seek to outlaw all who own that faith. Many again are just as afraid that Capitalism will mean insecurity, poverty, and finally, an economic depression. Both these systems are built on the belief that power through property is the basis of national life and that man is self-sufficient in his handling of it.

"The supreme fact is not property, but man, who is a child of God. The only worthy social order is that which allows full expression to human personality in freedom and responsibility. This cannot be found unless the demand for human rights is matched with responsibility and daily work is carried on in a spirit of dedicated service to God and man.

"We believe that neither Capitalism, Socialism, nor Communism is sufficient. We call upon all Christians to strive after a responsible society in which neither freedom nor justice will be destroyed.

"Turn from War."

"We call upon all men to press upon the nations to turn from war and live. We warn against the disaster which will surely come if present trends in world opinion continue. We challenge the false beliefs now so widely held that war is inevitable, that atomic massacre is justified and cannot be avoided and the tragic world trust in armed might.

"Peace will not be coerced through the hydrogen bomb or any other weapon; nor can it be built out of fear. We stand appalled before the mounting arms race knowing that such races end not in peace but in war. Peace can only be built on foundations of justice, mutual trust, and goodwill.

"We urge the Government and the people of Australia to give every support to United Nations and we call upon Christians to work toward the building up of international Christianity through the World Council of Churches.

"Finally, we urge all Christians to press onward with greater urgency in the task of taking the Christian gospel to all people. Mission work is now as necessary in our own town and street as in lands overseas.

"The Church must keep pace with population and housing developments, lest areas of paganism be multiplied in our own midst.

"The hope of world peace and a worthy Australia lies in the acceptance of God Who is active in history, a common loyalty to Jesus Christ in His Church, and the spreading abroad of His Kingdom. To these supreme goals we call the Australian Churches and

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TO AUSTRALIAN CHURCHMEN.

JUDGMENT IN HISTORY:

A MESSAGE FOR TO-DAY

On Sept. 12th, 1892, the distinguished New Testament scholar, Bishop Westcott, of Durham, wrote in the preface of his commentary on the Epistle to the Hebrews: "The more I study the tendencies of the time in some of the busiest centres of English life the more deeply I feel that the Spirit of God warns us of our most urgent civil and spiritual dangers through the prophecies of Jeremiah and the Epistle to the Hebrews. May our nation and our church be enabled to learn the lessons which they teach while there is still time to use them."

Church and State.

The learned Bishop distinguishes here between the Church and the nation. Ideally they should be one. Factually they are not. They are separate entities. And each as the Bishop saw it was in danger—urgent danger.

There can be no doubt of the Bishop's meaning. The Church was drifting to the rocks of Romanism; the State to the sands of materialism.

If the Church understood and appreciated the truth underlying the Epistle to the Hebrews it would not crave for the Roman mass or the worldly Roman system that houses and embodies the mass. Christ in his high-priesthood meets every need of sinful man; whether that man be a wandering sheep, a hardened rebel, or a pardoned child of God.

But the nation needed a prior lesson. The people must have the word of God for themselves in their present condition. They needed the voice of the prophet calling to repentance. Only light from heaven could awaken to imminent judgment. Holy Scripture contained light to show how dark and turbid the stream of the national life had become and how fearful the rocks towards which they were moving. And this light was for them focussed in the book of the prophet Jeremiah.

A Man with A Message.

Jeremiah was called early in life to minister God's word. Indeed he may well have been the youngest of the prophets. And he lived to exercise a long ministry.

Jeremiah is remembered as the prophet of judgment but he was a prophet of grace, too; and grace preceded judgment.

There are two scenes that set out in picture form the word of God at his mouth. These are found at chapters eighteen and nineteen, the middle point of his message to the nation. And they gather up that message in a way the simplest can understand and remember.

The Marred Vessel.

First the prophet is bidden to go down to the potter's house. Here he sees a potter at work as we may see him to-day. He shapes with his hands the plastic clay on the spinning wheel. In his mind there is a plan and purpose. But as the vessel is being moulded in his hands this purpose is frustrated. "The clay was marred in the hand of the potter." What will the potter do now? "He made it again another vessel as seemed good to the potter to make it."

The word of the Lord may come "a second time" to a nation as it did to Jonah. If the best be rejected God may in His mercy provide a second best. If the clay be marred and is yet plastic it may be shaped into another vessel as seems good to the Heavenly Potter.

A Word of Grace.

This is God's first message to the nation. The nation's life had been marred. God's first purpose in and through them had been defeated and broken. Instead of representing God they had misrepresented Him. Their national life was a life of self-will and sin.

But if they will now return there is a future for them. "Return ye backsliding children, I will heal your backslidings." "If ye diligently hearken unto me, saith the Lord . . . this city shall remain for ever." In their prosperity this "if" had been forgotten although written into the covenant itself. (Leviticus xxvi and elsewhere).

As for "the vengeance of the covenant" no one feared that now.

The Broken Bottle.

But what if the nation continued to refuse God's word? Then Justice must issue in judgment.

The prophet is now bidden to buy a potter's earthen bottle such as may be bought in those streets to-day for a single piastre. This vessel has been moulded and then dried, and should be now fit for use.

With this in his hand the prophet invites "certain of the elders of the people and of the elders of the priests" to go with him into the Valley of Hinnom outside the city walls. Here he proclaims the word of the Lord. God is just. He is a God of judgment. Unrepented sin must be punished. National sin, if persisted in, must bring national judgment. Nothing can avert judgment but true repentance. "Then shalt thou break the bottle in the sight of the people that go with thee." If grace be rejected judgment must follow.

God is about to visit. And if God visits He can only visit either in grace or in judgment.

1892.

To the Bishop's English readers above referred to it must have seemed a far cry from Jeremiah's grotto to Auckland Castle. In that day no one felt the need of freedom from fear. Only five short years before Queen Victoria had celebrated her jubilee and this amid universal rejoicings and congratulations. Her great statesman Salisbury had succeeded in his policy of "maintaining things as they are." Parliament had recently ratified the ceding of Heligoland to Germany, as a gesture of friendliness and confidence. It is true that Mr. Gladstone now 83 years of age, had recently taken over the reins of government with a view to passing a bill to give Home Rule to Ireland; but after all that was a domestic matter. And the very presence of such statesmen seemed to guarantee national stability. During Victoria's more than fifty years the British Empire had grown stronger and stronger. Prosperity, too, had increased. "Progress" had banished fear?

