

"We who are gathered at this service remember that about 1900 years ago the heavens were opened, and the Living Flame passed through heaven to earth, and wise men knelt before Him. For 30 years He warmed cold hearts and scorched up all that was evil. He had no social advantages or special educational standing, but men crowded around Him, fascinated by His wonderful personality, by His selflessness, His goodness, His sympathy. There were in those days men who were given to evil things, who were so when they tried to quench the Flame. And on that first Good Friday those men thought they had been successful. But the Living Flame was unquenchable. You and I are called upon to pass on this Living Flame to others."

His Grace then appealed to his congregation to consider those who had passed on the Living Flame before them. They were, he said, some men who were chosen to illustrate the meaning of what the writer of the lines taken for the text sought to impress upon the world. Those men, he said, were men of whom the Lord God was not ashamed to be called "their God." Such, he said, as Abel, as Enoch, as Noah, and as Abraham, who by the good lives they lived passed on the Living Flame to others. They were selfless like He that had gone before them, and seeking not things of the world, and thus equipped themselves to be known as men "wherefore God was not ashamed to be called their God."

Dr. Mowll referred feelingly to the ceaseless striving and the endless sacrifice on the part of the pioneer parishioners that led to the money for the erection of Holy Trinity Church being subscribed, and he referred also to the fact that Bishop Broughton, offering £100 to complete building expenses, found that the parishioners, to further the cause of religion, had by their own efforts raised a further £50, so that half of the money which the Bishop proffered was directed to different channels, as, for instance, the making of fences and approaches to the church.

Continuing, his Grace referred to the men and women who, through the 100 years of history which had been written about the Kelso Church, had given freely and gladly so that the church might be better fitted as a place of worship—men and women whose names were on plaques about the walls of the church. It was gifts such as they had given, he said, which had brought the church at Kelso to be known as the Westminster Abbey of the West.

The Archbishop, pausing to observe that after all this effort and generous giving by parishioners Kelso had a living church at a wonderful time in the history of Australia, quoted: "The Dominions of Australia and New Zealand already have responsibilities. In the future they will have far greater responsibilities. In future years the Pacific basin will become the scene of economic, political, and social developments of great importance to our world."

In conclusion, the Metropolitan appealed to his congregation to learn to receive the Living Flame, and to learn to pass it on to others, doing so that "wherefore God will not be ashamed to be called your God."

Letters to The Editor.

"THE GENESIS OF THE A.E.G.M."

Rev. A. J. A. Fraser, St. Oswald's, Haberfeld, writes:—

I was amazed to read the attack on the A.E.G.M. (the Anglican Evangelical Group Movement) in your leader of 31st October. I have no quarrel with your suggestion that "all well-informed churchmen know something of the genesis of the A.E.G.M.," but when you go on to say: "it was born in much secrecy in 1915-16 at the time of cogitations and manoeuvrings regarding the revision of the Prayer Book," I must tell you, as a member of the A.E.G.M., that you are not correctly informed about the genesis of this movement, for it was formed as far back as 1904, and there was no secrecy about its formation, either. The man who was foremost in its formation and who was its first Chairman was Canon J. C. Wright, of Manchester, elected four years later Archbishop of Sydney. Our late Archbishop remained a member of the A.E.G.M. till his death, and it was he who encouraged and sponsored the formation of a group in Sydney, of which the late Archdeacon Davies, Principal of Moore College, was the Chairman. You are welcome to any comfort you may obtain from trying to convince those who knew Archbishop Wright that the movement which he helped so prominently to inaugurate, and which he remained in for the rest of his life (29 years), was born of the sinister intentions which you attribute.

Again, if you had been well informed you itself is certainly not for the benefit of Scripture would not have misrepresented, as you do, the movement by saying, "but the movement is set out in its Memorandum of Articles containing the following: '... among the treasured principles which we would emphasise are the unique authority of the Bible ... Our aim is to learn the mind of Christ as it is uniquely revealed in Holy Scripture, and interpreted to us under the immediate guidance of the Spirit.' I suggest that it would be more to the point in appealing to Scripture if you tried to be a bit tolerant to those who differ from you, having in mind the Master's rebuke of His disciples who could see no virtue in those who were not following with them in doing the same Master's work, unless, of course, you do those who think with you are the only Evangelicals who are 'casting out devils' in Christ's name."

The charge against the movement of "modernism" is too vague to notice until you define what you intend by the use of the term.

(Our esteemed correspondent cannot sidetrack us with some red herring about the genesis of the A.E.G.M. Our leader dealt with the Eastward Position and action of A.E.G.M. at the recent Cromer Conference, in regard thereto! With this we are concerned, and the Romanist Eastward Position. The A.E.G.M., as we know it, came to birth in England subsequent to Archbishop Wright's arrival in Australia.—Ed., A.C.R.)

Child's Hymn.

(By Rev. H. P. Napier-Clavering.)

Jesus, strong Son of God,
My Saviour and my Friend,
Help me to battle bravely
For Thee till life shall end.

Jesus, great King of Love,
Help me to love like Thee,
With love that's pure and manly,
Unselfish, full and free.

Jesus, Thou Lord of Life,
Give me Thy grace to live
A life of health and brightness,
A life that loves to give.

Jesus, Thou God of Truth,
Teach me to hate a lie,
And for the truth, if need be,
To strive until I die.

Jesus, strong Son of God,
I trust myself to Thee,
Take me and make me always
What Thou wouldst have me be.

Friendship is the holiest of gifts—God can bestow nothing more sacred upon us. Everyone can have a Friend who himself knows how to be a Friend.—Tiedge.

People We Know.

(Continued from page 5.)

By the retirement of the Rev. Canon F. W. Young, B.A., from active work at St. Paul's-by-the-sea, Milford, Diocese of Auckland, in November, the diocese loses the services of one of its most faithful and respected priests. Canon Young served his curacy at St. Mary's, New Plymouth. His first charge was at Okato, Taranaki. Successively Vicar of Northern Wairoa, Northcote and Devonport, he was, in 1919, appointed Vicar of the important parish of All Saints', Ponsonby, where he remained in charge until 1928, when he was forced by advancing years to retire and seek less strenuous work as curate in charge of the Milford section of the Takapuna Parish. In recognition of his valuable services to the Sunday Schools of the Diocese as hon. secretary of the Sunday School Board over a great number of years, a canonry was conferred on him in 1923.

The Bishop of Adelaide writes:—"The Archbishop of Sydney paid us a delightful visit, and whether he responded to a civic welcome, or preached in our churches, or spoke to an enthusiastic gathering at the B.H.M.S. Festival, or addressed the C.M.S. on the missionary situation, it was all good. He left behind him a most happy impression of geniality and courtesy and consideration and interest in our affairs, and we are most grateful to him."

The Rev. Canon D. Sherrie, Rector of Cootamundra, has been appointed Rector of Yass, N.S.W.

Archbishop of Melbourne Returns.

The Archbishop of Melbourne, with Mrs. Head, returned to Melbourne on Monday, 4th November, after a six months' visit to England. With his wife and son he saw a good deal of England, making headquarters at Emmanuel College, Cambridge, where, for more than 20 years he was, first as an undergraduate and then as a tutor. During visits to London he had the opportunity of preaching in St. Paul's Cathedral and Westminster Abbey, and at Liverpool he preached in the great Cathedral, where he was sub-dean immediately before his consecration as Archbishop of Melbourne. For three days they had the very great pleasure of staying at Lambeth with the Archbishop of Canterbury. In England the Archbishop states that he "was struck by the wonderful output of the intellectual leaders of our Church. I believe," he said, "that we are coping with the non-Christian and anti-Christian outlook by putting before thoughtful men something that will satisfy their outlook. In England, I think unity in the churches is on the way. I hope that out here we may move in the same direction."

Australian College of Theology.

Early this month the examination for Th.A. will be held in 33 centres throughout Australia, and one in New Zealand. One hundred and twenty-four candidates have entered, and their entries represent fourteen dioceses.

The Th.L. examination will be held from November 25th to 30th, and there will be 40 centres of examination, representing twenty-one dioceses in Australia and Tasmania, and in addition candidates have entered from the Dioceses of Central Tanganyika, Melanesia and Waikato (New Zealand).

For Th.Schol., twenty-seven entries have been received from the dioceses of Adelaide, Bendigo, Gippsland, Goulburn, Melbourne, Newcastle, North Queensland, Perth, St. Arnaud, Sydney and Tasmania. One candidate is also sitting in the Diocese of Calcutta (India).

The Council of Delegates will meet in Sydney on 14th January next, and the results of Th.Schol. and Th.L. will be published about 20th January. Candidates for Th.A. should learn their results by the middle of December.

The examinations for Th.Schol. and Th.L. are being held this year two months later than usual at the request of the Bench of Bishops.

JOHN FORSTER,
Registrar.

When the Love of Truth rules in the heart, the Light of Truth will guide the mind.—Whitchote.

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Victoria.—Melbourne: Miss M. D. Vance Brookville Road, Toorak.

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Editorial

The Season of Advent.

THE solemn days of Advent are upon us again with their searching call to wakefulness and ready service. The Lessons of the Season are full of refreshment and inspiration to the believing Christian. Not only are the weeks the prelude to the Festival of the Incarnation, but the messages of Collect, Epistle and Gospel for the respective Sundays afford a background of hope and teaching altogether profitable. There is the reference to Christ's First and His Final Coming in Person, to His coming in His Word and to the hope of everlasting life given us by His coming, then to the work of His ministers in preparing for His coming, and finally the reference to His coming with "Grace" to help us, and "Mercy" to deliver us in our struggle with sin. For the Christian there is deep sweet music in the Advent rejoicing—that Christ has come and Christ is coming again! Unfortunately for many in the Church, Advent hopes are blurred and dim. The expectancy which prevails in the New Testament and deliberately formulated in the Creed, "I believe that He shall come," has been lost in these doubting secularistic times. There is not the eagerness to-day as of an earlier generation in looking for the Lord; there is not the waiting in rich glowing service for an imminent Christ; and all to our grievous loss. Our Church in her special arrangements places in the hands of her accredited teachers great opportunities for sound, wholesome instruction on Advent Truth. Not only so, the clergy will miss golden opportunities if the practical and uplifting mes-

sages of the various Scriptures of the Season are not brought home to the people. The call to awake out of deadly sloth and indifference, the challenge to the study of God's Holy Word, the obligation to be faithful, zealous, watchmen and stewards of the Lord, and the privilege of opening the heart and life to the presence of the ever-present Lord Himself, should all be sounded at this time. This hour in the world's history is full of strange portents. The sands of time are running out. A grave responsibility rests upon all Scriptural Christians. Be up and doing, buying up the opportunities for the coming of the Lord draweth nigh.

The Pension Burden.

