

The Truth of the Gospels and the Modern Critic.

Freakish Interpretation: Facts Which Had No Happening.

By W. Sidney Sweet, B.Sc., M.D. (Lond.), etc.

"Thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. . . . And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God." (Deut. 13, 3 and 5.)

What an indictment of the instigators of false doctrine in Old Testament times! And our Lord, in the New Testament (St. Matthew 18: 3 and St. Luke 17: 2), speaking of stumbling blocks, inveighs against those who would lead astray the simple, the spiritual children (Peake's Commentary, p. 716). "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." But we deal lightly with all sorts of heresies to-day, and there are those who interpret falsely, misleading many, and still remain in the Church. They do not seem to realise their responsibility. Their minds are fevered by the chase after new ideas; and sound judgment departs. They must make this dull doctrine exciting, put new life into it.

The Critics Criticised.

The modern scholar of the present day is undaunted. He is often a spiritual speculator, a dreamer of dreams, a prophet without inspiration, urged on by the spirit of discovery, the desire to find something new, the love of solving problems—the same urge which is found in the decipherer of cryptograms and the gold fossicker, from different motives.

There is no other way of explaining the fantastic interpretations now put forward seriously by modern and modernist scholars.

Microscopic Misconception.

Much of it is traceable to its origin in the speculative theology of German Protestantism. The German scholars, minute and patient in investigation, microscopic in detail, with more learning than judgment, not only cannot see the wood for the trees, but are unable to see the trees on account of the leaves. They have poisoned the wells of Scripture for the true believer, from Hegel, the worshipper of reason, "Strauss, who was an intellectual abstraction," Strauss, who afterwards renounced Christianity, Bruno Bauer, who, more sceptical even than Strauss, finally became utterly discredited, F. C. Baur, the founder of the Tubingen School, who originated the idea that the Gospels were not historical records, but written for propagandist purposes ("Fendenschriften"), and many others, through Zahn and Harnack, more reliable, but even the latter found it necessary to recant former published opinions; to the more modern writers such as Bultmann and Dibelius, the exponents of Formgeschichte, or form criticism, another German invention, Adolf Deissmann, Professor of Theology at Berlin, an authority on papyri and inscriptions, who has some belief in the historical Jesus, to Albert Schweitzer, who maintains that He "never had any existence."

The French school, more obviously sceptical and less intriguing, from Renan to Loisy, is less deadly. The former became such a prey to doubt that he not only doubted the veracity of the Gospels, but also the actuality of Pasteur's experiments performed in front of him. Loisy, a leader of modernists, was condemned for his teaching at the Paris Sorbonne in 1903, and resigned. In 1908 he was excommunicated for erroneous doctrines.

And yet from these writers the present-day scholars quote with authority on the interpretation of the Gospels. Mirabile dictu! But it does not stop there. The clergy read it, tolerate it, and pass it on to their followers. It is the new interpretation of the learned. One must keep an open mind, and so on. Their listeners, unfortunately, do not test what they swallow—would that they did—and this vice sticks and harms. Among other things, it corrodes the faith of youth, and works havoc among theological students. This is not conjecture. It is fact.

Pope wrote, and it still holds, some lines to this effect:—

"Vice is a monster of such awful mien
That to be hated needs but to be seen;
But when oft seen, familiar with its face,
We first endure, then pity, then embrace."

May we be freed from such snares "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." (Eph. iv., 14.)

St. Paul gives us adequate warning. It was much the same in his day: "From which (faith) some have turned aside unto vain jangling," he says in his advice to Timothy (1 Tim. i. 6). "Hold fast to the faith." Indeed, we need to do so.

Of the Gospels let us take St. Mark. It is the first in time, and the most discussed. Note the rapid changes which have taken place within the past fifty years in the interpretation of this Gospel, and especially in the last decade. One might almost say of the critics as Marcius did to the rebels in Coriolanus, "With every minute you do change a mind." Exegesis has gone from bad to worse. It has become unstable to a degree—almost freakish, quite unreliable, too symbolic. True spiritual values do not appear.

Comparisons will make this clear. Bishop B. F. Westcott (1825-1901), "whose greatest work was done on the New Testament and whose fame rests upon his contributions to Biblical criticism," says: "In substance and style and treatment, the Gospel of St. Mark is essentially a transcript from life. The course and issue of facts are imaged in it with the clearest outline. . . . This vivid and simple record, stamped with the most distinct impress of independence and originality. . . ."

Professor H. B. Swete, Professor of Divinity at Cambridge for over 30 years, wrote: "The Gospel according to St. Mark" in 1898, and the third edition was published in 1909. He believes it is a simple narrative written by John Mark, recording St. Peter's teaching, that it is arranged according to the facts in a natural manner, that it is historical, and almost entirely uninterpolated. "St. Mark," he says, "does not write with a dogmatic purpose," p. xciv.

In "A Critical and Exegetical Commentary on St. Mark," Professor Gould, of Philadelphia, in 1901 wrote: "What we may call the newer criticism of the Gospels accepts being substantially contemporaneous history. . . . Criticism thus confines itself at present—and this may be taken as an ultimate position—to the details of these documents (synoptic Gospels), and has ceased to attack, or even to minimise, the historicity of the documents themselves." Later, he refers to the German critics, and says: "Weiss's view involves a far-reaching and destructive theory of the Gospels." Holtzmann regards the Gospel as Mark plus the Logia. Both these sources are historical, but not historical in purpose, because their aim is apologetic. Holtzmann rejects the miracles.

Here, then, is the point of departure, and we see signs of the German debacle which has since not only taken place, but has dragged the English intellectuals after it.

In 1925 Prof. B. W. Bacon, of Yale University, published his book, "The Gospel of Mark." Here we see a rapid advance. The influence of the German critics is obvious, including "Formgeschichte." "Our Evangelist" (St. Mark), he says (p. 323), "is conspicuously lacking in a really historical conception of Jesus' career," and on p. 326 "The Gospel according to Mark was really the output of some great church in the sub-Apostolic period."

From 1925 to the present day, interpretation becomes more and more capricious—fitful, erratic, eccentric, inconsistent—saturated with German inventiveness, scepticism, and most undisciplined.

In 1935 appeared "History and Interpretation in the Gospels," a report of the Bampton Lectures of 1934, by Robert Lightfoot, Dean Ireland, Professor of Exegesis in the University of Oxford—not the famous Bishop Joseph Barber Lightfoot (1828 to 1889), "whose work was marked by wide learning; sound judgment, and scrupulous fairness." In this work, all the German taints are visible from "tendenz-schriften"—purposive propaganda—to Formgeschichte, or form criticism, etc. The Gospels are written for a special purpose, which does not appear on the face. The purpose is concealed. The Gospel does not represent historical fact. It has a "motif," etc., etc.

So, according to the evidence of these professors and critics, St. Mark up to the end of the 19th Century, was regarded as a simple historical narrative of fact. Thirty years later it is considered to be an occult document, written for a purpose hidden in cryptogramic form in the text and around it. Could anything be more confusing and misleading to the student of theology?

In the divine providence of God the Gospel was doubtless written for a purpose, but

how much wider is the divine purpose than the narrow and fanciful limits apportioned to it by modern exponents.

Now which of these views are we going to accept?—those of our reverent, prayerful investigators, who have striven with sound and sane scholarship for the truth—men like Joseph Lightfoot, Brooke Foss Westcott, and Henry Barclay Swete—or the burrowing brains of German sceptics, Baur, Strauss, Dibelius, Lietzmann, Schweitzer and others who have used their mental powers for the glorification of man, and have built up a technical, fantastic interpretation without inspiration, and negative and barren in its results?

"No man can say, Jesus is Lord, but in Holy Spirit." Can the German savants? The working of the Holy Spirit is not clearly discernible in their productions. More than that, in some it is conspicuously absent, and a very dubious spirit is present instead. You cannot substitute intellect for Spirit. The products of the mind must be purified and glorified before the highest spiritual attainment is possible.

The Jesus of these men's minds is an unreal, abstract, artificial production. He is neither human nor divine. He is evolved and man-made.

What we need at this juncture is a spiritual, clear-minded leader to extricate us from this theological slough. If it is argued that we have left the work of Lightfoot and Westcott behind, and have come into a different era, the answer is, we must get back into the safety of the harbour whence we have emerged into this stormy sea of controversy and confusion. It is not true progress to continue in the present direction. It is shipwreck.

We should naturally look for a defender of the faith in the Bampton lecturer. According to the conditions of the Bampton bequest the choice of subjects was restricted to apologetics, the inspiration of the Bible, the writings of the Fathers, the divinity of Christ, and the Holy Ghost, and the Creeds.

In 1866 H. P. Liddon, afterwards Canon of St. Paul's, London, was chosen Bampton lecturer, and his subject, the Divinity of Jesus, "constituted a permanent contribution to Anglican theology." The Bampton lectures were usually of high standard. In 1934, however, those already referred to and published in 1935 under the title, "History and Interpretation of the Gospels," are an anomalous exception—anomalous because, although delivered under the terms of the bequest, they do not defend the faith, but rather render it vulnerable, and, although contributed by a Professor of Exegesis, they are no help to sane and sound interpretation. Can we accept them as a hope of present-day theology? Let us hope not. Every branch of theology is not in such an unnatural condition as that of interpretation. How, then, can it be expected that the lay public will understand that things recorded in the Gospels as apparent facts are only facts (2) in an obscurely abstract spiritual sense, and had no physical happening. Fortunately, if they do not understand, neither will they accept such a strained explanation.

(To be Continued.)

Hymns for Sundays and Holy Days.

(Numbers in brackets indicate easier tunes. Communion Hymns are not included.)

Hymnal Companion.

March 8th, 2nd S. in Lent.—Morning: 143, 178 (109), 163 (96), 574; Evening: 145, 173, 159, 175.

March 15th, 3rd S. in Lent.—Morning: 144, 149, 365 (173), 155; Evening: 160, 150, 336, 22.

March 22nd, 4th S. in Lent.—Morning: 154, 329 (279), 166, 295 (149); Evening: 151, 361, 172, 306.

March 29th, 5th S. in Lent.—Morning: 17, 302, 351, 278; Evening: 564, 30, 137 (115), 395.

Hymns, A. & M.

March 8th, 2nd S. in Lent.—Morning: 638, 191, 248, 225; Evening: 221, 269, 255, 198.

March 15th, 3rd S. in Lent.—Morning: 220, 238, 224, 708; Evening: 228, 183, 258, 266.

March 22nd, 4th S. in Lent.—Morning: 240, 349, 466, 370; Evening: 184, 223, 626, 19.

March 29th, 5th S. in Lent.—Morning: 3, 520, 263, 248; Evening: 540, 229, 523 (76), 427.

A Paper for Church of England People

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Editorial

Lessons in the "Trowel."

LEADING clergy in the Diocese of Sydney have drawn our attention to certain lessons in the current quarterly issue of the "Trowel." Advanced division, on missionary work in Japan, and point out that in a very subtle way, two of these lessons, if not three, are nothing short of an extreme laudation of Francis Xavier and of Roman Catholic missionary enterprise. Nothing is said of wholesale baptising of heathen Japanese, nor of the political proclivities of the mission. The writer even goes to the length of stating that Xavier was "the greatest missionary since St. Paul." And then he clearly shows that he is not up-to-date in his knowledge, for he mentions that there are two Japanese Bishops of the Nippon Sei Kokwai, whereas there are four, one of whom, Dr. Matsui, will be in Australia for the Broughton Centenary. We further remember that Xavier was Ignatius Loyola's doughtiest lieutenant in founding the Society of Jesus (Jesuits), the spearhead of Roman Catholicism through the centuries, and the unrelenting opponent of the Protestant Reformation. In fact, it led the counter Reformation. It seems extraordinary that space is found in this Anglican Sunday School teacher's course for whole lessons on such a man and Rome's "missionary" enterprise in that far Eastern empire. Not only does it amount to a strange lack of balance, but as a subject for our church boys and girls, the lessons are totally inappropriate and unfortunate. There is an atmosphere and a suggestiveness about them which we unequivocally challenge. We wonder who is responsible for these articles? Who decides what lessons go in "The Trowel"? Is there an editorial board scrutinising the lessons, or is there any responsibility anywhere?

What Happened.

It appears that whoever is responsible for this "teacher's guide" decided to include a series of lessons on "The Power of the Resurrection among Japanese People"—mind you! Francis Xavier and Rome get two, under the headings, "A Great Missionary," "Martyrs for the Faith"; Kagawa gets one, under the title of "A Great Christian"; there is a lesson on "An Open Door," and a concluding lesson on "The Church in Japan," a totally inadequate presentation of the situation to-day. We gather from remarks on "Notes on the Course," page 63, that the writer was somewhat bankrupt in his knowledge of missionary activity in Japan. But surely such an Anglican lesson book as "The Trowel" could have given a lesson on the introduction and prosecution of C.M.S. work in that land, for that in itself is a great and thrilling story. Then what of that Christian hero, Joseph Neesima—his name is mentioned, but surely his record, his foundation of Doshisha University, and his matchless, prayerful leadership should have been the basis of a lesson. But he was a Protestant—well, we shall not say more. Then the situation in Japan to-day, from a missionary standpoint, is full of interesting detail and interest, and especially to us in Australia. Should not more adequate space have been given to that? Let it be said that this paper has no desire to be truculent or merely critical in this regard. Indeed, we regret very much that we have been compelled to write in the way we have! "The Trowel," or some such Sunday School teacher's manual, could be of real value in a desperately needy day, but inadequate and weighted articles such as those referred to, only do a disservice to the cause this teacher's journal has at heart. This paper is sick and tired of that element in the Church that persists in harking back to mediaevalism and a false catholicism, and which, if not watched with lynx-eyed concentration, seeks at every turn, and often under cover, to belaud and inculcate anything and everything that they deem "Catholic." It only shows the absolute need in our midst of the Anglican Church League, the Young Evangelical Churchmen's Movement, and a faithful Evangelical church paper. It is a case of ceaseless watching and Scriptural teaching.