And a new philosophy had arisen to give its blessing to this "progress". Darwin's "Origin of Species" had been now on the market for 33 years—a generation, as it was then counted. This book was now in everybody's mouth; and its deductions seemed to guarantee that material progress was part of an evolutionary scheme of things. Some even taught that the Millennium had already begun.

Everybody knew that the gifted bishop was in close and sympathetic touch with social conditions and the life of the nation, but what did he mean by national danger, even urgent national danger and the nation's need to learn a lesson while there was "still time to use it."

1914.

Twenty-two years later the answer came. But awful as that judgment was it was only those whose eyes were opened by the Spirit of God that could read its meaning. Many then living in sin and loving it too, were crying to God to visit and intervene, little thinking that God can only visit either in grace or in judgment. It was obvious in 1914 that the world had learned nothing from the first world-war. Instead a tidal wave of sensuousness rose up sweeping all before it. Things spiritual were at a discount.

The Word of God spoken to a generation older than Jeremiah's was, "Hear ye the rod and who hath appointed it." The rod

means chastisement, and chastisement is mercy mingled with judgment.

1939 and After.

The rod of chastisement has fallen again but we are still unrepentant; we are still deaf to the voice of the rod. Scriptural Christianity is to-day generally opposed and belittled. The constant attacks on the Sydney Diocese is one evidence of this. The English Church Times descends to scurrility in a recent article on the Sydney Diocese and its present Archbishop. Why this poison of asp? And why tolerated and supported? It is a sign of the Times in a double sense we are sorry to say.

And now the hydrogen bomb has placed the world in a new impasse that threatens to be the final one. If atomic energy be the final secret of our created world this may well be so. Only last week the press reported Professor Einstein as saying, "The hydrogen bomb appears on the public horizon as a probably attainable goal . . . if successful, radioactive poisoning of the atmosphere, hence the annihilation of any life on earth, has been brought within the range of technical possibilities." The ghost-like character of this development lies in its apparently compulsory trend. Every step appears as an unavoidable sequence of the preceding one. In the end there beckons more and more clearly general annihilation. There is one way only out of this impasse and that is the way of the Father's will. Will our nation lead humanity in taking that way? The present call to the nation is loud and urgent: "Repent . . . Return."

CLERICAL STIPENDS.

It is generally acknowledged that the stipends paid to the clergy at the present time are barely sufficient to maintain the family budget. The Archdeacon of Northam, W.A., writes as follows on the subject in the "West Australian Church News":—

"As the Archdeacon of the country parishes, I would take this opportunity of bringing before our parishes a matter that the clergy themselves cannot and will not push—that is the great need to review the stipends of the clergy. In these days of rising costs, the basic wage has gone up considerably. The pinch is felt by many of the rectory families, but still our faithful priests and their wives carry on their work loyally. The clergy would not go on strike, even if they could. They regard their work as a vocation to which they have been called, and in many ways their's is a self-sacrificing work which they do uncomplainingly. I would like to take this opportunity of suggesting to the vestries that they take the earliest opportunity of reviewing the clergy stipends, and that they be raised to a standard that is more in keeping with the cost of living, and the position of the clergy in the life of the community.

"Should members of vestries read this, don't just say, 'I believe the archdeacon is right,' but do something of a really practical nature. Make the living of your clergy and families more comfortable and easier.

"To-day we are very short of men to fill the gaps in the ranks of serving priests. A comparison of wages paid in the field of labour, and that paid as stipends to clergy, may give part of the answer to this problem. The labourer is worthy of his hire."

LENT AS A SPIRITUAL SPRINGTIME

By Canon F. W. Tugwell.

The word Lent is derived from an Anglo-Saxon word — "Lencten" — which was used to indicate the lengthening of the days of Spring. Later, it came to mean—the Springtime.

As the Church gave this title to the sacred season we are about to enter, was it not the primary intention of the Church that the season should be as the Springtime? The writer thinks so, and so he asks first—what do we mean by the Springtime? Is it not that part of the year between the winter and the summer when new growth appears? Is it not the time when the deadness and the darkness of fog and biting cold fly before the graciousness of a milder and a cheerier atmosphere? Is it not a time too when life is quickened, when the dormant seeds and bulbs put forth their tender blades of hope and the trees, their buds of promise? Is it not truly a time of awakening, a movement of growth, the period of the year which is brimful of eagerness and expectancy and overflowing with the portents of rich harvesting?

If then the Church intends, by the title given, that Lent should be all this how can all this new life be awakened in us? How can we be moved to new endeavour? How can the beautiful blooms and the perennial life of the Spirit be produced in us? How can Lent be made actively lovely to us as the Springtime?

The writer can find the answer in a story told about Mungo Park, the great African Traveller. One day he found a little flower blooming in a most unexpected place. To us possibly it might have been a flower and nothing more, but to the soul of that great man it was far, far more. It breathed of the Presence of God and lifting his hat he said, reverently, "God has been here, God has been here."

But is not this the answer to the question—how can our Lenten Springtime become lovely, too? Is it not found in the childlike recognition of the great fact that God is here ever ready to work in us what is so apparent in the beautiful spring time?

Rita Snowden, in one of her books, tells us of the man with the soul of an artist who came into one of the great art galleries one morning. From picture to picture he went round the empty gallery, or at least he thought

it was empty. At last to his surprise he saw an old woman on her knees scrubbing out the building. Since there was no one else to whom he could express his heart, he said to her: "My friend, there are some wonderful things here, wonderful things! Do you not think so?" For answer she slammed down her brush full of soapsuds, and, looking up to him, said, "Um, I s'pose there are, if a body has time ter look up."

"Time ter look up?" Ah, isn't that the reason why so many of us miss the many splendoured things of life? Isn't that why we miss the realisation of the constant Presence of God?

No one had more claims on his time, or performed more work in three years than did the Master Christ, and yet He always had time to look up. It often meant rising "a great while before day"; it often meant "continuing all night in prayer unto God"; but He ever found the opportunity. And so in this special season which the Church provides she wants us more than ever to "look up" and become conscious of Him who alone can produce in us the beauty we see in the Springtime of the year.

