

The modern mind, writes Dean Inge, is not impressed by stories of miracle. An unusual phenomenon simply sets it on search for an explanation. Of course! Did a phenomenon, whether usual or unusual, ever have any other effect on an enquiring mind? But what the modernist fails to perceive is that Bible miracles postulate an explanation. They are evidence of a movement of God in revelation and redemption. The modernist who denies both revelation and redemption is quite definitely outside the Christian camp. With such we are not now concerned. The modernist who admits both is under some obligation to show that miracles as recorded cannot form part of a Divine redemptive revelation. Is the testimony rejected because the evidence is insufficient? Or is there an 'a priori' assumption against the emergence of miracles? The weakness of which we complain is that the modernist stands first on one leg, and then on the other.

The Virgin Birth.

A slightly different criticism relates to the attitude taken on the Virgin Birth. Behind the Virgin Birth lies the mystery of the Incarnation. It is assumed without the smallest attempt at proof that the Incarnation 'per se' is independent of the alleged historic mode in which it is declared to have occurred. The records in Matthew and Luke are discredited. Many divines, who are not themselves modernists on this point, urge us to distinguish carefully between the Virgin Birth and the Incarnation. Even, say they, if the miraculous Birth be a fact, do not make the Incarnation depend on it. The conception reminds the student of Leibniz's distinction between Possibility and Actuality. God chose the best possible word and 'ex hypothesi' the Virgin Birth became actual, out of an infinite series of possible Incarnations, all of them a little less perfect in their relation to the one Incarnation chosen! It is a daring speculation, and we humbly say, with Bishop Butler, "We have not faculties for this kind of speculation." To put it bluntly, the God of fact is the only God we know, and we are not competent to say He might become Incarnate in two or fifty ways. We are bound by the fact that He did become incarnate in a particular way. Such wild guesses at possibilities never unfolded ought to be far from the modern mind. Here the question presses, "Did God unite Himself uniquely with our human nature?" What is the relation between ordinary generation for which we have coined the word pro-creation, and this unique, solitary instance of the Divine entrance into humanity? Can we confidently assert that the extraordinary can be secured out of the ordinary in the processes of life? Why do we confidently assert it? Here again the thorough-going non-Christian modernist meets us by denying the Incarnation. He puts himself outside the Christian pale. He is logical. But the other type launches on a sea of uncertain speculation. He offers us nothing but his own thoughts as our guide. It is not surprising that modernist speculation is reviving John Stuart Mill's idea of a Finite God Who is continually experimenting and frequently defeated. That way leads back to the helpless dualism that preceded the scientific age. And all this in the face of clamant insistence on the uniformity of nature. Is it too much to say that Modernism is become middle-headed?

Biblical Criticism.

One further criticism. The Kuenen-Wellhausen theory had its origin in the same uniformitarian fallacy that we noticed earlier. Wellhausen himself could see nothing remarkable in the history of Israel. His grim joke at the Robertson-Smith school will be remembered. "I always knew the book of Deuteronomy was a forgery, but I left it to those Scotch fellows to say that God had a hand in it." According to the Wellhausen theory, no explanation of Israelish history is possible, except that which sees in it a normal progress from the crude beliefs of an agricultural and pastoral people. The history of Israel's religion is no different, except in content, from the history of the religion of Greece or Rome, or our own Druid forefathers. The practical man says: "Well, the whole difference is the content." But that does not suit the theorist. The prophets were each one another Socrates building an ethical system on an ancient folk-lore foundation. The Christian modernist modifies this, and in modifying, destroys it. The theory of a revelation upsets any theory of a normal progress. Even if ancient features are taken up into the new development, it is quite a daring proposition to lay down that the direct intervention of God can make no difference. For this reason we venture to assert that the unbelieving attitude of Wellhausen is a necessary element in his theory. This it not to accuse those who accept Wellhausen's conclusions of unbelief. We have no right to fling such a charge recklessly at anyone. It is only to accuse them of logical incompleteness.

This is the weakness we profess to discover. But the schools of Europe and America have been captured by the apparent completeness of the demonstration offered. In this one particular the modernists are pure traditionalists. The world has passed on in its course, and difficulties have accumulated, and still no change is made in the formulation of the theory that accounts for the Old Testament.

An Illustration.

There is an amusing example of the conservatism of the radical in Dr. Moffatt's Preface to his Old Testament translation. He tells us that as an honest translator he felt bound to exhibit to the reader the sources of the narrative. Accordingly we have Elhoistic and Jahvistic alleged sources presented to our wondering gaze by the simple process of altering the type. But sources have nothing to do with translation. The business of a translator is to render what is before him, no matter from where it comes. Dr. Moffatt did not find it necessary in the New Testament to indicate the "source" in the solitary M.S. on which he relies, in defiance of the Received and Revised text, in the genealogy as recorded in Matthew. Why should less honesty be required in the New Testament than in the Old? Here is clear evidence of the obsession created by a theory. The weakness here is discoverable in a reluctance to face disquieting facts. It is not confined to the modernists. We may have to cry "Peccavimus." But that does not remove the weakness. It only illustrates it. And our modernist friends claim that they are superior to this common weakness of humanity. They are always unearthing disquieting facts or imaginations—for other people.

There is a conspiracy of silence in regard to the heavy strictures on the old Biblical theories of the Graf, Wellhausen variety. There is worse. There is the very form of objection which is so sadly deplored when it emerges in the fundamental camp. Minor delinquencies are exploited, and the major position left untouched when advocates of older views enter the arena. The modernist seems to fear being asked to believe too much. Under the influence of this dread he resolutely shuts his eyes to much that ought to demand his earnest consideration. He is in danger of becoming the victim of unintelligent negativity.

Worship of the Pundits.

Behind all these weaknesses lies what may be called the worship of the pundits. Bacon's satire on 'the idols of the theatre' needs to be pondered carefully in these days. Certain positions are accepted, and the hall-mark of scholarship placed on those who adopt them. Such catch phrases as "Nobody now believes," "All competent scholars are agreed," form part of the stock-in-trade of the camp followers. The multiplicity of textbooks provide men with a ready facility in saying things. A few dominant personalities of undoubted learning impress a whole age. The students take their cue from them, and naturally, because of the debt they owe to their superior intelligence, largely follow their conclusions. A tradition is created, and this tradition binds scholars as if with a rod of iron. This fact is not peculiar to modernism, but it is a weakness which modernism has failed to surmount. The negative attitude of mind, strange to say, fosters it. Behind the revolt from authority is found a reliance on authority to justify revolt. In the plastic days the undergraduate is plied with new impressions. These minister unconsciously to his self-conceit. Like another Ajax, he defies the lightnings. The twitterings of concern amongst those who have never ventured into the land of the uninclosed and unbounded, spur him on with fresh enthusiasm. He has dared to question the gods of his fathers. Like Gideon, half fearful, he cuts down the groves and nothing happens. Time hardens the plastic, and now as a pundit himself he can talk no language but the language of the schools. It is thus that traditions are formed. It is thus that old traditions are made to yield place to new. The corrective to the obvious danger in the process lies in recognising it. May we bring this paper to a close by offering a few practical suggestions as to the mental attitude that may balance these evil tendencies?

Thought and Science.

The modernist forgets that the process of thought is slow and continuous. He imagines that the scientific discoveries of modern days have created a new soul attitude. We have to remind ourselves that great as are the external differences between to-day and past time, the differences are largely external and not internal. It is easier to travel 300 miles per hour on a specially constructed motor course than to unravel the secret workings of the mind. The ultimate still eludes us. Gilbert patiently rubbing his amber to the

scorn of Bacon, started problems relating to electricity. The man who made electric light and power marketable effected prodigious changes in the appearance of things. But the thought chain from Gilbert to Marconi and Fleming represents a steady process of unravelling, and each step has still permanent value to the student of mankind. The Electricity Supply Board is all that troubles the householder. He is a modernist. This method of grasping results and ignoring processes must be rejected in the interests of sound philosophy. The principle in flying was known long before the light combustion engine made flying practicable. And in affairs of the soul the general principle holds with greater force. The burden of sin rests heavily on the ancient world. It is treading with equal weight on the modern world, though sometimes its name is changed. The increase in suicides may offer one indication of a deep unrest at the heart of things.

The Root Question.

The modernist does not really face the question "Has God spoken?" A proud philosophy spoke of the Absolute coming to know Himself or itself in man. It is not wholly false thus to speak for an old Book talks of man as made in the image of God. But a deeper search reveals a thirst for a Living God, removed from our poor conceptions of Him. Who can make Himself known rather than come to know Himself. This is the root problem to which no answer has ever been supplied worthy of its perplexing intensity except the answer of the Bible. The advance at sundry times and in divers manners to the conscience of man finds its proper culmination in God Himself manifest in the flesh. We are far from suggesting that modernists who sincerely call themselves Christians deny this. But on their principles following exact logic they ought to do so. There is no logical halting ground between authoritative revelation finally attested by the Incarnate Son, and a humanitarianism that trickles away into a series of ethical aphorisms excited out of man's inner consciousness and finding no attestation beyond human experience. The more we remind ourselves of the poverty of this conception, the more disinclined we become to accept it. And the continuous stream of human thought often taking bizarre and perverted forms, winding tortuously through strange channels, bears its own witness to its inadequacy. The search after God if haply they may find Him, of which the Apostle speaks, is a striking commentary on the Psalmist's cry, "Be not silent unto me, O God. Be not silent unto me." Let us cling to this as the fundamental dividing line between naturalism and supernaturalism in religion. We are told here sometimes that "Life is larger than logic." If by logic is meant the ingenious word-chopping which solemnly establishes the portentous fact that some X's are Y's, we may cheerfully and thankfully acknowledge it. But Formal Logic is but the expression of rational thought, and rational thought is the peculiar character of man. Logic in this wider sense governs life and touches reality. It is a strange philosophy that begins by postulating the importance of advancing knowledge, and ends by ignoring the difference between fancy, fallacy, and fact. Even if life be larger than logic, bad logic is worse than useless, and rational Modernism falters because of its subjectivity. Yet here also there is another side which, though subjective in the individual, gains an objectivity in the community. Coleridge spoke of God's Word as "finding" Him. It is true still. The very catholicity and permanency of the Gospel appeal offer a contributory confirmation of its heaven-sent character. What has, or can, take its place as a moral lever? To-day its trophies witness to its evergreen fertility in heart and life. Being thus—it must be of God.

Things Move Some!

"A very enterprising church in Texas, U.S.A., gives a vivid account in the parish leaflet of a five days' mission conducted by the rector. The result of the mission is summed up as follows (1) Nine baptisms; (2) eight candidates for confirmation; (3) new converts presented to the rector. Confirmation, we are told, was held by the Bishop, after which he was entertained at a turkey supper by the congregation.

"The programme seems to have given general satisfaction. We hope the rector liked his new car, and that the Bishop preached from the text, 'If we have sown unto you spiritual things, is it a great matter that we reap your worldly things?'"

"We really ought to have a turkey supper to welcome the Bishop when he comes, but we doubt if a five-days' mission would produce a new car for the rector," so writes the Rector of Tumut in "The Southern Churchman."

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Editorial

Christmas Cheer.

"CHRISTMAS comes but once a year," runs the old rhyme, "but when it comes it brings good cheer"—and this should be especially so just now to the needy and less fortunate in the community. There are three big things about Christmas: Christ, God's great Gift to mankind; the Christmas message of goodwill and gracious kindness, and the Christmas opportunity to express one's self in generous giving and service. God so loved that He gave, and the glory of the Christian centuries has been the distribution of rich bounty to the needy by Christ's true followers. In other words, it has been the good custom of generously-minded people, on or about the Christmas season, to arrange the number and extent of their gifts for religious and philanthropic purposes. "While we have opportunity, let us do good unto all men, and especially those of the household of faith." The inference is obvious—that we shall not always have opportunity! We earnestly trust that the Church's remedial agencies, the great Societies like the C.M.S., B.C.A., and H.M.S., and the rectors of the large industrial and thickly populated parishes will receive generous gifts this Christmastide. It must never be forgotten that the early Evangelicals were models of generosity in the support of religious and charitable work. Mr. Balleine, in his "History of the Evangelical Party," records the munificence of a number of them. He quotes Venn's statement in regard to John Thornton: "Few have ever done more to feed the hungry, clothe the naked, and help all that suffer adversity"; and he adds: "This was no exaggeration, for he spent at least £100,000 on charity." His son's, Henry Thornton's diary, revealed the items of his expenditure for several years, which were: 1790, Charity, £2,260; all other expenses, £1,073; 1791, £3,960 and £1,817; 1792, £7,508 and £1,616; 1793, £6,680 and £1,988 respectively. "They regarded their wealth as not their own, but God's; a business man's ledger is always the best commentary on his religion." This good tradition has sur-

vived among Evangelical Church-people to our own day. The support so generously given to a large number of societies carrying on excellent work at home and abroad is a testimony to their generosity.

Exploiting Christmas.

SEVERAL days ago a correspondent, writing in the "Sydney Morning Herald," gave expression to sentiments with which we concur and gladly pass on. She said: "As Christmas approaches, upon entering the majority of the Sydney stores, one is sure to be confronted with Santa Claus. This may be all very well, for we all like to meet him who has for so long been the personification of beneficence

Christmas Eve.

Peace on every house to-night!
On palace lit with glistening light;
On cottage small, on castle grim;
Though no house found a roof for Him!

Peace in His Name who well content
Brought meekness all the night it meant;
Who torched a Star for earth's dark gloom
Though no man found Him fitting room.

Peace in His Name, though overlate
On door thrown wide and open gate;
And heart thrown open to receive
A Word so lovely to believe.