IT is not the first time that an Auditor-General has made outspoken remarks on Government expenditure in Australia, and it is not the first time that politicians have raised a violent outcry. Anything that may affect votes touches many politicians on the raw! In the discharge of his responsible duties to the Federal Parliament, the Commonwealth Auditor-General, Mr. Cerutti, has felt called upon to report that "in the matter of pensions, the Commonwealth exchequer is being robbed of thousands of pounds yearly by illegal payments, and that the whole system of pension payments urgently needs tightening up. He questioned the justness of the old-age pension system, and declared that the present recipients of old-age pensions included large numbers who, from extravagance, laziness, drink and general worthlessness in their earning years, had become a burden on the community—a burden which, through taxation, was falling with undue severity on those who, by thrift and exemplary living, had made or were making some provision for old-age. It was unquestionable that drink was an important factor in relation to old-age pensions. It not only necessitated assistance in old age, but formed a basis for claims for more liberal pensions."

"In the last few years," he said, "there has certainly grown up a feeling that there is no necessity to make provision for old age because the Government will provide the necessary aid. The old spirit of independence has been sapped to a great extent, and many people in comparatively early life look forward with composure to graduating for old-age pensions." At present, 34 per cent. of the women more than 60 years, and of the men more than 65, are old-age pensioners, and the expenditure on pensions had increased 142 per cent. in the last 14 years. Under present conditions, pensions were granted to the worthy and

unworthy alike, and without any investigation whether the past life of many pensioners entitled them to the liberal public benevolence now granted.

There are very many people in Australia most unhappy about the incidence and weakness of pension payments. Social workers in close touch with life will endorse all that Mr. Cerutti has stated. There is growing up in our land a body of people who will not save and openly state "Oh, it's all right; I shall get the old-age pension." There are those who think that the Federal Treasury is only here to be sucked, and that the only way of looking at life is the eleemosynary way—getting all you can out of the Government. If the Auditor-General's searching and impartial report prompts the severest scrutiny into Australia's pension burden and brings about a more laudable attitude to life and its responsibilities, it will not have been in vain.

Sunday School Attendance.

IF full enquiry were made, it would be found that the Methodist Church in Sydney is not alone in reporting and lamenting declining Sunday School attendances. All churches are grievously affected. We agree with Methodist speakers that the matter is not entirely one of Sunday School inefficiency. Never have there been better lessons prepared—and better lesson books by the authorities. The grave trouble is the lack of co-operation from the parents. The incidence of the motor car, the growing secular spirit, and the greater facilities for Sunday sport and pleasure-seeking are having a disastrous effect on the morale of young life.

"The influence of the home does not appear to be exercised with the spiritual welfare of the children at heart," said the Rev. W. H. Jones, of the Methodist Church. "The church must take serious cognisance of present tendencies, and explore all possible avenues whereby a change of outlook and appreciation of spiritual ideals might be effected."

In the Church of England much could be done to stem the decline by better co-ordination between the Rector, his staff, and the Sunday School. Cross-checking between the day-school classes and the Sunday Schools, regular absentee lists from the classes, systematic follow-up work and the inspiring of a stronger sense of responsibility in the teachers. Lists and addresses of scholars attending the various high schools should be passed on—and to crown all, more pastoral work, a greater shepherd of the flock. Therein lies the secret, and in the present parlous condition, the Church herself is

greatly to blame. She is totally unmannered and has let things slip and drift.

The Pope and the War.

MONSIGNOR HINSLEY, the recently-appointed Roman Catholic Archbishop of Westminster, has offered the following extraordinary explanation why the Pope is unable to prevent war. "He is a helpless old man with a small police force to guard himself, to guard the priceless treasures of the Vatican, and to protect his diminutive State, which ensures his due independence in the exercise of his universal right and duty to teach and to guide his followers of all races. Can he denounce a neighbouring Power—a Power armed with absolute control of everything and with every modern instrument of force? He could excommunicate." Yes, and thus make war with his dictator neighbour inevitable, besides upsetting the peace and the consciences of the great mass of Italians, with the result of a fierce anti-clerical outbreak."

All of which boils itself down to the patent fact that the Pope must share in the responsibility for Italy's unholy war. His very silence amounts to that. Certainly, the Papal attitude at this juncture must hold this ultramontane church up to world-wide scorn, besides bringing no credit to the professed "Viceroy of Christ." To excommunicate might be impracticable; but free and fearless rebuke is surely both possible and a duty.

Quiet Moments.

St. Andrew's-tide and Missions.

HERE is a singular appropriateness in that St. Andrew's-tide is set apart as a season of prayer for the missionary work of the Church. St. Andrew, the Apostle, having found Christ for himself, went and brought his brother, Peter, to the Saviour—the attitude of the true missionary! It must never be forgotten that the Church of Christ, from its essential nature, must always remain a missionary church. It cannot cease to be missionary without forfeiting its true character, the very reason for its existence.

The story of St. Andrew's call to follow the Lord, and its immediate result, exhibit him as one whose example we should follow. In the first chapter of St. John's Gospel we read first of his conversion. He turns not from sin or indifference, but from the preparatory discipleship of John the Baptist, to a new allegiance to Christ. He catches the hint in John's prophetic utterance, "Behold the Lamb of God." He is willing to make the venture of faith and pass on, when the call comes, from light to more light. He dares to leave the familiar and valued in order to win the richer promise of the unknown. Then he explores for himself the worth of the new allegiance. He accepts the invitation, "Come and ye shall see." A day in the company of the Master convinces him of the supreme treasure that he has found. He has discovered the full satisfaction of his spiritual hopes and ambitions. Secondly, he becomes the missionary. "He findeth first his own brother Simon, and saith unto him, We have found the Messiah." He cannot keep to himself the joyful experience of illumination and redemption. Its very nature

impels him to desire that others, too, may be lifted up to this new level of vision and hope. The final stage of the drama is only reached when he has brought his brother to Jesus, in order that he may verify for himself the truth of what he has been told, and may receive the promise that by this new discipleship he shall be transformed into a new man.

The story sets before us all the elements in the fulfilment of our missionary vocation. The presence or absence of a missionary impulse is a test of the state of a man's heart. If he has really found Christ, if he has personally tasted the joy and release that Christ brings, then he must desire that others, too, may share this knowledge. A religion that stops short with our own feelings is not the religion of Jesus Christ. The end of true devotion is not emotional thrills, but the doing of the will of God. And the God Who is disclosed in Christ is a God Who has a purpose for all men.

Or, again, if Christianity is true, it is true for all men and all races and all lands. If the Gospel can bring power and happiness to white men, it can also bring power and happiness to black men. If we get into touch with the absolute reality of God through Christ, then it is manifestly false to say that one religion is as true as another, or that all religions are alike. The God revealed in Christ is not the same as the god revealed in Krishna. The Father of our Lord Jesus Christ is not the same as the Sultan God of Mohammed. We do not wish to deny that other religions contain much that is true. They also contain much that is imperfect and false. Moreover, if we do not overcome false ideas of God by the propagation of true ideas, our own faith must suffer. If we do not convert the heathen the heathen will convert us. Aggression is the only defence. Only a missionary faith can survive. Andrew was right when he immediately proceeded to bring his brother to Christ. He was acting on the natural human impulse that urges us, whenever we find a good thing, to tell others of it, and by doing so he was securing and deepening his own appreciation of its value. In spiritual treasure there is no danger that the supply may be exhausted. Moral wealth is unlimited. If I take my share, it does not mean that another has to go short. Rather the more who can be led to take their share, the more there is to be enjoyed. Andrew and Simon together were spiritually richer than ever Andrew could have been by himself. To be missionary-hearted is not only a sign of spiritual health, but the condition of further growth. We may invert the language of the Epistle to the Hebrews and say that we without them cannot "be made perfect."

Lastly, we should do well to observe that he brought Simon to Jesus. That is the goal of all true Christian missionary effort, to bring men face to face with Christ that they may know Him for themselves. We have not done our full missionary duty till each man has heard the message of Christ to himself with his own ears. We naturally begin with our brother. But in the world of to-day all men are potentially brethren. To the winning of all men the Church must give herself.

God gives us what He knows our wants require.
And better things than those which we desire.

—Dryden.

Melbourne Synod.

The Archbishop's Address.

The Synod of the Diocese of Melbourne, which opened on Monday, November 11th, was largely attended. The Archbishop delivered his charge in St. Paul's Cathedral. It was based on observations made during his recent visit to England and conclusions drawn from them.

Archbishop Head dealt at length with the dangers of the totalitarian State. In Germany, Italy, and Russia, the new control had achieved great things; but in each country was an open avowal of force as the basis of rule. There was also a determined attack on Christianity. Archbishop Head added: "In Italy the Church of the people has so far been crushed by the power of the Duce that it has not even protested against the launching of a vast modern army against a primitive people which has protested its willingness to submit the dispute to the League of Nations. There can be no sadder man in Europe to-day than the Pope, whose influence on the side of peace and righteousness might have prevented the war against Abyssinia. The persecution of the Christian Church in Europe to-day by the totalitarian State in its various forms is due to the fact that instead of God as revealed in Jesus Christ, the State or the race is being set up for men to worship."

Oxford Group Movement.

To look from Europe to other continents, said Archbishop Head, and see the way the Church was spreading through missionary work was more encouraging. In England he had attended a house party of more than 1,000 members of the groups at Oxford. The Oxford Group Movement claimed to have discovered the secret of conversion and the gathering was remarkably international in character. Another characteristic had been the emphasis laid on Christian witness. Reti- cence and silence in Christianity were regarded as a denial of Christ. The groups also stood for the four great principles of absolute honesty, absolute purity, absolute unselfishness, and absolute love. The movement was a wonderful revival of the Christianity of the layman. It was in contrast to earlier spiritual revivals in that they generally made an appeal by promising salvation from the fire of hell in the next world, while the appeal of the groups was rather that through them was coming salvation from the international chaos which was now threatening the world. On the other hand was a need for clearer thinking and a deeper theology. If surrender and guidance and sharing were vital to the movement, we must learn more patiently the nature of the God to Whom we surrendered and to whose guidance we submitted.

A danger in the groups was that if loyalty to them grew stronger there might come the problem of their relation to the existing Church whose unhappy divisions might seem best healed by a new fellowship which might at some time outgrow them. That would only add to the existing divisions by creating a new Church.

The necessity for maintaining a recognition of the ideal of Christianity in education was also urged by Archbishop Head.

There were two ideals for religious instruction in State schools. One was to accept the existing system and in harmony with the other denominations teach the fundamental doctrines of the Church, and the other was for the Anglican Church to confine itself to teaching its own children, because of denominational differences. The main business, however, was to keep the State of Victoria Christian, and therefore the Church should do all it could to help to bring a Christian influence to bear on the children in all schools. He believed that the Church was not making all the use it could of opportunities at present afforded. It was wrong to withhold help because the children could not be taught everything, and in the week-day instruction the Church could meet the hostile teaching of communism, the extreme Marxist socialism, and the new paganism into which the old secularism was developing.

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

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Letters to the Editor.

LO! THE POOR ABYSSINIAN.

"Lotha" writes:—

The impotence of the Vatican's conscience in the Italo-Abyssinian conflict is made more confounding by the contradictory reports in explanation of the pious integrity of the Papacy's discretion.