But as we behold the Beauty of His Presence; as we, like Isaiah, see the Lord high and lifted up, we shall see, as He did, that the greatest need of our life is what the title of this article leads me to call a Spring Cleaning.

"Woe is me," Isaiah cried out, "for I am undone because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

A little African girl, experiencing all this uttered this beautiful prayer: "O Thou Great Chief, light Thou a candle in my heart that I may see what is there, and sweep the rubbish from Thy dwelling place."

And so the Church, realising full well our great need of the Lenten Spring-cleaning, gives us a Prayer to use daily:

"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."

This recognition of our sinfulness gives to the Lenten season a tinge of sadness but we find joy in the knowledge that He who "lights the candle in the heart that we may see" also uses the broom and garnishes the inmost dwelling where He loves to abide.

But in the observance of Lent the writer knows there are many good folk in the Church of England who prefer to keep all the joys of the Springtime to the glorious commemoration of the Resurrection. They would rather think of the 40 days of Lent as a very solemn season of spiritual development in preparation for a worthy observance of the Easter Festival. They like to regard Mother Church as an Artist, who, wishing a picture of great beauty to be seen in all its glory, first leads his friends into a room with the curtains drawn, so that the eyes, affected by the glare of the outer world, might be ready to see as they ought to see. And so emphasis is laid on Penitence and Fasting, as a purification for Easter Day.

The Church of England, unlike the Roman and the Greek Church, makes no rules for Penitence and Fasting. It rather leaves their observance to the discretion of the individual.

In the Tutorial Prayer Book, by Neil and Willoughby, there is a most interesting letter on this matter from Bishop Perowne, of Worcester, to a clergyman who sought from him a dis-

pensation from Fasting in Lent on the grounds of illness.

"As I am not aware that our Church has prescribed a fast during Lent, much less laid down any rules for its observance, I think every individual is free to exercise such abstinence as he may deem best for his own spiritual welfare. A fasting which is profitable to one man would be injurious to another. Common sense, to say nothing of right Christian feeling, should lead those who are in a weak state of health to take such food as they require, or as a doctor prescribes. Certainly, I do not see how I am to grant a dispensation (even if I possess the dispensing power) from a law of the very existence of which I am ignorant. In the Homily of Fasting (first part) it is said to be 'of itself a thing merely indifferent.' I earnestly wish that good people, who are troubled about this matter, would very carefully study Isaiah 58, 1 to 9."

But however we may regard Lent, may we humbly seek during the Lenten Season to allow God to manifest His Glory in us and through us. May we seek to follow the example of our Saviour Christ and be made like unto Him; that as He died and rose again for us, so should we, who are baptised, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections and daily proceeding in all virtues and godliness of living.

ENGLISH NEWS.

The Church Association (1865) and the National Church League (1899) are planning to unite, with the Rev. Gordon D. Savage, B.A. Secretary of the former, as the Secretary-elect of the united Society. Both organisations were founded for the furtherance of Reformation principles and have made great advances in recent years.

BOOKS

Christ the King.—Five Studies on the Kingship of Christ, published by the A.S.C.M. Corporation, 182 Collins St., Melbourne.

These studies were prepared for the recent Annual Conference of the A.S.C.M. at Geelong, Vic., and were written by five noted theologians. The titles of the studies are: "Christ as King in the O.T.," "The King Who Came," "Christ as King in the Church and in the World and History," "Christ as King at the Last Day," and "Christ as King in the University." They would form an excellent line of Bible Studies for Senior Fellowships or Groups of thoughtful Christians, the set of questions for discussion being specially useful.

Shrines and Cities of France and Italy, from an early diary and sketch book of Evelyn Underhill, edited and arranged by Lucy Menzies. Our copy from the publishers, Longman, Green and Co., London. English price, 9/6.

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Chronic and Invalid. A personal Indictment and Testament to Miracle, by Phyllis A. Baxter. Our copy from the publishers, Longman and Green and Co., London. Australian price, 10/-.

THE POWERS OF THE AGE TO COME

(By Reformans Reformandus.)

It is a new type of craft, on its maiden voyage, heading for an unknown destination, with an inexperienced crew speaking different languages, and we embark in the midst of one of the worst storms in history. This description of a contemporary world movement by one of its own leaders appeared earlier this year in an American journal. The statement attracted much amazed comment. With some justification the editorial of a weekly paper at once proceeded to ask: "Now supposing this to be the actual case, can the reader by the wildest stretch of imagination conceive of any man on the face of the earth foolish enough to buy his ticket and get on board?"

Dare we ask whether we ourselves are satisfied with our own sense of direction? When we reflect upon this surprising tragedy of a world leader who has obviously lost his bearings, ought we not immediately to challenge ourselves and to redouble our energies in making sure of our own next step and final destination? Evangelical circles at the present time are not in too good shape for the struggle. They have lost much of their old fire. They have become less sure of themselves at the very time when certainty is most urgently in demand. All over the world humanity seems helplessly to be stumbling onwards into a third, and perhaps final, catastrophe. It is high time we had some idea of the part we are to play. At least we can make sure that we are on the right road. "For here we have no continuing city, but we seek one to come." "Lord, Thou hast been our home in all generations."

Paradoxical as it may sound, it is precisely when evangelical Christians begin to be less concerned with this world, and when they begin more realistically to pursue their "high calling" in Christ, that they prove to be most useful to their fellows. It is when Christ and His Word are restored to their rightful place among us that certainty awakens and energy revives. Have we not overlooked the constant insistence of our Lord's own teaching that it is "the powers of the age to come" which should begin to energize and discipline us here and now? But in no part of our lives is recovery more urgently needed than in the realm of the mind. We need our own control centres to be more controlled. Few of us could dare to claim that we do love God with all our minds. We harbour a religious mind and a secular mind in uncomfortable association. And a "double-minded man is unstable in all his ways." The theological and cultural confusion of our day has invaded our own evangelical homes. It has eaten into our own thinking. It thwarts peace of mind and singleness of purpose. Perhaps the chief

cause of our failure to resist the outside forces derives from the fact that in all the rush of modern life many are being kept from any daily communion with God. In the result, their acquaintance with the Source of true energy and sense of direction is of the scantiest.