—A. Newberry Choyle.

and the goodwill of Christmastide, but when one sees him carrying in front of him a sack on which is written, "Lucky Dips, 3d. each," one's idea of that kindly spirit of Christmas vanishes and we see instead, someone decidedly commercial, and all that Christmas means begins to totter. Yesterday, as I stood and watched a Santa Claus with his sack of 3d. dips, I heard a small voice cry in hurt surprise, "Does Father Christmas have to be paid?" I had been thinking the same thing. Surely those in charge of our Sydney stores (and not only Sydney) should realise that they are doing their best to ruin the old tradition of Santa Claus, and one day not too far distant, children will cease to love him as they have done through the long ages, and will look upon him as a person who will give nothing unless he is paid.

"Big Business" is no respecter of the sweeter and finer sentiments of life. Thus not only Christmas, but Mothering Sunday, Mothers' Day and even Good Friday are laid hold of by acquisitive paws, and the solemn, beautiful and inspiring messages of such seasons are put to banal uses and made

the playthings of the fevered life of the market-place (in other words, commercialised). Christmas Day arrives, and vast numbers are worn out with their shopping, too tired to go to God's House. Children's thoughts are concerned only with their toys, and the memories of bizarre shops, and the very purpose of the Day simply crowded out. Money-getting through swollen sales is the cause.

The Good School.

THIS week will have witnessed the "breaking-up" of schools for the Christmas vacation and a plethora of speechifying at the various speech days. All of which brings into bold relief our educational system. No one will agree that it is perfect, by any means, though the frequency of educational conferences and the publicity the matter receives in the press give clear evidence to a deep public concern—which is all to the good. One thing needs very clearly to be borne in mind, namely, that schools do not exist primarily for the sake of the teachers, but for the sake of the child. A pathetic feature in this regard of recent date is the conflict in New South Wales between the State and teachers upon the question of their reduced incomes, brought about by the depression. However, apart from that, the desideratum which should ever be uppermost in the minds of all true lovers of our land is that of The Good School. In this three elements play desperately important parts—the child, teachers, and the parents. Unless our schools are turning out God-fearing, high-minded and truth-loving citizens, they are failing; and the outlook for our race is dark indeed. To the pre-school age in which habits are formed which seriously affect the whole of school life, the parents alone are responsible. Knowing so many parents and homes as we do, we are not surprised that children start school and afford no background to the teachers to work upon. It is uphill work from the start. All the more need for teachers of the highest quality of Christian character and ability. The first duty of the teacher is to study the child.

Why do the children behave in such a manner? What makes them lazy, untidy, insubordinate? What makes them eager, industrious, obedient? The cause is always to be found in the environment of the child outside the schoolroom; therefore the task of the teacher is incomplete unless he be also in touch with this environment. However much we shrink from sentimental platitudes it remains a fact that teaching is a vocation, and that a teacher lives in one sense a dedicated life.

If he is to teach children to love beautiful things, to respect the truth and to live worthily, he must himself value these things above all others. Academic qualifications and sound training are a necessity, but the essential quality for an intending teacher is a sincere love of children.

Then the parents must come in—the school is to co-ordinate all the streams and influences which bear upon the child's growing life, understanding and character-building. A recent development in registered schools is the parents' association. In one school where such an association has been successfully working for some years, the aim is stated as follows:—"To render practical advice and help, to offer the school friendly criticism and financial support, to study the needs of the children." Perhaps the parents' association of the future will form a common centre, where parents and teachers can meet on equal terms. In any case, schools will never fulfil their high destiny until there prevails between all those concerned with education, real understanding and mutual helpfulness.

Given all these considerations, we have much that goes to the making of The Good School.

The Christian Ministry.

WITH the end of the year in sight, numbers of men are looking forward to their ordination to the sacred Ministry. This prompts us to ask, "What goes to the making of a Minister, and especially one fitted to cope with the situation as we find it to-day?" We give them in their training a measure of theology, psychology, sociology, and goodness knows how many more subjects; but are we giving them a message, and are they men with strength of character? These are vital questions. No doubt men come out to-day with their heads filled with a good deal of knowledge, but if they have no evangel that is like a fire in their bones, the knowledge is of no avail; if they are weak, unconvincing personalities, their work and witness will never be with impressive purposefulness. The faithful minister for to-day must be a man of goodness and enthusiasm, but equally so of intelligence. The choice in equipment is not between goodness and cleverness, for it is possible to have men marked by moral enthusiasm and spiritual fervour and yet shot through with stupidity. No University or theological college can manufacture a clergyman. It can give him a degree or a diploma, but that is all. It is the Church that makes a minister, and in doing so, makes itself. It redeems him from his inexperience, it humbles him without humiliating him; it refuses to let him follow and gives him leadership. Just in the same way as God makes a Christian. The Church is in need of men fully consecrated because God has called them to His service. It makes a minister. It trusts and loves him; has such faith in him that it believes that God is giving him an ever-increasing revelation of Himself; and they come, Sabbath after Sabbath, creating the atmosphere in which the Holy Spirit can help him to transmute his growing experience of God and their needs into food for their souls.

Conditions in Belfast are now quite normal. The churches have used their influence to the full in promoting harmony between the rival parties in the city. Belfast has a population of 450,000, and the "danger zone" contains only about 4,500 inhabitants.

Quiet Moments.

What are we Seeking?

THE frequent miseries of our world arise most largely from the fact that we seek our satisfactions in ideals which are far below the level of our soul's inheritance. We drift along life's highway before the vagrant winds of passing whim and need, our prayers for daily bread often little better than the strains of some street singer for a meal; and Religion, with too many, only Conscience with a touch of fever, speaking in her sleep. We gauge life by unworthy standards—countless numbers going forward, over the Dark Divide, very naked, very lonely, and very poor, to take their places in the long queue of Eternity.

But surely our ideals ought to have some tincture of divinity about them!

The spirit that is faithful to its origin and calling, leaves behind it, here, what has some measure of the eternal, fragrant as rose-leaves blown down the wind, and brave as breeze-borne marching music, stirring the hearts of men to noblest endeavour, and flushing their thought with the vision of Faith and Service, so that ease, money, and life itself are nothing to them, when Honour calls.

We have been forgetting these. And we must seek loftier horizons, with that high daring which shall one day meet the scrutiny of God.

Wisdom, in His Name, and with His authority, says, "My son, give me thy heart." There we find the key of the divinest quest.

This is a momentous asking. For, in this heart of mine I carry all my secrets. It is a wallet of the recorded debts I owe to my urgently insistent To-morrows. It is the shrine of holiest remembrances and bitterest regrets, very private, for my own eyes' brooding, when all the world except myself is sleeping.

Why should I give it, even to God? . . . Because of the sore needs of To-day. Because the world is distracted by her perplexities. Because men have forgotten the paramount claim of Calvary. Because human pride and force have failed. Because of the absolute need for love, where our ears ache with songs of hate and muttered revenges. Because there is a world-saving secret which surpasses the appeal of class, or sect, or party—the secret of lowly, universal, sacrificial service, with a humane sympathy within it. And that world-saving secret finds the fulness of its power in man, when he gives his heart to God. It is true that this means Victory through Surrender. But it is in the richest moment of the full growth of the soul that we yield everything of Self to Love and Truth.

That may, of course, involve jettisoning something of what we have come to look upon as precious cargo, or even as safety ballast. Only the foolish and the dead do not change their opinions. And there does come a time, in the ordinary course of Nature, when fires at which we have warmed our hands die into grey ashes; when opinions that have hardened into prejudices must be flung aside; when things that have been esteemed by saints and heroes may be handed over to children to play with; when what has even the blood of testimony upon it, may go to the laundry to be washed for meaner uses, that a higher end may be achieved.

These facts enter into the elements of To-day's necessities.

We must rise to a nobler service for the sake of our fellowmen. We must follow a surer star than the fickle glint of Utopian dreams that seek for El Dorado. When we learn again to love God we shall love our fellowmen, and we shall work together to set our world upon a stable equilibrium once more.

It may easily happen that we who are old-fashioned, or romantic, or chivalrous, may be inclined to feel in times of stress, as though it were not worth trying any further; as though destruction and hopelessness were the inevitable end of all men's toil. We may forget what a flame beats within us, and, for a while, sink to levels where Hope and Faith are strangers, having lost, at the cross-roads, the comradeship of Love, life's sweet Interpreter. But the candle of Faith, however low it flickers, still burns on; for we are not mere blind things creeping graveyards, bond-children of Failure and Despair. We can re-shape our destiny at the Cross. The star of our deliverance is just outside the window of our soul's clay prison-house. We can put our hand through the bars, and feel, upon the sill, the warm dew of Love's morning waiting for us, to rise and go forth again to a true heart's battle.

We have a life worth living, though it is linked, meanwhile, to companionship with Death. We have a world worth striving in, though it has not depth enough for eternal foundations. We refuse to despair of a good time coming.

We need to remember these things To-day, more than in any day I have known.

A noted Scotsman journeyed to the rugged west of his native land, and climbed a steep place called "The Hill of the Angels." And there he found not Heaven with folded wings, but a huddled group of nameless graves, the weed-grown mounds of forgotten clansmen. His soul recalled another Place of Angels, who, to Love's sorrowful enquiry, quietly asked, "Why seek ye the living among the dead?" We have too long been looking for life's secret where sleep the broken disappointments of sad women and tired men. Not Death, nor inextricable failure, nor irretrievable sorrow, nor any of the world's cold negations, can be the hindering answer to our perplexities, so long as there is a living God.

The writer remembers how, at Niagara, on a winter's day, from the foot of the Falls, stretched a mass of frozen snow, and forward, upon that, stood a wooden cross. He thought it was the memento of some sad catastrophe. But the guide said, "No. That marks the margin of safety, day by day. You can always go as far as the Cross, without fear."

He spoke better than he knew. For in the day of real Self-sacrifice which is ours, unless Christ's Cross lead us, we are lost indeed.

Leave the petty things that are not worthy of the soul for which Christ died. Follow the high endeavour that has the promise of the dawn upon it. Take the Cross for guide. If we weave these together in the daily task we shall find growing upon our way something like that of which the angels sang:—

Glory to God in the Highest,
On earth peace; Goodwill among men.

The conquering secret is there. Sorrow and poverty, suffering and anxiety, wait for its bursting into flower, when Humanity learns again the power of the Practice of the Presence of God, and earth becomes a Garden of Love Divine.

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LETTERS to the EDITOR



THE A.E.G.M.

Rev. W. Kingston, of St. Andrew's Rectory, Lakemba, writes:—

As an adherent of the A.E.G.M. (in fact, a member), who has lately been "fraternising" with our "confreres" in England, may I protest against some of your published opinions of the movement, and the use of it for an attack on the "Eastward Position" in your issues of the 31st ult. and the 14th inst.

Your paper is ever ready to remove misunderstandings, and I believe, would not tolerate one line of misrepresentation. In fairness, then, may we state that the A.E.G.M. (the Anglican Evangelical Group Movement) began in 1904. It was then an association of Evangelical clergy only. In 1923 it was decided to make its activities more public. The principles of the A.E.G.M. became popular. In 1925 the movement was thrown open to the laity, both men and women. To-day it is a powerful Evangelical body in the Church in England. It is untrue to state: "the movement is not for the benefit of Scriptural religion." A study of the "aims" of the A.E.G.M. will show that every great problem is studied with a view to the application of New Testament principles to its solution. That is Scriptural religion in the practical sphere of everyday life. The publication of the "aims" of the A.E.G.M. will enable churchmen to fairly judge this influential and spiritual movement. They are as follows:—

- (1) To study afresh the Gospel of Christ in relation to the needs of our own day, and to proclaim it at home and abroad.
- (2) To preserve the historic character of the Church of England as a reformed branch of the Catholic Church.
- (3) To extend the influence of Liberal Evangelical thought within the Anglican Communion.
- (4) To strengthen the spiritual and intellectual life of the Church by means of Teaching Missions; Literature; Quiet Days; Retreats and Conventions.
- (5) To work for the cause of unity among all Christian people, and, as our immediate contribution to this end, to promote fellowship and co-operation with the Free Churches at home.
- (6) To work for the establishment of a Christian civilisation, founded upon the racial, social and economic implications of Christ's teaching.

The only "modernism" with the movement which really matters is its cultured attempt to Christianise the paganism of our modern times, to encourage a prayerful study of modern social, industrial and national problems, and to bring the influence of "Scriptural Religion" to bear.

When you even admit "there are many real Evangelicals in the Groups," does it not seem that the present controversy is widening the cleavage between churchmen in this diocese, and indeed between Evangelicals? It must be known that the leaders of the Movement in England are amongst the foremost in the Church, and frequently occupy the pulpits in St. Paul's Cathedral and Westminster Abbey. Their literature is perhaps the most challenging of publications to-day.

In this Evangelical movement we see the Church at work in the modern world, as the instrument which God Himself has forged to achieve His purpose, if we will let Him, to become incarnate in the world's life, in its social and economic and political order. The A.E.G.M. Convention at Cromer, last July, gave to the whole Church a profound study of "The Church in the Modern World." The addresses and Bible readings are published under the above title at a nominal price. Every churchman should read them.

Although you discussed the "Eastward Position" and A.E.G.M. in your article, I am not now affixing any comment on the other aspect of the argument. The merits or demerits of the A.E.G.M. have, I submit, nothing to do with the Eastward position.

THE A.E.G.M.

St. John's Rectory,
Woolwich, Dec. 3, 1935.
The Editor, A.C. Record,
Dear Sir,—As Chairman of the Sydney Group of the Anglican Evangelical Group

Movement, I was deeply interested in your recent strictures, and in Rev. A. J. A. Fraser's excellent replies. I feel that the question at issue is something far more fundamental than the origin or principles or policy of the A.E.G.M. The A.C.R. is recognised as a champion of Evangelicalism; would it therefore be possible for you, Mr. Editor, to let us know what kind of Evangelicalism you advocate? I understand that the protestant and conservative elements of the Evangelical tradition will always be upheld in your journal, but just how andly protestant and conservative must a self-styled Evangelical be, for you to grant him the right to use that honoured name?