My references here will be mainly from Roman Catholic sources. Entertaining, blasphemously so almost, is the helter-skelter of Rome's minions to show a decent front to the world.

At the outset, let us be fair. Is the Pope responsible? No! Has he a duty? Plainly yes. But the path of duty lies not in pious generalities platonically remote from the specific seat of disorder.

The "New Zealand Tablet" says that Mussolini's forcing a war to satisfy Italy's pride is shattering the law of Christ. A son of the Church leads Catholic Italy on this Christ-defying campaign of blood-dripping in glorified sadistic stickiness, butchered from terrified blacks—right on the doorstep of the Holy Father's prayer chamber; and on the eve of mobilisation, the churches are agog with sacerdotal benediction. So we were cabled, and it has not been denied. Or were the Papal authorities taken by surprise? Hardly, for "The Record" (Perth) boasts that the Vatican is unquestionably the best informed centre in the world.

The inevitable Archbishop Mannix, of Melbourne, butted in to tell us that England had more than the fair share of the world's territories that she is entitled to. Apart from the fact that Mannix hasn't been asked by the world to be territorial arbiter of its pieces of land, it may have been a bit more logical if Mussolini had pitched at Britain and taken some of her "unfair" share off her. One is not aware that the Abyssinians are not entitled to keep intact their bit of a kingdom, despite the machinations of priests and missionaries on the border to cause disruption in the ranks of the Abyssinian clergy, who prefer also their ecclesiastical territory without interference from Roman Catholic insinuations.

Whilst on the subject of British territories, we find the local "Catholic Press" telling us that we must not give up New Guinea, despite the German murmurings for their late colonies.

It was not the Pope's business, says Archbishop Mannix, to give a verdict without invitation. Well who asked Mannix to intervene? The League, Italy, France, England, or Abyssinia? Says the "Catholic Freeman's Journal" of 26th August:—"The proposal that civilised countries should arm or aid them is an offence against humanity and decency." Evidently, then, Archbishop Mannix's appeal for the ambulance fund is inhuman and indecent! Forsooth!

What moral rulings are being given gratis by Roman apologists—and all unwitting, too. But then the Roman Church has exclusive monopoly of the law of Christ, which the "Tablet" implies Mussolini is shattering. On the contrary, the local self-appointed vicar of Christ would advise that Mussolini is quite human and decent. So paternally munificent.

Then Archbishop Duhig, of Brisbane, gives Mussolini's campaign the halo of slave-freeing piety. He says nothing of the enslaved press in Italy, to which Archbishop Hinsley, of Westminster, draws attention. Also he is silent on the Italian Special Tribunal for the Defence of the State, which Gaetano Salvemini says sentenced 348 people to an aggregate of 1,167 years of imprisonment for activities hostile to the regime, between September, 1934, to May, 1935. In July a branch of the Special Tribunal was set up in Eritrea. It has added significance when we remember that the soldiery are judged by military courts.

But admitting the slave problem in Abyssinia, that is a matter for the League, not Mussolini. The "Freeman's Journal" speaks of "the sentimental propaganda in our press in favour of Abyssinia," but by a lapsus calami, omits to mention the sentimental propaganda in Catholic journals in favour of Mussolini's campaign of glory, for Christian civilisation. Says this journal further, "Whether Italy conquers Abyssinia or not, Europe must force these barbarians to put their filthy house in order." That, again, is not a matter for Europe, whatever that means—for only a few nations in Europe are taking any active part in this affair—but for the League, of which "filthy Abyssinia" is a member. The paragraph quotes with approval the sneer of "brave little Abyssinia and her hero-Emperor." Words of bravery, but like the words—cheap. Any gutter-snipe urchin can sneer. Yet this Emperor of such a "filthy" house was educated by Roman Catholic missionaries, although he is of

the Coptic faith. Where his housekeeping morals came from we won't press further, but "Ras Tafari owes his moral education to the Catholic mission," says Bishop Jarosseau, pastor of the Roman Catholic flock in Abyssinia. He goes on to say that Ras Tafari "likes us very much and trusts us fully."

There was no sneer at the brave little Emperor and his "barbarian" people when Jarosseau and his associates attempted to persuade him against his own Abyssinian clergy in favour of the Roman proselytisers. Instead of sneers, the door-mat of welcome was put out when he visited the Vatican in 1924 and paid his respects to the Pope, and was shown over the Ethiopian College.

Then there is the lachrymose plea of Archbishop Hinsley, of Westminster. "What can the Pope do to stop this or any other war? He is a helpless old man, with a small police force to guard himself and the Vatican's priceless treasures, and protect a diminutive state. Can he denounce as a treaty-breaker, a power armed with every modern instrument of war? It is said that he could excommunicate, but he would thereby make war with a dictator neighbour inevitable."

Then there is a moral issue at stake, it is admitted. Yet skulking silence is the better part of valour. This is strange behaviour. The Papacy generally has something to thunder over, especially of other people's morals, rights and behaviour, even of those not of its fold. But the "helpless old man" is suddenly tongue-tied.

This is the ruler who, it is always claimed, "has supreme authority, spiritual and temporal, over all societies, and has the keys of the Kingdom of Heaven, and has a supreme legislative, judicial, and executive authority in both spheres." While Catholic blessed Italian bayonets crunch through the bones of blacks, the Ruler of the World broods in apprehensive silence over his few treasures.

Quoting Melbourne's prelate again, we ought to send him to Rome to remind the supreme ruler of the earth that "the world has gone back to the savagery of 1914," led by a faithful son of the church.

"CONTINUITY WITH EVANGELICAL TRADITION."

"Don't Poison the Children's Bread" writes:—

A few weeks ago I received a communication from an "Anglican Fellowship," which opened by speaking of "continuity with Evangelical tradition." That sounded good. But, said the letter, "such continuity was to be identified with abiding principles, and not with special views held in any particular period." Was this labouring mountain going to bring forth a mouse, after all? I said at the breakfast table to my wife, "I am disappointed with this Evangelical tradition communication. I started to read this with such a happy air of expectation, but somehow there is something clammy about it—it's unwholesome." Then, as I persevered, I found that I had rarely read a constitution where so much poison seemed to be insinuating itself in good-sounding phrases. There came the usual "sound scholarship" talk in true "tailors of Tooley Street" style. Later these "Evangelical tradition" men spoke of "seeking to know the mind of Christ concerning the Sacraments." Well, don't they know? If they don't, what are they teaching? Let us get on, however. "We seek to know the place of science, art and literature in worship." Aren't these three things intended to push out somewhat the Lord's teaching of "They that worship Him must worship Him in spirit and in truth?"

Then there followed some harmlessly worded "aims" with which one could not quarrel, but a feeling of unwholesomeness had oozed from the paper, and it was with great care and bitter disappointment that I scanned the names of the office-bearers and committee. Then I began to understand! I did not see there any of the names that I had heard from afar were those of the true and stalwart ones who spoke in clear language.

Language clear and true.

Telling His revealed will,
(All free from man's adulteration);
Leading men to His salvation.

As a genuine Evangelical I had read that communication with an open mind, but it failed to convince me that it was the sort of Fellowship that one should join. The mountain had indeed brought forth a mouse, and I thought of Robbie Burns' words, "poor wee beastie." Of the many prospectuses I had read, never had I dropped one so coldly.

No, thank God, these are not the fellows who are expected to carry on "Evangelical traditions" as I know them!

(Continued on page 10.)

Wayside Jottings

(By a Wayfarer.)

The Loss of the Bible.

THE last annual report of the British and Foreign Bible Society is, as always, an encouraging one. During the year fourteen new languages have been added, an increase that has been only twice equalled and only once surpassed; nine of those new languages being for Africa, three for the Islands, and two for Asia; and the Society's output for the year has been close upon eleven million Bibles and portions.

Another cause for thankfulness is that while the expenses of producing and publishing have been £364,102, the income was £366,782; so that the Society's overdraft has this year been reduced by £2,680.

The British and Foreign Bible Society, founded in 1804, has now been in existence for over 130 years, during which time it has published over 464,000,000 Bibles and parts of the Bible in no fewer than 692 languages.

So far so good. But now the report goes on to say that (after those 130 years of Bible publication, and after the circulation of those hundreds of millions of Bibles and portions):—

"The Society shares the concern, so often expressed, at the widespread neglect of the Bible at home; and, in order to try to counteract it a carefully organised campaign is to be started to bring the people of this country back to the Bible; and it is hoped that it will be pushed forward vigorously with the hearty co-operation of the churches."

We rub our eyes at such a sequel to the annual report. Could anything be sadder or more sadly significant than the launching of a campaign to bring the English people back to the Bible! It is a terrible thing that such a suggestion should even be thought necessary. But even then, what is meant by the words, "with the hearty co-operation, it is hoped, of the churches"? Who should carry on such a campaign if not the churches, or rather, the whole Christian Church? We should almost as soon have expected to read of a campaign being launched against vice and dishonesty, "with the co-operation, it is hoped, of His Majesty's Judges and Magistrates and Police!"

What else have the churches, or rather, the whole Christian Church, been doing for the last eighteen centuries; and what else is it doing to-day, but teaching and enforcing God's Word? The Bible is still the world's "best seller." It is eagerly bought in Africa, in China, and in India; but in England a campaign must be started to induce people to read it. Yet the English people were once "the people of the Book"! The strength of national character and the passion for righteousness that still, thank God, characterise the British people, are entirely the product of their knowledge of and reverence for the Bible. Why, then, this sad sequel to the British and Foreign Bible Society's report?

The answer is only too plain. Both as a cause and a result of the falling-off in habits of Bible-reading, is the universally lowered standard of Christian life. The Bible is becoming unknown, the churches are neglected, the nation is slipping back into paganism, because God's Word and God's Law are no longer the standard by which men reg-

ulate their lives; and every one of these sins is both a cause and an effect of each of the others. Indeed, we may go a step further and say that if Christian men would amend their lives in any one of these particulars, they would in almost equal degree amend their lives in all of them.

"A campaign in which it is hoped that the churches will co-operate." It suggests some extraordinary confusion of thought. But when we look more closely at it, it may really be a sad indication of the truth. When we ask how this lowered standard of Christian life has come about, can there be any reasonable doubt but that it has begun with the Christian Ministry, and that the Christian Ministry must be held responsible. "Like people like priest," has its equally true converse, "Like priest, like people." The Christian Ministry must be, in the last resort, responsible, and the Wayfarer, having been a preacher, must take his share of the blame. In all ages the spiritual tone of the nation has but reflected the spiritual tone of the Ministry. Or if this be indignantly denied,—if the pastors and teachers of the church as a body, disclaim the responsibility and say, "We live and preach and teach as we ought, but the people will not heed nor follow us,"—then of what use is the Christian Ministry?