Bishop Hilliard at Work.

THE important See City of Nelson, New Zealand, has been for years the rendezvous for the annual bowling tournaments of Dominion bowlers. The Bishop of Nelson, the Right Rev. W. G. Hilliard, has not

been idle. With his usual keenness and disarming powers of his persuasiveness he has brought about a change. So he writes in his diocesan magazine as follows:—

"I must express my warm appreciation of the ready response of the Nelson Bowling Centre to my suggestion that they should make a break in their annual Easter tournament during that part of Good Friday which is peculiarly sacred to us. Thus the Day will be marked and attention drawn to what it stands for, and I am very grateful to our friends for what they have agreed to do in such a gracious spirit. I am glad to notice that their lead has been followed by the large Christchurch Centre, and that the leading newspapers of the Dominion have thought the matter of sufficient interest to report it, and to publish my letter."

The Bishop then adds: "Let me remind all our churchpeople that these facts constitute an added challenge to them to keep Good Friday as a sacred day—indeed, as the most sacred day in the whole of the year for them. I trust that they will come to the services in large numbers on that day, and that they will meditate most earnestly on the dread fact of sin and the wonderful fact of God's redeeming love."

We congratulate the Bishop.

Church and State.

WE have received from the Church's press authorities in Great Britain a copy of the report of the five years' labours of the Archbishops' Commission on the relations between Church and State. This report has been long awaited, largely because of the circumstances under which the Commission was appointed. It will be remembered that the Commission came into being in November, 1930, in a fit of petulance at the action of the House of Commons in refusing assent to the proposed Revised Prayer Books of 1927 and 1928. No one who opposed these revised prayer books was given a seat on the Commission. However, the report is now before the Church, and in many ways is a remarkable piece of work. The Commissioners tackled a difficult job, and have produced a long document which will be scrutinised and commented upon for many a day. There is a Historical Introduction in two parts on the Church in England, and its connection with the State "Down to 1906," and the other, "1906-1928." Four pages are given to the discussion of the pros and cons of Disestablishment, then on page 57 come "The Commission's proposals." To these we shall return at some future date. One thing, it is good to know that the Commissioners give short

shift to the Disestablishment of the Church in England. They recognise that the position and condition of the Church in England are not on all fours with the Church of Scotland, and therefore the State position and connection of the Scottish Church are unsuitable as a model for England. The Commissioners speak strongly about the rights of minorities in the Church, and they admit that vital concepts and practices divide churchman from churchman. All this is very much to the good and must have influence in the discussions to which the Report will give rise. One aspect of the report very pertinent to us in Australia deals with the form and procedure of the Ecclesiastical Courts. This is a very able section of the report. But two significant points may be noted: The Commissioner throws over entirely the scheme of the 1926 report for a Court tamely executing the orders of the Bishops on matters of doctrine; and, reading between the lines, it admits the indefensibility of the Bishops' veto. It suggests a Court of Appeal, partly composed of persons of high judicial experience and partly of bishops and other persons, whether clerical or lay, otherwise specially qualified, "under the presidency of a Judge of the first category, but the recommendation is ambiguous. Other important matters are dealt with, viz., the appointment of Bishops and the Marriage Law. One thing, Evangelical leaders are called to be awake! They must have their tried, true and trusted representatives on all Church bodies which gather or are appointed to confer in the vital issues raised by this report.

Indian Church Unity.

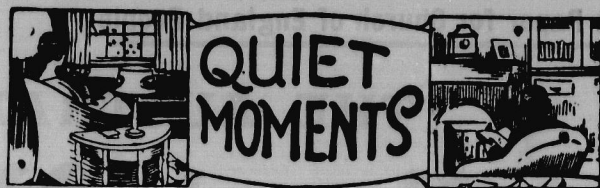
WE commented in our issue before last upon the mischievous attempts of the Anglo-Catholics to prevent any church union in India except such as is based on their unscriptural theory of Apostolic Succession.

The following extract from the English "Record" will interest our readers:—

An Indian correspondent writes: "A new booklet by Bishop Azariah, of Dornakal, will soon be available. We quote from the beginning of it:

"Here in India there is nothing to which we can point as the Indian Church. To all appearance, there are innumerable separate groups, sometimes acting in union, but sometimes also acting at variance, groups that ordinarily worship separately, administer sacraments separately, each group with a ministry of its own, often exhibiting signs of pride, rivalry, and exclusiveness. . . . The result is rival propaganda, unhealthy competition, overlapping institutions, and sad wastage in man-power and resources. Where rival Churches reach rival castes the communal jealousies and quarrels of past ages are stereotyped and strengthened by the denominational separations, with the result that the name of our Lord is dishonoured by sectional groups of followers of Christ. Every Christian must pray and work that this sad state of affairs may come to an end. . . . Every attempt, therefore, that aims at reducing these divisions is laudable, and in line with the will of God and with the prayer of our Blessed Lord."

The booklet is entitled, "South India Church Union—An Examination of the Scheme from the Anglican Point of View."



Love-Feasts.

THE above expression is found in the General Epistle of Jude at the twelfth verse. The word in the original Greek is Agape, which means "love." In our Authorised Version this word is rendered "feasts of charity," which is equivalent in modern English to "feasts of love." The Revised Version gives the rendering "love-feasts." Early writers often refer to these love-feasts. It was a common custom in the early Church for Christian people to meet together on the evening of the Lord's Day and take a simple meal together. This simple meal eaten in common was followed by Holy Communion. This evening meal came to be called The Agape or love-feast. (In writing or speaking the word "feast" or "meal" was to be understood after the word agape or love). These meals fulfilled a double purpose. The rich were able to share with the poor. Many members of the early Church were bond-servants, with practically no worldly possessions of their own whatsoever. These common meals would also help to draw the hearts of Christian people closer together. This was very important in those days when professing Christians formed a small minority of the population and when persecution was liable to break out at any time. It was only by holding closely together that they could hope to hold together at all. It is clear from the reference in Jude's Epistle that these love-feasts were already well-known. He is writing not to a particular locality but to the whole Church. In the second Epistle general of the Apostle Peter, reading in the Revised Version, we find the rendering "love-feast" in much the same connection as that referred to by Jude. The feast itself, though not the name, is found in the eleventh chapter of the first Epistle to the Corinthians. In the Church at Corinth this common meal was connected with the observance of the Lord's Supper. The inference is that the meal was followed by the Lord's Supper. Abuses are here seen to have already crept into this usage. But a most interesting point for us to notice is that while the Apostle writes to correct those abuses, he does not suggest altering the custom in any way. The common meal is to continue, but without its unseemly and unChristian elements; and the celebration of Holy Communion in the evening is also to continue. St. Paul does not here tell us on what day of the week this meal was held, but the inference is that it was the Lord's Day. The expression (remarkable in the Greek original), which he here uses of Holy Communion—"The Lord's Supper"—seems to have suggested the parallel expression and one similarly unique which is later used in the New Testament (Revelation 1, 10), of the first day of the week—"The Lord's Day." This is confirmed by the usage in the early Church. We there find that the common meal was partaken of on the Lord's Day.

All this is very interesting for us and instructive, too. It shows the import-

ance which was attached to fellowship in the early Church. There are, of course, many other evidences of that in the New Testament. Our Apostles' Creed, which is a very early document, witnesses to the same when we are taught to recite, "I believe in the communion (or fellowship—the word is the same) of Saints." But the point to be borne in mind in the case of love-feasts was the fellowship through eating and drinking together. The meal therefore became a sacrament of Christian love and unity and brotherhood. The material symbolised and aided the spiritual. And this led up to the second meal itself—the Lord's Supper.

In ordinary language we speak of the Lord's Supper as The Sacrament. In that service material and bodily things are a symbol of the immaterial and spiritual. And the outward and visible also is a means whereby the inward and spiritual is strengthened. We might almost say is conveyed. So it is in Christian fellowship generally. And so it was undoubtedly in the early Church. The early Christians were drawn together by great dangers and great needs. Our dangers and our needs are not so apparent to-day, but they are very real and very great. The world is not to-day trying to decimate the Church with fire and sword, but rather to asphyxiate the Church with pleasure and self-indulgence.

A practical suggestion for Church-people from all this is: The using of friendships in the work of the Church. Churchgoing people might sometimes invite non-Churchgoing friends to tea on Sunday evening, and afterwards to Church. Churchpeople are not half as zealous as members of the new sects in the matter of bringing people along to the services.

Dr. Albert Schweitzer.

Dr. Albert Schweitzer, the famous medical missionary at Ogowe, French West Equatorial Africa, who has recently delivered the Gifford Lectures in Edinburgh—an engagement which involves three lectures a week for the best part of a month—did not give himself much rest during this visit to England and Scotland. Having finished the course at Edinburgh, he set out on a ten days' tour of centres in England, during which he gave ten lantern lectures, with a considerable amount of travelling in between. He went from Newcastle to Leeds, Leeds to Peterborough, Peterborough to Winchester, Winchester to Plymouth, on to Aberystwyth, back to Sheffield, Manchester, Birmingham, and finally to Canterbury. In London he had no public engagements, but it was interesting to learn that he has been invited by the Royal Institute on International Affairs to speak at Chatham House on "The Ethical Problem in World Philosophy and World Religion." An unusual speaker, and an unusual subject for Chatham House. The Institute is not the only Royal Society to have honoured the Doctor recently, for the Royal African Society has made him an honorary life member in recognition of his great work in Africa. Dr. Schweitzer is world famous, for at one time he was Professor of Music—a recognised interpreter of Bach, and also Professor of Philosophy at Strasburg University. He gave it all up to become a medical missionary in Western Africa.

The fulfilment of duty is the true end of life and the true welfare.—Jouffroy.

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Doings of the Month in Melbourne.

(By "Maccabaeus.")

The Hayes Case.

As was mentioned in the "Record" of February 20th, this case reached finality when the Archbishop delivered the judgment of the court that Mr. Hayes be removed from his parish. Most churchpeople will agree with the verdict, and will wonder why Mr. Hayes did not take the step himself long before. He has threatened to appeal to the Privy Council if it is possible for him to do so. It is to be hoped, for his own sake, if not for the sake of the Church, that he will not carry that threat into execution.

Collingwood Vicarage Murder.

At the City Court on February 27th, Edward Cornelius was charged with the murder of the Rev. H. Lacey Cecil. As the "Record" goes to press the case is in progress. There are thirty-six witnesses, and the case is expected to occupy several days. We will give an outline of it in our next letter.

Service for Young Communicants.

On February 20th the Archbishop invited all who had been confirmed since his arrival in the diocese, to a service in the Cathedral. About twelve hundred attended. The Archbishop gave a suitable address and greeted each member of the congregation before they left the Cathedral.

The Rev. R. Sherwood.

In the Chapter House on the evening of February 25th a gathering, arranged by the Cathedral Chapter and the Friends of the Cathedral, said good-bye to Mr. and Mrs. Sherwood on the eve of their departure for England, and presented Mr. Sherwood with a cheque for £100. General regret has been expressed at the loss to Melbourne in the resignation of Mr. Sherwood, and he has the good wishes of the whole diocese.

Church Missionary Society.

At the general Committee meeting of the C.M.S. in February, farewell was said to Miss Appelby, who is returning to Kenya, Mrs. Hillard, who leaves to join her husband in Mombasa, and the Rev. C. B. G. Chambers and Mrs. Chambers, who have returned to their work in India. Congratulations were extended to the Rev. E. G. Neal, a retired Evangelical clergyman, on having passed the examination for Th.Schol. Mr. Neal, who is about eighty years of age, is still a very active worker for C.M.S., and frequently takes two or three services on Sunday.

Dr. Thomson's visit to the North.

Dr. Donald Thomson, the Australian anthropologist, who recently returned to Melbourne after having spent several months among the natives of East Arnhem Land, has some good words to say about the work of the Church Missionary Society in Northern Australia.

The Victorian Secretary of the Society (the Rev. R. C. M. Long), states that Dr. Thomson visited the missions at Groote Eylandt and Roper River. He reported most favourably about the work at the Roper River station, which is in charge of Mr. and Mrs. S. C. Port.

"The natives," Mr. Long says, "are associated in large numbers with this mission. Dr. Thomson spent 11 days with the mission on the Emerald River on Groote Eylandt. In his opinion the mission there is in a strategic position to reach the natives in the adjacent archipelago. Dr. Thomson stressed the need for mission work to safeguard native cultures and to avoid Europeanising them."

IGNOTUS LAICUS IN "THE CHURCH TIMES."

No better motto for Governments and for Parliaments could be found than the words of William of Wykeham quoted recently by Mr. Stanley Baldwin, the Prime Minister of Great Britain. "The duty of men was to bend the shoulders in compassion, and prepare to spend all their might, their will, their work for the health and relief and benefit of their fellowmen." A similar idea was quoted in the brilliant speech with which Mr. Anthony Eden concluded the debate on international policy. "What matters is that this poor species of ours should be as little miserable as possible." That was the object of all political endeavour, and yet such endeavour would fail unless there was the international peace for which Mr. Eden looked, through the substitution of the rule of law for the rule of force.