There was a time when wearing a cassock under one's surplice, or having a white-robed choir, or preaching in a surplice, were considered by some staunch protestants to be dangerous signs. These things are now accepted without hesitation, yet without any surrender of principles. Can a clergyman turn to the East for the Creed, or wear coloured stoles, or appreciate a brass cross above the Holy Table, or hear an occasional confession, without being guilty of straying on the Romeward side of the narrow path of Evangelical truth?

Again, is one to be found guilty of straying to the modernist side of the same strait path, if one has grave doubts about the traditional authorship of the Song of Solomon or the Second Epistle of Peter? If that amount of laxity is granted, then can one go further, and believe that David did not write the majority of the Psalms, and can one recognise discrepancies between the books of Kings and Chronicles, and can one doubt the historicity of the Garden of Eden, and yet remain an Evangelical?

For my part, I believe the name of Evangelical can rightly be applied to any who hold the essential principles of the Evangelical movement. If one emphasises the Gospel, the glad tidings of salvation and fullness of life offered freely through Jesus Christ to all men; if one recognises the unique authority of the Bible for faith and conduct; if one maintains the priestly right of direct approach to God which belongs to all Christian people; if one holds the inward reality of spiritual contact with God to be of infinitely greater importance than any outward form of worship or Church order; if one claims the spiritual liberty of all Christians, to live and move without fear in their Father's House; then, I maintain, one is Evangelical, a direct spiritual heir of the leaders of that great life-giving movement which began 20 years ago. More or less use of ceremonial, provided it is used as an aid to spiritual reality, not as a substitute for it, more or less acceptance of the "critical" point of view in Biblical scholarship, provided one does not try to exclude God from His own Book, can neither enhance nor endanger one's standing as an Evangelical. I am, etc.,

L. S. DUDLEY.

(We were glad to receive these letters from the Revs. Wm. Kingston and L. S. Dudley, on the subject of the Anglican Evangelical Group Movement. Nothing could be better than the statement of the aims of the Movement as given at length by Mr. Kingston, the only question being whether the Movement as a whole has in practice so far diverged from them as to alter its character. In our issue of November 14 we quoted Bishop Knox as saying, "Before Archbishop Wright went to Australia he had organised the A.E.G.M., which has now significantly diverged from his aims and intentions." But that is not, of course, to say that every member has so diverged. Mr. Dudley's question as to how far a man may go in the direction of Romanism or Modernism without forfeiting his right to be called an Evangelical is one that admits of no answer. We have known of Roman priests who in their preaching were (sometimes, though probably not always), true Evangelicals. But Mr. Dudley, of all men, knows, we are sure, of the sacrificial doctrine implied in the Eastward Position; although even here there may be some who adopt it without that knowledge. We need not remind Mr. Dudley that Dr. Pusey spoke of it as implying "the primitive doctrine of Eucharistic sacrifice." Should this not be quite clear to Mr. Dudley's mind, any of the Sydney Anglo-Catholics will, we are sure, willingly explain it to him.—Ed., A.C.R.)

LADIES' HOME MISSION UNION.

The General Secretary, Diocesan Church House, Sydney, writes:—

As Christmas draws near, may I appeal once again to those who have so kindly helped us in former years, and to those who wish for a really happy Christmas themselves, for "in serving others we are serving Him," whose Birthday we commemorate.

(Continued on page 4.)

Wayside Jottings.

(By a Wayfarer.)

ENGLAND AND THE LEAGUE.

OVER three hundred years ago, John Milton wrote, "Whenever God has hard work to be done in the world, He calls upon Englishmen to do it." Accordingly, when all Christendom was sunk in mediæval superstition, God raised up a great Englishman, John Wicliffe (1324 to 1384), and gave him to be to all the world "the Morning Star of the Reformation." John Huss and Jerome of Prague were both burned in Bohemia as being the disciples of the English Wicliffe. It was some 180 to 200 years after Wicliffe's death that the Reformation could be said to be finally established in England; but since that time the English Reformation has been productive of more good to the world than the Reformation in any other country.

In the beginning of the 19th century, when Napoleon was engaged in his great attempt to conquer Europe, it was England that, after Napoleon's conquest of Austria and Italy, for a time almost single-handed, resisted and finally overthrew him.

It was of an English Prime Minister of that day that Scott wrote:—

"When Europe crouched to France's yoke
And Austria bent and Prussia broke,
And the firm Russian's purpose brave
Was bartered by a timorous slave,
Even then dishonoured peace be spurned.
The sullied olive-branch returned,
Stood for his country's glory fast,
And nailed her colours to the mast."

until Trafalgar and Waterloo brought the titanic struggle to a triumphant close, and God had used England to save the liberties of the world.

Then when the inhuman slave trade was (as Livingstone called it) "the open sore of the world," it was England that, first in her own dominions, abolished slavery. In 1834 the English Parliament voted what was in those days the enormous sum of £20,000,000 as compensation to the owners whose slaves were set free; and after that it was British warships, traversing all seas, that finally destroyed the infamous traffic.

But perhaps greater blessings still were conferred on the world by Almighty God, through England, when in 1799 the Church Missionary Society, and in 1804 the British and Foreign Bible Society, were formed,—the one to give to the world the inestimable blessing of the Word of God, and the other to send the knowledge of Christ and His salvation to all the dark regions of the world. There are now many Bible Societies, as also there are many great Missionary Societies; but these two still remain the greatest. They were the beginnings of a series of spiritual blessings that Almighty God bestowed on the world through the instrumentality of Englishmen.

And in the political world it is the same. From the Anglo-Saxon Witanagemote arose the British Parliament, and all that magnificent series of free institutions which have been copied and adopted by every country that makes any pretence to have any free institutions at all.

And the whole has been, in our own day, crowned and brought to something like completion in the work of a great Englishman, Viscount Cecil, by the initiation of, and by bringing into the realm of practical politics, the great

scheme of a League of Nations, for the purpose of preventing war, solving difficulties, and of promoting international friendships.

The League has now, for some years been doing a great deal of unostentatious police work—helping to put down white slavery, and to regulate the noxious drug traffic, etc., etc. But to-day we find it specially proving its value in protecting one of its weaker members against the cupidity and the conscienceless rapacity of a stronger.

One of the provisions of the League, an article to which every member-nation has agreed, is that in the event of any breach of the peace by one of its members, the other associated nations shall impose penalties (strangely mis-called 'sanctions,') in the way of refusing to trade with the offender, and in other ways agreeing to treat him as an outlaw.

Mussolini knew, of course, of that provision; he had himself agreed to it; but apparently he thought that the League would never have the temerity to apply such penalties to a first-class European power; and openly scoffed at the idea of applying 'sanctions' (penalties) to Italy. And his scoffing would probably have been justified. It is only because of what England dared to say and to do, that the Italian wickedness has met with a check. The British representative at the League Council had the common sense to point out that if the members of the League didn't mean to stultify themselves, if the League stood for anything at all, the agreement as to penalties must mean what it said; and in this England was loyally supported by France, and the proposition of trade restrictions was carried almost unanimously. Article after article was put on the list of prohibitions, until now they have come to the vital suggestion of including petrol, without which Italy cannot carry on the arts either of peace or of war, and Mussolini (as recent cables told us), is morose and despondent, and will not see any one; and would be glad, no doubt, to get out of the Abyssinian embroglio, if only he can 'save face' in doing so. And in this respect, we may be sure, the British Government will give him all the help it can; for Britain is a friend, not an enemy, to Italy. Only, for the sake of the whole world, England must put the League, and League-rules, first, and private friendships second.

Only in one respect has a little uncertainty been suggested with regard to the League. Someone has asked whether it is anything more than a merely temporary political device, liable to burst like a bubble, if this or that power should withdraw from it, or oppose it. How is it, they say, that the United States steadily refuses to join the League.

Of United States' national selfishness and cynical indifference to the world's welfare, this is not, we regret to say, the first evidence. President Wilson, at all events, was an ardent supporter of the League, though he could not carry his nation with him.

But that such earnest Christian men as Viscount Cecil, and those who collaborated with him in the establishing of the League, did so without prayer and without dependence on Divine Guidance and support, we cannot for a moment believe, though we are not in possession of all the particulars. Nor do we even know whether its proceedings are opened with prayer. But we do know that behind it is the Christian desire for peace on earth and goodwill to men; and we know that it is upheld

by the prayers of thousands of Christian people in every nation. And it is on this that we base our belief that the League of Nations will prove to be no mere temporary political device, but another God-given blessing to the world; another bit of hard work accomplished, and for the doing of which He has used England and Englishmen.

And it is just here that we would urge every reader of the A.C.R. to do his part. Few of us have much political influence, but we can all pray for the League; some in the public prayers in Church, and all of us in our family prayers, and in our private prayers—"that Thou wilt graciously bless the League of Nations, and make it a great instrument in Thy hands for promoting peace and good government among the nations. Bring, we pray Thee, the present troubles to an end, and out of all this evil bring good; and hasten the time when the Prince of Peace shall unite all the nations under His sway. And we ask it all in the Name of our Blessed Lord and Saviour, Jesus Christ. Amen."

A Helpful Booklet.

"The House Not Made With Hands" (by E. J. Bamford.)

The problem of presenting wise, yet faithful information concerning the "gift of life" is generally considered a difficult one.

Generally, parents shirk the duty, either from the belief that their children are "too young to understand," or from the feeling there is something immodest about such discussions. Too many, unfortunately, follow the line of least resistance, and simply hand literature to those they wish instructed, and hope for the best.

Mrs. E. J. Bamford, wife of the Rector of Kyneton, Victoria, has prepared an excellent booklet on the subject, entitled "The House Not Made With Hands."

The special advantages of this new booklet, which is available at the Diocesan Book Depot, Melbourne, for the small price of sixpence, are that:

1. It is primarily intended as the basis of talks to be given to older girls.
2. It will dispel ignorance, which may, and often does, end in shame and disease.
3. It emphasises the fact that true marriage is one of the noblest and purest goals in human life.

Parents, clergymen and leaders of the G.F.S. will find the booklet most helpful.

The basis of Mrs. Bamford's appeal is spiritual beauty rather than that of physical fear.

St. Luke's, Mascot.

Additions to St. Luke's Church, Mascot, in the form of a chancel and pair of vestries, to St. Mark's Church, Matraville, in the form of a porch and clergy vestry, and a new Rectory for the parish, are in course of erection or preparation. Plans have been prepared and tenders called, and it is anticipated that at an early date the Rectory will be commenced. The Architect for all three buildings is Mr. Ivor C. R. Tacon, the son of the Rector of Botany parish.

Letters to The Editor.

(Continued from page 3.)

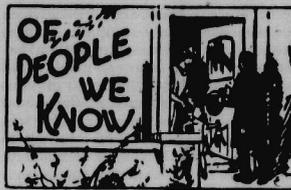
We are having Christmas Trees for about 1370 children in our Mission Zone Parishes and help in many other parishes and camps with toys and Christmas cheer for children and mothers who otherwise would have none of the joys of Christmas.

Will you help us to make it a happy time for somebody?

Donations may be sent to the office, Ladies Home Mission Union, Diocesan Church House, George Street, Sydney.

Thanking you for what you have done, and hoping for yet greater things, so that we may reach more of the needy ones.

"Wilt thou be rich? Then give! Giving enriches, withholding impoverishes. Use every opportunity to-day to give freely, and to pour forth love."



The London Headquarters of the Church Army have released Capt. Forster and Roberts to join the staff of the Church Army in Australia. They will leave London by the Hobson's Bay on January 15th.

After long and faithful service, Archdeacon Fairbrother is resigning the Archdeaconry of Tamworth as from December 31st. The Bishop has appointed him Archdeacon Emeritus in appreciation of his work for the Church in the Diocese, and before that in the undivided Diocese of Grafton and Armidale.

The Bishop of Goulburn has appointed the Rev. Roy S. Lee, B.Litt., of St. John's College, Morpeth, one of his examining chaplains.

After some twenty-three years of work at Castlemaine, Victoria, the Rev. Canon Vanston, the senior clergyman of the Diocese of Bendigo, is resigning as from December 31st, having attained the 'Psalmists' three-score years and ten, which is also the age fixed by Synod, in conformity with the Australian Provident Fund regulations, as being the retiring age from full parish work. Canon Vanston, however, for his age, is comparatively well and strong, and being unwilling to sever his connection with parish work and to lead a life of leisure, has accepted the charge of St. Mark's, Golden Square, together with the oversight of the Bendigo Gaol and the Benevolent Asylum.

The Rev. A. Gearing, Rector of Rochester, has been elected to the vacancy caused by Canon Vanston's resignation of the parish of Castlemaine, Victoria. Mr. Gearing has accepted the nomination, and will take up his new work early in 1936.

Mr. W. M. Buntine, a leading Evangelical layman of Melbourne, and foremost in C.M.S. work, who has been abroad for some months, during which time he represented the Melbourne University at the Fifth International Congress on Family Education, returned to Melbourne on the "Oronsay" in November. He was accompanied on his tour by Mrs. Buntine.

We offer our congratulations to the Rev. A. L. Wade, Rector of St. James's, Croydon, on his appointment by the Archbishop of Sydney, to be an honorary canon of St. Andrew's Cathedral. Canon Wade was amongst that number of Victorians who came to Moore College thirty years ago to be trained for the ministry under the late Canon Nathaniel Jones. He was ordained by the Bishop of Melbourne in 1905, and served as curate at St. Matthew's, Prahran (Vic.), and later for a brief period on the goldfields near Bendigo. He came to Sydney as assistant minister to the parish of Wahroonga and Hornsby, and later became first rector of the newly-created parish of Hornsby. He stayed there for 14 years, and by the time of his departure it had grown into a flourishing parish, with a fine new church. Since then he has been rector of St. James's, Croydon. During the period in which he was at Hornsby, Canon Wade continued his studies at Sydney University, obtaining his B.A. degree in 1920 and his M.A. degree two years later. In 1924 he was awarded the B.D. degree by Trinity College, Toronto. Canon Wade was appointed examining chaplain to the Archbishop of Sydney in 1928, and commissary for the Bishop of Tanganyika in the same year.