Take, for instance, the standard of preaching. Let us ask ourselves whether the standard of preaching, not in one branch, but in every branch of the Christian Church, is as high as we know it ought to be. Is sufficient time and pains always given to the production of the sermon, which, after all, is to our people their chief means of conversion and of edification. Do we not sometimes yield to the temptation of letting our sermon preparation be crowded out by the multiplicity of our other good works? Or even sometimes (tell it not in Gath!) have not some of our younger clergy lost the personal touch altogether by borrowing a sermon from a book, forgetting Phillips Brooks' famous definition of preaching as "truth through Personality" (personality with a capital "P")? And did not a great visiting preacher some time ago say that you need only look at announcements in Saturday's "Herald" to see the wood, hay and stubble that is in too many cases being used for the building up of the Christian Church?

A campaign with the co-operation of the Church! Should it not rather be the Christian Church with the co-operation of the Bible Society? Or why with any co-operation at all? Was it not the Christian Ministry that, by the power of the Holy Spirit, without any human co-operation, overthrew the worship of Jupiter and Osiris? Then cannot the same Christian Ministry, by the power of the same Holy Spirit, renew the Christian society and raise it from its present degeneracy?

The Bible is not read to-day. But if every Christian minister, or, for that matter, any Christian minister, in his preaching and visiting, made a great point of insisting on the duty and necessity of Bible-reading, would it make no difference? If it would not, then the Christian Ministry is indeed pointless and useless.

"The Bible is becoming an unknown Book." Take, then, another indication of, and another cause of, this failure,—namely, that Family Prayer has so largely died out of our homes. A good Christian man once said to the Wayfarer,—"and he said it very sadly,—"I never saw my father with a Bible in his hand!" A prayer-book, yes!

often. But a Bible, that he might teach his children from the Word of God,—never. Speaking at Bishop Kirkby's funeral, His Grace Archbishop Mowll, said that the deceased bishop had expressed himself as being appalled at the lack of Family Prayer in the homes of the clergy. And if "of the clergy," how much more of their people! But this is a point that the Wayfarer need not stress. When two bishops have spoken no one else need say a word.

But here is another matter that bears largely on the present-day decay of religion. Fifty or more years ago, our Church almost universally surrendered her day-schools to the State. The Roman Catholics, with a half of our nominal population, and a quarter of our wealth, refused to give up their schools and to-day they are reaping their reward.

But, at least, we did not give up our schools unconditionally. We exacted a promise, and it was embodied in the Act of Parliament, that we were to be given an hour a day for religious teaching; and we have saved our consciences ever since with that pious provision.

But to use that right would have involved a greater effort and a greater expense in providing teachers (for it was, and still is, a manifest impossibility that the clergy should personally give all the teaching), than the Church of England could rouse itself to make; and in very many cases the "hour a day" has fallen down to an hour a week; and often not that. The clergy can't always manage even the hour a week, and the Church authorities have been very sorry. "But of course, if you can't do it, it can't be helped!"

And so there is reason to fear that we have largely let our rights go by default; and if, to-day, any clergyman should enlist in his parish a little staff of volunteer teachers, and should send word to the head of the school that next year he intended to claim his "hour a day" for each class, and requested the headmaster to draw up next year's time-tables accordingly,—he might receive a courteous reply that the thing couldn't be done; and that our long disuse of our right has practically amounted to a forfeiture.

Looking over these "Jottings," the Wayfarer has an uncomfortable feeling that he might be accused of writing a "Jeremiad" and that the Editor might say that he prefers something more cheerful. However, the Wayfarer can only send it in and accept the Editor's decision.

"Trump."

Old Bush Brothers of the Brotherhood of the Good Shepherd, Gilgandra, N.S.W., will learn with regret of the passing of "Trump," oldest, last and most sure-footed of Brother-hood horses. Very faithful service had he given in the Castlereagh district (now the district of Gilgandra), and intimate was his knowledge of all the tracks and the homes from home where were the good pastures. It was "Trump" who laid on his back a cheery Brother, all booted and spurred, fresh from the war. It was "Trump" whose pace on the outward journey never exceeded nine miles an hour, but it never fell below twelve on the inward half. It was "Trump" who gleefully dashed down one side and up the other of the Marthugay Creek, close to Adelaide Vale, at the urging of a new Brother lately from England, and new to creeks. "Trump's" last ten years were spent at Bud-doh Park, where Mr. J. B. Eddy gave him just what such an old warrior should have in the way of care and attention, and to Mr. Eddy our grateful thanks go out. And of "Trump," perhaps we may be allowed to say, "Well done, good and faithful servant."

—A.L.W.



A delightful gathering took place in the Y.W.C.A. Hall, Sydney, last week, to bid bon voyage to Archdeacon and Mrs. Briggs on their return to Tanganyika. Archdeacon Briggs has had 42 years' service in that field, and is now on pension by the Church Missionary Society. So devoted is he to the work that he has returned to it, at his own expense, and on his pension allowance. The Archbishop of Sydney presided at the gathering. The Bishops of Bathurst and Riverina were present and many leading C.M.S. workers.

We congratulate Mr. and Mrs. Billington, of Ryde, N.S.W., on the fiftieth anniversary of their wedding, celebrated in St. Anne's, Ryde, by the then Rector, Rev. D. Evans Jones. Mrs. Billington has been a member of St. Anne's choir for 60 years, and has not been absent from her place for many years.

Much interest has been shown in church circles in the marriage of Miss Katherine Thomas, younger daughter of the Bishop of Adelaide, and Mrs. Thomas, to the Right Rev. W. H. Baddeley, Bishop of Malansea, which took place in Adelaide Cathedral last week. The Bishop of Adelaide performed the ceremony, assisted by the precentor, the Rev. H. P. Finnis, and the Rev. L. A. Knight. Mrs. Nutter Thomas gave her daughter away. After the ceremony, Holy Communion was administered to the bridal couple. Only the clergy of the diocese and their wives were invited to the Cathedral. At 11 a.m., 150 guests were entertained at a wedding breakfast at Bishop's Court by the Bishop of Adelaide and Mrs. Thomas.

The Bishop of Malansea and Mrs. Baddeley left on the Orsova for London, where the Bishop will put in three months' strenuous work on behalf of his diocese in the Pacific.

Mr. F. H. Matthews, who has been on the clerical staff of the Diocesan Office, Christchurch, N.Z., for about 30 years past, retired from the diocesan service on October 31. The staffs of the several Church offices combined to make him a farewell presentation by way of expressing their appreciation of the good fellowship he has shown through all the years of his connection with the office. Church Officers whose position brings them frequently into the Diocesan Office will miss his cheery presence and the older members of Synod also at the annual sessions. Mr. Matthews has served under no less than four Diocesan Registrars—Canon Knowles, Mr. G. A. Thompson, Canon Galwey, and Mr. Wills. All who have had to do with him will retain a vivid memory of his variable courtesy, his pleasant manner, and his willing helpfulness.

Mr. R. D. Blowers, of St. Mary's, Halswell, N.Z., has just celebrated the 70th anniversary of his membership of the choir of St. Mary's. He has been connected with the Church since the laying of the foundation stone in 1863, and he was the first to ring the bell after the completion of the church. Since then he has served his Church faithfully in various offices, and he still takes his place in the choir on Sundays.

The Rev. J. M. Beaufort, formerly chaplain of King's College and Headmaster of the King's School, Remuera Road, in Auckland, has returned from a visit to England, where he has been investigating modern preparatory school conditions.

The St. John's College Trust Board in Auckland has appointed Mr. Joseph Norris Peart, B.A. (N.Z.), M.A. (Cambridge), to be headmaster of King's College, Auckland, in succession to the Rev. H. K. Archdall, M.A., who lately resigned his charge of the college. Mr. Peart is a New Zealander and was educated at the Auckland Grammar School and at Auckland University College. He was formerly a master at Nelson College, and since 1926 he has been second master at Epsom College, in Surrey, England.

New Zealand churchmen have noticed with much interest that the first Vicar of All Saints', Palmerston North, is still alive and well. He is the Rev. H. Bevis, who was Vicar of the parish in 1874. He recently

retired from active service in England, and is living in Gloucestershire. A cordial expression of goodwill and remembrance was sent to him by the parishioners of All Saints' on the occasion of his recent Diamond Jubilee. As the Rev. H. Bevis was ordained deacon 65 years ago, he must now be nearly 90 years of age.

The Ven. Archdeacon K. E. Maclean, of Wellington, N.Z., contemplates paying a visit to England in 1936. His presence and active help will be greatly missed by members of the N.Z. Anglican Bible Class Union, to whom he has been of late a veritable tower of strength.

Dr. C. E. Pearce, Bishop of Derby, died on Sunday night, October 13th, at the age of 64. He began his career as curate of St. James', Muswell Hill, where he made many friends and was recognised as a preacher of original power. Dr. Pearce was for six years Vicar of St. Benet's, Cambridge. In 1914 he was elected Master of Corpus Christi College, and in 1921 Vice-Chancellor of the University. In 1917 he was Mayor of Cambridge. As the "Times" said, on Monday, he was a born administrator and one of the most efficient Vice-Chancellors who ever bore rule in Cambridge. "He was a ready and racy talker, and his interests were wide and human."

In Convocation on October 9, Mr. A. D. Lindsay, Master of Balliol, was admitted as Vice-Chancellor of Oxford University.

The "Friends of Reunion Bulletin" for October mentions that Dr. Nathanael Micklem's learned address at the annual conference is to be published this autumn by the S.C.M. Press, along with other features, under the title "The Church Catholic," price 1s. 6d. The Bishop of Southampton continues as chairman. Dr. James Reid has retired from the chair of the Executive Committee on account of his duties as Moderator of the Presbyterian Church of England. "The value of his consistent work for us during the two years of our existence cannot easily be exaggerated. We congratulate him on the new responsibility which has been given him, and are grateful that he will remain on the committee as a member. The new chairman, Dr. Micklem, Principal of Mansfield Congregational College, Oxford, is, we understand, a cousin of Dr. P. Micklem, rector of St. James', Sydney."

The Lebombo Mission, South Africa, announces that the Ven. Dennis Victor, Archdeacon of Shire, in the diocese of Natal, from 1932, has been appointed by the Archbishop of Capetown to the Bishopric of Lebombo, in the Province of South Africa. The Bishop-elect was ordained in 1905 to the curacy of the Church of the Ascension, Victoria Docks, and joined the Universities' Mission to Central Africa in 1908. It will be recalled that the late Dr. Trower, sometime Rector of Christ Church, Sydney, became Bishop of Lebombo.

Australian churchmen will be interested to learn that the Right Rev. L. B. Radford, D.D., formerly Bishop of Goulburn, N.S.W., and has been appointed Rector of Kemerton, Gloucestershire, England. The patron of the living is the S.P.G.

The Rev. F. T. Perkins, M.A., curate of St. Mark's, Darling Point, and formerly headmaster of Cranbrook School, has accepted nomination to the parish of St. Giles', Greenwich. Mr. Perkins was ordained in the Newcastle Diocese in 1903 and has served in the Diocese of Sydney some 17 years.

The Rev. L. A. Pearce, accompanied by Mrs. Pearce, returns from a visit to England about the middle of December. Mr. Pearce will take up his work as Rector of St. Augustine's, Neutral Bay, immediately on his return.