Can we have a true outlook and right action without rightly directed thought? Many of us have not understood (for we do not want to understand, because it is often too disturbing) what St. Paul means in his Corinthian Epistles, when he insists that the whole of our thought-life must be brought "into submission to Christ." This, however, is not the same as constantly mouthing pious phrases or taking Christ's name more often on our lips. It means no more and no less than that our thoughts and our springs of action are all to be under the domination of, and thus liberated by, the sovereign Lord. It is precisely when our "obedience of faith" reaches down to the deeper levels of our consciousness that the grace of renewal, and so beneficent action, begins to be seen. Our minds need to be "born again" in the light of our destiny.

One of the most striking examples in Christian history of such rebirth of the mind is presented by the experience of Pascal as he himself records it. Here, if ever, was a scientific genius of great originality. Throughout his early manhood two passions struggled for the mastery of his mind. The Blaise Pascal of scientific research confronted the Pascal who earnestly longed to be possessed by the love of God. He had earlier imagined that there need be no in-

compatibility and that the "natural" mind could be nursed along with the spiritual without inconvenient consequences. He argued thus: "Had not the One who had created the world also formed his natural mind which longed above all else to scrutinise that very world?"

The scientific mind at first prevailed. Pascal had forgotten the difference in the universe made by the incursion of sin and that he lived in "occupied territory." He failed to find the intellectual satisfaction he hoped to find. The scientific mind proved inordinately proud. It did not like to retain God in all its thoughts. Constantly it thrust itself between Pascal and the God he desired truly to worship. Pascal's own account of the long struggle which raged within until the liberation of his spiritual mind is a most moving document. It took him long to learn that God had decreed that "flesh and blood" should not inherit the kingdom. When the truth had dawned and he had at last brought the proud child of science "into submission to Christ," then and only then did he find peace and a true sense of direction.

After his death the following well-authenticated document, known as "The Memorial," was found written in his own hand on parchment and sewn within the folds of his coat. The brief statement graphically records the experience of his conversion "in the year of grace 1654 on Monday, 23rd November . . . from about half past ten in the evening until about half past twelve." It begins with the word "Fire." It was the fire of God which had consumed his soul. Here are some of the graphic sentences. "The God of Abraham, not the God of philosophers and scholars," "God of Jesus Christ," "He is to be found only by the ways taught in the Gospel," "We keep hold of Him only by the ways taught in the Gospel," and finally: "Total submission to Jesus Christ." Has

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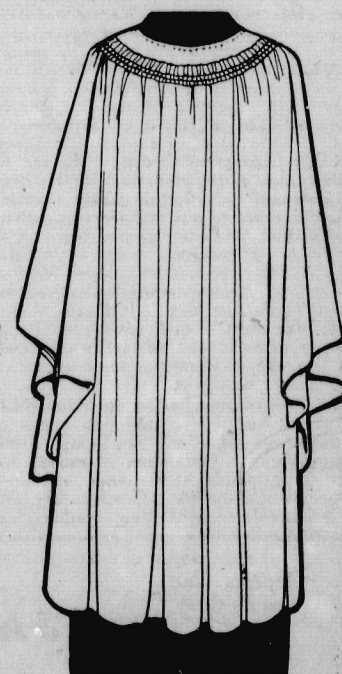
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every reader of these lines yet come to this point? It is the authentic road to our true destiny. It is also the path to liberation. Pascal found that he had received a new power over his mind, which now began also to be an instrument of righteousness in the hands of the Holy Spirit.

Let us look at some of our urgent needs. First, the ordained men in our churches will do us a very great service if they will submit in their ministry to the full teaching of Christ. Divine authority will once again begin to startle us from the pulpit. The divine voice is not often very audible and the fault is not always with the man in the pew. For we are not—in the first instance—eager for extracts from the great Greek thinkers; nor for the god of English literature; nor for homely sallies of "common sense." Our children will soon have need of more than Aesop's fables to guide and sustain them. We certainly find great difficulty in stabilising our hearts on the exciting or faintly amusing experiences of fellow Christians on holiday! No, the average Christian is crying out for more than all of these. He longs and prays for the day when all the pulpits in the country will be content actually and intelligently to explain the Bible in an interesting and truly arresting manner. It is hard to have proper respect for the writings of the prophets and the apostles when they require almost the whole of English literature to explain them! On the other hand it is tempting to speculate how interesting and helpful St. Paul might be if he were allowed to explain himself, a few verses at a time, without the help of a deluge of other comparable texts from all over the Bible! When the pulpit really is in the grip of the powers of the world to come then we in the pews may at last have a chance to awaken to our own destiny.

But what about these self-appointed critics in the pew? Do we ourselves not stand in need of drastic reform? Let us confine ourselves to a few more obvious aspects. Our duty to glorify Christ in the carrying out of our professional duty. We are handicapped because, whatever the "de jure" position, the community as a whole ("de facto") is not Christian. Yet, however much men may be unaware of or rebel against the fact, they are none the less "de jure" under obligation to God in Christ. Scripture expressly declares that all authority in heaven and earth belongs to Christ. "We see not yet all things under Him, but we see Jesus . . . crowned." Now, this makes a considerable difference to our attitude and activity. It means that, while we cannot legislate absolutely as if everyone were a Christian, and while we can seldom achieve ideal results, yet we must patiently and relentlessly work towards the ideal. It means that as far as our own actual sphere of limited authority extends, and as far as we have a right to make decisions, we must act strictly in obedience to Christ.