The Bishop of Adelaide, Dr. Nutter Thomas, and Mrs. Thomas, who were over in Sydney for the A.B.M. meetings, stayed for a few days with Miss Macarthur Onslow, at Gilbulli, Menangle, and then went as the guests of Mr. Justice and Mrs. Lang Campbell, of Caradon, Edgecliff.

The late Mr. Wilson, of Greenwich, Sydney, has left £500 to St. Giles's Church, Greenwich.

The trustees of Moore Theological College nominated to the Standing Committee of the Diocese of Sydney for appointment as principal the name of the Rev. T. C. Hammond, M.A., General Superintendent of the Irish Church Missions, Dublin, in succession to the late Archdeacon D. J. Davies. The Stand-

ing Committee confirmed the nomination, and it was decided to offer the position to Mr. Hammond. The Rev. T. C. Hammond was educated at Trinity College, Dublin, where he graduated B.A. in 1903, winning a Senior Moderatorship. He won the Downes prize in 1902, the Wray prize in 1903, and proceeded to the degree of M.A. in 1907. He was ordained deacon in 1903, and priest in 1905, by the Archbishop of Dublin. After ordination, he became curate of St. Kevin, Dublin, of which parish he was afterwards rector. He is at present general superintendent of the Irish Church Missions. Mr. Hammond has the reputation of being a brilliant philosophical and theological scholar, and is a good preacher. He visited Australia a few years ago, and for several months preached and lectured in various centres in the Diocese of Sydney. He is a frequent contributor to the Church Press and quarterlies, and is in great demand as a speaker at important Church conferences. Mr. Hammond has intimated his acceptance of the post.

The fund which is being raised in Sydney to send Miss Susan Davies, daughter of the late Archdeacon Davies, for a three-years' course in the violin at the Royal Academy of Music, London, amounts to £617/13/6.

The resignation of the Bishop of Bathurst from his see on his acceptance of the living of St. Pancras, London, as from the end of this year, has come as a surprise. The church of St. Pancras, situated in the heart of London, near Euston, fell vacant through the resignation of Prebendary Metcalf. Dr. Crotty was born at Bleasby, Nottingham, in 1886. He was educated at the Melbourne Grammar School and Trinity College, Melbourne University, where he held the Henty, Rupertswood and Warden's scholarships. He graduated B.A. in 1906 and M.A. in 1908, and gained the degree of Doctor of Divinity in 1923. He was final University scholar first class in mental and moral philosophy, and Prelector of Trinity College. Dr. Crotty was successively curate of All Saints', St. Kilda, headmaster of All Saints' Grammar School, and vicar of Ivanhoe. In 1912 he was called to the cure of St. Peter's, Ballarat, but refused it, and the following year he became rector of St. Thomas's, North Sydney. During the war he served as chaplain in France with the 10th Battalion, A.I.F. After leaving St. Thomas's, in 1919, he was appointed Dean of Newcastle, a position which he held until 1928, when he was consecrated Bishop of Bathurst. He recently returned from a visit to England.

On the nomination of the Archbishop of Sydney, the Standing Committee of the Diocese unanimously accepted the name of Canon Charles Venn Pilcher, D.D., of Toronto, Canada, as Bishop-Coadjutor of the Diocese of Sydney, in succession to the late Bishop Kirkby. Before Canon Pilcher is offered the position, his name will be submitted to the Bishops of the Province of New South Wales in order that they may satisfy themselves as to his fitness for the office of a bishop. Canon Pilcher was an Exhibitioner of Hertford College, Oxford, in which university he passed to an honours degree in 1902, proceeding to the degree of M.A. in 1905. The degree of B.D. was conferred upon him in 1909, and that of D.D. in 1921. He was ordained deacon in 1903, and priest in 1904. After ordination he became curate of St. Thomas's, Birmingham, and was later Domestic Chaplain to the Bishop of Durham and Principal of the Bishops' Hostel, Bishop Auckland. In 1906 he was appointed lecturer in Greek Testament at Wycliffe College, in Canada, and was Professor of Old Testament literature in the same college from 1919 to 1933. He was made Canon and Precentor of St. Alban's Cathedral at Toronto in 1931. He is the author of several learned and devotional books, and is an earnest and convincing preacher. Canon Pilcher has accepted the position and will arrive in Sydney in June next.

The funeral of the famous north of Ireland leader, Lord Carson, took place in Belfast on Saturday, October 26, when he was

buried in the Cathedral vault. Half a million persons from all parts of Ireland and the Free State gathered to pay their last tribute to an honoured statesman. Among those who took part in the funeral ceremony were the Primate of All Ireland, Dr. D'Arcy, the Bishop of Down and Connor, the Moderator of the General Assembly (Dr. Moody), and the Rev. John A. Duke (ex-President of the Methodist Conference). Lord Carson's favourite hymn, "O God our Help in Ages Past," was sung at the close of the service.

The death of the Rev. A. Bowie, curate of St. Andrew's, Summer Hill, took place on Saturday, November 30. Mr. Bowie was a permanent deacon, and was admitted to this order in 1926 by the Archbishop of Sydney. He was 74 years of age at his death. Mr. Bowie was in the service of the Australian Gas Light Company for 50 years, and when he retired nine years ago, he occupied the position of chief cashier. Since ordination he has served at St. Andrew's Church of England, Summer Hill, in a voluntary capacity until his death. He was devoted to the Church, and was of great assistance in the Hospital. His ministry was marked by his faithfulness and earnest devotion to his Master.

A memorial stone has been unveiled on the shores of Lake Bathurst, Diocese of Goulburn, to mark the place where the first Christian service in the southern parts of N.S.W. was held, on October 29, 1820. The memorial stone was unveiled by a grandson of the Rev. Robert Cartwright, Mr. W. J. Cartwright, of Goulburn and Temora. About 200 persons were present. Many of them were descendants of members of the party who held worship there in 1820. The cross was mainly constructed of granite obtained from the old church at Collector, which was built there in 1838 by the Rev. Robert Cartwright. The stone was dedicated by the Bishop of Goulburn (Dr. Burgmann).

The Rev. C. M. Kemmis, curate at St. Barnabas, Broadway, has been appointed rector of St. Mary's, Balmain, in succession to the Rev. J. T. Phair, who has taken up duty as rector at Wentworth Falls.

The Rev. F. C. Bradley, locum tenens of St. John's, Parramatta, has been appointed rector of St. Peter's, Watson's Bay, in succession to the Rev. J. F. Cherry, who retires from the active ministry at the end of December.

The Rev. F. W. Rettie, rector of Tumut, has been appointed rector of North Goulburn, in succession to Canon Done. The appointment will take effect in February next.

Obituary.

The Late Mr. William Andrews.

IT is with very deep regret that we announce the passing of Mr. William Andrews, head of the William Andrews Printing Co. Ltd., of Kent Street, Sydney, which firm for so many years has printed and produced this journal, besides acting as printers for the General and Provincial Synods of the Church, and that of the Synod and Year Book of the Diocese of Sydney. Mr. Andrews held a high place in the printing world of Sydney. He was a kindly and genial personality, deeply interested in The Australian Church Record. We tender to his widow and family our deepest sympathy.

STERLING HOME PAINT

THE ECONOMIC PAINT

DURABILITY — GUARANTEED



"I will honour Christmas in my heart, and try to keep it all the year."—Dickens.

"When the fulness of the time was come, God sent forth His Son, made of a woman."—St. Paul.

DECEMBER.

- 13th—Council of Trent, 1545. A chief part of the R.C. counter-Reformation effort. The Jesuits were as important.
- 14th—Duke of York born, 1895.
- 15th—3rd Sunday in Advent. The coming of Christ through His preachers. What privilege for mortals to be. Ember Collect daily this week. The House of Commons rejected the revised Prayer Book (1927).
- 18th—Slavery abolished in U.S.A., 1862. Egypt declared a British Protectorate, 1914.
- 20th—Prince George born, 1902.
- 21st—St. Thomas' Day.
- 22nd—4th Sunday in Advent. The Coming by the Spirit. How graciously this is imparted. Again, what privilege is ours.
- 25th—Christmas Day. And "may Christ be born within our hearts," that it may be really a happy day.
- 26th—Thursday, St. Stephen's Day. Martyr in deed.
- 27th—St. John the Evangelist's Day. Martyr in intention.
- 28th—Holy Innocents' Day. Unconscious martyrs for Jesus.
- 29th—Sunday after Christmas.
- 31st—Wycliffe died in his church at Lut-terworth, 1384.



The Significance of the Wondrous Birth.

WITHIN a few days Christendom will once again commemorate Christ's Nativity in the stupendous terms of the Christian Creed, "conceived by the Holy Ghost, born of the Virgin Mary." The Incarnation of our Lord Jesus Christ must ever be the central note of the Christmas Festival. No wonder that St. Chrysostom styled it the chief of the Festivals. The fact that God became man means everything with regard to man's redemption. It is the very kernel of the Divine economy. Christmas first and foremost lies at the heart of God's plan for man's salvation. But it stands also for other and very human things—things that flow from His supernatural Birth. Christmas stands for the breaking down of the barriers, racial, social and economic, which have divided humanity and have prevented the attainment of the ideal of universal brotherhood. It was a shrewd blow at man's over-valuation of the importance of the outward marks of rank and nobility that the King of Kings should be born in the stable of a village caravanserai, and cradled in a manger, with no attendants but the cattle of the stall. The pomp and splendour of the palace of Tiberius fade into insignificance beside the simplicity of the cave at Bethlehem, where Mary brought forth her first-born Son. Jesus, whose chosen title was "The Son of Man," came into the world in surroundings and circumstances as humble as those of the poor-est of our race.

The incidents recorded in the Gospels concerning the birth of Jesus all emphasise this breaking down of conventional barriers in a very remarkable

degree. The humble shepherds of Bethlehem were the first to greet Him, and their coming, we may be sure, was no less acceptable than that of the Wise Men with their gold, frankincense and myrrh. The story of the visit of these Wise Men from the East, or Magi, as they have been termed, is a necessary complement to the story of the shepherds. The shepherds were poor and ignorant peasants; the Magi were men of profound learning, great wealth and high social position. The shepherds were Jews; the Magi were Gentiles. The universal mission of the Lord Jesus thus includes equally the ignorant and the learned, the poor and the rich, the peasant and the aristocrat. But the most striking fact is that the Wise Men were Gentiles, not Jews; and so Jesus is shown from the first breaking down the "middle wall of partition" between Jew and Gentile.

The flight of the Holy Family into Egypt to find refuge from the murderous purpose of Herod was again the breaking of a political barrier which had separated the Jews from Egypt for more than a thousand years. They never forgot that Egypt was "the house of bondage." All through their subsequent history, Egypt had been by turns an implacable enemy and a treacherous ally. Yet it was Egypt which furnished an asylum for Him Who was born "King of the Jews." In His subsequent life, although He was sent first to "the lost sheep of the house of Israel," Jesus, in a marked degree, broke through one of the most deeply rooted racial prejudices of the Hebrews by His attitude toward the Samaritans. With them the Jews had no dealings; they were regarded as dogs and outcasts; even the food they had touched was looked upon as unclean. Yet it was to a woman of Samaria that Jesus first declared Himself the Messiah; and He took the good Samaritan the hero of one of His most memorable stories. St. Paul rightly interpreted the attitude of Jesus when He told the Athenians that God "hath made of one blood all nations of men."

Racial ambition, racial prejudices, the hankering after a place in the sun, are the forces that make war possible. The queer thing is, and recent bitter experiences have taught us, that the victor pays as heavily as the vanquished. Economically, war is always a losing game for both parties. But when racial hatreds or racial ambition are kindled, economic considerations are thrown to the winds, and the flood of passion overwhelms the reason of mankind, to wit, Italy and Abyssinia! The smouldering animosity between the French and the Germans, the relations between the whites and the negroes in the United States, the rankling sense among educated Hindus of the affectation of superiority of certain Anglo-Indians, Japan's land hunger in Northern China—all go to show how great the peril is. Australia is not alone. Her exclusionist policies against all other races, in the face of vast unoccupied territory, may easily threaten the peace of the world. What is needed is a full and frank recognition of the rights of these people, and the surrender of all arrogant claims that Australians are the salt of the earth. European nationals have settled in Australia, upon Australia's terms, and it is Australia's duty to make no distinction between her treatment of them and that which she gives to men and women of her own breed. So much, at least, she can do this Christmas time to bring nearer the reign of peace and brotherhood.

One need not, however, go so far afield to find opportunities for the exercise of the Christmas spirit. Within

the community there are barriers which divide men not only in opinion, which matters little, but in sympathy and co-operation, which matter much. All these are contrary to the mind of Jesus as it was revealed both in Bethlehem and in all His later conduct and teaching. He refused to attach Himself to any of the political parties of His day; He declined to lead the nationalists against the Romans, and He bade them render to Caesar the things that were Caesar's; but He included Simon the Zealot among His apostles. He was equally at home at the table of Simon the Pharisee and at the feast which Matthew gave to his fellow tax-gatherers. He numbered among His disciples the scholarly Nicodemus, and the wealthy Joseph of Arimathea, as well as the once devil-possessed Mary of Magdala, and the convicted thief who hung by His side on Calvary. Through all differences of rank and religion and politics He saw the man behind them and loved him. Like Paul, He became all things to all men if by any means He might save some.