Ritualism.

Does it Help the Soul to God?

The Rev. E. M. Benson, Vicar of St. Jude's, Wolverhampton, speaking at the autumn conference of the Church Association, Wolverhampton, England, on the subject "Ritualism," Does it Help the Soul to God? said that the lovers of ritualism claimed for it that it helped the soul to God. But this was also true of the other isms. It had been stated that men who have no love for the Truth obscure or decorate its features. Ritualism attempts to decorate the face of Truth. There were two kinds of Ritualism. There was spectacular Ritualism, such as processions of witness of which the Episcopal Bench were so fond. These things in themselves were not so dangerous, for no particular doctrine was involved. Then there was symbolical Ritualism, which taught false doctrine which was dangerous and destructive. Ritualism was a perfectly harmless word. It was common in everyday life. In mayoral processions, and in the House of Commons, and in the presence of H.M. judges there was much pomp and ceremony, but little or no harm is done if it begins and ends with man. There is no contact with God involved in these ceremonies. The Holy Scriptures spoke of vain worship, ignorant worship and will worship. The best kind of public worship was that which produced the best private life. In the Old Testament they were confronted with a mass of Ritualism and symbolism. In the Book of Leviticus they read of the gorgeous and elaborate ceremonialism which was God-given. The Children of Israel had directions in the Book for public worship. They saw the setting out of forms and ceremonies commanded by God. Holiness was mentioned 87 times in Leviticus. They were warned against using strange incense which infringed the rules of God. It was to be only according to "pattern." In 2 Sam. vi., 6, they read of an infringement of the "pattern." The Ark of God was not intended to be carried in a cart, but to be borne on the shoulders of the Levites. God does not love "new carts." He was very jealous as to the way in which worship should be conducted. It was true that the Old Testament was steeped in symbolism. It was one vast panorama of Ritualism, but that was for the Old Dispensation. Can Ritualism help a soul now? Is symbolism the new and better way to God and holiness? A study of the New Testament revealed the astonishing fact that there was very little mention of public worship. They had no command now as the Jews had in Old Testament days. There was little or no mention in the New Testament about how services should be conducted. In the Early Christian Church they had record of the keeping of the Sabbath, which was afterwards changed to the Lord's Day; they had ministers, and resorted to prayer and reading of God's Word. They were accustomed to praising God and singing psalms, and the two Sacraments, Baptism and the Lord's Supper, were observed. There was not a bit of Ritualism or symbolism found in the early history of the Church, save three exceptions, and these symbols were the simplest and commonest things in daily use. Water, which signified the washing of regeneration, and bread and wine, which symbolised the broken body and the blood-shedding of Christ on the Cross. The blood of Christ dealt with the conscience and the heart. The table is for God's children who are alive unto Him. The New Testament also mentioned the garments of a minister, but they were spiritual. The New Testament knew nothing about albs, chasubles, and so on. They were not called upon to live in the days of Moses, but in Jesus Christ. In the New Testament they had no command about the building in which to worship God.

In conclusion, Mr. Benson gave three reasons why Ritualism only helped to obscure or decorate the face of Truth. It was unintelligible to nine out of ten people. There was no Divine authority for it. It was also a return to shadows, to the weak and beggarly elements. It was a return to the candle instead of the sunshine. It was also an appeal to the senses, to the flesh and carnal nature, instead of spiritual.

General Gordon, the Christian hero of the 19th century, who died at Khartoum for his faith and for the people of the Sudan, and for his country, often quoted the following verse. He had it hung up in his bedroom at Southampton:—

"Oh! Ask not thou, How shall I bear
The burden of to-morrow?
Sufficient for the day is care,
Its evil, and its sorrow;
God imparteth by the way
Strength sufficient for the day."

Wayside Jottings.

(By a Wayfarer.)

THE SUNDAY SCHOOL.

THE evolution of the Sunday School is an interesting story. The credit of the idea is generally given to Robert Raikes, a printer, of Gloucester, who, in 1781, found four women who were already carrying on little elementary schools (Dame Schools, they were called), who, in consideration of receiving a shilling a week (money was worth more in those days than in these), were willing to open their schools on Sundays—and to teach, first the Bible, then reading, writing and arithmetic, to as many little ragamuffins as Raikes could persuade to go to them.

About the same time, or a little earlier, John Pounds, a poor cobbler at Bath, began a similar good work, and enticed with hot potatoes a lot of little rascals to come on Sundays to his little shop to be taught to read the New Testament.

The example was infectious; and soon in all the bigger towns in England, Scotland and Ireland—and the movement spread even to France, Germany, Italy and other countries,—poor children, some of them working all the week, were gathered in on Sunday mornings from 9 to 12, and were given first an hour's religious teaching, and were then taught reading, writing and arithmetic; and whatever other useful teaching (e.g., sewing and knitting), could be got in. But when, after many years, education became more general, the secular subjects were gradually dropped, and religion became, as it is now, the only subject taught. Soon every Church had its Sunday School, and they were attended by a very large proportion of the children connected with the Church.

To-day, however, in Australia, at least, there seems to be a considerable decrease in the attendances at all the Sunday Schools. Only a few weeks ago the A.C.R. echoed the lament of the Methodist Church over the lessening numbers; and put it down, as most observers do, to "the incidence of the motor car, the growing secular spirit, and the greater facilities for Sunday sport and pleasure-seeking"; as well as to the apathy of the parents. "The influence of the home," said the Rev. W. H. Jones, of the Methodist Church, "does not appear to be exercised with the spiritual welfare of the children at heart."

With all that most of us will generally agree; but perhaps it may be well to ask ourselves whether there may not be some more deep-seated cause, affecting not Sunday Schools only, but also congregations and even religious observances generally.

Are we sure that the teaching given in Churches and Sunday Schools is as sound and as efficient as it used to be? The Wayfarer has an uncomfortable feeling that perhaps it may not be. And that that may contribute to a decreased interest.

The basic qualifications for a good Sunday School teacher are three; and they are the same as for an efficient Minister of the Gospel, or for anyone who would do Christ's work in the world.

There must be (1) a personal knowledge, both a head and heart knowledge, of Christ and His salvation. (2) An earnest desire to serve Christ

by spreading that knowledge, which, again, means a glad willingness to take trouble. (3) An intimate knowledge of the Bible, from Genesis to Revelation; and the more intimate the better.

From which it almost follows that one of the greatest evils in Sunday School work, one of the greatest hindrances to efficient teaching, is the widespread reliance upon teachers' manuals, books of Sunday School lessons, etc., and they do most harm when the teacher carries them with him to the class. They are then a death-blow to efficient teaching.

Yet, how often does a Minister say to Mr. A or to Miss B, "We have a vacancy for a Sunday School teacher; I should be so glad if you would undertake the work."

"But I don't think I know enough; and I have had no experience."

"Oh, you will find it quite easy. I will give you a little book that contains the lesson and all you need. You have plenty of time to read it up between now and Sunday."

And so, Mr. A or Miss B, in genuine kindness of heart and willingness to help, undertakes the task, ill-instructed and ill-qualified. Is it any wonder that as the months pass a number of the old scholars drop off, and no change of heart or of life is visible in any of them? Sunday School teaching, like preaching, to be effective, must be, not from a book, but from heart to heart; and begun, continued and ended in prayer.

Then, in the Wayfarer's experience, after the Bible every teacher should possess that splendid, almost indispensable help to every Bible teacher and student,—*"The Land and the Book,"* by W. H. Thomson, D.D., published by Nelson, London. After that, he should study a *"Life of Christ,"* Farrar's, or better, Paterson Smyth's *"People's Life of Christ,"* to which again might be added Edersheim's *"Life and Times of Jesus the Messiah."* And to these any and every book that can add to the teachers' knowledge. The faithful Sunday School teacher, like the faithful Minister, must be a student to the end of his career. If the teacher really needs a manual of lessons, the very best, indeed the Wayfarer thinks almost the only good one, is Eugene Stock's *"Lessons on the Life of our Lord."* And after that (a long way after), may come *"The Five Years' Course,"* or other helps. But if any of these, even the best, be used, it must be thoroughly learned and digested at home; never for a moment brought to the class. Might not the scholars say, "How can you teach us what you don't know yourself?"

But when Sunday School teaching is so carried on with prayer and pains, there is never any doubt as to the blessing. A lady Sunday School teacher, before the War, was so discouraged at seeing no response to all her efforts that she wrote out her resignation and sent it in to the Minister. And then came a message from a base hospital: "Tell Miss A that I am dying in peace through the Saviour that she taught me to know." Miss A went and withdrew her resignation.

Two little incidents of a different character, both connected with our Redfern Sunday School: (1) Johnny said to his father, "Oh, Daddy, you will get your tongue burned for saying those words!" Johnny's theology may have been a bit crude, but the father was more careful in future as to the

words he used when his little son was present.

(2) When the family were setting out for the usual Sunday picnic, Mary cried and said, "I don't want to go!" "Come along," said the father, "what's the matter with the child." But "I don't want to go," sobbed the child. "Teacher says we oughtn't to go to picnics on Sunday; I don't want to go." "Oh, well, we'll none of us go!" said the father. And that was the end of their Sunday picnics, for that family. Who were the teachers in either case, only their Master knows; but who can say that their teaching was ineffective?

If the Wayfarer might presume to offer a last hint that will cut right across present practice, it would be, "Don't provide Bibles in the Sunday Schools!" Testaments, if you like, for the lower classes; but no Bibles. Require every child of 8 or 9 to bring his or her own. Teach them that it is a disgrace not to possess a Bible. When new children come, or when promotions from lower classes are made, call early in the week on the parents and explain. Bibles can be got from 1/6 upwards. It might be well for the S.S. Secretary to keep a few for sale.

A recent number of the A.C.R. told us that at Bendigo, by a great majority vote of the parents, the hour for Sunday School is to be changed from 3 p.m. to 10 a.m.

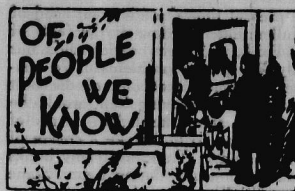
That will indeed offer less hindrance to the afternoon motor drive. But what about morning church? Ought we not to be continually urging parents to bring their children with them to morning church? In the evening all the younger ones should be in bed. Will it not be hard for the children to remain from 10 to 12.30? The Wayfarer's advice is, "Stick to the 3 o'clock Sunday School. Don't kill the possibility of our elder scholars attending morning church with their parents."

The Archbishop of York and Pacifists.

The Archbishop of York, Dr. Temple, writes in his *Diocesan Leaflet* in reference to the criticisms of his denunciation of pacifism as heretical. After pointing out that he did not call any individual a heretic, he proceeds:—

The position with which I am concerned is that of pacifists who say that it is, as a universal principle, un-Christian to use in support of law whatever degree of force is requisite, even to the taking of life, in restraint of lawless force or violence. Those with whom I have discussed this matter have always seemed to me to adopt a view of the relation of the New Testament to the Old which is essentially Marcionite (that is to say, a view of the New as so superseding the Old as to abolish it), or a view of the relation of spiritual to material forces which is essentially Manichean (that is to say, a view which makes a sharp contrast between them and holds that the material cannot be completely subordinated to the spiritual), or a view of man's capacity apart from conversion and sanctification to obey the Counsels of Perfection which is essentially Pelagian (that is to say, a view which regards man as capable by the action of his own will of living by love only); and in many cases I have thought that all these heretical tendencies were combined.

As against such views I hold, and believe, that the Christian view of life requires us to hold: (1) That the New Testament completes, and therein corrects deficiencies in, the Old Testament, but does not supersede it; (2) that matter and material forces can be completely subordinated to the spirit, and that spirit normally manifests itself by directing and controlling what is material; (3) that man is incapable of living by love unless the grace of God has both converted and sanctified him, so that the law of love is not applicable to nations consisting in large measure of unconverted or (as in the case of most, if not all of us), very imperfectly converted citizens.



Mrs. Ethel Friend, who died in Darlinghurst, Sydney, on January 8, has left £500 on trust for St. Jude's Church, Randwick, on condition that her father's vault in St. Jude's Churchyard is maintained and kept in order.

The Very Rev. the Dean of Sydney and Mrs. Talbot will return to Sydney on April 1, after a twelve months' holiday in Great Britain and Europe. They will be welcomed by the Cathedral authorities in the Chapter House on April 4.

The Rev. R. T. Hallahan, assistant at St. Philip's, Church Hill, Sydney, has been appointed Rector of Prospect, Seven Hills. He formerly worked at Werriwil, Diocese of St. Arnaud, under the B.C.A.

On Tuesday evening, February 26, the Rev. R. F. C. Bradley, assistant curate of St. John's, Parramatta, with oversight of the parish during the recent vacancy, was given an enthusiastic farewell on his departure to the charge of the parish of Watson's Bay. Mr. Churchwarden Noller presided and spoke very appreciatively of Mr. Bradley's work, and then, on behalf of the parishioners, presented him with a wallet of notes, while a silver entree dish was given to Mrs. Bradley.

The Right Rev. J. S. Hart, Bishop of Warraratta, has been elected unanimously National President of the Church of England Men's Society, while Mr. W. F. Rowe, of Melbourne, has been asked to act as National Secretary and Treasurer. Mr. Rowe's acceptance of these offices was contingent upon certain other arrangements being made. Mr. Rowe was a member of the Melbourne Diocesan Executive for a number of years, and was one of the founders of the Church of England Boys' Society, to the work of which he has devoted many years of ardent and effective service. In this latter work he is well-known throughout the states of the Commonwealth.