The Rev. A. Capell, M.A., who has been senior Curate in the Parish of Morpeth, for three years, leaves early this month for England. He has been a most efficient, faithful and loyal minister, working indefatigably in the parish, and still finding time to lecture at St. John's College and also to continue his linguistic researches. It is doubtful whether the work in the day schools has ever been done so thoroughly and efficiently as by Mr. Capell; he has also been a most regular visitor to the aged and sick as well as to the whole.

The Rev. Canon Done, Rector of North Goulburn, has been appointed Rector of Cootamundra.

Bishop Green, the first student of Trinity College, Melbourne, to be raised to the Episcopate, celebrated his 78th birthday on Thursday, November 7th. The Bishop was the recipient of many felicitations on the occasion. The vigour with which he is still able to fulfil the many engagements for preaching and Confirmations, which Bishop Green so generously accepts, is a source of gratification to his many friends.

At the time of the Provincial Synod, Archbishop and Mrs. Mowll entertained the members of the Synod and their wives at Bishops-court. All the lovely rooms of Bishops-court had been thrown open for the "at home," and guests, who came from all parts of the country, wandered from the book-lined library to the drawing-room, and the sun verandah, which gave a wonderful view of the harbour and the suburbs, prettily splashed with the colour of jacaranda trees in bloom. After tea many of the guests went up on to the roof to see a more expansive view, and others wandered about the spacious garden. Among those present were the Bishop of Armidale (Dr. Moyes), the Bishop of Bathurst (Dr. Crotty), the Bishop of Goulburn (Dr. Burmann), the Bishop of Riverina (Dr. Halse), the Bishop of Grafton (Dr. Ashton), and the Bishop of Newcastle (Dr. Batty).

We regret to hear that Canon Cakebread, of St. Jude's, Randwick, has not been well. He is holidaying in the Southern States.

The Primate (the Most Rev. Dr. Le Fanu) presided at the November meeting of the Board of Missions, held in Sydney last week. The Archbishops of Sydney and Brisbane and the Bishops of Adelaide, Armidale, Riverina, Tasmania, Newcastle and Wangaratta were also present, besides the diocesan representatives.

Progress in Uganda.

Andereya Kalisa, who has been in Christian work in Uganda many years, preached recently in Canon Tom Lawrence's church, and spoke of the early days of the Mission. He is a Munyoro, and came as a missionary to this part in 1913, only 21 years ago. He said: "When we passed through this country we were afraid of the people. When we started at God we were very few. Only seven people met together for prayer. What a difference in 20 years! This very day in the Lango and Acholi countries there are over 350 centres where services have been conducted. Thousands in this part have joined in worship. We now have one High School, one Central School, 11 Elementary Schools, 70 Day Schools, and over 300 schools where people are taught to read, and where they learn the life of our Lord. There are three permanent churches. One cost £1200; another £700, and the third, £500. All this money was given locally." Things are progressing. God is working, and as we view the work as a whole we are encouraged, and press forward to attempt great things for God, and to expect great things from Him.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"Necessity is the argument of slaves and tyrants. It also is the argument of love."

"The love of Christ constraineth us."—Paul.

NOVEMBER.

30th—St. Andrew. World-wide intercession for Missions to the Heathen.

DECEMBER.

1st—Advent Sunday. The beginning of the Church Year. We should begin again with new intensity to prepare for the Coming of the Lord. Locarna Peace Treaty signed in London, 1925.

4th—Inquisition suppressed in Spain, 1808. Thomas Carlyle born, 1795.

5th—Irish Free State receives Royal Assent, 1922.

7th—End of Boer War, 1902.

8th—2nd Sunday in Advent. Richard Baxter died, 1690. Falkland Naval Battle 1914. This day is the Bible Sunday of the Church. The prominence given in the Bible in the Prayer Book ensures purity of doctrine.

9th—Fall of Jerusalem, 1917.

12th—Delhi made capital of India.



Presidential Address.

N. S. W. Provincial Synod.

AFTER some introductory references to his contacts and his impressions on church life and work in the Province, the Most Rev. H. W. K. Mowll, Archbishop of Sydney and Metropolitan, said in his presidential address to the Provincial Synod of New South Wales:—

"Throughout the Province I have been struck by the exacting nature of the duties laid upon the parochial clergy. This has been brought home to me as I have visited the crowded areas of the city, and—in a different way, but just as vividly—as I have observed the work in the country districts where the population is scattered and the centres of parochial life are widely separated. With this has gone another impression, both in city and country, viz., that the clergy generally are devoted to the task to which they have set their hand. There may be exceptions; but I speak of what appears to me to be the rule. The clergy carry out their work in the face of many real difficulties and despite much real discouragement. In every land the ministerial office calls for sympathy, and the exercise of the office in this Province is no exception. The Church in New South Wales is understaffed to a critical degree. The evils that follow in the train of understaffing—whatever the concern or institution may be—are too well and widely recognised for any detailed enumeration of them to be necessary. But this state of affairs certainly means overworked clergymen, underworked parishes, drifting members of the flock. It does not take much thinking to grasp what must inevitably be the result of such a state of affairs.

Understaffed Church.

Apart from comparison with other denominations, the fact of understaffing is realised amongst ourselves in many quarters—I might almost say 'on all sides.' When we think of the numbers of centres to be ministered to in many of the parishes; the distance of these centres from each other; the important and difficult task of giving religious instruction in the State Schools, where the vast majority of our children receive their elementary education; the absolute necessity for the clergy having adequate time for reading; the visitation of the sick, and the vital necessity for keeping in close touch with the people through individual contact in their private lives, we realise how difficult—nay, how impossible, it is for all to be done that ought to be done. And work left undone does not simply remain at that, it tends to have a detrimental and even a paralysing effect on the work that we actually do. It constitutes an environment of undesirable influence which challenges and defeats both us and our work day after day. Despite our intense effort on their behalf, can we expect our Sunday School scholars and confirmees to remain uninfluenced by the indifference of parents and other people whom we have been unable to reach?

From figures that I have studied, the situation seems to show signs of improvement and there is much for which we may be thankful. But our improvements are not keeping pace with the demands of an age so swiftly advancing in so many directions. Ethical illumination must proceed hand in hand with material and scientific progress—otherwise disaster is inevitable, sooner or later. This illumination is one of the great duties and functions of the Church, and it cannot be effected by a ministry inadequate in numbers or inefficient in character. To the last point I shall return.

It can be effected best not by committees, pronouncements or Synodic resolutions, but by personal ministry and touch.

With respect to the numerical strength of the ministry in relation to the Church population, we do not compare favourably with other denominations in the State. A calculation based on the latest figures available in New South Wales reveals that Congregationalists have one minister of that denomination for every 244 church members; Baptists one for every 322; Methodists one for every 648; Roman Catholics, one for every 756; Presbyterians, one for every 923, and the Church of England, one for every 1900.

When it is remembered that this inadequate ministry is complicated in such cities as Sydney and Newcastle by problems peculiar to city populations, and in the country by the difficulties due to the long distances which the clergy have to cover in the attempt to keep in touch with their people, we realise something of the difficulty of the situation which confronts us as Anglicans. In the face of these figures, is it possible for us to believe that we really are pulling our weight?

The figures, moreover, are worthy of the being studied from other points of view; the financial support, for instance, which other denominations must be giving in order to maintain so many clergy in comparison with the strength of the denominational membership. At the moment the Church is facing and facing up to many serious problems, but the problem of adequate personal touch between the clergy

and the people is the most serious and radical of them all. It demands instant, intelligent and thorough-going attention. It is, in the main, the problem of understaffing. Two special aspects must be mentioned; first the training of the clergy, and then our work among children.

A ministry numerically strong but pastorally inefficient is worse than useless; it does positive damage to the cause we have at heart. It is a commonplace remark now that the standard of scholarship required for entrance to the ministry ought to be raised. The Church has intellectual as well as moral and spiritual battles to fight. We need to be equipped for every kind of conflict. The great intellectual victories won for the faith in the centuries gone by were won because Christian men arose who were able to meet the critics and adversaries on their own ground, and were also able to show, to the most intelligent classes in society, the reasonableness of the hope that was in them. It must not be otherwise with us.

But a high standard of scholarship for admission to the ministry will avail us little if it is not maintained throughout a man's ministerial life, and be constantly pressed into the service of constructive spiritual work. There can be no greater disappointment than the ministry of a man whose brilliant record at college and university seems to have ended there; or who is carrying on an intellectual ministry which, however popular it may seem, is failing to build up on sound foundations and by sanctified methods, the spiritual house of God. When we review the rapid intellectual progress of the day in which we live and compare it with the slow moral progress being made, we get forced upon us the absolute necessity of developing more and more a ministry of the Church that combines in the highest possible degree the intellectual and the spiritual. Such a ministry we find exemplified in individuals here and there; but it must be made far more general than it is. I know there is a type which, while rightly exacting spirituality, yet wrongly despises scholarship. How little it is realised that the means for the development of spirituality have so often depended on the work of scholarship for their very existence. We should not, for example, have our English Bibles to read had it not been for the scholarship of men who made that beautiful translation for us.

Then we think of our work among children, the lambs of the flock so precious to the Great Shepherd. What proportion of the Anglican children in the State is on the roll-book of our Sunday Schools? How many of them attend with a satisfactory degree of regularity? What religious foundation has actually been laid in the lives of our young people when they leave school, day school or Sunday School; State School or Church School? Here again I think it worth while to give you some figures. Making a necessary deduction to allow for double registration, the Department of Education tells us that in the State Schools of N.S.W. there are 44,205 Methodist children to whom the Methodist Church has given, last year, 25,143 lessons; 42,562 Presbyterians, to whom their Church has given 20,490 lessons; 36,189 Roman Catholics, to whom their Church has given 6,636 lessons; 189,680 Anglicans, to whom their Church has given 56,268 lessons.

You will observe that the Church of England has given more lessons than

the other three denominations put together. But to pride ourselves on that fact would be a mistake. We should remember that we have far more children in the schools than have those other three denominations put together and there may be something worth our attention in the fact that the proportion of our lessons to the number of our children is less than in the case of either the Presbyterians or the Methodists. The small proportion in the case of the Roman Catholics is capable of a special explanation. Here again we may well ask, 'Are we pulling our weight?' As in so many instances, this Special Religious Instruction in State Schools has to be given by the parochial clergy, have we not here, from another angle, proof that we are urgently in need of a numerically stronger ministry?

The children are bound to succumb to the forces of indifference, irreligion, worldliness and unbelief if they are not given in their early years that thorough religious foundation of which they will surely stand in need when they go out into the rough and tumble of life. I venture to say, too, that they will become an easy prey to the wolves of error lurking in those modern cults and heresies which, I have heard it said, apparently find their happiest hunting ground among the uninstructed, or inadequately instructed, members of the Church of England.

World Peace.