Is it not possible for men, at least during the Christmas season, to imitate the example of Jesus, to forget even for the time what section of the community they belong to, what political party, whether they are cultured or ignorant, rich or poor, this or that, and to unite in a common campaign to promote that human brotherhood which would go far to make this Australian Commonwealth and beyond, what all true men of goodwill desire? And if they can do this for a week, why not always? At any rate, each can make a point this Christmas of becoming reconciled to someone with whom he may have quarrelled during the year, and offer him a kindly hand; he can welcome back the prodigal son or daughter to the family circle; he can seek out—and he will not have to seek far—some poor brother who is down on his luck, and he can see to it that he and his family have a Christmas dinner.

The Christian and War.

(By the Bishop of Bendigo.)

THE unhappy war in Abyssinia drags on, upsetting the economies of the nations, and imperilling the peace of the world." So writes the Bishop of Bendigo. "Why is it that people are so deeply stirred about this war? Wars of aggression have unhappily prevailed since the dawn of history, and few people, apart from the oppressed, have felt deeply about them. What is different about this one? Part of the answer lies in the fact that in the present strife we have the unholy spectacle of a highly mechanised army, complete with aeroplanes and poison gas, warring against a comparatively unarmed, and therefore defenceless race.

"Further, it is realised that Italy's action aims a blow at the safety of the world, if not at civilisation itself. Because it is becoming increasingly obvious that only collective security can save civilisation, certainly only collective security could save Australia if another world war broke out. All thinking people must agree with words spoken by Aga Khan at a recent session of the League of Nations, when he said, 'collective security is appearing to Indian thought as the only alternative to international anarchy with ever-growing force.'

Broken Treaties.

"But more than that. Italy has violated the new world order which aims at arbitration and the sanctity of treat-

ties instead of warfare, for the pagan doctrine that might is right. In 1914 Great Britain was proud to fight for a scrap of paper, knowing that unless nations honour their signatures, civilisation is impossible. To-day, what Mussolini is doing is to dishonour not one treaty with a local application, but nine treaties, including two signed by nearly all the nations of the world. One of those two is the legal basis of the existing world order. The Covenant of the League is not less binding than other treaties. It is not even of merely equal force with them. It is superior to them all. League members, including Italy, assert its supremacy in Article 20, which says: 'This Covenant is accepted as abrogating all obligations or understandings inter se which are inconsistent with the terms thereof.' In passage after passage of the Covenant League Members not only announce their good intentions, but exchange explicit pledges which Italy threatens to betray. By Article 10 they undertake to "respect and preserve against external aggression the territorial integrity and political independences of all Members of the League." By Article 12 they agree that "if there should arise between them any dispute likely to lead to a rupture, they will submit the matter either to arbitration, or judicial settlement, or to inquiry by the Council." And what the Covenant promises, the Pact of Paris, to which both Italy and Abyssinia are parties, repeats in equally explicit terms, condemning recourse to war for the solution of international controversies and renouncing it as an instrument of national policy. The Pact declares that "the settlement or solution of all disputes or conflicts of whatever nature or whatever origin they be, shall never be sought except by pacific means."

Italy at Fault.

"A nation which signs a treaty thereby enters into an obligation towards the other nations who sign it. It was Italy herself, and that too, when Mussolini was dictator, which was responsible for Abyssinia's admission to the League, while (such is the irony of history), England objected. Italy herself actually proclaimed the truth no longer ago than early this year in the resolution which she took a chief part in promoting at the Stresa Conference, and at the subsequent meeting of the League Council, that the scrupulous respect of all treaty obligations is a fundamental principle of international life and an essential condition of the maintenance of peace, and that it is an essential principle of the law of nations that no Power can liberate itself from the engagements of a treaty or modify the stipulations thereof unless with the consent of the other contracting Powers." To-day, six months later, the principle retains its full authority. By throwing aside the League Covenant and the Kellogg Pact, Italy has infringed the interests of the other League Members and the other Pact signatories, weakened the foundations of their security, and attacked them not less dangerously than she would do by invading their territory with her armed forces.

"But still further. This new world order definitely depends upon new ideas. The real reason of the horror felt by the rest of the world at Italy's action lies in the fact that this nation has shocked the contemporary moral consciousness of the world. Because our moral consciousness has grown, ethics have developed. For example, if to-day it were known that an appar-

ently reputable citizen were secretly engaged in slave trade, everyone would rise up in justifiable wrath. The man would be ostracised. He would be looked upon as a moral leper. Yet a hundred and fifty years ago and less, hardly anyone would have been shocked. Slavery then was part of everyday commercial life. But since those days there has been such a growth and development of our conception of the sacredness of personality, of righteousness and of justice, that to-day it is simply unthinkable that any ordinary decent person would for one moment tolerate any idea of engaging in the vile traffic of slavery. A study of the growth of ethics is not the only aspect of our main subject, we easily see that Italy is not only fighting Abyssinia. She is also flouting the moral sense of humanity. She is putting the clock back. She acts as if we are still living in a bygone age. It matters not if that age were not so very far in the past. The point is that that age and the ideas which informed it are dead.

Question of Pacifism.

"All this opens up the very big and also very complex question of pacifism. We all want to be pacifists. We all hate war. But the question is—can we in this present most imperfect world live as if it were an ideal world? Surely our duty as Christians is not so simple as the pacifists would have us believe. Are we to see a bully attack a defenceless woman and stand idly by uttering some pious platitudes. I cannot see but that the pacifist, to be logical, should set about to disband the police force, for no valid distinction can be drawn between police action and war so long as the purpose of war is identical with that of police work, which is the only war we Christians could tolerate. What is the teaching of the New Testament on war? What do we learn from Jesus Christ? As a matter of fact, the question was never directly raised in the New Testament. But when we examine its teaching and implications, we find what appears to be at first sight a lack of consistency, if not a real contradiction. For we observe on the one hand indications and hints that might well be held to justify war in certain conditions such as a war of legitimate self-defence and still more a war in defence of the oppressed. For example, neither Christ nor John the Baptist give any hint, in dealing with soldiers, that their profession was an unlawful one.

Teaching of N.T.

"The Regius Professor of Divinity at Oxford, Dr. Goudge, points out that "the teaching of the New Testament is that it is the duty of the State to 'resist evil,' and the duty of its citizens to give it the means of doing so.

This seems to be implied both by our Lord's teaching as to the source of Pilate's authority, which rested upon force (John xix. 11), and by Mark xii. 17. 'Render there means give back,' the point apparently being that we must pay for value received. Just because it is the power of the State upon which the safety of our persons and property has depended, the State has a claim upon our persons and property which we may not set aside.' It is further to be noted that what our Lord implies is directly taught by Peter (1 Peter 2: 12-17), and by Paul (Romans 13: 1-7). The State is sacred. The powers that be are ordained of God. If they bear not the sword in vain for retributive purposes, the ar-

gument that they are justified in doing so for preventative purposes is even stronger.

"But on the other hand we have our Lord's words in Matthew 5: 38-42, wherein He tells us not to resist evil and to turn the cheek to him that smiteth us. How, then, are we going to harmonise these two apparent diverging lines of teaching? May this not be the explanation? When we examine the context of the last-quoted passage we find it is part of the Sermon on the Mount. And this sermon was addressed to the disciples, and primarily deals with personal rights and wrongs. Moreover, is not the implication that Christ was speaking of an ideal state of things, of a community wherein all were Christians and animated solely by Christian principles? The power of gentleness is great—when dealing with Christians, but is of little avail when dealing with a bully. We may sum up, therefore, by saying that in the very imperfect world in which we live, force has a part to play. Thus the Archbishop of York has spoken of 'the consecration of force.' But in an ideal community force will no more be needed, and so its use will pass away."

The Rev. Thos. Quinton.

The oldest trainee of Moore Theological College, Sydney, has passed away, in the death of the Rev. Thomas Quinton, of Leopold, Victoria, on Wednesday, November 13. He had passed his 88th birthday, and was a student of Moore College over 60 years ago. No one could fail to take notice of him; his tall figure and open, bonnie Irish manner, stamped him as quite a personality. No cleric was better known in Victoria. There was never a conference or C.M.S. gathering but Tom Quinton, as he was affectionately called, was there. For many years he enjoyed the distinction of being the "Father" of the House of Clergy in Synod. He was 88 years of age at the time of his death, and it was only at the latter end of last year that he retired from active ministry, after sixty years of tireless and selfless service. By an arrangement with the parish, he and Mrs. Quinton continued to live in the vicarage at Leopold, where he had ministered for thirty years.

Born at Enniskillen, Ireland, in 1847, Mr. Quinton came to Australia in his early youth, but never lost the delightful brogue or the native wit of his birthplace. He took up work as a lay-reader at Pyalong, in the Kilmore district, then went to Dromana. After studying at Moore College he was ordained deacon by Bishop Barker in 1874, and priest by Bishop Thornton in 1875. Practically the whole of his sixty years' ministry was spent in the country. Twice he was appointed to suburban livings, but on each occasion he chose to return to the country. He first served at Mornington (1875-88), then at St. Michael's, North Carlton (1888-89), Drysdale (1889-1903), All Saints', Preston (1903-5), and at Leopold from 1905 till the time of his retirement last year.

Before his retirement he was presented by his brethren of the clergy, and many of the laity, with a handsome cheque in token of their appreciation and goodwill. Mr. Quinton was a friend to all, and an enemy to none. Many tales are told of his unselfish generosity in the parishes in which he laboured. Though a convinced Evangelical of the old school, he was able to maintain the most affectionate fellowship with men of all schools, by whom he was loved. In fact, none could help loving a character so transparently sincere, generous and true. He was at all times deeply conscious of the presence and call of his Master; the simplicity of his teaching and life have influenced countless numbers, and will bear fruit in the great day of reckoning.

Mr. Quinton, together with Mrs. Quinton, who survives him, was a life-long advocate of the missionary cause, and the Church Missionary Society has lost a faithful and devoted worker in his decease. He was also a devoted friend of the Bush Church Aid Society.

Many of the clergy and hundreds of the laity, representative of the Church and of official life, were present at the funeral service at the Leopold Cemetery on Friday, 15th November. At a service in St. Mark's Church, the Bishop of Geelong paid a warm tribute to the memory of Mr. Quinton.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S-TIDE MISSIONARY INTERCESSION.

Most encouraging attendances marked the observance of the St. Andrew's-tide missionary intercession in St. Andrew's Cathedral on Friday, November 29. The day began with the Holy Communion at 7.45 a.m., at which the Archbishop officiated, assisted by the Cathedral clergy. Half-hourly sessions of prayer followed from 10 a.m. to 5.30 p.m. There were fifteen such sessions, each being in charge of a leader and being addressed by a speaker who was acquainted with the particular mission field that formed the subject of the service.

The Archbishop of Sydney (Dr. Mowll) was the leader at the opening service between 10 a.m. and 10.30 a.m., and also between 1 p.m. and 1.30 p.m. Other clergy who acted as leaders of sessions were the Revs. C. J. King, J. W. Ferrier, Canon S. H. Denman, Dr. P. A. Micklem, Canon Needham, Revs. L. S. Dudley, F. W. Greville, G. Sanders, S. Wicks, R. J. Hewett, H. M. Morton, P. W. Stephenson, and the closing leader, Canon S. H. Denman.

Speaking of missions to the aborigines, the Rev. M. A. Warren said the treatment of the aborigines was an inconvenient question which did not occupy as much attention as it should. They should see that justice is done, and in such a way that it was understood by the natives.

The Rev. A. Dyer said the biggest fight to be undertaken for the aborigines was the fight against disease, which was spreading among them, especially leprosy.

Canon C. H. Tomlinson, speaking from many years' experience of the "Diocese of New Guinea in Papua," said that child murder and cannibalism were common practices when the missionaries first went to the diocese, but the missionaries had ended them. He received a letter in the last mail saying that an old man who used to sit at the head of the cannibal feast had been baptised. Football had taken the place of fighting as a popular pastime.

Miss Annie Jones described the troubles in Western China, particularly in Szechwan, as mainly due to soldiers, brigands, and Communists, who ravaged the country in turn. The present General in command of the province was a Christian, and he helped the missionaries. The traffic in opium was terrible. She had seen a field of poppies 40 miles long to be used for making opium.

Canon Needham spoke about Palestine, where, he said, the effect of the British mandate and the great influx of the Jews had already transformed the country. The Jews would soon be in the majority. Only a small minority of the Jews in Palestine were religious; most of them being atheistical. A tremendous amount of missionary work was required in the land.

The difficulties facing Christian missionaries in India were emphasised by Miss Gillespie, who said that only three per cent. of the population totalling 350,000,000 were Christians, and according to Government statistics, two-thirds of the whole population were insufficiently fed. Miss Gillespie mentioned that the Nizam of Hyderabad, who was the richest ruler in the world, and a Mohammedan, had ordered that £250,000 was to be spent in celebrating his jubilee. This announcement had caused uneasiness among the missionaries.

Mrs. Daniels said the Torres Strait Islanders had all been converted to Christianity.

and were living happily in peace, although some of the older natives could remember the time when fierce fights were waged between them.

Other speakers were: Miss Cox, who spoke of Japan, Major Robinson (Melanesia), Miss Rapley (Polynesia), Miss Dillon (South China), the Rev. H. S. Kidner (Tanganyika), and the Rev. C. C. Short (Kenya).

MISSIONARY SERVICE LEAGUE.

The annual gatherings of the C.M.S. missionary Service League was held in the Chapter House, Sydney, on Monday, November 24. A large number gathered for tea in the basement, the subsequent meeting proving most inspiring. Miss Pane, from Tanganyika, pleaded for more support. The Tanganyika field, she said, depended for support on the Church in Australia, and the demands upon it were increasing. She hoped the Church would be mindful of its responsibility, and continue its generous assistance. The natives availed themselves of the hospitals and schools, and were singularly grateful for all that was done for them. Before leaving for Australia, she had been asked by a number of native women to thank Australians for doing so much.