The Archbishop of Brisbane will conduct the annual Retreat for the clergy of the Diocese of Newcastle, commencing August 25.

The Rev. A. W. Setchell, Rector of St. Matthew's, Ashbury, Sydney, passed away last Tuesday week. He had been in a critical state of health some three weeks. Ordained in 1919, he became subsequently Rector of Mulgoa, Corral, Sutherland, and then Ashbury. He was a most earnest follower of the Master, indefatigable in good works, ready to put his hand to any task to further the interests of the Kingdom of God. He was essentially a good man. No one could have been more whole-hearted in his ministry. He was 54 years of age. One son is in the ministry. We offer our deep sympathy to Mrs. Setchell and her family. A wonderful tribute was paid to him at his funeral, large numbers of clergy and people attending.

With the approval of the Patronage Board the Bishop has appointed the Rev. H. H. Kite, Rector of Binalong, to be Rector of Holbrook vice the Rev. G. E. Wheeler, appointed to Moruya, Diocese of Goulburn.

The appointment of the Rev. G. V. Gerard, M.A., M.C., as Vicar of St. Matthew's, Auckland, has created special interest in New Zealand because of his outstanding career as a footballer. He belongs to a well-known Church family, and was assistant at Timaru in 1922-26, after his ordination. From Timaru he went to England to enlarge his parochial experience, serving in St. Saviour's, Croydon, and St. Margaret's, Barking, for two years. In 1929 he returned to N.Z. to become Vicar of Pahiataua until 1932, when he was appointed Vicar of Petone, whence he goes to Auckland. St. Matthew's is a city church—a magnificent stone building of considerable size—on the outskirts of the central business area, and has built up a tradition of service among the poor who live within its boundaries.

Mr. E. P. Wills, B.A., LL.M., M.Com., Diocesan Secretary and Registrar, Diocese of Christchurch, N.Z., has been appointed as Law Lecturer in Property and Contracts at Canterbury College. The Standing Commit-

tee, in giving its approval to his acceptance of the position in addition to his diocesan work, offered the congratulations of the members to Mr. Wills on his appointment.

The Bishop and Mrs. West-Watson, of Christchurch, N.Z., have presented to the Cathedral a beautifully made silver-gilt chalice and paten as a thank-offering in commemoration of the Bishop's completing 25 years in the Episcopate. Accompanying the gift was a white brocade pall, embroidered with a gold cross. The gift was reported by the Dean last month to the Chapter, which expressed its warm thanks for it.

The Misses Pappill have presented a portrait of the Rt. Rev. Philip Carrington, Bishop of Quebec, taken some 10 years ago, to the Diocese of Christchurch, N.Z. Bishop Carrington served in the diocese before going to Quebec some years ago. Mr. H. D. Acland has presented the Diocese with a photographic copy of a historic document, the illuminated address presented by the Governor of N.Z. to Bishop Selwyn on his leaving the See to become Bishop of Lichfield (he is described in the address as Bishop of N.Z. and of Lichfield).

The Rev. F. J. Price, who resigned the parish of Kapunda, S.A., in 1932, and came to reside in Diamond Creek, Victoria, being licensed by the Archbishop of Melbourne to a curacy at Eltham, has now returned to South Australia, and has been granted a general license to officiate in the Diocese of Adelaide.

The Rev. Esmond Sutton, formerly of St. Francis' College, Nundah, Diocese of Brisbane, who is at present in England, intends returning to Australia at the end of this year, when he will take up an appointment at St. John's College, Morpeth.

The Rev. A. M. S. Wilson, Vicar of St. Paul's, Caulfield, for the past 12 years, has resigned his charge, and will leave on March 17. Mr. Wilson is to undertake the chaplaincy of the Military and Convalescent Hospitals, Caulfield, and the After Care Home, Victoria Parade.

"Great Issues of Church History" is the title of a series of Lenten Sunday morning addresses to be given by Canon Langley at St. Mary's Church, Caulfield. The issues to be traced are those of Judaism, or the Gospel in the Apostolic Age; Arianism, or a Divine Christ; Catholicism and the Reformation; Intellect or Life; and the issue of a Christian social order. Canon Langley will base his evening addresses on characters and scenes from "Pilgrim's Progress."

The A.B.M. Organising Secretary for New South Wales (the Rev. H. A. Morton), is now visiting the Solomon Islands area of the Melanesian Mission, having left by the "Southern Cross" on her return journey. Mr. Morton expects to be away for two months, and hopes to be able to get material for moving pictures and illustrated lectures, as well as the latest news of the work of the mission.

The Rev. E. R. and Mrs. Elder, of Polynesia, reached Sydney on March 7. They have come on furlough. Mr. Elder is the son of the Rev. F. R. Elder, so long a Rector in the Diocese of Sydney. Mrs. Elder is the sister of Canon Percival James, of St. Paul's, Wellington, N.Z.

The newly-appointed Organising Secretary for the Melanesian Mission in New Zealand, Mr. John Wilson, has arrived in the Dominion to take up his work. Mr. Wilson is a son of the Bishop of Bunbury, Western Australia, a former Bishop of Melanesia. Formerly a bank clerk, he has recently been in Melanesia for approximately three months, gaining a first-hand knowledge of the work throughout the mission. His work in this country will be under the control of the New

Zealand Anglican Board of Missions, which will arrange all the itineraries.

The Rev. T. C. Hammond, M.A., the new Principal of Moore College, left London for Sydney on February 29, with Mrs. and Miss Hammond. He will be inducted to St. Philip's Church on Tuesday in Easter Week.

Sir Owen Seaman, Editor of Punch for 24 years, died of pneumonia in London at the age of 74. He was captain of the school at Shrewsbury, won a scholarship at Clare College, Cambridge, and took a First Class in the Classical Tripos of 1883. He began his career as a master at Rosall School, and six years later was appointed Professor of Literature at the Durham College of Science, Newcastle-on-Tyne. His connection with Punch began in his Newcastle days. His first volume of parodies, under the title, "Horace at Cambridge," appeared in 1894. He was appointed Assistant Editor in 1902, and in 1906 succeeded Sir Francis Burnand as Editor. He was knighted in 1914, and made a baronet in 1933. He was unmarried.

Mr. John Masefield intends to write a hymn to be sung at King Edward's coronation. It will be remembered that the late Sir William Watson wrote a magnificent Ode for the coronation of King Edward VII.

We understand that the Bishop of Central Tanganyika (Dr. G. A. Chambers), will not be in Australia at the time of the Broughton celebrations.

Mr. R. H. Swainson, general secretary of the Sydney Y.M.C.A., left by the Orient yesterday week on a six months' tour of England and America. During his absence Mr. Harold Armstrong will act as general secretary.

Dr. C. Coleridge Farr has resigned after 30 years the Chair of Physics at Canterbury University College, New Zealand. Dr. Farr is the son of the late Archdeacon Farr, headmaster of St. Peter's Collegiate School, and was born in Adelaide 69 years ago. He was educated at St. Peter's College, and the University of Adelaide, University College, London, and the University of Sydney. He lectured at St. Paul's College, Sydney University, from 1891 to 1895. A sister of Dr. Farr (Mrs. Mary Sharp, widow of Canon W. Hey Sharp, a former warden of St. Paul's College), resides at Gordon, N.S.W.

The death is announced of the Rt. Rev. Thomas Charles John, D.D., assistant bishop on the Niger. He was the sixth African to be raised to the episcopate, being consecrated in 1932. In 1920 he was appointed Principal of the C.M.S. Grammar School at Free Town, Sierra Leone; he became a canon of St. George's Cathedral in 1924. He was a graduate of Durham University, which also conferred on him the D.D. Degree. Bishop John was of the Hausa race, and a grandson of slaves. He was a man of great influence. The Bishop of the Niger, Dr. Gollin, speaks in the highest terms of the late Bishop's consecrated service and loyal co-operation. "We were as brothers."

The Rev. H. O. Hole, precentor of Newcastle Cathedral, has been appointed precentor of St. Paul's Cathedral, Melbourne.

Discussing the recently-proposed terms of settlement of the Italo-Abyssinian war, drawn up by Sir Samuel Hoare and M. Laval, the "Cape Times" says:—

"Any peace settlement which gave the troubler of the peace a high percentage of his unjustifiable claims would be of very dubious value. The essence of the position is not that the League should endeavour to satisfy Signor Mussolini's appetite, but that its actions should be such as to prove to the Duce and to everybody else that no nation will in future be permitted to make a profitable bargain out of an aggressive war."



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"Heroism is not the absence of fear, but the conquest of it."—Van Dyke.

"They overcame . . . by the Blood of the Lamb, and the word of their testimony."—Rev.

MARCH.

20th—Ritualism condemned in York Convocation, 1867.

21st—Cranmer burned at Oxford, 1556.

22nd—4th Sunday in Lent. Mothering Sunday. Also termed Refreshment Sunday, because it was used as a break in rigid fasting.

24th—Queen Elizabeth died, 1603. Let us ever thank God for the godly rulers who effectually made for us so many of our present privileges in true religion.

25th—Annunciation of the Blessed Virgin Mary. The proper regard for the Mother of our Lord is provided in the Church of England, according to true catholic usage.

29th—5th Sunday in Lent. Again divine government is the topic. Topical preaching is criticised. It is quite helpful when, as in the Collects, it leads to the enunciation of Gospel teaching.

31st—Duke of Gloucester born, 1900. Welsh Church disestablished, 1920. Would the Church in England be in better case if Disestablishment took place?



TO AUSTRALIAN CHURCHMEN

Keeping this Solemn Season.

THE solemn season of Lent affords the people of God a special opportunity to climb up a rung of the ladder of spiritual progress. If by God's grace it is well kept, then the season should lift our spiritual life a step higher than ever it has been before; it should mean the slaying of some besetting sin, the stamping out of some soul-weakening habit. It is essential, however, at the outset, to realise as clearly and definitely as possible the aim that God's people should keep in view. This can best be done by the constant recollection that the days of Lent lead up to Good Friday and Easter Day, the days when we commemorate the death of Christ—the great act of atonement made for us men and for our salvation, and the triumph of Christ in His Resurrection—His victory over death and sin, and the opening of heaven to all believers.

On these foundation facts of our Christian faith are based the life and progress of every Christian. The so-called keeping of Lent may easily become a travesty. A Forty Days made up of external rules and regulations, the carrying out of the ordinances of man, are worse than useless. The chosen fast is indicated in The Word, namely, to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke, to give bread to the hungry, shelter to the outcast, and covering to the naked. The body must be kept under, the flesh being subdued to the spirit. Lent is a time when we come apart in order to make more real to ourselves, and more effective in our lives, the great truths which our Church

sets before us. In view of a tendency to vagueness in much of our religion at present, it is well to set out thus definitely the purpose of our Lenten Observance.

Dean Inge, in his recent book, "Things New and Old," which contains the addresses which he gave to the students at Cambridge a few weeks ago, has something pertinent to say concerning the best way of regarding the past. He writes: "Christianity is a living thing, and therefore a changing thing, a way of walking, not a way of talking; a divine life, not a divine science, and in times like this it must take new forms and learn a new language. To use and study the past in order to interpret the present—that is the way of wisdom; it is what every historian tries to do. The past is very useful, up to a certain point." But, we may add, that point seems to be passed when ancient rules are laid down to be enforced as rigidly to-day as when they were made in widely differing circumstances. For example, a recent book, issued by S.P.C.K. on Lent, as "a Manual for the Clergy," contains an article on Fasting, in which old regulations as to diet are laid down with rigidity. We are told that our Prayer Book contains the command to fast, and English Churchpeople ought to obey, that past custom in this as in other things is implied, and therefore implicitly commanded. When the Prayer Book was compiled the tradition was that abstinence meant that no meat should be eaten. The writer's conclusion is: "So English Churchpeople could take that as a minimum of what is required of them in their observance of the fasts or abstinences authority requires of them, save perhaps in availing themselves of episcopal dispensation for the days of Lent other than Wednesdays and Fridays." It is explained that in the diocese of Zanzibar, a particularly Anglo-Roman sphere, the native Christians and the European staff of the mission are under obligation to keep twelve days of fasting during the year—the six Fridays in Lent, the Ember Fridays and certain vigils. "On these days a cup of tea or coffee, without sugar or milk, is all that is allowed until after 3 p.m., when one meal of abstinence food, and later a small collation, is taken." Later we are told that "the example of the Church of Zanzibar might well be followed by many at home, especially by priests and religious." There is much of a similar nature in this series of instructions, as when the writer assures us that "Anglican and Roman practice are very much alike," and that young clergy who have to take late celebrations may avoid the headaches which are likely to accompany the fast by taking large quantities of fluids, especially warm liquids, and also by avoiding worry about the fast, and being careful not to take too large a meal immediately after the fast is ended. Such meticulous instructions derived from the past seem to have very little in harmony with the real spirit of Christ's religion, and the author himself recognises that "fasting by itself may speedily degenerate into mere ascetic achievement, and rather self-satisfied achievement at that." Such advice is un-Anglican, savours of will-worship, and bodes no lasting good. It is all man-made.