I turn now to the world situation which confronts us, the struggle between Abyssinia and Italy halting us with the challenge which war always presents to the ideals and effectiveness of the Christian religion. Since I delivered my charge to my Diocesan Synod six weeks ago, the Council of the League of Nations has decided that sanctions under Clause XVI of the Covenant of the League of Nations must be applied to Italy. It is not open for us to do anything but support the application of the sanctions, though we do so with feelings of profound reluctance and regret. The struggle for existence has developed in man the combative instinct which shows a strong tendency to persist even when and where such a struggle ceases to exist in an acute form. When they differ, men always find that resort to force is quicker and easier than persuasion for the settlement of their disputes. To say that the appeal to force is never necessary and is always wrong is to say too much. But to abandon the regulation of human conduct to force, and to force only, shows disregard of the whole ideal and scheme of man's ethical development. However distant the goal may be, however long, hard and thorny the road by which we may reach it, we must go on praying, working and sacrificing for the advent of that ideal state of society with which the Gospel of our Lord has inspired us. To despair of reaching the goal, of attaining the ideal, is a denial of God and a fatal postponement of His beneficent plans for mankind. There is a better and a nobler way for the settlement of disputes than the cruel, wasteful, arbitrament of war. The duty of the Christian Church is to proclaim that way, to educate the world as to its wisdom, soundness and the possibility of its ultimately gaining sway; and finally it is the duty of the Church to persuade men in season and out of season to accept that way. The Church is undertaking this task to-day more intelligently, more seriously, and on a wider scale, probably, than ever before in its history. There is, also, in

the Church an ever deepening sense of our duty in this regard. Results may be long delayed; but in this attitude of the Church we have a token for good for which the world may well be thankful. Despite, too, the present outbreak of war and the fears and suspicions of each other which drive the nations still to programmes of defence by means of the machinery of war, is it not a fact that there is a growing body of opinion in all civilised countries that the cruelties and waste of war are inconsistent with human intelligence, progress and happiness? World opinion has hardened and continues to harden against the use of armed force for the settlement of international disputes. That is a high achievement in the education of the race. The Church and the world, however, must not expect an imperfectly Christianised civilisation to act in a wholly Christianised manner. In the last analysis the issue of peace or war, of force or persuasion, depends upon what state of mind and heart characterises the sum total of individuals in what we call the civilised world. The Church must enter the lists by proclaiming indeed the right and high ethical principles by which international relationships—all human relationships, for that matter—are to be guided and controlled; but far more and far better will she succeed by making contacts with all the sons of men and bringing them to heroic and happy obedience to the Son of God. This way is the less attractive way; it is the longer and the harder way; but it is the only way that will bring mankind peace at the last. Let us be up and doing, not content with talking and sitting still.

Missionary Work.

When I come to the question of the support given by the Province to Foreign Missions I find myself in agreement with those among you who feel that in this regard we are far behind what our numerical strength in the Province demands of us. Working on the basis of the figures given in the last annual reports of the A.B.M. and C.M.S., it would appear that the contribution of Anglicans in this State amounts to no more than about 4d. a head per annum; whereas among the Presbyterians it is 6d., and among the Methodists 1/1. Apart altogether from such a comparison it must be obvious that the Christian Church as a whole is not discharging its responsibilities to the non-Christian world in proportion to its ability to do so. When we compare the vast need of the world for evangelisation with the small forces actively engaged abroad on that work; when we compare that need with the man power and money power of Christian nations to meet it; when we compare, finally, the world's need, the Church's ability to meet it, and the actual smallness of the Church's response, there is much place left for penitent humility and none for self-satisfaction or boasting. A self-centred individual is an unchristian individual. How far is a self-centred parish or church entitled to call itself by the name of its Great Redeemer? Of all the texts in the New Testament, probably one of the best known is John III; 16: "God so loved the world." How can we go on forgetting this wonderful truth? How can we go on neglecting, nay, refusing, to give it actuality by failing Him in the work which in love and honour He has committed to us? God so loved the world that He gave His Son. It looks as if we are so indifferent to the world that we give little or nothing towards its redemption.

Landmark in English Church History.

THE commemoration of the 1,300th anniversary of the victory in A.D. 635 of St. Oswald, King of Northumbria, over Cadwallon, at Heavenfield, about three miles north of Hexham, Northumberland, was celebrated in England on November 21. It will be noted that St. Oswald is the patron saint of the Church of England Men's Society. His figure and standard grace the cover of C.E.M.S. journals and publications. The Archbishop of York preached at a Men's Service, arranged by the Society, held in St. Paul's Cathedral, London, at 7.30 p.m. on that date. The victory of Heavenfield, won by the King with the Cross for his standard, re-established Christianity as the predominant religion in Northumbria. St. Aidan, with whose name that of St. Oswald is linked in many delightful stories, was summoned from Cumbria to Lindisfarne, off Bamborough, to be the Bishop and teacher of the rough Northumbrians. One Easter, as the King and the Bishop dined together, they were told of a starving crowd outside. The King sent out to them not only the dinner he was eating, but also the silver dish on which it was served. St. Aidan seized the King's hand and blessed it, saying: "May this hand never decay." St. Oswald's hand was preserved as a relic for many years. His head still lies in Durham Cathedral. When the coffin was opened in 1901, the gash of the heathen sword which caused his death at the battle of Maserfelth, near Oswestry, in 642, was still apparent.

Pastoral Letter from the Most Rev. the Archbishop of Sydney.

St. Andrew's-tide Missionary Intercessions. Friday, November 29, 1935.

The call to participate in the observance of St. Andrew's-tide by the setting apart of St. Andrew's Eve (Friday, November 29th), as a Day of Intercessions in St. Andrew's Cathedral for the Church's missionary work overseas is sounded once again.

The call is more urgent than ever, and I trust that the response to the call will be more whole-hearted and representative of the Churches of our Diocese than it seems to have been in the past. The sessions will be from 10 a.m. to 5.30 p.m., divided into half-hourly periods, with short addresses by those with first-hand knowledge of the Mission Field to guide the intercessions.

The Churches of every land need to be linked together more adequately, if they are to be the instruments in the Hands of God, for uniting individuals, races and nations in the one great aim of bringing in the Kingdom of God, and His reign of Peace and Goodwill.

Earnest and intelligent prayer can help forward the efforts being made for furthering such an aim.

In the midst of the chaos and disunity that exists in the world to-day, surely a League of the Churches of every nation should be the uniting factor.

Christ alone, through the instrumentality of His followers, can unite nations and peoples, if His followers are truly Christ-like in their motives and actions.

They need our prayers. Do not let us fail them, but let us be the means by which their hands are strengthened, their vision clarified, and their mission in this distracted and disunited world accomplished.

HOWARD SYDNEY.

The Bishop of the Windward Isles (Dr. Vibert Jackson), has resigned from January next. He will live in England. Dr. Jackson was educated at Keble College, Oxford, became Assistant Bishop of Honduras, resigning in 1927 to become Bishop of his present see.



NEW SOUTH WALES.

Diocese of Sydney.

HOME MISSION SOCIETY.

Appeal is again being made by the Home Mission Society for the offerings in parish Churches on Advent Sunday, December 1st.

This year envelopes have been circulated in the hope that churchpeople will give something extra to the funds of the Society.

The offerings made in the Churches on December 1st will be presented at a Special Service in the Cathedral on Thursday evening, December 5th, commencing at 7.45. The preacher will be Archdeacon Herring, of Melbourne. All churchpeople are invited to be present.

NEW STATE GOVERNOR.

Sydney is much interested in the newly-appointed Governor for N.S.W., Sir Murray Anderson, at present Governor of Newfoundland. He has had a notable career in the Royal Navy. In an interview, Sir Murray remarked—

"I really have nothing to say of public interest, beyond that I duly appreciate the great honour conferred by His Majesty in my appointment to the highly responsible post of Governor of so important a State as New South Wales in the great progressive Commonwealth of Australia," he said. "I look forward with pleasurable anticipation to my sojourn among the people of that country, whose splendid qualities I have heard much about, though I have never had the privilege of visiting that part of the Empire."

He said that he planned to leave for his new post in January.

BEACH SERVICES.

The Archbishop's Scheme.

The Archbishop of Sydney (Dr. Mowll), has obtained the aid of the laity in a new scheme for holding Sunday services on Sydney's beaches. An effort to hold beach services last summer met with a good deal of success, and at the last Sydney Diocesan Synod, a scheme put forward by the Archbishop was discussed.

Efforts will be concentrated on one beach each month. Cronulla will be taken first, then Coogee, and finally Manly. Archbishop Mowll will personally lead the first service at each beach. The first will be held at Cronulla on the Sunday before Christmas Day.

Preliminary work is being carried out by a number of laymen, and several have already offered their services as speakers. It is emphasised that the Church of England is acting independently in this matter. Other denominations have already discussed the idea, but Dr. Mowll's scheme does not provide for united services. It is hoped to utilize the services of church choirs on the beaches.

MIGRATION.

Church of England Council.

The annual meeting of the Church of England Migration Council was held last week, Archbishop Mowll presiding.

The annual report stated that, although few migrants had arrived since the policy of migration ceased, much useful work of a welfare nature had been carried out during the past year. Welfare and after-care assistance had been extended to about 700 settlers who had arrived under the auspices of the council, and all of them had been kept in almost constant employment during the past several difficult years. The council was the sole surviving voluntary migration body in the State, and it had extended its aid to migrants of other denominations, and to the locally-born settlers.

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The Bishop of Newcastle (Dr. Batty) suggested that some means should be found of checking the fallacy that migration had a bad effect on employment. He understood that a very good example to the contrary was provided in the return of 1,000,000 impoverished Greeks to their homeland after the war with Turkey.

The Bishop of Riverina (Dr. Halse), said he had recently visited Greece, and could endorse the view of the Bishop of Newcastle. In five years the population of Athens had doubled. The trade of the Levant was now centred on Athens, and Greece was much more prosperous than formerly.

The organising director of the council (Major C. W. H. Coulter), said the local supply did not equal the demand for farm workers and domestics. A large percentage of the local unemployed preferred to accept the dole, although the wages offered were quite reasonable. He did not send people to work at low wages.

The following officers were elected for the ensuing year: Chairman, Dr. H. C. McDouall; deputy chairman, Mr. J. D. Walker; hon. treasurer, Major J. Edgley; organising director, Major C. W. H. Coulter.

BISHOP OF MELANESIA.

On his way to Adelaide, where he was married to Miss Thomas before leaving for England, the Bishop of Melanesia (the Right Rev. W. H. Baddeley), was in Sydney, where he fulfilled some preaching engagements.

At the request of the English committee of the Melanesian Mission, Bishop Baddeley is proceeding to England to carry out the months' propaganda work in connection with the work the mission hopes to be able to undertake among newly-discovered tribes on the mainland of New Guinea. There had been a ready response, he said, to an appeal of £5,000 as an initial sum, and he intended placing the facts before a wider audience in England, in order that the mission might be granted the money and commence work next year.

CAMPERDOWN CEMETERY.

Remembrance Service.