The Christian teacher is often well placed to make a start. To take one of his opportunities. When are we going to have something like a curriculum co-ordinated on Christian principles? A series of almost autonomous "departments," which are often poorly articulated with one another, leave

only the examination syllabus to give some illusion of unification. Whatever lip service may be paid to Christianity it is difficult to see that there is a really Christian philosophy of education. An individual teacher may be excellent at teaching and enforcing the Scripture lesson. He may personally exercise a fine moral influence. But if he does not know how the Christian faith is related to his subjects and does not believe it ought to unify and control the whole curriculum (at least so far as Christian schools are concerned) then it is time to ask what precisely is his controlling force. The critical or careless may imagine that by selecting mathematics or one of the mechanical sciences, and asking, "Can there be a Christian form of arithmetic?" they have thereby established some kind of case against the right of Christian principles to influence and control the whole curriculum. The reply is that certain other subjects can be cited in which it is of great importance to parents, churches and the whole country that the Christian view should be compared, contrasted and enforced. Otherwise our children are ultimately going to be controlled by the gods and thought of Greece, Rome, Modern Germany, or, shall we say, of Empirical Science. Many of these gods make very good servants, but very poor masters. They also have a persistent habit of substituting lower ideals in the minds of our children. "Hubris" and "virtus" are not the same as the "grace and truth" which came by Jesus Christ. If we are to restore our Christian communities to something like health we must become more sensitive on such points. There can be no doubt that we must become very much more jealous for God's practical rights in this world.

A similar problem confronts the Christian who is a scientist. He, too, must strive to avoid seeing the whole of life through the tinted glasses and restricted field of his own speciality. For example, there are some non-Christian colleagues known to us who would become quite indignant at being reminded that all the world of reality cannot be disciplined by mathematics or enclosed within the bounds of symbolic logic! A recent book provided an excellent illustration of the attitude of some of our non-Christian scientist friends. It described a man who knew only one language, i.e., English. He flatly refused to learn or to hear of any language other than English. He did not believe that any communication of rational thought whatever could be carried out in any other linguistic medium than English. When, however, he turned on his wireless, many strange and irrational sounds would emerge in addition to those which intelligibly greeted him in English on certain wavelengths. All these additional sounds he regularly and resolutely dismissed from his consideration. It would obviously be quite irrational or unscientific to attribute any significance to them except as certain unavoidable defects in the apparatus. We must leave him to his illusion. But alas, some of our fellow Christians are not unknown who seem to have lost their faith by gradually submitting to some such methodology. Others seem to live in a world of uneasy balance between their weekday "scientific" world and

their contemplative Sunday world. It just will not do! We urgently need an evangelical philosopher. But we must hope that he will both start and finish by being first and foremost Christian and evangelical.

The specialised problems of each profession must, of course, be tackled by its own members. And it is most important that each member should bring the light of Christ to bear on his own outlook and ethical principles. Far too long Christian men—forgetting that the national Christianity has constantly been receding—have rested content merely to follow the fashion of their immediate professional colleagues. This does not mean, of course, that they should deliberately endeavour to be odd. The prevailing practices may be (and, we hope, still are) often up to Christian standards. But it does mean that the Christians—in so far as their own relative spheres of authority go—will be carefully and painstakingly applying such standards all the time. Medicals, perhaps, have an advantage here (except in certain situations). It is comparatively easy for them to combine the best Christian ethics with what is generally expected of them by the public. But there are far too few active Christians in the profession. It is saddest of all to reflect that the country is studded by a number of medical men (and presumably women) who, when they were at school and hospital, were unashamedly confessing Christians. But soon after qualification something happened to rob them of their Christian loyalty and so silence their witness. Some of the causes are plain. Some we can guess at. But the fact remains that, after all reasonable excuses have been made, these Christian men are deserting the people of God—at least they seldom show up when there is a local parade. We need to remind them, and ourselves, of the appeal in St. Paul's Epistle to the Galatians—"Ye did run well; who did hinder you that ye should not obey the truth? . . . a little leaven leaveneth the whole lump."

The official Christian churches as a whole seem weak and confused. Humanity around is on the brink of despair. The call is for all Christians at this time to give unmistakable evidence that "the powers of the world to come" have taken a firm hold of them. They should demonstrate daily that they really believe what they say. Evangelical Christians are never so practically useful to others around them as when they really set out to be themselves and not feeble imitations of other regiments! Not only do they know in personal experience the redeeming grace of Christ but they can help their fellows on to the road home—the road to God. They need to see clearly above all the relative and earthly authorities the towering strength of Messiah's throne. They actually possess within them the power to contest in every sphere of life the usurpations of His enemies. Amid all the spiritual, intellectual, political and moral confusion of the day they ought to have a sure sense of direction. Indeed through them—if only they will obey—it may please God once more to pour out upon mankind the saving energies of the Redeemer.

—The Christian Graduate.

CORRESPONDENCE.

DEPENDENTS OF THE CLERGY.

(The Editor, "Australian Church Record.")

Dear Sir,

As one of the Clergy just entering on "Retirement," it was interesting to see in your columns how "Layman" is concerned over the problems that confront the clergy on their retirement.

The majority of the clergy have not been able to save any appreciable amount out of their generally small stipends in the past nor have they private income of their own. It follows that on retirement they have to depend on Superannuation Payments made by the Clergy Provident Fund, supplemented by possible diocesan grants and have to look to fees for temporary duty to make up the balance of their living expenses—or else?

The Sydney Clergy Provident Fund has done remarkably effective work in its existence of some forty-odd years in making provision for retired clergy, and clergy widows and orphans. It needed great courage to start the scheme embodied in the Fund and acute business management to keep it solvent. The courage has been justified by the success of the scheme and the business management in the accumulation of half a million pounds in reserves.

The steady rise in the cost of living has been accentuated by the devaluation of the £, and annuities calculated at the initiation of the Fund no longer approximate to the present cost of living, e.g., the £193/15 maximum superannuation paid by the C.P.F. is quite inadequate for the ordinary expenses of life. Occasional duty, locum tenencies and grants may—or may not—help to bridge the gap, but there must be an ever-present uncertainty about them, and when a man "retires" on account of sickness or age, much cannot be expected from him in the way of activity.

It is patent that the Directors of the Clergy Provident Fund must be guided by actuarial advice, but "actuarial" advice—like "legal" advice—depends on the circumstances in which it is given. Now, in the last five years recorded in the Diocesan Year Books, the C.P.F. has paid in superannuation and other benefits, £73,160 17s. 10d., at the small cost of £7,035 5s, a total of £80,196 2s. 10d. but in the same period has placed £82,280 11s. 3d. towards increasing reserves. One cannot but think that, while in the early years when reserves were non-existent or small, the policy of placing half the income of the fund to reserves was "actuarially" sound and necessary, the continuance of that practice, now that the reserve fund totals half a million pounds, can no longer be justified by appeal to "actuarial" principles.