The Rev. Stephen Wicks, who works among the Chinese in Sydney and suburbs, referred to difficulties that had to be overcome at intervals, when Communist propaganda in China reflected itself in Australia. National troubles caused a lot of worry to the Chinese, who became unsettled in consequence. There were, however, many signs of returning confidence.

C.M.S. SUMMER SCHOOL.

The Annual Summer School organised by the N.S.W. Branch of C.M.S. will be held from Friday, 27th December, to 3rd January next, at St. Catherine's C. of E. School, Waverley. The School is admirably suited for the purpose, with good accommodation, extensive grounds, tennis courts, and within ten minutes of the surf at Bronte. The Ven. Archdeacon Begbie will be Chairman, and Rev. R. B. Robinson will give the Bible Readings. Addresses will be delivered by missionaries from the field. The tariff will be only 25/- for the week, and Registration Fee 1/-. Early application is advised.

The C.M.S. is again instituting a Christmas Stocking Appeal, with stockings available at £20, £10, and £5, as well as booklets of tickets, and envelopes for individual contributions.

A.B.M. RALLY.

The presence in Sydney of representatives of the dioceses at the November quarterly meeting of the Australian Board of Missions, was used for a rally in the Chapter House in the interests of the work of the Board. The Archbishop of Sydney, who presided, pleaded for more missionary enthusiasm on the part of Church of England people. He stated that a recent analysis of the gifts of Christian people in New South Wales to missions disclosed that the Methodists contributed 1/1 per head, the Presbyterians 6d., and the Anglicans in the Diocese of Sydney were for greater enthusiasm on their part. The reports of their societies revealed that what they were able to give last year to missions was lamentably below their gifts in 1928.

Canon Tomlinson described the progress of missionary work in New Guinea, where he had been engaged for 44 years.

Major H. S. N. Robinson, speaking of mission work in Melanesia, said few people were aware of the atrocities committed by unscrupulous white people in the South Pacific Islands in past years. Every tragic death of a white person in the South Seas could be traced to these atrocities. This condition had all been changed, and legislation was now being passed by various administrators in the British possessions for the protection of the natives and their property.

The Bishop of Riverina (Dr. Halse), told the meeting of his visits to the old Eastern churches during his recent tour to the old world.

The other speakers were Miss Isabel James and the Rev. Dr. P. A. Micklem.

MERIDEN SCHOOL FOR GIRLS.

The Archbishop of Sydney laid the foundation stone of the new building and chapel of Meriden School for Girls at Stroud, on Saturday, 23rd November. The proposed additions and alterations will mean the complete transformation of the building on the Redmyre Road frontage. There will appear a fine colonnade, while the balconies, which are 9ft. wide, extending the full length of the frontage, provides for excellent up-to-date sleeping-out accommodation, connected with dormitories and dressing rooms.

These important additions not only provide for double the amount of accommodation for boarders, under ideal conditions, but also for a much needed assembly hall, connected by folding doors with the large classroom in the old building. The chapel is of adequate size, and will be provided with doors enabling it to be closed off when the hall is required for other purposes.

PARRAMATTA RURAL DEANERY S.S. TEACHERS' ASSOCIATION.

The 93rd quarterly conference and serial afternoon was held at St. Paul's, Castle Hill, on Saturday, 16th November. Several clergy and 115 teachers and officers from 29 schools attended.

The Rector, the Rev. H. E. Felton, presided at the meetings, and was assisted at the service by the Rev. L. Newton. The Rector gave an inspiring address from the General Epistle of Jude vv. 20 and 21.

Among the special visitors were Mrs. Stephen Davies, wife of the Bishop of Carpinteria, Councillor Whiting, Shiho, President, and Captain J. S. Cowland, Field Secretary of the Church Army in Australia, who came specially to address the teachers on Army work, and who illustrated his "Romance of Evangelism" with over 100 slides, depicting the growth and vastness of this magnificent service of the Church of England in the Homeland.

Local views were also shown of the Army's established headquarters and training home at Newcastle, where officers and sisters have already gone forward to wage the "Greater War" against evil, from slum areas to country districts, with the Gospel message and practical uplift work, in the Name of Jesus Christ and the Church Militant here on earth.

ST. PETER'S, COOK'S RIVER.

St. Peter's Church, Cook's River, had a most successful effort for missionary work on Saturday, November 16th. Dr. A. L. Webb opened a baby show at 3 p.m., after which Sister Hampel, from Tanganyika, spoke on the work being done in our clinics in Africa. After the judging of the 40 odd babies, tea was served and the stalls well patronised.

In the evening, at 8 p.m., Mrs. P. W. Stephenson, now of Trinity Grammar School, opened the effort again, and spoke most helpfully on the work among the N.W. Frontier tribes, and showed what "being a missionary" means.

Following this, about 20 missionary-hearted members of the Leichhardt Y.P.U., under Miss Darnley, gave a most instructive scene—A Chinese Wedding—ably led by Rev. S. Wicks. This was again followed by an aboriginal corroboree, medical and school scenes, by members of St. Peter's.

The whole evening was most educational and much interest aroused, and about £13 added to C.M.S. funds.

Diocese of Newcastle.

CHURCH ARMY TRAINING COLLEGE.

On the occasion of the recent dedication of the chapel at the Church Army training college, Newcastle, a small procession consisting of the Primate and his chaplain, Rev. F. Fewtrell, the Bishop of Newcastle, the Dean of Newcastle, Archdeacon Woold, the Rector of Adamstown, and the Field Secretary, made their way through the company of over 200 people to the chapel of St. John the Baptist. The Bishop of Newcastle asked the Primate to proceed with the dedication of the chapel and the opening of the training college. The procession then entered the chapel and the hymn, "Father of Heaven," was sung by the assembly, after which the

Primate, in a beautiful service drawn up by the Bishop, dedicated the chapel. After this, whilst the Hymn, "The Church's One Foundation," was sung, the procession proceeded its way to the lecture room, then on to the dining hall, and thence to the hall opposite.

The assembly then went to the hall opposite, where tea was served. The Bishop was in the chair, and in introducing the Primate, said what a great pleasure it was to him to be connected with the Church Army, which was not a diocesan affair, but a society for the whole of the Church in Australia.

The Primate, in a very happy speech, said how glad he was to be associated with the Church Army, and he was happy to remember that he was the first Bishop to be consulted about its coming to Australia, and he was only too ready to welcome a society which had such splendid traditions. He hoped that success would attend every endeavour of the Church Army.

Capt. Hoare then read a number of apologies from generous subscribers, who could not be present, amongst them being Miss E. Cox, of Tasmania, who had given a farm, which had been sold for £700 in aid of the establishment of the Church Army, Miss L. O'Ryan, of Tasmania, Miss M. A. DeVine, who had given a motor caravan, and also the study and common room and the furnishings for the chapel, Miss Dight, Rev. A. M. and Mrs. Batty, and many others.

The Bishop then asked Capt. Cowland to take charge of the meeting. He introduced all the latest additions to the staff, including Capt. Ellis, from England, and Capt. Roe, from New Zealand.

ST. MATTHEW'S CHURCH, GUNDY.

Some months ago the Turramurra Wall Painters prepared a triptych for a church at Arawa, New Britain. That is now in position, and the local bishop has been so pleased with it that he has asked the Wall Painters to prepare a picture for his new cathedral in the Solomon Islands.

While awaiting the signal to start on this activity, the Wall Painters received last May a commission from the Rev. Charles Oliver, the rector of Gundy, near Singleton, to provide a large picture for St. Matthew's Church there. After five months' work, three painters, Mr. A. T. Anderson and the Misses Jean and Gwen Ramsay, have brought this picture to completion. It depicts a bush dweller on horseback, riding up out of a valley on to a height. The subject symbolises "the grappling of youth with difficulty; the emergence of man from the darkness of ignorance to the full light of truth." The painting is attractive in a broadly decorative way, and the colour gives a sincere impression of the bright light of the Australian countryside.

Diocese of Armidale.

THE BISHOP'S LETTER.

In a day of war and rumours of war, there is ever a tendency to be depressed. The vastness of world affairs, the conflicting interests, the secrecy of diplomacy, the uneasy sense that so much is happening behind the scenes, and that we are being kept in ignorance, together with the unhappy feeling that selfishness is ever in the background among the great nations, even when they profess disinterestedness; all these facts and fears make us depressed; rob us of faith, and then render us self-centred. For fear builds a fence around every life in which it finds a lodging.

Each one of us counts in the making of this world. Each life has its atmosphere that goes to produce a home; each home makes its contribution to the nation; each nation helps forward or hinders the peace of the world.

Definitely and deliberately I would emphasise that your life counts (as, of course, others do).

Christmas is approaching. Is Christ ruling your life and mine? Is there peace in your heart, the harmony of all your longings and desires? Is your outlook unselfish and generous? For obviously our world unrest is born of discontent and selfishness, and if in our smaller spheres we build life on consideration for others' needs as well as our own, and delight to share whatever God gives to our utmost ability—then can we create the atmosphere in which the wider understanding between nations will not only become possible but actual.

In wishing you the deepest joys as Christmas draws near, I ask you all to look away from the world cares for a moment, and look at your own soul as before God. It is your life that matters! See that as Christmas draws near you are pledged as a Christian, as one surrendered to Jesus Christ, that indeed there may come "Peace on earth among men of goodwill."

Archdeacons.

In future there will be three archdeacons in the diocese, as follows:—

Armidale, including the parishes of Armidale, Bundarra, Delungra, Inverell, Ashford, Emmaville, Tenterfield, Guyra, Glen Innes, Tingha, Uralla and Walcha.

Tamworth, including the parishes of Tamworth, West Tamworth, Nundle, Werris Creek, Quirindi, Gunnedah, Barraba, Manilla, Bingara, and Boggabri.

Moree, including the parishes of Moree, Narrabri, Pilliga, Wee Waa, Walgett, Collarenebri, Mungindi, Boggabilla and Warialda.

Rural Deans.

The Bishop has appointed the Rev. Canon Hulley, Rural Dean of Armidale, the Rev. H. Border, Rural Dean of the Tamworth Diocese, and the Rev. H. E. West, Rural Dean of Moree.

Archdeacons Forster and Fairbrother have resigned their office as Rural Deans, and that of Moree is vacant since the resignation of Canon Miller.

Parishes.

The Rev. W. J. Pritchard will take charge of Pilliga and Baradine.

The Rev. R. C. Cockerell will succeed Mr. Pritchard as assistant curate of Tamworth, and it is hoped a deacon may be appointed there also.

The Rev. R. O'Hara will succeed Mr. Cockerell at Collarenebri.

The Rev. B. H. Downward will succeed Mr. O'Hara as assistant in the Parish of Gunnedah.

VICTORIA.

Diocese of Gippsland.

THE BISHOP'S LETTER.

The Bishop, writing to his diocese after extended leave, states:—

"Mrs. Cranswick and I are returning rested as we have not been for many years. Although it took much longer than I expected for me to respond to the freedom from responsibility, correspondence and administrative work, the experience of gradual renewal in body, mind and spirit has been a memorable one. In past years, when I have left the diocese for a time to go to England or elsewhere it has always been for the purpose of hard and often anxious work. On this occasion the complete relaxation, with time to read and think, and really to be quiet, has been a new and wonderful experience. The only professional work I have done since I left you in April is three sermons—one at Nelson, in the Church of our old friend, the Rev. Donald Haultain; one at the pro-Cathedral at Wellington in connection with the Oxford Group Movement, and one to-day at the old Church of St. Peter at Cook's River, where my brother-in-law, the Rev. Hugh Horden, is the Rector. All my other Sundays have been spent as a layman—listening, worshipping, listening and learning. I shall always be thankful for this lay experience."

"We found New Zealand and New Zealanders very delightful. They stand in our memories for beauty and generosity respectively—and both of a very high order. You will find us ready to tell you about them as the opportunity comes for personal talk. "As members of the first House Party in New Zealand of the Oxford Group Movement, we have found that in this bewildered and often despairing modern world there is a great and ever increasing band of changed men and women, calm and completely confident that because God is proving again and again that He has an answer for every individual need. He has an answer also for every world and national situation. While rumours of war and horror fill the atmosphere about us and a feeling of impotence pervades human society, a great company of men and women, linked in a mighty international movement, are unafraid and ready to listen and to obey, because they are seeing what miracles God can work in the changing of human nature through lives completely surrendered to Him. After reading and thinking about the Oxford Groups and not fully understanding their methods, it has been a relief and a benediction to have had the opportunity to make personal contact. There is nothing really new to the experienced Christian in the Movement, but in nation after nation its evidence that the Lord Jehovah reigneth is convincing; and I think there is little doubt that it represents the way of spiritual revival and victory for our times for which many have been praying and looking.

"We are returning, therefore, full of gratitude to God for His goodness to you and to us and for His gracious care of our children during long months of separation; and we participate with joy the renewal of that happy fellowship and service that has been our inspiration and privilege as the years have gone by. On Sunday, December 8, at

8 a.m., I hope to resume my active public ministry by celebrating for and sharing with our Cathedral people the joy and strength of the Master's Presence in Holy Communion."

Diocese of Wangaratta.

THE LEAGUE OF NATIONS.

The Bishop's Letter.

Writing to his diocese, the Bishop states:— Many voices declare that the League of Nations has failed. Even if that were true, we must still be loyal to the principle of the League. Undoubtedly it is the only possible one for Christian nations, and if in practice it fails at first to prevail, we must just go on preaching it till the nations are educated up to it. The old lesson of Bruce (Robert) and the spider will not be forgotten by Bruce (S.M.) and his associates in the League Council.

ALL WELCOME.

A Nativity Play will be presented in the Y.W.C.A. Hall, Liverpool Street, on Tuesday, the 17th December, at 8 p.m.

St. Philip's Choir, assisted by other Artists, will render the musical portion of the Play.