A service of remembrance for those laid to rest in this historic cemetery was held in St. Stephen's Church, Newtown (which stands within the cemetery), on All Saints' Day, Friday, 1st November, and was conducted by the Chaplain, Rev. A. E. Rook, and was attended by some hundreds of people. The special speakers were the Archbishop of Sydney, who congratulated the Trustees on the gradual and improved condition of the cemetery, and Mr. P. W. Gledhill, chairman of the cemetery trustees, who appealed for the preservation of this hallowed spot, where so many of the pioneers of Sydney are laid to rest.

Among those present were officers of different Government Departments, shipping companies, Police Department, also representatives from the Royal Australian Historical Society, Parramatta Historical Society, Manly and Pittwater Historical Society, The Pioneers' Club, Women Pioneers' Club, Genealogical Society, the Consuls of America and Germany, the Military, and descendants of Bishop Broughton, whose wife is buried in the cemetery, and other noted families. The trustees consider this Remembrance Service to be part of their responsibility, and have made arrangements for same to be held annually on All Saints' Day, 1st November, at 3 p.m.

A.B.M.

Mission Training Hostel.

The Bishop of Melanesia (the Right Rev. W. H. Baddeley), speaking at the annual garden party at the Women's Missionary Training Hostel at Epping, on Saturday, commended the work of the Australian Board of

Missions. He praised the activity in the hostel at Epping and other centres. At these hostels, he said, young women were trained and equipped for mission work, in Church history, doctrine, tropical diseases, and first-aid. He had observed the effect of the work of the women sent out by the Australian Board of Missions, and it was worth while.

Mrs. Mowll, wife of the Archbishop of Sydney, on behalf of the Australian Board of Missions, said that such hostels were a vital necessity.

There was an attendance of more than 200 at the garden party.

Young People's Union.

The Archbishop of Sydney (Dr. Mowll), speaking at the annual demonstration of the C.M.S. Young People's Union in the Sydney Town Hall, on Saturday, said that one of the great purposes of the union was to help boys and girls to realise there were children in other countries with whom friendship must be cultivated. The union sought to bind boys and girls together, and inspire them to bring peace and light to those in darkness.

The demonstration, which was held under the auspices of the New South Wales branch of the Church Missionary Society, was attended by more than 2000 children.

MR. W. M. HUGHES'S BOOK.

Canon Baker's Criticism.

Rev. Canon Baker, at St. Thomas' Church, North Sydney, said that Mr. W. M. Hughes, in his book, "Australia and War To-day," had both helped and hindered the cause of peace.

Mr. Hughes had helped, Canon Baker said, by his realistic exposition of the actual facts of the present international situation, thus compelling Australians to face clearly the vast difficulties which lay in the way of collective action for peace. They owed him a debt of gratitude for his clear, forcible, and popular statement of the life-and-death problem, which they must solve, or perish. It would be well if Australians familiarised themselves with his exposition of the influences which made for war, and of their intimate connection with the internal condition of the nations.

"Mr. Hughes has hindered the cause of peace," the Canon continued, "by the note of defeatism which pervades the book. His experience gained in the actual working of the League of Nations has revealed the terrible strength of the obstacles which obstruct it on all sides. His present attitude is born of disappointment. This book is a confession that he cannot see his way through the difficulties, especially that of finding principles of equity which would apply to all nations which vary so greatly in their moral ideas, standards of living, needs and progress, and he leaves the impression upon the mind of the reader that because the problem is difficult it is insoluble. This means that Mr. Hughes has weakened the faith of Australians in the possibility of winning peace by reason, ethics, and co-operation. The alternative is that the world is left to irrational, immoral, and competitive forces which have always bred war, and will continue to do so until they are replaced by more satisfactory influences."

Canon Baker said it was futile for a nation to seek security for itself, and to be indifferent to the general security. Australia's only safety lay in security being made worldwide.

Diocese of Newcastle.

THE LEAGUE OF NATIONS.

Writing to his diocese, the Bishop states: In our own time we have witnessed the first really serious attempt to substitute law for force in the international sphere. The practical value of that attempt is now being tested under a quite exceptional strain. Please God, it may survive the test. Whatever the outcome, no one can surely deny that in the present crisis it has shown most encouraging vitality, and has secured amongst its members a degree of unanimity which before might well have been thought impossible. Personally, I am an optimist in the matter. I still believe that one result of the present crisis will be greatly to strengthen the League's claim to be an effective instrument in the cause of world peace. We must all of us continue to pray that it may be so.

The idea which the League embodies is a characteristically Christian idea. It is not surprising, therefore, that some should be-ride it. Again and again it has happened that the attempt to apply Christian principles to the practical relationships of life has been met in the first instance by mockery. It was so with the proposal to abolish the slave trade. Sir John Gladstone, father of the

great statesman, and one of the most cultured and high-minded Englishmen of his day, spoke of the protagonist of that cause as "that well-meaning but mistaken man, Mr. Wilberforce." And he was, no doubt, typical of a solid mass of public opinion in his day. But the Christian principle—"Honour all men"—was embodied in the Abolition Laws, and after a while its essential rightness came to be generally recognised and the need for the laws had almost disappeared. Traffic in human lives is no longer thought of as an activity permissible to civilised mankind.

So, as St. Paul says, "the law is a school-master to bring us to Christ." And so we may reasonably look forward to the time when the scorn of those who now scoff at the idea for which the League of Nations stands will give place to recognition and respect. In a world which was really Christian the possibility of war would not exist. Until then, if we cannot make war impossible, we can do the next best thing, and make it illegal. That is what the Covenant of League of Nations does, and that is why I say the great question at stake in the present crisis is whether the world is to be governed by law or by force.

Diocese of Goulburn.

LAKE BATHURST MEMORIAL.

Dedication by Bishop Burgmann.

A memorial at Lake Bathurst, to commemorate the first Christian service held in the southern districts of New South Wales, will be dedicated on Saturday, November 30, by the Bishop of Goulburn (Dr. Burgmann).

The first service was conducted on the shore of Lake Bathurst on Sunday, October 29, 1820, by the Rev. Robert Cartwright, and was attended by Governor Macquarie.

A recent appeal for funds for a memorial met with an excellent response, and Mr. W. A. Macdonald stated yesterday that arrangements were now completed for the dedication. He said that the cost was being borne by members of families whose ancestors were present with Governor Macquarie at the service, or who, two years earlier, discovered Lake Bathurst, or who were concerned in the early development of the district. The memorial was being erected on the site of Governor Macquarie's camp, where the service was held.

QUEENSLAND.

Diocese of Brisbane.

TRAINING OF THE CLERGY.

The theological college of the Diocese of Brisbane has been transferred to the Bishopsbourne Estate. The Archbishop gives as his reasons:—

The first reason is financial. We cannot continue as we are. It is much more expensive than it used to be to hold undeveloped or semi-developed estates in Brisbane, and we must therefore centralise some of our organisations.

The second is administrative. I conceive it to be necessary that there should be established the most intimate and friendly relations possible between the Archbishop and the rest of the Clergy, and this can best be done while the Clergy are undergoing their period of preparation.

These being the reasons why a change must be made, let us consider the possible alternatives.

We might give up St. Francis' altogether, and send our Ordination Candidates to Morpeth. This was the proposal made to me when I first came to this country. But it will be generally agreed that it would be a calamity for the Province to lose its own theological college.

Or, we might move the College to Bishopsbourne and find a new and cheaper residence elsewhere for the Archbishop. But to

take the Archbishop away from Bishopsbourne would, I am told, produce something of a revolution in the diocese.

Again, we might combine the two colleges of St. Francis and St. John, and establish them both on a new site at St. Lucia. But this combination of two entirely different types of colleges would be contrary to all the experience of the past. The devotional life demanded of the Ordination Candidates could not be expected of men who were not intending to take Holy Orders, and there would be a constant conflict between two discordant methods of life in the same building. It is true that this difficulty does not appear to occur in the Free Church Colleges, but there the devotional training demanded of candidates for Ordination is very different from that expected of our own men.

These are the only alternatives that I have heard proposed. It will be seen that they all suffer not only from inherent disadvantages, but also from the fact that they would none of them effect what is to my mind the most desirable and necessary change, namely, the bringing of the candidates into direct and continuous contact with the Archbishop.

It has been pointed out that not every Archbishop would wish to take an active part in the academic instruction of the candidates. But it is at least certain that every Diocesan would be glad of the opportunity of getting to know his candidates intimately before their ordination. After all, he is the person responsible for them; he has the sole right of accepting or rejecting them. I believe that such friendships formed between the candidates and the diocesan would go far to prevent the possibility of later misunderstandings, and would make for that unity of spirit which, while not being incompatible with freedom of opinion, would certainly assist the clergy to work together as a harmonious whole.

I think that this is all I can profitably say on the matter in the present place; but I believe that if these points are carefully pondered, the scheme will receive very wide sympathy and support.

PRIMATE'S VISIT.

The Most Rev. Archbishop Le Fanu, Primate of the Church in Australia, has been on a visit to Brisbane. In an address to the Rotary Club he said that it was because a rentier group existed and was paid too well for the use of its money that workers who produced goods could not afford to buy what they made.

People could not buy goods, he said, unless they were paid for their labour an amount about equal to the value of what they produced. A large part of what they produced went to those who, by hard work, by luck, or by inheritance, had gained control of machinery or privilege in land, with the consequent vested right to draw income from industry in the shape of rents, interest, and profits—income which was not a reward for labour, but rather a payment for the use of their money.

The Primate added that the problem behind nine-tenths of industrial unrest is a problem which they had to solve or see society go chaotic—was that of how to socialise that surplus, how gradually to reduce rewards now paid to investors in the shape of interest, so that the cost price and the sales price might be drawn together.

SOUTH AUSTRALIA.

Diocese of Adelaide.

C.M.S. DAY OF INSPIRATION AND FELLOWSHIP.

A very happy time of inspiration and fellowship was enjoyed by C.M.S. friends on October 9th, when they met at St. George's Church, Magill, for their annual day of inspiration and fellowship.

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Intercession Service was led by Mr. R. V. Davis (President), and the service which followed was conducted by the Rev. W. H. Irwin, the address being given by the Rev. C. C. Short, of Sydney.

At the evening service, Mr. Short told of the worth-whileness of missionary enterprise. During the first six months of the year, 6,000 out-patients and many in-patients were treated at one dispensary in Kenya. These patients all have the Gospel told them, and many have been attracted to the Saviour. At this centre, at noon on each Wednesday, 300 women meet for a half-hour service, after which, in fifty groups of six each, they spread in all directions for the purpose of preaching the Gospel. Mr. Short gave many such proofs, showing how the Gospel is being received and lived—surely the missionary work of our Church is worthy of our utmost support.

While in Adelaide Mr. Short engaged in some deputations.

Much of his work was done with the schools, and it is estimated that he spoke to some 2,500 scholars of the various schools and colleges. He also preached in city, suburban and country churches, and had deputations meeting with the lantern in several parishes. Other meetings were held with St. Luke's branch of the C.E.M.S., and G.F.S., the Interdenominational Youth Rally, Women's Missionary Council, St. Matthew's Ladies' Guild, and a drawing-room meeting at Kent Town. He was the guest and special speaker at the Annual Corporate Communion of the C.E.M.S.