Self-denial can be valuable as a discipline, but it must be positive. Positive methods of observance can be of more benefit than the merely negative ones of abstinence. Some method should be adopted that would demand serious and sustained effort, and would prove a real discipline of the will. At

the present time there is great need of a fuller understanding of the facts of our Faith, and their bearing upon our daily life and its problems. We venture to suggest that one of the best methods of observing Lent would be to refrain from the lighter forms of reading, and to undertake a course of serious study. There are many books suitable for study during Lent. Some are specially written for the purpose, and can be obtained from the Church booksellers. Evangelical churchpeople should get to the Bible and learn the lessons that Isaiah, Amos and Micah have to teach to a people hag-ridden with ecclesiastical rules divorced from godly living. Some may choose to study some special doctrine of the Church, or some period of its history. Others may select books of a more devotional character. But to all we can confidently recommend the Bible as the best book to study. A recent writer of a Lent book said his purpose was to send people back to the reading of the Bible. This might well be the aim of all such books, for careful students of the Scriptures realise that however frequently they may go over even the most familiar passages, there are always some fresh lessons to be learnt and some new inspiration to be gained. To study some book of the Bible with the aid of a good Commentary might be the best form of Lenten discipline that any of us can adopt. It will certainly enable us to approach the commemoration of Good Friday and Easter with a fuller appreciation of their meaning.

The First Bishop of Australia.

(By Very Rev. Dean G. H. Jose, in the "Adelaide Church Guardian.")

WITHIN three months of the landing of the First Fleet at Port Jackson, a boy was born at Westminster who was destined to become one of the greatest factors in the successful change from a Penal Settlement to a group of Free Colonies, and as the first Bishop of Australia, to be known as "the father and founder of the Church" in this land. Philip Guedalla has pictured the popular semi-legendary creation of a Great Name "wanted for an occasion," and described how "under the powerful and transforming touch of patriotic mythology, a human being vanishes into the awful draperies of a Great Man." Broughton was a human being and a great man, but the awful draperies are yet to make, and to most people he is little more than a name.

William Grant Broughton.

Educated at the King's School, Canterbury, he became a clerk in the East India House at the age of nineteen. But after five years' commercial life, he found himself able to qualify for the ministry, upon which he had set his heart. Taking his degree at Cambridge as sixth wrangler, he was ordained in the same year. While still a curate he published a learned and elaborate work on the Greek text of the New Testament. But he was not only a scholar. During his curacy he attracted the notice of the Duke of Wellington, whose estate of Strathfieldsaye was in the neighbourhood, and whose eye was keen to note a real man.

Broughton was, however, moved to Farnham, and it was therefore a surprise to him when the Duke, as Comptroller of the Tower of London, appointed him chaplain of the Tower,

and a few months later, as Prime Minister, offered to nominate him for the Archdeaconry of New South Wales. After consultation with the Bishop of Winchester (Sumner), his duty seemed clear. "It was," he said, 23 years later, "at the Holy Table at Farnham Church, while communicating with him, that I made my determination to undertake the office. Within a few days I proceeded to Strathfieldsaye and was admitted by the Duke of Wellington to an interview, during which he told me that, in his opinion, it was impossible to foresee the extent and importance of the colonies to which he had drawn my attention. His sagacious mind was directed to all the possible events that might arise out of the then existing order of things in those colonies; and he added, 'They must have a Church!' It was his strong feeling that these colonies—as I believe he thought with respect to others—would flourish in proportion as their ground work was laid in the knowledge and practice of the duties of revealed religion. . . . Hence," simply concluded the Bishop, "my connection with the Colonial Church."

Archdeacon of New South Wales.

Archdeacon Broughton, aged 41, arrived at Sydney in September, 1829. His predecessor, Archdeacon Scott, who had been in turn a wine merchant, a private secretary, and a vicar, took an interest in educational matters, but left little mark on Australia. Broughton from the first gave himself to a strenuous life that called forth all the powers of his strong personality, and justified the far-seeing choice of the Great Duke. In five years he had visited all the settlements under his jurisdiction, and in the fact of overwhelming difficulties had put the Church on the map, and stirred up many to see that a living religion was essential if the community was to get out of the mud in which it had stuck.

For it was a critical stage in the life of the settlement. In his own words, "Since the establishment of the Colony of New South Wales (41 years), more than 100,000 convicts had been transported, of whom it was estimated 25,000 were now resident in the colony. In the last three years (1832-4) the numbers transported to New South Wales had been about 2,500 annually, and to Van Diemen's Land, 2,100. Since the middle of 1826, the British Government had ceased to provide for the means of religious worship and instruction for these banished offenders, and the entire charge of such provision had been thrown upon the colonies." Mr. Justice Burton, of the Supreme Court of New South Wales, about the same time, "drew attention to the fact that in three years (1833-5) the number of criminals capitally convicted in the colony had been 399, and the number of actual executions 23. . . . The most painful reflection of all, he said, "is that so many capital sentences and the execution of them have not had the effect of preventing crime by way of example. One grand cause of such a state of things is an overwhelming defect of religious principle in the community."

It was mainly by the energetic representations of the Archdeacon made in New South Wales and in England that the moral evils which threatened the ruin of the colony were mitigated. When he went to England in 1834 he did not mince matters. "As surely and undeniably as we are under an obligation to supply food and light to prisoners in a state of confinement by land or sea, we are also bound, as far as we

are able, to furnish them with the bread of life, and with the light of the Gospel in that foreign country to which, for our security, they are banished. . . . This is not done."

In response to his forcible appeals, the Society for the Propagation of the Gospel, within little more than a year sent out 30 clergymen for Australia, and liberal grants were made towards churches and other spiritual wants of the colony. The colonists themselves raised £3,000 within twelve months.

Bishop of Australia.

Broughton himself was consecrated as the first Bishop of Australia, and returned in June, 1836, full of hope and determination. Within a year 32 additional churches were in course of construction, and the arrival of the new clergy enabled the pressing religious needs of the colony to be met. The Bishop did not spare himself in visitation of every part of his far-flung diocese, stirring up the enthusiasm of the



der him), organising the church, making frequent and toilsome journeys, endeavouring to keep pace with the religious wants of a stream of new settlers, and heartening everybody when the times were out of joint. Several times he surrendered a considerable portion of his income in order to found a new See or to assist in establishing a new parish.

His statesmanship was shown in the famous conference of the five bishops which he summoned in 1850, and which eventually resulted in the freeing of the Church of England in Australia from government by Letters Patent, and the setting up of Diocesan and Provincial Synods in which bishops, clergy and laity all take their part in the well-governing of the Church.

A high churchman of moderate views, he more than once, on behalf of the Church of England, came into friendly conflict with the leaders of other churches over some point of privilege, but he never lost their respect. In 1854 he died in England, where he had gone to further the interests of the Church.

His Character.

Mrs. Perry describes a meeting between Bishops Broughton and Perry at Albury in 1850, and says of him, "The Bishop of Sydney is a very fine-looking old man as far as the head is concerned, but his stature is diminutive, and he is quite lame, one leg being shorter than the other; exceedingly kind in his manner, plenty of conversation, and altogether an exceedingly agreeable companion. . . . He is very indifferent about comforts on his travels, and seems quite used to roughing it."

His successor, Bishop Barker, wrote of him, "His zeal and diligence, his high-minded and disinterested sacrifices, the foresight displayed in the formation of new dioceses, the patience with which he met the difficulties of his position. . . . have inspired me with a genuine and affectionate regard for the first Bishop of Australia."

Sir Alfred Stephen, Chief Justice of New South Wales, testified, "No man ever went down to his grave full of years and honours, carrying with him more deservedly the respect and veneration of his fellow colonists. . . . I believe that by all classes and by all sects no man in the colony was more universally respected than Bishop Broughton."

Tennyson's tribute to the Great Duke on his death might well apply to the man of his choice for Australia:

"Moderate, resolute,
Whole in himself, a common good.

Rich in saving common-sense,
And, as the greatest only are,
In his simplicity sublime."

"Oh Yeah."

Dr. W. G. K. Duncan, director of tutorial studies at the Sydney University, in a recent broadcast talk on "The Philosophy of Oh, Yeah," explained the origin of the expression.

He stated that the term originated in the United States, and had an unpleasant ring about it suggesting mockery, scorn, and cynicism. In post-war years the Americans were taught to believe that they were destined to enjoy everlasting prosperity. It was not until the spectacular collapse in 1933 that the American public became disillusioned, and the expression "Oh, yeah," reflected their cynical bitterness. One of the dangers accompanied by an "Oh, yeah," state of mind was that it might lead to a dictatorship. If people got into the habit of avoiding their problems they would lose the ability and desire to think for themselves.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

The Act of Parliament passed last year whereby certain lands and properties at the rear of St. Andrew's Cathedral were resumed for Cathedral purposes, came into operation on March 15. In other words, the Baptist Church Building, The Worker, and one Electric Light Building and other properties, came under the control of the Church Property Trust. Doubtless steps will be taken to meet the situation. There is urgent need for more accommodation at the Diocesan Church House. Possibly next year may see certain work undertaken for providing such accommodation. Regarding the Cathedral extensions, Sir Giles Gilbert Scott, architect of the Liverpool Cathedral, has consented to act as one of the assessors in the competition that is to be held for designs for the extension of St. Andrew's Cathedral. With him will be associated Mr. B. J. Waterhouse, F.R.I.B.A., President of the Board of Architects of New South Wales, and the Archbishop of Sydney (Most Rev. Dr. Mowll).

Many matters of detail have to be arranged prior to the announcement of the details of the competition for designs which, it is understood, will be open to architects of the British Empire. The announcement of the details and conditions governing the competition will be made public simultaneously in Britain and Australia. Ample time will be given to architects to prepare detailed sketch plans of their proposals for the best use of the ground adjoining the Cathedral, as well as for the remodelling or rebuilding of the Cathedral.

BROUGHTON CENTENARY.

Canterbury Cathedral Service.

At a meeting of the committee of the Broughton Centenary celebrations in Sydney last week, the Archbishop of Sydney announced that he had been advised that the Archbishop of Canterbury proposed to hold a service in Canterbury Cathedral simultaneously with one of the centenary services in Sydney, probably on the evening of May 28. The service in Canterbury Cathedral would be broadcast throughout the Empire.

CHURCH OF ENGLAND BOYS' SOCIETY.

The fourth annual meeting of the N.S.W. Provincial Council of C.E.B.S. was held on Thursday, 20th February, in the Y.M.C.A. Sydney.

The annual report revealed an increase of ten branches and 300 members over the figures for the previous year.

The following officers were elected for 1936-37:—President, His Grace the Archbishop of Sydney; Vice-Presidents, Coadjutor Bishop-elect C. V. Pilcher, Dean W. H. Johnson, Ven. Archdeacons S. M. Johnstone, H. S. Begbie, A. E. Weston; Provincial Chairman, Rev. Canon S. H. Denman; Clerical Vice-Chairman, Rev. R. F. Dillon; Lay Vice-Chairman, E. A. Holesgrove; Provincial Secretary, R. S. R. Meyer; Treasurer, W. J. Brown; Members of Provincial Executive: Revs. H. J. Lofis, G. P. Birk, Messrs. F. T. Thompson, T. Lavender, W. Davis, H. Dixon, H. W. H. Matthews, A. Hope (C.E.M.S.), W. L. Headford, E. Barker.

ST. ANDREW'S CATHEDRAL "FRIENDS."

The Archbishop of Sydney announced at St. Andrew's Cathedral on Sunday, March 9, that a "Group of Friends" had been formed to look after the fabric of the cathedral and its appointments. The King, he said, had become patron for a similar group associated with Canterbury Cathedral. The Lieutenant-Governor (Sir Philip Street) had con-

sented to become the first friend of St. Andrew's. It was hoped others interested would become members of the group.

CATHEDRAL NEEDS.

The following are some special needs of the Cathedral:—

Carpet for main aisle, cost £30; carpet for north transept, cost £16; carpet for south transept, £12; carpet for three front pews (north side), £13; carpet for three front pews (south side), £13; carpet for Archbishop's vestry, £15; carpet for Canon's vestry, £8; carpet for Archbishop's Throne, £4; Pews for side chapel (each) £6; hassocks for six pews (as above), £18; recovering vestry tables (two), £3.

Donations for this purpose will be gratefully received during Lent by the Archbishop or the Precentor.

VISITS TO RURAL DEANERIES.

The Archbishop and Mrs. Mowll, accompanied by the Archdeacon Johnstone, have been visiting the rural deaneries. In his address on each occasion when rectors, curates, churchwardens and their wives have gathered in splendid numbers, the Archbishop has stressed the importance of prayer, corporate action, Home Mission Funds, St. Andrew's Cathedral and missionary work. Archdeacon Johnstone has referred to the approaching Broughton Centenary, stressing the need of enthusiastic anticipation and work in the view of the great occasion.

ST. LUKE'S, BROOKVALE.

During the week commencing 23rd February, the Sunday School of St. Luke's, Brookvale, celebrated its Jubilee.

The history of St. Luke's Sunday School goes back to the year 1866, when a Sunday School was started by the wife and daughter of the Incumbent of the Parish of Manly (Rev. R. S. Willis, M.A.) at the residence known as "Fernholme." During the month of July, 1887, the Sunday School was removed to the present building, which was erected by voluntary labour, the site being the gift of William Francis Parker. When the Sunday School commenced on the present site, the building was only partly finished, and was not completed until 4th September, when the first Divine Service was held. The Church of England was the first Church to look after the spiritual welfare of both children and adults of this part of the Parish of Manly.