The proceeds will be devoted to the memorial to be erected over the grave of the late Bishop Kirkby, at St. Philip's, Church Hill. Tickets, 2/- and 1/6, are procurable from St. Philip's Church or at the door.

H. HARVEY
A. MARES

Hon. Organisers.

MISS E. N. TRESS :: TYPIST.

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The League is to provide a police force for civilisation, but that is not its only job. Indeed, our own police are only occasionally occupied in arresting criminals. Most of their time is taken up with administering preventive laws and collecting statistics and other information. The League also has its industrial side, which at present is largely a matter of research, but aims at bringing the backward nations up to the standards of life for the workers in the progressive ones. It has another department dealing with the trade in dangerous drugs, and with international problems arising from what is called "white slave traffic." Some day it will also have to deal with nationalism in trade, prohibitive tariffs, and things of that sort. It is still an infant, but it is the only one of which the world has given birth that can be called a very promising child. I would like to see a branch of the League of Nations Union in every town.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY.

New Depot and Extension Fete.

New and up-to-date premises have been taken by the Committee of C.M.S. in Adelaide, as a centre for the work of the Branch; these are situated at 70 Gawler Place, Adelaide, exactly opposite the present Depot, and consist of a shop with two windows, on the ground floor, and a large room upstairs, suitable for meetings. Part of the shop, with one window, will be used for the work of St. Luke's Mission, which will be responsible for a portion of the rent.

An Extension Fete is to be held in the new premises on November 15th next, the proceeds of which will be for removal expenses, and is to be opened by the Ven. S. J. Houston, Archdeacon of Adelaide.

Summer Schools.

The programme of the C.M.S. Youth Summer School, to be held at Old Oxford House, Brighton, from 26th December, 1935, to 1st January, 1936, has been issued, and application for accommodation should be made as early as possible. The Rev. W. H. Irwin, M.A., is to be chairman of the school, and Mrs. Irwin the hostess. The Youth School is being conducted entirely by members of the League of Youth, who ask for the prayers of all friends in the desire that this School will carry on the tradition of what C.M.S. Summer Schools have been and meant in the past.

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A second Summer School in connection with C.M.S. in South Australia is to be held at Holiday House, Mt. Lofty, from January 24th to 27th, 1936, inclusive, particulars of which will be available later.

God Answers Prayer.

In November, 1935, the South Australian Branch of C.M.S. completes 25 years' service, and included in the plans for this Silver Jubilee celebrations was the hope and prayer that a new missionary might be sent to the field. This prayer has now been answered in a remarkable and unexpected way in the appointment, by the Parent Committee, London, of Mr. H. C. Gurney, a member of the General Committee, and President of the League of Youth, as science master at the Stuart Memorial College, Isfahan, Persia. Mr. Gurney will probably leave for his new post in March next. Although the Branch will not be directly responsible for this new missionary financially, it is a great joy to know that one of our number has been called to such service. We thank God for this new link with the mission field, and His many blessings through the past years.

TASMANIA.

THE PRESBYTERIAN CENTENARY.

Our Presbyterian brethren have been very worthily celebrating the Centenary of the establishment of their church in Tasmania, and the presence of the Very Rev. Dr. John White, of Glasgow, the Commissioner from the General Assembly has greatly added to the interest of the occasion. On Sunday evening, November 24th, he preached at St. Andrew's, Hobart, to a large gathering from all the Presbyterian churches in the city, the service closing with the administration of the Sacrament. Another fitting incident in connection with the Centenary is the timely publication of the History of the Presbyterian Church in Tasmania, by the Rev. J. Heyer, M.A., a most valuable and interesting work, a real labour of love.

More than a century ago, in a memorial to Lord Bathurst, from the Presbyterians at Macquarie River, when asking for help to obtain a church and minister, they say: "We have to lament our deprivation of Public Worship as our greatest, perhaps our only misfortune," and in conclusion quaintly state: "We cannot here commend an organ or a choir of singers to give its full emphasis to the beautiful liturgy of the English Church, while nothing but sincerity and attention in the congregation are requisite for ensuring their full effect to the exertions of a Presbyterian."

Doings of the Month in Melbourne.

By "Maccabaeus."

MELBOURNE SYNOD.

Archbishop's Charge.

The Synod of the Diocese of Melbourne was held early in November, almost immediately following the return of the Archbishop. The Archbishop's charge to Synod was given in the Cathedral, and was almost wholly based on his impressions and observations made during his visit to England. The dangers of the totalitarian States, such as Germany, Russia, and Italy, were touched upon, and his Grace stated that "In Italy the church of the people has so far been crushed by the power of the Duce that it has not even protested against the launching of a vast modern army against a primitive people which has protested its willingness to submit the dispute to the League of Nations. There can be no sadder man in Europe to-day than the Pope, whose influence on the side of peace and righteousness might have prevented the war against Abyssinia.

The persecution of the Christian Church in Europe to-day by the totalitarian State in its various forms is due to the fact that instead of God as revealed in Jesus Christ, the State or the race is being set up for men to worship."

Dealing with the Oxford Group Movement, his Grace pointed out some of the benefits for which we must thank the movement, but expressed the fear that the extension of the Group Movement may lead to increased division in the Church, rather than tend to heal existing differences.

Referring to religious instruction in State Schools, the Archbishop drew attention to the divided attitude on the matter, and made a statement which amounted almost to a rebuke to those who threaten to wreck the whole system because they desire to give denominational teaching rather than general religious instruction. The statement made by his Grace included the following remarks—

"The main business was to keep the State of Victoria Christian, and therefore the Church should do all it could to help to bring a Christian influence to bear on the children in all schools. He believed that the Church was not making all the use it could of opportunities at present afforded. It was wrong to withhold help because the children could not be taught everything, and in the week-day instruction the Church could meet the hostile teaching of Communism, the extreme Marxist socialism, and the new paganism into which the old secularism was developing.

"Let us use our opportunities unitedly, wholeheartedly, and enthusiastically, without giving offence to other Christian men or women," said Archbishop Head. "If we are, as we claim to be, the Church of England, and in England the Established Church, let us pray that we may take the lead in serving the British people in this State by doing our best to help the children to grow up into Christian men and women."

Clergy Discipline Bill.

The greater part of the time of Synod was taken up by the discussion of the Clergy Discipline Bill, which was introduced by Mr. E. C. Rigby, a leading lay member of Synod. When the bill was finally passed, the Archbishop said that it would be a model for other dioceses. He stated that the bill was not meant to meet any existing case, but events last year had shown the need for such an act.

The bill provides for the setting up of a clergy discipline board in two divisions. The first division will deal with inquiries relating to heresy, false doctrine, breach of faith, ritual, ceremonial, or schism, and the second division with such inquiries as relate to misconduct.

The first will comprise the chancellor and five other members, who shall be clerks in full orders of not less than 10 years' standing, and the second division will comprise the chancellor and seven beneficed clerks.

Dr. Bearham, President of the Anglican Church League, and others, made strenuous efforts to have laymen included in the personnel of the boards, but without success. An effort by the Rev. F. E. Maynard to have the proceedings of the boards open to the public was also defeated. It was pointed out by Mr. Rigby that the Chancellor could take such action if the point involved were of such public importance to warrant such a step.

Support for Public Hospitals.

On the motion of the Rev. C. L. Crossley, Synod appointed a committee to consider the whole question of voluntary support of public hospitals. Mr. Crossley said: "Our churchpeople are being called on too heavily. There is seating accommodation for 19 per cent. of the population in Melbourne churches, and about 10 per cent. are regular churchgoers. So, for every 10 people inside there are 90 outside. Mr. Blaster outside does nothing but keep himself, while Mr. Blessen inside keeps himself and the Church, and is a target for every charitable field. In one recent year the Christian

Church in Melbourne provided, at a cost of £201,000, 25,000 free meals, 10,000 beds, accommodation for 4,000 people in hostels, 1,933 children in kindergartens, and gave hospitality to 50,000 seamen. The Churches cared for 2,850 orphans, 350 foundlings, 502 convalescent children, 1,737 unmarried mothers, 108 aged people, and 23,727 needy people. I do not take into account those at the vicarage door, and in six weeks I provided 96 meals, as well as other gifts. Then once a year comes the Lord Mayor's appeal. For this, the Church people again contribute through their firms, and then on Hospital Sunday they are appealed to again, and subscribe tremendously, while the 90 per cent. outside the Churches perhaps pay once for charity."

Retirement of Archdeacon Hancock.

A resolution was passed by Synod expressing appreciation of the services of Archdeacon Hancock, whose retirement is indicated. The Archdeacon, whose manner has always been pleasant and attractive, was ordained 48 years ago. The Archdeacon was a moderate churchman, with sympathies tending towards the more advanced section. He was, however, a man of broad outlook, and well-liked in the diocese.

Closing Hour of Hotels.

Synod expressed its opinion that the hours of hotels should not be extended beyond 6 p.m.

Clergy Stipends.

The question of adequate stipends for the clergy was again raised, on this occasion by the Rev. C. W. T. Rogers, a leading Evangelical vicar, who told Synod that "thirty-one clergymen were receiving less than £250 a year, and nine were receiving less than £200 a year. Of these men, the majority were unmarried. There were parishes in which the office-bearers lacked any sense of responsibility towards the clergy."

A committee was appointed by Synod to inquire into the question and suggest a way by which a more equitable distribution of stipends may be brought about.

Social Justice.

Synod was reminded that there are many others, much worse off than the poorest paid clergyman, when an appeal for social justice was made by the Rev. E. C. Frewin, a live Evangelical of the younger school, who works in an industrial parish. Mr. Frewin told Synod that the Church's lead in social service was no substitute for social justice. The Church must face the question of social reconstruction. The real menace to Christianity was not Fascism or Communism, but a recumbent Church.

"We want to remedy causes, not relieve symptoms," he said. "Something must be done for the elderly men who would never work again, the young men who had never had a job, and the young people who were dreading dismissal on their 21st birthday."

The Late Rev. T. Quinton.

While Synod was sitting, news came of the death of the oldest working clergyman of the diocese. The Rev. T. Quinton, a native of Enniskillen, Ireland, began work as a lay reader in the Kilmore (Vic.) district in 1870. He was a student of Moore College, and was

ordained deacon in 1874. It was only several months ago that he retired from active work. Mr. Quinton was a good Evangelical of the old school. He was a familiar figure in Melbourne, and will be missed by many.

C.E.M.S.

The diocesan council of the Church of England Men's Society met recently, and reconsidered the date of the annual corporate communion. It was decided not to alter the date, which is that of the King's birthday in June. Other dates suggested were found to be unsuitable.

What is a Successful Ministry?

Much prominence has been given to the numerical results of the ministry of a clergyman of a certain High Church parish in Melbourne, who is shortly leaving to take up an appointment in England. It is stated that the average number of individual communions has been increased from 5,000 to 16,500 during his ministry. This, with many of the clergy, seems to be the all-important point. But in addition to that, the vicar has this year raised by direct giving £600, as against about £400 usually raised by a bazaar. For all this, much credit is due, and we should all be glad to see it.

There is, however, another side to the work of the ministry, which surely cannot be shown in figures. A clergyman who leaves a parish might well ask to what extent the lives of the people have been influenced by his ministry.

St. John's, Toorak.

Additions costing about £8,000 are being made to St. John's, Toorak, of which the Rev. Dr. A. Law is vicar. Three-quarters of the amount has already been subscribed, specially for the purpose, and Dr. Law and his vestry are confident that the remaining £2,000 will be speedily raised.

The foundation stone was laid by the Lady Mayoress, one of the donors, and blessed by the Archbishop, while papers were placed in the receptacle beneath the stone by Sir Geo. Fairbairn, a former churchwarden.

St. John's, Toorak, is noted for the society weddings performed there, and not least, for its vicar, the Rev. Dr. Law, who is Melbourne's leading Protestant, and a man who supports every Evangelical cause.

The Late Rev. A. C. F. Gates.

The death occurred on November 30th of the Rev. A. C. F. Gates, who was ordained in Melbourne in 1901. Mr. Gates held several appointments in Melbourne diocese, was a chaplain of the Military Forces, and was at the time of his death, chaplain of the Repatriation Hospital, Caulfield.

A funeral service was conducted by Archdeacon Hancock and Canon Langley at St. Mary's, Caulfield, and a Masonic service at the graveside by the Rev. W. Clark Hudson, Grand Chaplain of the Order. Returned soldiers also conducted a ritual at the graveside.

All Saints', St. Kilda.

The Rev. C. G. Bright Parker, of St. Paul's, Geelong, has been appointed to All Saints', St. Kilda. Mr. Parker is probably the most moderate churchman appointed to All Saints' for some time.

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The Super-sorted Tea

The Bournemouth Church Congress.

Presidential Address.

The sixty-fifth Church Congress held at Bournemouth, England, under the presidency of the Bishop of Winchester, appears to have been a great success. The Congress sermons were preached by the Archbishop of York, the Bishop of Manchester, and the Bishop of Llandaff. The Bishop of Winchester, in his long presidential address, referred to the stupendous changes taking place in the world—greater than in any other period. The church was exposed to dangers as never before.