Personally, I agree with "Layman" that the matter of adequate allowances for retired clergy and clergy widows and orphans is a matter for the church in general, but, while admiring his kindly thoughtfulness, do not like the idea that clergy (or their dependents) should have to sue in forma pauperis to any body for what their years of service have entitled them.

Revision by Synod of the Clergy Provident Fund in its entirety and the establishment of a scheme to enable the younger clergy and those in poorer parishes to pay possibly increased contributions to the Clergy Provident Fund is a prime necessity. Laymen through Synod have launched a most successful scheme to increase the stipends of clergy on the active list; cannot laymen at the next meeting of Synod take up the cause of the retired clergy and clergy dependents?

Yours faithfully,

W. J. OWENS.

S.P.G. and SOUTH INDIA.

(The Editor, "Australian Church Record.")

Dear Sir,

May I supply the facts about "S.P.G. and South India" for which you ask me in the "Notes and Comments" of your issue of February 9th?

You ask first for the facts upon which I base my statements (in my article in the "Church Standard") that: "a considerable number of supporters of S.P.G. (perhaps more than half) were not prepared to support the C.S.I." I reply.

(a) The fact that the S.P.G. separate account for South India has produced considerably less than half the annual amount previously sent by S.P.G. to South India. I suggest that the natural conclusion to draw is that many S.P.G. supporters have felt unwilling to support the C.S.I.

(b) The fact that considerably less than half the members of the Standing Committee of S.P.G. voted on May 8th, 1947, for the continuance of S.P.G. financial aid to South India. The figures have been published: 34 only voted for the continuance of such aid, 68 voted against. I claim that the Standing Committee of the S.P.G. is representative of its whole body of supporters. It is a body of clergy and laity, including two representatives elected by S.P.G. supporters in each of the English dioceses and also a number of members elected by the whole body of Incorporated Members of the Society.

(c) I lay claim to no superior knowledge but it happens to be a fact that from 1942 to 1949 I was either on the staff of S.P.G. or on its Standing Committee. During those years I was in constant touch with ordinary

S.P.G. supporters all over England, and I know for a fact that more than half of them were not supporters of the South India Union Scheme.

You ask, secondly, for the factual basis of my statement in the same article that "a large number of S.P.G. supporters have conscientious scruples that make them unable to support the C.S.I." I had better admit that this statement is not strictly mine . . . it is actually the Archbishop of Canterbury's. The Archbishop, in his speech as President of S.P.G. at the meeting of Standing Committee on June 26th, 1947, said: "A large number of people have insuperable conscientious objections to giving any financial support to the former S.P.G. workers who intend to join the C.S.I." Later in the same speech he made it clear that the S.P.G. was quite within its rights to treat these objections as facts that had to be taken into account in the framing of policy. His words were "The decision of May 8th, 1947, was made in order to avoid any chance of over-riding conscience or driving members of S.P.G. outside its ranks. That was a perfectly legitimate thing to have done."

I hope I have supplied some facts to justify my statements. If those statements are still considered wrong, may I ask for the facts on which that judgment is based?

Yours sincerely,

NORMAN J. BLOW,

Dean of Newcastle.

[We draw our readers' attention to the editorial statement of "The C. E. Newspaper and Record" as published in our last issue on page 4 in reply to the Dean's paragraph (a) "The rank and file of S.P.G. supporters have never had an opportunity of expressing an opinion and the present impasse is the work of a clique."

Then referring to the publicity now given to the whole question, because of the controversy over the S.P.G. failure, the Editor of the C.E.N. goes on to say, "This enlightened opinion has indeed been most splendidly vociferous during the past fortnight. It has talked in sterling currency . . . Money has been flowing into the Separate Account (under S.P.G.) . . . The real opponents of reunion are neither the S.P.G., nor Bishop Roberts, nor the Church's leadership. They are those extremist theologians, and journalists,

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apostles of disruption, who erect barrier after barrier to Christian fellowship."

(b) We fear that the vote in the Standing Committee may not be so representative of the whole or even the majority of the thousands of S.P.G. supporters as the dean would have us suppose. As the Editor of the C.E.N. suggests a persistent clique could colour a meeting held in London out of all proportion to the general sentiment of S.P.G. supporters. We, in Australia, have had first class evidence of that in communistic infiltration. Judging from an English letter published in the Northern Churchman containing the phrase, "Thus it would seem that another nail is being hammered into the coffin of the new Church", it is fairly apparent that certain members of the S.P.G. have an animus against what is the expressed will of the Lambeth fathers and are not content even to be neutral, let alone sympathetic, in relation to this new "Province of the Catholic Church."

(c) Considering the tens of thousands of supporters of the S.P.G. throughout England we can only express our amazement at the Dean's claim.

In this closing paragraph the dean takes our words out of their context. We quoted the dean's statement, "because a large number of S.P.G. supporters" and our whole stress is on the "because," which we have every reason to question on the evidence of the C.E.N. We are sorry to differ from the dean, but we do not think he has justified the statements in his article.—Editors.]

SYDNEY YOUTH NEWS

CHURCH OF ENGLAND YOUTH DEPARTMENT (SYDNEY).

Leaders' Training Course.

The 1950 Christian Youth Leaders' Training Course commences this year on Thursday, 20th April, and will be the beginning of our second two-year course. If you are anxious to enrol, will you please let us know soon? Details will be sent to you on application.

A supplementary course on modern heresies, entitled "Movements Under Question" will be held each Monday from 12th June to 31st July.

Plans are in hand for a Youth Squash, to be held in the C.E.N.E.F. Auditorium on April 13th. Details will be given in a later edition of this page.

Film Night.

The second in a series of film evenings will be given in the C.E.N.E.F. Auditorium on the 9th March. "The Sign of the Cross" a 2½ hour film will be screened. These film screenings are particularly designed to interest young people who have no usual affiliation with the Church.

Easter Houseparties.

Applications for the Easter houseparties to be held at Nowra and Port Hacking are now available. It is expected that accommodation will be filled quickly. Applications, and information may be obtained from the Youth Department (Phone MA 1942).