The erection of the present Church was assisted greatly by the children of the Sunday School, who subscribed over 50 per cent. of the money for the building; and they also provided the following gifts for the adornment of our beautiful church—Holy Table, Communion Rails, Panelling in the Chancel, Visitors' Book and the flag of St. George.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:—Lent will have begun before this letter reaches you. I greatly hope that you will all try to make full use of the opportunity it provides for progress in respect of the things which matter most. It is said, I am afraid truly, that Lent is not taken very seriously by the majority of Churchpeople nowadays. If this is so, it is a million pities. The experience of many generations has proved its value, if it is used rightly, in helping us to win the real prize of life, the moral and spiritual freedom which is within our reach. Freedom is not the power to do as you like, but rather the power to do as you do not like. The only free person is the person who can, if occasion requires, trample on his preferences, forswear his desires, and

in the daily conflict between duty and inclination make the voice of duty always prevail. And the Lenten rule of self-denial can be a real help towards winning for ourselves this "glorious liberty of the sons of God." If you have not already made such a rule, make one now. You will find it abundantly worth while. You will begin to discover that a life which you seek to order by God's Will is vastly superior in quality to a life which is ordered by your own.

The proof of this discovery has lately been brought home to many in Newcastle by the testimony of Mr. Ivan Menzies as to his experiences since his life was changed through contact with what is known as The Group Movement. In itself that movement has nothing to tell us that is new. It is merely an instance of the fact that the Gospel is really a Gospel, and that the Way of Life recommended by Jesus Christ is indeed the Way of Life. Its recommendations are not new. What it calls "Sharing," "The Quiet Time," and "Life Changing" have always had their counterparts in the teaching of the Church under the names of "Confession," "Meditation," and "Conversion." What is new, at least to our generation, is the insistence that the practice of these things does in fact make life a richer and more satisfying thing, and furnishes the only effective antidote for the boredom and disillusionment with life which is so widely manifest to-day. And this insistence is being made, no longer by the official representatives of religious organisations, but by ordinary men and women who have actually tried the world way of life and Christ's way, and have found Christ's way to be incomparably the better. From that general point of view we can unreservedly thank God for the genesis of The Group Movement and for the many lives it has undoubtedly changed. No doubt it may be possible to criticise it at some points, and there are possible dangers connected with it which need to be carefully watched. But criticism and carefulness must surely be kept subordinate to thankfulness for this re-discovery of the Gospel of Christ and of God's power to save to the uttermost those who come unto Him by faith.

Diocese of Goulburn.

BUNGENDORE.

Institution of the Rev. L. Johnson.

On Shrove Tuesday the Bishop of Goulburn instituted the Rev. Leicester Johnson to the Cure of Souls in the parish of Bungendore. St. Philip's Church was full for the occasion. In the absence of the Archdeacon and Rural Dean the Rev. D. Blanche (Braidwood) presented the new incumbent for institution, and the Rev. W. M. Holliday (Queanbeyan) acted as chaplain. The service followed the usual diocesan form, the rector taking possession of the church by ringing the bell and admitting representatives of the congregation.

In his address from Joshua III, 1-4, "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore," the Bishop said in that 40 years the children of Israel had been drilled into a nation. The symbol of that unity was the Ark of the Lord their God. This was Joshua's instruction and its importance, the Ark of the covenant was to move ahead 2,000 cubits, to stand out clearly. It was a new way they were travelling. They had to follow on after the Ark and the priests, their respected leaders. The Ark is the symbol of the Church—the symbol of the presence of God in their midst. In its movements is a symbol of the work of the Church. The Church must always be moving forward. It is always true of a progressive people. "Ye have not passed this way heretofore." "To-night we wish God speed to one placed in charge of the Ark of the Covenant in this place to bear you forward upon a new and living way. The past is something to leave behind. Unless the Church of God can lead the people into a new and vigorous way of living, all the new forces of the world will overwhelm it and pass it over. What we do with Australia will depend in the last resort upon our character. The duty of the Church is to preach righteousness and to inspire Christian living." The Bishop pointed out how different men brought different gifts to bear in bringing their people to God. He spoke of the power of music and of Mr. Johnson's gifts as a musician, which he felt sure would be abundantly blessed in his ministry.

"THE SOUTHERN CHURCHMAN."

The Diocesan Council has decided to increase the subscription to the "Southern

Churchman," viz. from 1/6 to 2/- for copies posted to individual subscribers; from 1/- to 1/6 for copies ordered in bulk.

The margin of profit to those parishes taking the paper in bulk will not be reduced. The increase to the individual subscriber is only 1d. per month. The circulation of the "Southern Churchman" is 4282, made up of: Individual subscribers, 663; bulk issues, 3355; complimentary and exchange, 264; Total, 4282.

It is noted that in Adelaide the church population is 144,248; circulation of diocesan magazine, 1,900; in Newcastle the church population is 116,983; circulation of diocesan magazine, 3,500, while in Goulburn the church population is 70,825; circulation of diocesan magazine, 4,282.

Diocese of Armidale.

ALL SAINTS' CHURCH, MOREE.

The new All Saints' Church, Moree, was dedicated by the Bishop of Armidale on Wednesday, March 12. The Archbishop of Sydney was the preacher. The Bishops of Newcastle and Grafton, as well as 40 clergy, were present on the occasion. A civic reception was given the visitors at the Memorial Hall, after which there was a public meeting.

On March 14 Bishop Moyes opened the new church at Croppa Creek, which is the old All Saints' Church, Moree, rebuilt at Croppa Creek.

VICTORIA.

Diocese of Ballarat.

"JUDGE" RUTHERFORD.

"Big Business" in Religion.

The Venerable J. Best, Archdeacon of Ballarat, has published a most useful brochure entitled "Big Business" in Religion. The price is 3d. per copy. It is a scathing denunciation of the methods of "The Watch Tower Bible and Tract Society," "The People's Pulpit Association," the "International Bible Students' Association" and all the other aliases of "Jehovah's Witnesses," the "Russellites," and followers of "Pastor" Russell and "Judge" Rutherford.

A book to circulate in those parishes where this pernicious influence is felt, or the nuisance of their book hawking is prevalent.

Supplies at bulk rates may be obtained from Baxter and Stubbs, of Ballarat, on a "sale or return" basis, and allowing 1d. per copy handling charge to the stationer or bookseller.

Diocese of Gippsland.

ORDINATION.

Ordination by the Bishop of Gippsland in his Cathedral on Sunday, March 8th.
Priests: The Rev. G. L. Perry, Th.L.; the Rev. R. M. Southey, B.A., Th.L.; the Rev. C. H. Partridge, Th.L.

Deacons: Mr. P. Ackland, Th.L.; Mr. W. T. Regnier.

Gospelers: The Rev. P. Ackland.
Preacher: The Rev. J. Ekins Stannage, Rector of St. John's, Bairnradale.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

The clergy write to his diocese:—

The clergy will have received a small book of lessons to be used in State school work. If they prefer it to anything else they have, I do not object to its use with discretion. But it has no authority for us. We do not recognise the "Joint Council," and have never been represented on it. Until we can get some better system we must accept the opportunities given us by the Education Department, and as gentlemen, we must keep in mind that the parents of the children have very various religious opinions. At the same time, we must teach the Bible as we conscientiously understand it. We must not teach poly-churchism because we cannot teach full Anglicanism. We cannot be silent about the Holy Catholic Church if we believe that church membership is the normal starting point for personal religion. As Dr. Goudge says (quoting St. Paul's argument that even in the principalities and powers in the heavenly places is made known through the Church the manifold wisdom of God) "how important

then the doctrine of the Church must be. If with popular Protestantism we suppose that we can defer consideration of it until we have made up our minds about most other things, we shall go altogether astray." That is bad enough, but if it makes us lead little children astray it is infinitely worse. We must do our best in a delicate position, but we must not allow the department, or any schoolmaster or committee, to have a say as to what we shall teach. The decision as to what is essential rests with the Church, and not with the State. Our teaching is not under the direction of the schoolmaster. The Department has pointed out to us that if we disapprove of teaching given, the parents' remedy is to withdraw their children. That is a remedy equally for all denominations, and not only for Church of England people. I must trust to the wisdom and fair-mindedness of our priests, but if any one of them, through unwisdom, creates an undesirable state of things, the appeal from him is to me and nobody else.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

I feel that a great importance attaches to the observance of this Lent. Jesus Christ is very sick, and it is only Jesus Christ and Christianity that can heal the sickness, and there is much to be done, and the Church must get busy, and there is no time like Lent for making a beginning. It is true we cannot put the world right and make a new beginning in forty days, but we can make a beginning. And instead of slacking off as soon as Lent is over, we can go on with undiminished vigour. For, as I have said, great importance attaches to our observance of this Lent. The nations are arming themselves to the limit and beyond, whether they can afford it or not; and the League of Nations and its policy of collective security is our one hope for the avoidance of war. Then the Christian religion is on its defence; in Russia religion is proscribed; in Germany the church is at present fighting a losing battle against Nazism; in Italy dictatorship controls both church and Pope. But England still holds on her way, supported by Australia and South Africa and other parts of her great Empire, and other nations look to her for leadership. And I cannot but think it is the religious tradition and the Christian ideals of our nation that uphold us; and that if these are weakened or destroyed, our ideals will deteriorate, our influence will vanish, the League of Nations will collapse and war and anarchy will prevail.

Then stand by this Lent. Make a new beginning in your own life. For the sake of your country, as well as for the sake of your Church, stand by the Church of your fathers; and by your own personal life help to make strong the Church. There is the same patriotic reason behind the appeal for our Centennial Fund. To strengthen our Church is to strengthen State and country for the anxious years and the great decisions and the unknown claims that lie ahead of us. Will you think of this as you determine what contribution you will make to our great Thanksgiving Fund? You know that the income only will be used year by year, and therefore the fund will last not for a day but for ever, and your gift will be of permanent benefit to the Church. Will you mention this to others, and ask them to share in this great effort? Here is true patriotism.

In another matter which vitally concerns the welfare of our State I call for your earnest and thoughtful co-operation. A Royal Commission has been appointed, and is now sitting, on the question of legalising lotteries for hospitals in this State. Lotteries are a form of gambling. I hold that gambling is a vice, and I wish to give some reasons for saying that of all vices gambling is the most anti-social.

1. Gambling among all classes of workers reduces the national output at least 20 per cent. per annum. The loss is due to wasted time, bad work, spoil material and friction in the workshops.

2. The results of gambling impose a heavy burden on the whole trading community. The colossal sums handed in to lottery promoters should go through legitimate trade channels to the landlord, the grocer, the clothing merchant; and it is the smaller tradespeople who suffer most.

3. Gambling, in whatever form, degrades and corrupts every sport it touches, and there are few sports now that it does not touch.

4. It is beyond all comparison the most fruitful source of crime; and beyond everything else, even drunkenness itself, a source of misery for wives (and husbands) and children.

To build up the support of our hospitals on such a practice would seem to be folly of the first water. You may appear to make money by lotteries, but you put it into one pocket to take it out of the other in doles and relief, in cost of prisons, increased hospital accommodation, and police courts. We may have every confidence in the personnel of the Commission which has been appointed, but they will almost inevitably be influenced by public opinion; and I suggest that it is our duty as churchpeople not simply to denounce what we do not approve, but to seek to educate public opinion in the standards of Christ.

I fear this letter is already long, but before Easter vestries meet I want to ask them to give definite support to the "Church Guardian" for one year. The "Guardian" is the principal link between one parish and another, and between the parishes and the diocese. It is also almost the only opportunity that I, as your bishop, have of speaking to the lay people of the diocese. It is the best antidote to parochialism. It is cheap. It keeps us in touch with each other. There should be a copy in every church household. I ask the Easter vestries to aim at this, and for one year to stand behind any possible loss. I do not doubt that every parish will reap the advantage, both directly and indirectly.

TEACHERS' CORRESPONDENCE COURSE.

Notes for the Th.A. Course.

Notes for the Th.A. course can be obtained from the Organiser, Sunday School Council's Office, Leigh Chambers, Leigh Street, Adelaide. Subjects this year: New Testament.

RECTOR OF GUILDFORD would be glad to receive Hymn Books or furniture for a new service in poor district, if it is in good order.

CATECHIST WANTED for South Coast parish. Apply first instance by letter to Rev. R. G. B. Ashcroft, Austinmer.

REV. G. MASHMAN available for Sunday duty. Phone X 3362. 52 Palmer St., North Sydney.

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TASMANIA.

The Bishop of Tasmania held an ordination service at St. David's Cathedral on Wednesday, March 4th, when five candidates were presented. The Revs. L. F. Benjafield, curate of St. John's, Launceston, C. E. S. Mitchell, of Ringarooma, A. H. Thompson, formerly of the Church Army, and now of Campbell Town, were ordained priests. The Rev. A. J. Grace, till recently a Baptist minister, and Mr. M. A. F. Downie, a student of Christ's College, were ordained deacons; the former has been appointed curate at Holy Trinity, and the latter at St. James', New Town.

REV. F. L. WYMAN RETURNING TO ENGLAND.

The resignation of the Rev. F. L. Wyman from the parish of Glenorchy, Hobart, of which he has been Rector for the last seven years, will mean a heavy loss to the Evangelical cause in Tasmania. Mr. Wyman has always put his principles before his personal advancement, and is one of the very few rectors who has not descended to dances, bridge parties and queen carnivals to raise money for God's work in the Church. He is Vice-President of the Church of England

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League and Chairman of the Southern Committee of the C.M.S. Together with Mrs. Wyman and their two sons, he leaves for England in May, and will take up work in the Diocese of London.

This is the third Evangelical Rector to leave Tasmania for England within the last few years.

NEW ZEALAND.

Diocese of Nelson.

DEATH OF MRS. HAULTAIN.