The final service was one of thanksgiving held at St. Luke's Church, when friends of C.M.S. came from all suburbs for the Silver Jubilee Thanksgiving of the C.M.S. in S.A. The thank-offering amounted to £312, and further gifts received have brought the total to approximately £336.

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NEW ZEALAND.

Diocese of Nelson.

THE BISHOP'S FIRST YEAR.

The Bishop of Nelson (Right Rev. W. G. Hilliard), writing to his diocese on October 25, referred to his consecration, now twelve months ago. "The intervening months," the Bishop remarks, "have served to deepen my sense of privilege, and to increase my warm appreciation of all the kindness and consideration that the people of the diocese have shown my wife and myself, and I am very happy to be your Bishop, and very grateful for all that you have done."

"During the year I have been able, not only to visit all the parishes and districts in the diocese, but also to make contacts with the wider life of the Church in the Province, and everywhere that I have gone I have been welcomed with a warmth of friendliness that has touched me deeply. Since my last letter I have been on a busy and interesting tour in the North Island, during which I took part in the celebration associated with the Diamond Jubilee of All Saints', Palmerston North, delivered a number of sermons and addresses in Auckland at the time of the diocesan Synod, and addressed a C.M.S. gathering in Napier. The congregation on

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the Sunday evening at Palmerston North numbered a thousand, and there were between two hundred and fifty and three hundred men at the men's service in the afternoon. On the Monday I addressed the Rotary Club, the High School pupils, and a special meeting of men. In Auckland I felt that I was walking in the atmosphere of history, and somehow the beautiful city reminded me of my native Sydney. I saw the little church of St. Stephen, where the Constitution of the Church was signed, and it was an inspiration to stand in Selwyn's beautiful chapel at St. John's College, to sit in the house where he lived, to see the trees that he and Patten planted on the day of the latter's consecration, and to mark the many other places with which his name is in one way or another associated.

Letters to The Editor.

(Continued from page 3.)

"THE GENESIS OF THE A.E.G.M."

The Rev. A. J. A. Fraser, St. Oswald's Rectory, Haberfield, writes:—

The manner in which your printer has succeeded in jumbling an important part of my letter in your last issue does not afford me much encouragement to write further on this matter, but as you charge me with "side-tracking" you with "a red herring about the genesis of the A.E.G.M." I will risk it again, and hope for better treatment this time.

What you have called a red herring (the genesis of the A.E.G.M.), is your own creation; it was not introduced by me. A reference to your original article will reveal that 22 lines are taken up in dealing with it. When you wrote these 22 lines you evidently regarded the fish as of greater dimension than a herring. In your latest comments you seek to dissociate Archbishop Wright's connection with the movement by stating that what he and others established in 1904 "was a totally different sort of thing from the present organisation," in support of which statement you say further that "the A.E.G.M. as we know it came to birth in England subsequent to the Archbishop's arrival in Australia." I have already pointed out in this connection that the late Archbishop remained a member of that very A.E.G.M. which you say you know until his death. It was that very same A.E.G.M. which he proposed several of his clergy for membership of, in 1932. Archbishop Wright's name appears on the printed list of members of the movement in January, 1933—a month before his death. You must face the fact, herring or no herring, that the Archbishop lived for 29 years a member of the movement which you have stigmatised as born in much secrecy, carrying on its mission of altering the balance of the Prayer Book by secret conclaves and tuning of younger and more pliable clergy. You are

no better off in regard to the other men whom you associate with Archbishop Wright in the movement 30 years ago, for Bishop Watts-Ditchfield also remained in the movement till his death, and the other one, Canon Dawson Walker, appears in the last accessible list of members (1933), so they, too, fostered the movement which you have described in such sinister terms.

Your contention that because the A.E.G.M. has "hardened" into an organisation with headquarters, organisers, &c., "it is not to be regarded as having identity or continuity with the existence of the movement in its earlier simplicity," is not at all convincing. One might just as effectively say that the Church to-day has no claim to be considered identical and continuous with that simple body of people which Christ called His Church, because it became necessary to develop organisation concurrent with the growth and expansion of the movement. The A.E.G.M. is a movement; it stands for growth and life. It regards loyalty to fresh light as no less a duty than loyalty to our inheritance from the past.

Many of our old ecclesiastical quarrels and party cries are out of date, and the march of time has shown that positions once held to be vital to Evangelicalism are no longer so. Amongst the latter the A.E.G.M. regards the North End. It regards disputations over the correct posture at worship as of secondary importance, and refuses to attribute to the Eastward position the same significance as that which you would clothe it with.

(We have no desire to enter into an interminable correspondence in this regard, and will content ourselves by quoting the following extract from an article by Bishop Knox, formerly Bishop of Manchester, in the English "Record" for March 3rd, 1933, and reprinted in "The Australian Church Record," May 4th of same year.)

"From Bradford he (i.e., Archbishop Wright), went to Ulverstone, and then to Leeds. It was not quite easy to move him from the remarkable work which he was doing there, to a Canonry in Manchester Cathedral, and then to the Archdeaconry of Manchester. There was fierce growing in the Manchester Press over the importation of this stranger, but it very soon died down. Wright was a Lancashire man, and he knew his way to the hearts of Lancashire folk. His combination of modesty, sweetness of disposition, industry and ability were recognised and appreciated. The Manchester Church Congress brought out his organising power, and when the call came that drew him to Australia, it was acknowledged that his departure was a real loss to the Church in Lancashire. Before he went, he had organised the 'Group Movement,' which has diverged signally from his aims and intentions. What he had in mind was to collect groups of Evangelical clergy for study, and for publication of booklets to inculcate Evangelical teaching. Wright never had in mind, never had any leaning, towards Evangelicalism which sat loosely to Protestantism." (Ed., A.C.R.)

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The Weakness of the
Modernist Position.

(By the Rev. T. C. Hammond, M.A.)

A Paper read at the Southport Evangelical Conference, September, 1935.

The word "Modernist," as far as my knowledge carries me, was coined by the late Professor Sanday. He was careful to point out that, in fact, we are all modernists. The word, in the connotation he imposed upon it, meant that we regarded the facts and history of the past in the light of modern knowledge and achievement. The term is not one of reproach. It was not invented by a hostile body. It is the chosen formula to describe a particular attitude towards truth.

But words have a resemblance to organisations. They gather to themselves surrounding material and incorporate it into their being which, in the analogy, stands for their meaning. "Modernism" has been invested with a character by its supporters. It professes to stand for "the assured results" of the New Biblical Criticism and a whole-hearted acceptance of modern scientific theories.

We write the word "theories" advisedly. We are all bound to receive scientific or any other discoveries. But sometimes an alleged discovery, on examination, dissolves into a theory. This is a ground for extreme caution. So much is admitted by all modernists.

May another preliminary reflection be permitted? Words must not be employed as missiles. The modernist is entitled to respect. He may have a contribution to make. He must be met as far as possible on his own ground. We contend that we are traditionalists only when we have a sound tradition to maintain; we are all modernists where healthy criticism demolishes even ancient error long held as truth.

This paper does not pretend to cover all the ground of controversy. It is distinctly negative, and confines itself to pointing out grave weaknesses in the modernist position as it appears to be represented by its advocates to-day.

Credulity and Scepticism.

In the first place we find often a strange mixture of credulity and scepticism. This is particularly evident in the case of the clerical modernist. Bishop Gore, who stood on the fringe of the new movement, yielding reluctant assent to certain positions, found it possible to reconcile much of the findings of the Wellhausen School of Criticism with an almost abject deference to mediaeval theology. He once ventured the opinion that Aquinas was the last of the theologians—Aquinas, who solemnly discusses the power of fire to hurt a soul; Aquinas, who believed that the celestial bodies, the sun and moon, were superior to our earth because they could receive no further "form" and hence experience no alteration. We shall be told at the base of this philosophy. No evidence can prove a miracle, because it is possible that witnesses may be mistaken; but it is impossible that natural law can be altered.

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But we find the same conflict of credulity and scepticism in the more determined modernists who appropriate to themselves the title of "advanced thinkers." They are slaves of the last word. They have a pathetic confidence in "recent discoveries." They have a painful hostility to all that is old. Bitter old conservatives in politics long ago in Ireland had a grudge against "the Non-conformist conscience," then in the pocket of the Tractarian, W. E. Gladstone. They used to say, "It only stretches one way"; elastic in one direction only. We offer the same criticism of Modernism. It settles for ever the problem of time-direction. The last moment is always the richest in result. We can ignore the past. They delight in thinking they are making their fathers turn in their graves. Hence they reach out eager hands to the prophets of the new age, and have little use for fulfilled prophecy. Men apparently are now heralding new eras. But there are no heralds in the past. This temper of mind leads to superficiality. It is credulous concerning the present, sceptical concerning the past. Yet time, even if we hold philosophically to the one direction theory, is not the only factor in progress. The Australian native, if certain biologists are to be believed, is an early undeveloped type of man. He has lived long as a race to little purpose. Training, as well as time, must be considered, and training roots itself in the past. The modernist has been held in the grip of the uniformitarian evolution. A school-boy with a grammar and a capacity for analysis of English ought to outdistance Shakespeare as a school-boy with a mathematical text-book out-distances Newton. But he does not. The realm of material fact is not commensurate with the realm of spirit.

Knowledge and Revolution.

The road to modern knowledge passed through certain gates. One of them was the Unity of the Godhead. It would be well if our friends who speak much of free thought would ponder the question. Why has modern science grown out of the Renaissance and the Reformation, and developed always in opposition to mediaeval Church theories? Galileo's works found a place in the Index of Prohibited Books as late as 1825. Modernism finds the full explanation in revolt. We find it rather in the positive clearer apprehension of God. The former explanation suggests that a revolution is a purgative, no matter what direction it takes. The latter only welcomes revolution which brings Truth round once again to its own. Of course we agree that the modernist is seeking truth. But has he found it? But general considerations have little weight just now. We have lost the philosophic spirit. So far we are nearly all modernists. In deference to our age let us descend to particulars.

Attitude to Miracle.

The Modernist attitude to miracle is unscientific. It is admitted by all that at certain periods in history the bizarre and unusual were attributed to supernatural agency either benign or malevolent. This is accepted as a sufficient explanation of all miracles. Matthew Arnold's improvement on Hume lies at the base of this philosophy. No evidence can prove a miracle, because it is possible that witnesses may be mistaken; but it is impossible that natural law can be altered.



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The Super-sorted Tea

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

The Virgin Birth.

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

Biblical Criticism.

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

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

An Illustration.

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

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

Worship of the Pundits.

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

Thought and Science.

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

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

The Root Question.

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

Things Move Some!

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

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

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

A Paper for Church of England People

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Editorial

Christmas Cheer.

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

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

Exploiting Christmas.

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

Christmas Eve.

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

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

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

—A. Newberry Choyce.

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

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

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

The Good School.

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

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