CHURCH OF ENGLAND BOYS' SOCIETY. (Diocese of Sydney)

The Church of England Boys' Society, recognised by Synod as the Official boys' organisation of the Diocese, has arranged a

comprehensive programme of Central functions, as follows:—

Date to be decided.—C.E.B.S. Sunday.

Friday, March 24.—Swimming Carnival North Sydney Olympic Pool.

Saturday, April 1.—Wakefield Trophy Competition commences.

Friday, April 7th.—Good Friday, Procession of Witness from Domain to St. Andrew's Cathedral.

Tuesday, April 25.—Annual Corporate Communion and Breakfast at St. Andrew's Cathedral.

Monday, May 8.—Leaders' Training commences.

Tuesday, May 2.—Annual meeting and election of officers at C.E.N.E.F. Auditorium.

May 4th to 11th.—School Vacation Camp at "Chaldercot," Port Hacking.

Saturday, May 20th.—Basketball Competition begins.

Monday, May 15th.—Leaders' Dedication Service and Dinner, Cathedral, and C.E.N.E.F. Centre.

Friday, June 23rd.—Annual Missionary Rally, C.E.N.E.F. Auditorium.

Saturday, August 12th.—Cross Country Run—Centennial Park.

September.—Athletics Carnival (Junior and Senior).

August–September.—School Vacation Camp, "Chaldercot."

Sept. 30–Oct. 1st and 2nd.—Annual Competition Camp—Camden.

Oct. 19–20th.—Annual Hobbies Exhibition.

Friday, December 1st.—Annual Rally and Presentation of Trophies, Chapter House.

January.—Melbourne Tour.

Any enquiries regarding the Society, can be made to the Hon. Secretary, Mr. W. R. Bailey, at the C.E.B.S. Office, C.E.N.E.F. Centre, 201 Castlereagh Street, Sydney.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

SUGGESTION OF NEW DIOCESE.

The possibility of a new diocese, with Wollongong as its centre, is mentioned by the Ven. Archdeacon H. G. S. Begbie, Rector and Rural Dean of Wollongong, in the current issue of his parish paper.

Archdeacon Begbie writes that he has become more and more conscious of the tremendous expansion which is taking place in the City of Greater Wollongong.

He adds: "A committee has been set up of representatives of the parishes where this expansion is so apparent. Already it has begun to function in efforts to acquire building sites for more churches.

"This, however, is only one of the many problems which we shall have to face in the near future. We shall be needing property for church schools, for church sports and recreation grounds, and who knows but that some day we will be needing our own theological college and all those acquisitions which are associated with a diocese.

"I have heard the opinion expressed, not from one or two people but from quite a number (and indeed people of standing in the community), that Wollongong will one day be the centre of a new diocese.

"If that is so, and it certainly looks like it at the present time, now is the time for us to look ahead and prepare for the future."

COMBINED VISITING SCHEME.

The Wollongong Ministers' Fraternal has put into operation a united visiting scheme in which it is planned to visit every home in the city.

The aim of the scheme is to bring up to date the membership rolls of each church, and to discover where the adherents of each denomination live.

Each church will be responsible for a certain section of the city, where a house-to-house canvas will be made. It is expected that the scheme will take some months to complete.

PUBLIC SERVICE BREAKFAST.

The Annual Corporate Communion and Breakfast of the Commonwealth Public Service Anglican Fellowship will be held on Sunday, March 12th.

The service, in St. Andrew's Cathedral, will commence at 8.30 a.m. The Breakfast, in the C.E.N.E.F. Memorial Centre, will commence at 9.45 a.m.

The Principal Speaker will be His Excellency, the High Commissioner for Ceylon, Mr. J. A. Martensz. The Archbishop of Sydney will be present.

PARISH FAREWELL TO MISSIONARY.

There was a large gathering of friends in St. Philip's Church on Wednesday, 4th January, at 8 p.m., when there was a farewell service to Miss Margaret Cole, who left on Friday, 6th January, for her second term as a missionary of the C.M.S. in Central Tanganyika. The Rector administered the Lord's Supper to over fifty people, and gave Miss Cole, as a parting message from her Parish Church, "... we would see Jesus" (John xii, 21). This, he said, was the cry of the whole world.

HALLS FOR WINGECARRIBEE.

The Rector of the Parish of Wingecarribee (The Rev. R. H. Palmer, B.Ec.) has launched an appeal to build two parish halls — one at Robertson, and one at Burrangong.

The parish is now free of debt, and already £120 is in hand towards the hall at Robertson.

"GREAT CHRISTIAN CONTEMPORARIES."

A series of lectures has been arranged on the following dates and topics:—

Feb. 23: Schweitzer of Africa. March 2: Kagawa of Japan. March 9: Azariah of Dornakal. March 16: Bergrav of Norway. March 23: Barth of Switzerland. March 30: Niemöller of Germany.

The lectures will be given each Thursday in Lent, in the Nave of St. Andrew's Cathedral, at 6.30 p.m. by the Dean of Sydney.

ANNIVERSARY SERVICE FOR MALAYA.

More than 1000 people attended a commemoration service in St. Andrew's Cathedral last week on the eighth anniversary of the fall of Singapore.

Many were former prisoners of war or relatives of men who died in captivity.

The Bishop Coadjutor of Sydney, the Rt. Rev. W. G. Hilliard, dedicated and unveiled a memorial plaque commemorating those who fell in the Malayan campaign and the work of the 2/10th Australian Field Ambulance.

The plaque was set under a stone brought from Changi prison.

He said: "This stone was laid to the glory of God and the hallowed memory of the men of the 2/10th Australian Field Am-

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balance and their comrades of the 8th Division who gave their lives in the Far East in 1940-45."

The Ven. Archdeacon F. O. Hulme Moir, former Chaplain-General to the Australian Forces, in an address, said:

"We should remember the agony, travail, and the pouring of blood of the men and women who have given their lives that the nation should be redeemed in the days of its darkest conflict."

"Let us make the resolution that we will not fail these men and women."

Lieutenant-General H. Gordon Bennett read the first lesson.

Captain J. F. Martin represented the Governor, Lieutenant-General J. Northcott.

The Navy, Army, and Air Force were represented by: Rear-Admiral G. D. Moore, Flag Officer in charge of N.S.W.; Col. C. A. Jillet and Major D. J. Duffy, senior Army staff officers; and Air Vice-Marshal J. McCauley, A.O.C. Eastern Area.