The Bishop of Nelson, writing with reference to the lamented death of Mrs. Haultain, wife of the Rev. D. Haultain, Vicar of All Saints', Nelson, states:—

Last night I preached at All Saints' to a very large congregation, which I felt had assembled, not only for the reasons which usually bring us to church, and because the Scouts and Guides were celebrating their Founders' Day by coming to Church in a body, but also because they wanted to express their sympathy with the Vicar in his sorrow, and their affectionate respect for his wife, who had passed on two days before to the Church in Paradise. Mrs. Haultain will be greatly missed. A lady of charm and culture, of ability and devotion, of great kindness and goodness, she endeared herself to a wide circle, and very many will thank God for the earnestness and graciousness of her ministry among them. I can remember the energy of her younger days, and the missionary enthusiasm which but for an adverse medical report would have sent her to the mission field many years ago. Both in Australia and in New Zealand she showed herself keenly interested in work among young people; she was a graduate in Arts of the University of Sydney, and an educationalist with practical experience. She also gave herself with enthusiasm to the work of Guiding. At all times she was the gracious and efficient hostess, and she supported her husband's work in the parish with a steadfast sense of duty and a joy in service that were greater than her physical strength. For some time past her health had been failing, and she bore the restrictions so irksome to an active disposition with a sweetness and a courage that must have won the admiration of all who knew her. The large congregation at the Church on the day of the funeral was a moving tribute to the wide respect in which she and her husband are held. To Mr. Haultain our hearts go out in loving sympathy. A great-souled man himself, he has won the affectionate regard of very many, and their hearts will be heavy for him at this time. I am sure, also, that there are very many who would like to thank him for the inspiring example of Christian resignation and selfless devotion to duty he has been setting them all through the trial of his wife's declining health, and now in these days that faith alone enables us to live our life with triumphant assurance and victorious strength. "Thanks be to God which giveth us the victory, through our Lord Jesus Christ!"

The Bishop in Jerusalem.

Many churchmen are looking forward to the visit of Dr. Graham Brown, Bishop of Jerusalem, to Australia in May, for the Broughton Centenary. He will be accompanied by Mrs. Brown and their daughter. It appears that the A.B.M. is arranging his fixtures while in Australia. The Diocese of Jerusalem comprises not only Palestine and Trans-Jordan, but also the Levant States of Syria, part of Turkey in Asia, the Island of Cyprus, and Iraq. The Bishop describes the Diocese as within an iron horseshoe, being flanked on the North, East and South by countries ruled by non-Christian dictators and monarchs. On the outskirts of the Bishopric the educational systems which are to-day being brought into use being in Turkey, Iran, Arabia and even Egypt, are based on the totalitarian requirements of a State. The totalitarian State is described by Dr. Oldham as one which "lays claim to man in the totality of his being, which declares its own authority to be the source of all authority; which refuses to recognise the independence in their own sphere of religion, culture, education, and the family; which seeks to impose on all its citizens a particular philosophy of life; and which sets out to create by means of all the agencies of public information and education a particular type of man in accordance with its own understanding of the meaning and need of man's existence.

In parts of the diocese, particularly in Palestine, the State system of education is not developing on these nationalistic and

totalitarian lines. There is freedom for Christian education, which has always played a great part in spreading the Christian message. At the present moment there seem to be particularly urgent needs and peculiar opportunities for increasing the scope and activities of Christian schools. To seize these opportunities the Bishop is now planning a forward step.

At the important and ever-growing port of Haifa, the gateway of the Eastern Mediterranean, he proposes to open a Secondary boys' school.

Looking ahead, the Bishop foresees an increasing demand for chaplaincies for our own people, and also for men who are prepared to study Judaism and to give their lives to work among Jews in Palestine in the entirely new conditions which have arisen in that country.

The Bishopric has been founded nearly 100 years. It is considered a privilege for the Anglican Church to have the Bishop and his staff as representatives and ambassadors in the Mother City of Christendom.

The Church and Psychotherapy

The Archbishop of York presided recently over a meeting at the Institute of Medical Psychology, Malet-place, London, which was summoned to consider a scheme to establish a Home for Psychotherapeutic work, under the auspices of the various Christian Churches. Invitations to the meeting had been sent to members of the various churches and there was a most representative gathering.

Dr. J. B. Rees, Director of the Institute, welcomed those present and introduced the subject for discussion. He spoke of the prevalence of the psychoneuroses, of the growing recognition on the part of doctors, clergy and the public generally of the need for psychotherapeutic treatment and of the great scarcity of facilities for such treatment. In London, he said, they were fortunate in being able to provide for about one-twentieth of the cases needing treatment; outside London, only about one in ten thousand was able to receive treatment. While assuring his hearers that he knew of no responsible group of psychotherapists who were definitely anti-Christian, he added that he was well aware of the fear, in many minds, of psycho-medicine; and he would welcome the establishment of the Home, as evidence of the churches' desire to share in dealing with this grave problem, and of their belief in the value of psychological medicine.

The Archbishop of York said that he was interested in the scheme, because of his own sense of the need for greater co-operation between the ministry of the churches and the rapidly growing work of psychotherapy; and because of his conviction that some cases would be greatly assisted if confidence could be established between doctor and patient in the matter of religious faith. He asked the meeting to consider in their discussion of the scheme, whether the Home would compete with other institutions already in existence or projected, such as the proposed mental institution at Milton Abbey, Dorset.

The Rev. John Maillard informed the meeting that the work he hoped to undertake at Milton Abbey would consist, for the greater part, in the treatment of the insane by spiritual means, and by other proved methods of treatment, and that there was no likelihood of the proposed Home cutting across the work at Milton Abbey. It was made quite clear, both by the Archbishop and by Canon Hudson, on behalf of a small committee of clergy and doctors who have been considering the scheme for some months, that, so far from religion in the proposed Home being merely a safeguard—the pious approval of Christian people of certain methods of treatment—those behind the idea were supporting it on the basis of their conviction that complete integration of personality implies a right relationship to the whole of reality, to God and the spiritual world as well as to society.

The meeting approved unanimously the appointment of an executive committee to consider the furtherance of the scheme, which included the following:—Canon Anson, Master of the Temple, Dr. E. A. Bennett, the Rev. Dr. Sydney Berry, Dr. William Brown, Dr. Leonard Browne, Canon Lindsay Dewar, Miss R. E. Doggett, the Rev. W. H. Elliott, the Rev. Dr. F. E. England, the Rev. O. H. Gibbs-Smith, Canon Cyril Hudson, Mrs. Hudson, Dr. C. W. Kimmins, the Rev. H. E. Lister, the Rev. K. Mattinson, Mrs. Mattinson, the Rev. R. E. Parsons, Dr. J. R. Rees, the Rev. T. B. Scrutton, the Rev. Malcolm Spencer, Miss J. M. Sprules, Dr. H. C. Squires, the Very Rev. F. Underhill, Dean of Rochester, and Dr. Henry Wilson, all of whom are representative persons.

World-wide Missionary Leaders in Conference at Northfield.

Sixty-five people from twenty-five countries recently met at Northfield, Massachusetts, U.S.A., under the chairmanship of Dr. John R. Mott, to plan for the more effective use of the Christian world forces. Even to experienced conference hands the sweep and range of the discussions was almost bewildering.

No setting could have been more happily chosen for this meeting of the Committee of the International Missionary Council. It was at Northfield that D. L. Moody, the greatest Evangelist of modern times, was born. It was there that he held his great Conventions and gave his memorable missionary addresses. It was there that the Student Volunteer Missionary Union was formed just fifty years ago.

It would be easy to assert that such a meeting had no real importance in a world overshadowed by the Hilo-Ethiopian conflict. But a realistic sense of actual values would give it prominence amongst the news items of the day, both because at Northfield the International Missionary Council was doing Christian planning on a world-scale, and because it gathered into one really representative body the policy and practice of Protestant Christianity. It was obvious at Northfield that the International Missionary Council has drawn together the Protestant forces of Christendom into a united and effective organisation and given them a single voice. Ever since the World Missionary Conference at Edinburgh in 1910, Dr. Mott has been moving forth and back across the face of the globe, weaving an international Christian fabric to be the new seamless robe of Christ.

The personnel of the Conference had a rich variety. It ranged from the ripe scholarship of such acknowledged authorities as Professor Julius Richter, of Berlin, Dr. Knut Westman, of Upsala, and Professor Kenneth Latourette, of Yale, to the wise lay leadership of the Hon. Newton W. Rowell, K.C., of Canada, and the Baron van Boetzeler van Duddeldam, of Holland. The representatives from Asia included such well-known figures as Dr. S. K. Datta, of Lahore, Dr. Cheng Ching-yi, of Peking, and Rev. Akira Ebisawa, of Tokyo, together with younger men with the marks of leadership upon them, such as Mr. E. V. Yoshida, of the remarkable organisation known as the Omi Brotherhood, Mr. T. H. Sun, the editor of the most widely-circulated Christian paper in China, and Professor Camargo, of Mexico.

As the Conference proceeded, the conviction grew that the missionary enterprise has come to the close of an era, and stands on the threshold of a new age, in which terrific forces have been released. As, one after another, the national representatives brought experience from their areas, it became clear that Christendom is facing a world judgment. They revealed everywhere the upthrust of titanic forces challenging the very fundamentals of historic Christianity. Nowhere is this more marked than in the mission field, where the Christian resources are still feeble. Communism and Nationalism are closing remorselessly in upon the young Church in China. Secularism and the totalitarian state

have set themselves to crush Christianity in Japan. Imperialism and industrialism are eating into the very fabric of African life, and poisoning its spiritual springs. From the Philippines to the Congo, from Germany to Brazil, the witness was universal to the menace threatening the younger and the older Churches alike. A poignant sense of need emerged, and the conviction grew that there must be a pooling of insight, knowledge and resources, the formation of a spiritual centre of resistance to the materialist forces, and the planning of a new Christian advance along a world front. "It is a matter of life and death to the Christian Church," said Dr. J. H. Oldham, "to challenge and drive out the dominant acceptance of the totalitarian state and the other anti-Christian panaceas that are being offered to men to-day. The call is for a mobilization of the best minds and finest spirits with a view to a war against the demonic forces let loose in the modern world."

A World Consultation.

The representatives at Northfield accordingly made plans for a thorough study of evangelism in all parts of the world, with a view to a vigorous, concerted and continuous effort to commend the Gospel to all men everywhere, and for a closer drawing together of the forces of the world missionary enterprise for more effective co-operative effort.

The Committee gave long and careful consideration to the best means of equipping the older and the younger Churches to meet and master the menace of the disintegrating forces that have been released in all parts of the world. It was eventually agreed that if the younger Churches in the mission field are to be built up and maintained as a part of the historic world-wide Christian community, a world consultation should take place in the Far East in 1938. To do that there is needed a fresh and convincing vision of the verities of the Christian faith; of the witness by which the Church is to carry its message triumphantly through the world; of the intellectual and spiritual strengthening of the Church's interior life; of the relation of the Church to the community; and of a thorough-going co-operation advancing resolutely towards an intimate unity of the Christian forces of the world.

Earnest invitations were pressed upon the Committee to hold the World Council in Japan, in China, and in India. The Committee finally decided to meet in the autumn of 1938 at Kowloon, a territory on the mainland of China, but forming part of the British colony of Hongkong. The Committee was deeply moved by the fact that, when Mr. Sun of China expressed his deep appreciation of the spirit in which his Japanese brothers had received this decision, Mr. Yoshida rose and shook hands cordially with him.

After a final message from the Rev. William Paton, and with the words, "In the world ye will have tribulation, but be of good cheer; I have overcome the world," ringing in their ears, the Committee ended.

Happiness is a roadside flower growing on the highway of usefulness.—Tupper.

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The disastrous land boom of the eighteen-nineties was responsible for the ruin of hundreds of Melbourne's wealthiest citizens, and among those engulfed in that maelstrom of commercial disaster was one of its most prosperous merchants, whose lofty place of business is still counted among the big buildings in the city. Owing to his losses, his wife and daughters came to reside on the skirts of what had been quite recently a fashionable neighbourhood. Here I came to know them, and before very long the mother, who had been brought up in another faith, became a sincere, though timid, disciple of Jesus Christ. Like the people of Saul, she "followed trembling."

But misfortune still dogged their steps—that is, if it is indeed a misfortune to be tossed by the tempestuous waves and billows of this mortal life on to the bosom of our Saviour, God. To their financial ruin there was now added the anxieties of a sickness, which rapidly developed into an incurable disease. The patient was one of the daughters, a shy, reserved girl, who was very difficult to help. She listened quietly to the Gospel message, but left one in doubt whether it had any personal interest for herself.

One morning the mother sent me an urgent message, asking me to call, and when I arrived at the house I learned that the doctor had just been, and had told her the patient could not last for more than twenty-four hours. Then, before she took me into the sick room, she said: "Oh, Mr. —, please do not tell Zoe that she is dying."

Now, I thought, what am I to do? If I do not tell her of her danger she may not realise the urgency of the message, and then she will pass unwarned, ignorant, and unaware into the presence of her Maker. Well, there was no help for it, and I could but do my uttermost, hoping and praying for the best.

When we entered the room we found the patient calm and conscious, and with a clear mind, quite able to take in all that was said to her. After a short Christian talk, we read together that ever blessed third chapter of St. John's gospel, to which she listened very attentively, but making no remark. Then, taking the sixteenth verse—that gospel in miniature—I applied it word by word to her personal need.

"Zoe," I said, "do you believe those words?"

"Yes," she answered.

"Do you believe they are true, and that those who believe in Him have everlasting life?"

"Yes," she replied.