Widespread perplexity and bewilderment had been caused in matters of faith by some of the discoveries of our day. The realisation of the vastness of the Universe had led many to ask again the old question, "what is man that thou art mindful of him?" Could God indeed care for a being who physically is so insignificant on one of the smallest atoms of matter which are scattered in space? Biology seemed to have dethroned man from the unique position which once he was convinced he held. Psychology showed him how easily he could deceive himself about his experiences and how unreliable his judgments may be. Biblical criticism had shown that some of the views unhesitatingly accepted by past generations on the Scriptures could no longer be held. Discoveries and conclusions such as these had made it difficult for many to retain the faith of their childhood. Their perplexities had been increased by the way in which some of the popular interpreters of science had used its discoveries as weapons in a campaign against Christianity. They had lost no opportunity of announcing that they had been discredited by modern thought, and that no educated man of ordinary intelligence could any longer believe that Christianity was true. A deliberate attack was now made on it on these lines: cheap literature criticising the faith from the alleged standpoint of science was sold almost everywhere and widely read. Much of this attack was grossly unfair. The writers often had not taken the trouble to discover what Christianity really is. The man who attacked some philosophical or scientific theory without first acquainting himself with it would be regarded as a shallow and unscrupulous controversialist. But this failing was common form with many of those who pour scorn upon Christianity. Their attitude was the less excusable because there were to-day a number of thinkers of the first class who are setting forth and defending the faith in the terms of modern thought. A new and powerful apologetic was being created in response to new needs, and our own Church in this respect was making a notable contribution to the whole of Christendom. We must not be content only with works written for the scholar; it was of equal importance that the popular publications of the Rationalist Press should be countered by the Christian statement in books and pamphlets written simply and sold cheaply, facing the real difficulties and translating into language understood by the people the arguments used by more philosophical writers.

The Bishop then dealt with the new paganism, the question of the Totalitarian State, the matter of religious Education, Personal Witness, the all-important subject of peace, the call to fellowship, the call of Christians, the call to faith and courage.

What is Christianity?

The first session of the Congress was occupied with the subject of "What is Christianity?" treated under the three heads of Revelation, Redemption, and Grace.

Revelation.

The Dean of St. Paul's (Dr. Matthews), in his paper on "Revelation," asserted that Biblical criticism and the comparative study of religions had made it no longer easy to make the simple answer as to where revelation is to be found, that it is to be found in the Bible. Nevertheless, the idea of revelation was fundamental for religion. Religion begins where the seeker after God finds Him not as idea, but as living reality—or, rather, when the seeker is found by God. The prophets, declaring "Thus saith the Lord," spoke out of the experience of having been found by God. There was a real distinction between the kind of revelation on which religion is based and that more general revelation which comprises the intellectual and moral progress of the race. A revelation of God in our own souls was necessary before we could recognise any revelation of God which came from outside. For the Christian faith, the supreme revelation of God was Jesus Christ—the fulfilment of prophecy. It was only in personal life through the Incarnation that God could finally reveal Himself. We were not committed to the view that Revelation

was finished and the office of the prophet abolished. The full meaning of God in Christ was yet to be understood. The Holy Spirit would guide into new truth.

Redemption.

The Dean of Winchester (Dr. Gordon Selwyn), dealt with the subject of "Redemption" in a paper which declared that "the Gospel of Redemption is God's message to the miseries of the world," and which insisted on the bankruptcy of the philosophy of self-sufficiency known as Humanism. What really mattered was that "we should hold together in one faith the twin truths of the Incarnation and the Atonement—the truth of Who Christ was, and is, and the truth of what He did and does." The root of the matter was contained in the words of John iii. 16 and 2 Cor. v. 19, and enabled us to thank God "above all for His inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory." No account of the Gospel of Redemption was complete which omitted to speak of the redeemed, they constitute, as St. Paul says, "a new creation—a religion of the twice-born, as it is sometimes called—can never find its adjustment to the world simple or easy. It cannot come to terms with Humanism, which gives a different answer (if any at all) to every fundamental question."

Grace.

Miss Evelyn Underhill (Mrs. Stuart Moore) read the third paper of the evening, and in a succession of beautifully phrased sentences charged on the theme expressed in one of our collects: "Because through the weakness of our mortal nature we are unable to do good thing without Thee, grant us the help of Thy grace." God's pre-eminent, habitual, effectual and sanctifying grace was the outstanding reality of the Christian life—the power of the Eternal Godhead, enlightening and supporting His little creatures all the time. It was the free action of God's limitless and energetic love. "I remember," said the speaker, "when I visited Lourdes, many years ago, being much struck by the hydrants at the side of the road, labelled, 'To obtain the holy water, please turn the tap.' There is a painful similarity between that notice and some doctrines of Grace; and how foreign all such conceptions are to the unconstrained and liberal beauty of God's action on souls. How they ruin its living quality." It was the worst of blasphemies to suppose for a moment that the Holy and Infinite God Whom we adore is ever bound to particular means in His Self-giving to us. He was always giving Himself, not only by those recognised channels which we classify as "spiritual experiences," or in the covenanted sacraments of the Church, but also in that which has been called the "sacrament of the present moment." For there is no place where He is not, and wherever He is He acts and He loves. One of the most remarkable things about Christianity was that it achieves its ends by means of imperfect instruments, because all that really matters is done by Grace.

Bishop Broughton Centenary.

(Being part of the Presidential Address of Archbishop Mowll at the recent Provincial Synod of N.S.W.)

Consideration of the missionary work of the Church brings me to a great event, the Centenary which we celebrate next year, of the foundation of the Australian Episcopate through the consecration and installation of William Grant Broughton. To me it is a gratifying personal link that we were both educated in the same ancient school, under the shadow of the Mother Cathedral of the Anglican Communion. Two great causes were close to Broughton's heart, the adequate pastoral care of the people scattered throughout his vast diocese, and the education, especially the religious education, of the children of the country. Statements of the manner in which we propose to celebrate the Centenary in Sydney have been distributed already among the members of Synod, and there is therefore no need for me to refer to them in detail to any extent. I would stress, however, this point: the appointment of a bishop for Australia, now nearly one hundred years ago, arose out of a vision of the deep and wide spiritual needs of this country; it was the foundation of a thorough-going attempt to organise and develop the forces and resources of the Church to accomplish the task, in all its difficulty and discouragement, which men with the clearest spiritual vision, both in England and Australia, realised must be undertaken and performed. No one of us to-day is confronted by greater difficulties, is liable to greater discouragement, than fell to the lot of Broughton

when he began his heroic task. Shall we allow the centenary next year to come and go merely as a series of splendid celebrations of something that is past, something that was done for us by others, something that proved the mettle of the men of by-gone days; or shall we resolve solemnly in the presence of our Lord and Master, that by His grace these celebrations shall be for us, for the whole Church in Australia, a challenge and an inspiration to carry on the work of the Kingdom as heroically, as earnestly, as did Broughton and the men who associated themselves with him? Shall we not realise the call to the same determination and self-sacrifice, going forward in the Name of the Lord? In wide-rung portions of the Anglican communion, churchmen are realising what that event meant for us one hundred years ago, and not a few of them are coming here to help us to an understanding of its deep and true meaning next May and June. Are we in Australia focusing our attention on it as we should? Are we merely going to look back—with due thankfulness to God, indeed—but still looking back only? Or are we looking to this event as the opening of a great new era of high endeavour in which we all shall play a worthy part? Thank God for a religion of the past, a religion that takes us back to a pure fountain head, a religion which has proved itself not only in the century, but in the centuries that are gone. But let us pray God that our religion may be a religion of the future too, a religion that looks forward to righting wrongs that still remain, to banishing errors that still persist, to dissipating darkness that still reigns, to performing tasks as yet unfinished, where the peace of God and the joy of His salvation. "Look on the fields, they are white already to harvest." "Pray ye the Lord of the harvest that He will send more labourers into His harvest." "Here am I; send me."

That Holy Thing.

They all were looking for a king
To slay their foes and lift them high;
Thou canst, a little baby thing,
That made a mother cry.

O Son of Man, to right my lot,
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail.

My how or when Thou wilt not heed,
But come down Thine own secret stair,
That Thou mayst answer all my need—
Yea, every bygone prayer.

George Macdonald.

Welcome to Archbishop of Melbourne

Churchfolk of the diocese filled the Cathedral on Thursday evening, November 7, at a service of welcome to the Archbishop and Mrs. Head. The service was a most inspiring one.

A large number of the clergy were present in robes, and the procession into the Cathedral made an impressive sight. The service was taken by the Precentor, the lessons being read by Archdeacon Hancock and Archdeacon Herring. In a few well-chosen words, the Bishop of Geelong welcomed the diocesan to their midst, expressing the pleasure of both clergy and laity in the safe return of the Archbishop and Mrs. Head.

His Grace thanked the congregation for their presence. It was inspiring to see so many of them, and he looked forward to much useful work in the Kingdom of God for them all. He felt rested and refreshed by the opportunity given to him to renew his touch with the Church in the Homeland. Some of their experiences had been very valuable; they came back with a new vision of the loyalty of the English people, as exemplified in the celebrations surrounding the King's jubilee; with a thankfulness for the British Empire, and renewed faith in the ability of the Church of England to face the critical problems of the day.

Welcome by the Chapter.

Following the service, members of the Cathedral Chapter entertained the Archbishop and Mrs. Head at an informal supper party at the Oriental Hotel. It was a happy family gathering, at which the Senior Lay Canon, Mr. Herbert Turner, voiced the welcome of the Chapter. He was supported by Mr. C. R. Colquhoun, and the toast of the guests was expressed himself as delighted with the function—it had put the balance-right, first the service, then this family gathering. He had not found such a harmonious Chapter as that of Melbourne in all his travels.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Editorial

The New Year.

WISHING our readers "A Happy New Year," we pray for them an abundant supply of the joy which is of the fruit of the Spirit. True happiness consists not in the possession of anything that earth can bestow, but in a new relationship to God in Christ Jesus. Those only know true happiness who are as trees transplanted by the rivers of God's love and whose delight and meditation are in the law of the Lord. The tinsel happiness of worldly gaiety is an unsubstantial and fleeting thing which can never satisfy, but the joy of the Lord is a satisfying, strengthening possession, ennobling and enriching its possessor and pointing forward to the pleasures which are for evermore. May such happiness be granted to all our readers during 1936.

A "No" Majority.

WE warmly congratulate the ratepayers of the important town of Goulburn, New South Wales, in voting a decided "No" against organised Sunday sport. The vote was taken early this month under the auspices of the Municipal Council, which sought thereby to secure a mandate one way or the other. We hope that this vote is indicative of a new spirit within our fair land. Sunday desecration by sporting bodies and others has become within recent years a blot upon our life and a sure menace to its well-being. Should the Continental Sunday ever come in Australia—and God forbid that it should—the worker will be the greatest sufferer.

Mr. C. G. Ammon, M.P., member of the House of Commons, Secretary to the Admiralty in the recent British Labour Government, and formerly Secretary of the British Postal Workers Union, in addressing a vast crowd of workers in the great Colston Hall, Bristol, in June, 1924, said: "Sunday is the Workers' Charter. The Sabbath you and I enjoy has been bought with a great price. It is true it was given by our Lord and Master in the first instance, but men and women have had to fight for it, so that it should become the rightful inheritance of every working man and woman—one of the great privileges of freedom handed down by our forbears; and you and I will be traitors if we let it go back." These sentiments, with which we heartily concur, found echo in the leading article in the "Sydney Morning Herald," on Saturday, December 7, as follows:—"No class should watch more jealously than the wage-earners the growth in our midst of tendencies which make for that end.

Sunday Desecration.

They may have more to lose than can ever be compensated for by the apparent attractions of superficial pleasure—pleasure which in so many cases can only be provided by depriving others of their once-treasured day of rest. Individuals, a comparatively limited number, are able to indulge in certain forms of Sunday diversion without employing labour; but the masses cannot, and it is on the masses that the drawbacks attending a thoroughly secularised Sunday must eventually and inevitably fall." Any movement undertaken for a better observance of the Lord's Day will have our warmest support.

Impotent Religion.

MUCH religious witness and expression to-day seems hopelessly ineffective. It clearly lacks the power of God. There is too much use of familiar phrases which slip glibly off the tongue and really mean nothing. There is an unctuous jargon which alienates and repels. There are those who are pure copyists—in tone, style and expression, and have no experimental knowledge themselves of Christ's saving and ennobling power. However, there is another contributive cause of weakness that is emptying religion of its power. The London "Times," in a recent Saturday's religious article, uttered wise words in this regard, and gave a much-needed warning to religious leaders: "There are signs," says this great daily, "of an almost exclusive emphasis on the intellectual side of re-

ligion. The average man wants more than this. Some modern theologians appear to be so much concerned with telling people what they need no longer believe as to be in danger of losing sight of the urgent spiritual wants of ordinary humanity. The intellectualising of religion, if carried too far, may empty it of any compelling power." "During the last ten years," as the Church of England newspaper remarks, "numerous books have been written purporting to deal with 'intellectual difficulties'; the mind' has been repeatedly emphasised almost to the exclusion of the heart and the will; 'teaching missions' have been held for people who have not surrendered to Christ and therefore are incapable of grasping His teaching; the basis of 'the Way of Renewal' was study instead of Repentance. No wonder so little fruit appears as a result of all this unscientific and unscriptural effort. The first step must always be to call men and women—as Christ did—to repent and bring them back to God, then build them up in the Faith. To reverse the process is to court disappointment if not disaster. We have said this many times before and we are grateful to 'The Times' for giving us the opportunity of saying it again."

The Call to Prayer.

THE call of the hour is to continual prayer. Men ought always to pray, is the fervent entreaty of Him who taught us how to pray. The Archbishop of Canterbury asks "that in all our churches, and, indeed, by all Christian people, the prayers for which I have publicly asked may be continually offered for the statesmen of our own and other countries," and if for statesmen then for all our leaders, our people, and problems in general. Prayer has the largest and widest relationships. Not only are we to bring our troubles as individuals, as a church and a nation into the expansive realm of prayer and ride them as the Creator rides the storm, but we are also expected to bring the burdens and necessities of humanity into the Sacred Presence, and in our own life become a point of vital contact between God and the human race. We are not units of mankind, isolated and independent, beings of separated interests, self-centred and self-contained. We are indissolubly connected with humanity in a day when the whole world has become, as it were, a neighbourhood, with all its unending repercussions. The solidarity of the human race is inclusive in each one of us, and we are vital and indivisible parts. When, therefore, we commune with