MOORE COLLEGE.

An unusual evening was held at Moore College, when visitors seated round the open-air colonnades, listened to a recorded recital of classical music. The programme included works by Elgar, Bach, Tchaikowsky and John Merbecke and psalms and canticles sung by the B.B.C. singers.

The evening ended with supper served on the floodlit lawns. Donations given benefited the Students' Mutual Assistance Fund, established to help non-C.R.T.S. students complete their studies for the Sacred Ministry.

VICTORIA.

DIOCESE OF GIPPSLAND.

ORDINATIONS.

The Annual Diocesan Ordination was held at St. Paul's Cathedral, Sale, on St. Paul's Day.

The leader of the Ordination Retreat and preacher of the Occasional Sermon was the Rev. S. T. Ball, Th.Schol.

The Rev. J. H. Shilton was advanced to the priesthood, and has gone to Drouin for seven weeks before taking up work at Croajingolong. He has been curate of Waragul for the past year.

Mr. Hugh Girvan, formerly a Master at Sydney Grammar School, and Warden of the Home Mission Society's Arleston Hostel at Petersham, was made deacon. A former parish worker at St. Paul's, Chatswood (Sydney), Mr. Girvan has gone to the parish of Neerim South.

Mr. G. A. E. Turner was also made deacon, and will remain in the parish of Bunyip, where he has been working for some time in a lay capacity. He was previously at Boolarra and Trafalgar.

WANTED URGENTLY.

Would anyone who has no further use for their organ consider making a gift of the same to the Parish of St. Luke's, Liverpool, for use at the temporary Housing Settlement at Hargrave Park, where in response to the Archbishop's request we have undertaken responsibility of providing spiritual ministrations. An opportunity is hereby presented for your co-operation. Please communicate with the Rector, St. Luke's Rectory, Liverpool. Phone: Liverpool 26.

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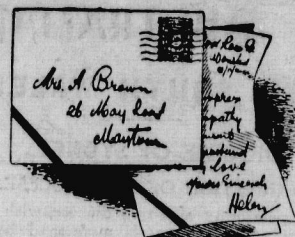
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balance and their comrades of the 8th Division who gave their lives in the Far East in 1940-45."

The Ven. Archdeacon F. O. Hulme Moir, former Chaplain-General to the Australian Forces, in an address, said:

"We should remember the agony, travail, and the pouring of blood of the men and women who have given their lives that the nation should be redeemed in the days of its darkest conflict."

"Let us make the resolution that we will not fail these men and women."

Lieutenant-General H. Gordon Bennett read the first lesson.

Captain J. F. Martin represented the Governor, Lieutenant-General J. Northcott.

The Navy, Army, and Air Force were represented by: Rear-Admiral G. D. Moore, Flag Officer in charge of N.S.W.; Col. C. A. Jillett and Major D. J. Duffy, senior Army staff officers; and Air Vice-Marshal J. McCauley, A.O.C. Eastern Area.

MOORE COLLEGE.

An unusual evening was held at Moore College, when visitors seated round the open-air colonnades, listened to a recorded recital of classical music. The programme included works by Elgar, Bach, Tchaikowsky and John Merbecke and psalms and canticles sung by the B.B.C. singers.

The evening ended with supper served on the floodlit lawns. Donations given benefited the Students' Mutual Assistance Fund, established to help non-C.R.T.S. students complete their studies for the Sacred Ministry.

VICTORIA.

DIOCESE OF GIPPSLAND.

ORDINATIONS.

The Annual Diocesan Ordination was held at St. Paul's Cathedral, Sale, on St. Paul's Day.

The leader of the Ordination Retreat and preacher of the Occasional Sermon was the Rev. S. T. Ball, Th.Schol.

The Rev. J. H. Shilton was advanced to the priesthood, and has gone to Drouin for seven weeks before taking up work at Croajingolong. He has been curate of Warra-gul for the past year.

Mr. Hugh Girvan, formerly a Master at Sydney Grammar School, and Warden of the Home Mission Society's Arlestone Hostel at Petersham, was made deacon. A former parish worker at St. Paul's, Chatswood (Sydney), Mr. Girvan has gone to the parish of Neerim South.

Mr. G. A. E. Turner was also made deacon, and will remain in the parish of Bunyip, where he has been working for some time in a lay capacity. He was previously at Boolarra and Trafalgar.

WANTED URGENTLY.

Would anyone who has no further use for their organ consider making a gift of the same to the Parish of St. Luke's, Liverpool, for use at the temporary Housing Settlement at Hargrave Park, where in response to the Archbishop's request we have undertaken responsibility of providing spiritual ministrations. An opportunity is hereby presented for your co-operation. Please communicate with the Rector, St. Luke's Rectory, Liverpool. Phone: Liverpool 26.

CLASSIFIED ADVERTISEMENTS

FOR SALE

FOR SALE.—16 M.M. SOUND FILM PROJECTOR, complete, in excellent condition, genuine Bell and Howell 138 R., modern design, one only at £170. Write, Mr. Gawler, c/o 25 Market Lane, Melbourne, C1.

FOR SALE.—ORGAN, small pedal. 72 Young Street, Neutral Bay.

WANTED, SECOND-HAND, Kindergarten CHAIRS and TABLES. Write to Rev. L. T. Lambert, Springwood.

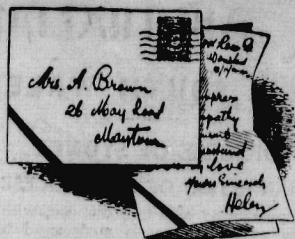
Theological Student, Wife, 2 Children, require suitable HOUSE in or about Sydney. The matter is urgent as term commences in March and we are still in the country. G. Bingham, c/o 20 Kissing Point Road, Turramurra. JW 1927.

REFINED ACTIVE WIDOW wanting furnished room. Would also do light duties. Family Service Centre. MA 9620.

ORGANIST AND CHOIRMASTER.

Applications are invited for the position of Organist and Choir Master at St. Clement's, Church of England, Mosman.

Applications to be made in writing to 144 Raglan St., Mosman, before March 31st.



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