"Now, Zoe, I am going to take out that word 'Whosoever,' and put your name in its place," and I read aloud: "God so loved Zoe that He gave His only begotten Son, that she believing in Him should not perish, but have everlasting life."

As I read I watched the thin, pain-worn face of the dying girl, and as I did so there slowly dawned and broadened upon it a most wonderfully sweet and happy smile, and I knew quite surely that the Divine Comforter and Illuminator had fulfilled the promise of Jesus and had taken the words of Christ and had shown them to her.

"Now, Zoe," I continued, "see how wonderful it all is. For if the roof of this house were to crash down and kill us all, you are safe!"

During this time the mother stood leaning upon the footrail of the bed, anxiously watching, and listening to all that was said. Now, as she realised the great change which had come upon her daughter, a flood of happy tears streamed down her face, and when, after prayer and thanksgiving, we left the room, she caught my hand and cried: "Oh, Mr. —, it was wonderful!"

Yes, gloriously wonderful, and that night, safe in the arms of Jesus, Zoe "fell on sleep."

The Truth of the Gospels and the Modern Critic.

By W. Sidney Sweet, B.Sc., M.D. (Lond.), etc.

(Continued from last issue.)

Much Learning and a Warped Judgment.

The 1934 lecturer warns us in his preface what we may expect when he says, "I am indeed far from thinking or wishing to suggest that the only historical fact contained in St. Mark's Gospel is the death of Jesus." He is prepared to allow that there are others which are possibly true also. He is fascinated, almost obsessed, by this ingenious, but not ingenious form of geschichte—a German method of accounting for the existence of the Gospels by working backwards from outward forms to actual deeds and words, as believed to be spoken. The Gospel stories "lay stress on the power and person of their Master, and this seems to be their chief purpose." This, then, is the leading "motif" of St. Mark's Gospel. And he allows that St. Mark may have written parts of it, but this form geschichte shows that there were other authors. It reminds us of how Ignatius Donnelly, in 1887, in his book, "The Great Cryptogram," proved to his own satisfaction that Bacon was the author of Shakespeare's plays.

We must give up, it seems, the idea of the simple Galilean fisherman type of person writing a narrative of Christ's sayings and doings as set down from time to time from St. Peter's preaching, and hence its lack of chronological order and its irregularity and want of continuity—the account recorded by Papias from facts communicated to him directly by a disciple of Christ and quoted by Eusebius. Form-criticism shows, on the contrary, that the Gospel according to St. Mark was written for a concealed purpose, and so cleverly constructed that it has hidden this secret from careful investigators for 1900 years. The author or part-author who did this must surely have had the versatility of a Plato or an Aristotle and greater subtlety.

The old writers spoke trustfully of the Evangelists. The new critics consider that they had a scheme and a purpose. They were propagandists.

Novellen and Paradigms.

According to the lecturer, the miracle-stories take a certain form and are known as "Novellen." They are the "mighty works" or acts of power of Christ, short stories woven around a tradition. On the other hand the sayings of Jesus take another form, which is called a "paradigm." Dr. Dibelius, of Heidelberg, is the pioneer in paradigms, and he has discovered sixteen examples in St. Mark. Some of these apparently might be considered as Novellen, if we did not investigate them very carefully. The episode of the young man with great possessions wanting to know what he should do to inherit eternal life (Mark 10: 17), is, it appears, a paradigm. The storm on the Lake of Galilee is one of the Novellen.

Has it come to this? The beauty of the Gospels and the wonderful sayings of Christ are "Novellen" and paradigms and nothing more.

The primrose by the river's brim
A corolliferous dicotyledon was to him.
And nothing more.
The Gospel story, old and dim,
Was but a paradigm to him.
And nothing more.

Whenever there is a difficulty with the text (see p. 142), an explanation forthcoming. This time it is borrowed from Prof. Hans Lietzmann, of Berlin, showing how, for a special propagandist purpose, viz., to represent the rejection of their Messiah by the Jews, the Christian Church has deliberately connived at the falsification of the account of the night examination of our Lord immediately after His betrayal as told in the Gos-

pel of St. Mark (Ch. xiv., 53-65). "For the historian," he says (p. 143), "an initial although perhaps not an insuperable difficulty, is that no disciple is likely (sic) to have had accurate information about the procedure at this gathering; if indeed, any such took place in the middle of the night."

And so with the other Gospels. In 18: 31, in which Pilate tells the Jews to take Christ and judge him by their law, and they reply that it is not lawful for them to put any man to death, is incorrect, because "it is indeed unlikely that the Jews should instruct Pilate upon the limitations of their powers." This conclusion is formed on the evidence of the powers of the Sanhedrin as given by M. Jean Juster, in "Les Juifs dans l'empire Romain," and accepted by Professor Lietzmann. The lecturer agrees to this, so the writer of this Gospel is incorrect. Prof. Lietzmann doesn't believe that the Jewish hierarchy passed formal sentence on our Lord, as described in Mark 14: 55-65, and R. Lightfoot agrees with Lietzmann. So St. Mark's Gospel is wrong.

On another page (p. 182), St. Mark is found to be unreliable—"we cannot go with any confidence behind him." "St. Matthew follows his predecessor, St. Mark, extremely closely." St. Luke is different; "he definitely aspires to write a history." He finds "the roughness and contradictions of the Marcan narrative distasteful," and in the final section of his Gospel he has set himself to efface them and produce a satisfying record. And he does so in part, but it appears that St. Luke is "symbolic" too, and "his theme is the rejection of the Gospel by the Jew" (p. 199). But even St. Luke violates his Gospel by copying from St. Mark. The lecturer apologises for St. Luke thus: "Nor is the reference to the origin of Jesus meant maliciously in St. Luke, although it, like the surprise, is a clear echo of the Marcan narrative" (p. 203).

So St. Mark is wrong, St. Matthew copies his mistakes, St. Luke does better, but eventually makes errors in the same way, and St. John makes mistakes in his own Gospel. St. John is said to be arranged on a background of seven signs (p. 189). No German equivalent is given here, but to complete the series we would suggest "Zeichen." It is apparently all carefully arranged in accordance with a central theme, but if Ch. vi., were put before Ch. v. it might be better, he thinks. St. John has arranged very well, it seems, up to the beginning of Ch. xiv. "From this point, for whatever reason, his interest in re-arrangement seems to have exhausted itself" (p. 192). So, although there is a pretended exception for St. John, yet it would appear that eventually he fails, too.

What wonderful apologies! And what enlightening interpretations from a modern scholar and an Oxford Professor of Exegesis! It may be said that this illusory interpretation of the Gospels should not affect us; that we can afford to let it blow over our heads; but it does affect us, both indirectly and directly. Echoes of it have been heard here for some time. Moreover, among the unbalanced it has taken root.

We have heard it said by theological lecturers, men of authority and holding an authoritative position, that Christ's miracles as described in the Gospels are purely symbolic and had no authentic happening; that they are inserted to illustrate a spiritual purpose. To those who on such authority are inclined to accept this view, the Gospels become shadowy and unreal. Then their faith wanes.

Are we to stand by silently and make no defence for our beloved Gospels? "Fiat justitia, ruat coelum." Let justice be done though the heavens fall. Truth and justice are interwoven. Truth must prevail in the end, but are we not called upon to help and defend what we hold dear? "I am the way, the truth and the life; no man cometh unto the Father but by Me," says our Lord in St. John's Gospel (Ch. xiv., v. 6) and "When He the Spirit of Truth is come, He will guide you into all truth" (St. John 16: 13). Unaided and without the Holy Spirit's guidance, be a man ever so intellectual and scholarly, he cannot attain unto the highest spiritual truth—the truth of the Gospel of Jesus Christ. That is where the Higher Criticism fails. "The books must be read in the same spirit in which they were written," said one of our most able and spiritual bishops. The scholarship of the critics may be of that wisdom which St. Paul describes as "foolishness with God" (1 Cor. 3: 19)—the wisdom of the world.

The faith is not static; it must go on developing, is the excuse of the theologian. Let this be so, let it develop on well defined and sound lines. Speculation is dangerous, and knows no limitations.

The foundation of our faith lies in the Gospels, and we must hold firm and fast to them, and maintain their truth.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers" (Titus 1: 9).

A Paper for Church of England People

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Editorial

The Great Week.

WE are in the midst of Great Week! It is so easy to arrive at this great period in the Church's year, get caught away in mere externals, and thus really miss the spiritual blessing the season is meant to bring. It must never be forgotten that the progress of Lent leads in a spiritual straight line to the commemoration of this holy Week. It advances step by step to the Lord's last visit to Jerusalem, to His arrival in lowly pomp on the day of the Palms, to His words and works in the Temple, at Bethany, on the Mt. of Olives, in the Upper Chamber, in the Garden; then to the priests' evil tribunal, with its outrages and insults; to Pilate, to Herod, to the soldiers' brutal mockeries, and to the tremendous Cross. If it were not for this Great Week, how futile Lent would be! If there were no Passion, no Cross, then all our faith, all thoughts of repentance, all sorrow for sin, beautified and glorified by grace and hope, would fade into mere phantoms! If the Christ had not suffered, "become obedient unto death, even the death of the Cross," if He had not freely consented, for us men, in face of a tremendous need of ours to pour out His soul unto death, that unspeakable death, then "our faith were vain!" Prayer and fasting, discipline and devotion, they would only be useless hands beating the dark air of the unseen without a hope. In other words, Lent has its very life in the Holy Week. And every day of all the Forty is meant for the believing worshipper, in all his prayer, meditation, and discipline, to be irradiated even if the light shines through tears, by the living, loving, bleeding glory of the

Cross, with the open Tomb beside it! Well, then! What manner of men ought we to be in all holy conversation and living? Just because Good Friday is the Death Day of our Divine Master, and crowns the whole Lenten discipline, we cannot abide the Royal Agricultural Show or any other secular thing on that day—hallowed and set apart because on it He died, that men might live.

Outlook.

A SECOND issue of "Outlook," an anonymous "bulletin for the clergy," has been published in Sydney, a copy of which has reached us. If we can go by the fault-finding tone of this four-page leaflet, its writers must be in a bad way. We have no desire to sink to its level. It is not the first time that the work of God has been traduced and hurt by anonymous pamphleteering. Such methods invariably receive "the rewards" they deserve. Something of the inner workings of their mind is revealed when they use the term "Low Churchmen," evidently to label in a derogatory sense the vast majority of churchpeople in the Diocese of Sydney, knowing full well that the term "Low Churchmen" first appeared in Queen Anne's reign, and was used to stigmatise those churchmen who warmly approved the Toleration Act, and who were said to be ready to sacrifice the Church of England to any scheme of comprehension. At the beginning of the Nineteenth Century the term was applied almost exclusively to the latitudinarian party, which is more nearly represented in our own day by the Broad Church School. Not by any stretch of meaning can the term be applied to Evangelical churchmen, of whom Sydney Diocese thankfully rejoices in having an overwhelming majority. Such attempts as "Outlook" makes to belittle and unworthily characterise churchmen of Sydney, is in keeping with this, to say the least, immoderate leaflet.

Its further reference to the appointment of "a middle-aged Assistant Curate from the Diocese of Melbourne" to an important industrial parish in Sydney is exceedingly unfair and un-Christian, and thus ill becomes brother clergymen, especially when the incumbent in question held an important cure in the Diocese of Adelaide for many years with marked acceptance and blessing. The publication's cheap reference to this paper will carry no weight, much less its references to clerical appointments in Sydney. For the information of our captious critics, we mention that the young correspondent to whom they refer, did sign in full his letter to us, and he added his address. He was not afraid of his identity. The

queer thing is that no one seems to know why his initials only got into the "Church Record." One thing we make bold to say, that if inquiry were made it will be found that in every appointment made of recent date in Sydney Diocese, per means of the Presentation Board, the nomination of the clergyman has come solely from the nominators of the particular parish, such nomination receiving the endorsement of the authorities. However, we leave such a publication as "Outlook" to its own course. All right-minded and fair-minded Churchmen will value it as it deserves. The amazing thing is to think that such a leaflet can be written and published by clergy for clergy. Surely the compilers of it must be a mere handful, who represent nobody. Otherwise we should hide our heads in shame to think that such a publication, couched in the way it is, should be circulated among the clergy. Surely the writers thereof are not spiritual pastors and masters in Sydney? But, their crowning statement is where they, in effect, and with a cool effrontery, claim the late Canon Archdall as of their way and thinking. The most simple-minded of churchmen in Sydney will see that "Outlook" is a piece of pure propaganda, out for a particular purpose in Sydney Diocese. But its very tone and sarcastic bitterness, subtle innuendo and unworthy references, will kill any useful purpose which it may have in view.

Germany's Reply.

THE publication of the British White Paper on Germany and particularly her action in the Rhineland, has brought a definitely conciliatory reply from Herr Hitler. All the blame to our way of thinking, is not on Germany's shoulders. France is culpable in many directions. Her recent pact with Russia with visions of 1914 in mind, must certainly have stirred German animus. France is torn with fear and quakes with nervousness and apparently can see no good in Germany or her leaders. The trouble is that she wants to drag Britain at her heels. Doubtless the Italian situation is being used as a useful drag-net. The whole position is saddening to a degree. These great European nations are supposedly Christian, but the whole trend of the last few years belies such an august name. Unfortunately the ruling international suspicion and distrust have done as much as anything to nullify treaties and create an atmosphere of despair. Confidence must be restored somehow; for peace, that is essential. If negotiations cannot now be launched on the basis of the White Paper and the German reply, then hope of conciliation may as well be abandoned. There is hesita-