

## The Parson as Mountaineer

A Note on Archbishop D'Arcy's Book.

In view of Archbishop D'Arcy's visit to Australia next year for the Broughton Centenary, the following review of the Archbishop's new book, "The Adventures of a Bishop," by Jane T. Stoddart, in the "British Weekly," is of real interest:—

Thirty-five years have passed since Dr. Marcus Dods reviewed in our columns Dr. D'Arcy's first course of Donnellan Lectures, "Idealism and Theology." In his new book, "The Adventures of a Bishop," the Archbishop of Armagh recalls that article and says, "The success of the book, such as it was, I traced largely to a splendid review in The British Weekly by Marcus Dods." He described the book as "one of the most remarkable essays which have of late years appeared, either in philosophy or theology," and added other words of appreciation which a modest author would hesitate to quote.

Dr. D'Arcy's "Adventures" have not been confined to the airy regions of philosophy. This joyous and companionable book includes many pages on his recreations as mountaineer and naturalist. Along with his friends, Nathaniel and William Colgan, he explored every range of high hills, every extensive moor and bog in Ireland. Not only in college days, but long after the graver duties of life had claimed them, the three examined with passionate interest "the crests and crannies of all the higher hills." The mountains of Kerry were their favourite hunting-ground, and after them came the wild hills of Mayo, Connemara, Donegal and Sligo. They saw the golden eagle in his rocky fastnesses, and the raven amid the lonely gorges of Brandon. The climbers had a purpose—to trace out the distribution of the alpine and sub-alpine flora in Ireland. Nathaniel Colgan became one of the first scientific botanists of his country. Charles D'Arcy's spiritual work, which has brought him to the highest position in the Church of his fathers, has been richer, more generous and more enduring because of his holidays in the wilderness. Bookwork could never have given him such health as he gained from "the rare Alpine Saussurea," and "the famous Killarney fern." He pursued his investigations into the Pyrenees and the Alps, the Scottish Highlands and Wales. The Archbishop takes his place, indeed, with the religious teachers of modern times who have sought refreshment in the noblest of pursuits.

### High Palaces.

At their head stands Pope Pius XI., who has described his ascent of Monte Rosa, not as an undertaking of exceptional risk and danger, but as a young athlete's holiday excursion. He had cut hundreds of steps with the ice-axe before he began the ascent to St. Peter's Chair. Two clerical names are associated with the first assault on the Matterhorn. The Rev. Charles Hudson, one of the seven who first stood on the summit in July, 1865, was an English country vicar. Edward Whymper put it on record that, on the ascent he needed no assistance. The mistake Mr. Hudson made was in allowing his nineteen-year-old pupil, Hadow, who had climbed Mont Blanc, but had no experience of the most dangerous kind of rock-work, to join this pioneering expedition. As all the world knows, it was a slip of Hadow at the most difficult place in the descent which caused the loss of four lives, including that of Hudson. Another clergyman, the Rev. Joseph McCormick, (father of the present vicar of St. Martin-in-the-Fields), was staying in Zermatt when the tragedy occurred. He at once offered to join the search-party, which was organised to find and bring down the bodies. Many will remember Canon McCormick in his green old age, as rector of St. James's, Piccadilly. He had known in youth those ecstatic moments which Archbishop D'Arcy describes—"To sit aloft in some cleft of a great precipice, while the mists coiled and uncoiled about us, and the splash of a waterfall sounded near and sometimes a high point of rock became visible... and to know that not a habitation of man, or even mountain road was anywhere near—this was sheer delight."

### TAKING THE TIME FROM THE SKIES.

On the subject of clocks, it is interesting to note that the world's largest horizontal clock was recently assembled and tested at Leicester, England. This will be erected at the New Rand Airport, South Africa, and airmen flying at 3,000 feet will be able to read the time by it easily. The dial is 30ft. in diameter; the minute hand is 17ft. long, and the hour hand 14ft. 6in. A concrete foundation will be laid for the clock, which will be driven by electricity. It is claimed to be the largest electrically controlled time-piece yet made.



### WHO ARE THE EVANGELICALS?

Dear Sir,—

The letter entitled "Dissatisfied and Impatient," which appeared in your paper some time back, has opened the way for some criticism and discussion, as has also the question by the Rev. L. S. Dudley as to what kind of evangelisation the Record advocates.

I am very curious to know how many types of real evangelicalism there are, and by what authority they claim to be true. In my mind no man has a right to call himself an Evangelical unless he is substantially a follower in doctrine and practice, of the older Evangelical school, Whitefield, Burridge, Romaine, and later Simon, Henry Martyn, etc. These men were marked by clear-cut principles. They were led in all their preaching and living by God's inflexible word. They had their backs to the world with its paltry playthings, the theatre, the card party, the dance. They longed for holiness, and they hated sin. They were afraid of neither the devil's power nor man's opinion. And they turned the world upside down. The historian Green has gone so far as to say that the Evangelical revival prevented a repetition in England of the revolution in France. When the majority of the younger clergy of to-day commend themselves, as did these early Evangelicals, the Record will do well to listen to their opinions, but not before. W.N.R. has betrayed his position when he mentions the "majority." The Record would be in a poor condition if it listened to them. The world has never yet been bettered—spiritually or otherwise—by the majority. The early Evangelicals were a despised few, but had they been content to follow in the footsteps of the majority of their fellow ministers, there would have been no revival. It seems that in these days many have adopted the name "Evangelical," simply as a tag to indicate they are not Anglo-Papists, but not from deep rooted conviction.

W.N.R. becomes very impatient as he talks about love and co-operation and service. I wonder if he has read where Christ said He came, not to bring peace, but a sword, and Amos asks can two men walk together except they be agreed? Can W.N.R. give any Scriptural argument to suggest we should compromise with the truth for the sake of peace? The Scripture tells, "Ye that love the Lord, hate evil," and that is exactly where the Evangelical's criticisms are born. He hates evil. He hates that which is contrary to God's Word, and He hates anything and everything that takes away any of the honour due to Christ. He judges himself and the world by Scripture, and he should not be afraid to rebuke that which is contrary to it.

Much of the preaching of to-day about love is mere trashy and sickly sentiment. All thought of God's wrath and His justice is often left out. I would remind W.N.R. that these spineless messages were not the type which awakened England during the Revival, or Scotland under such men as William Burns. The saintly R. M. McCheyne, sitting under Burns' ministry, said that he literally trembled at his stern denunciations of sin, yet few men living to-day have as many spiritual sons as Burns had.

Again, I would like to say a word about the eastward position. I wonder if W.N.R. thinks that Evangelicals are simply a narrow minded set of fools who object to the eastward position just because they are not used to it? Surely he is not ignorant of the fact that the eastward position is absolutely and essentially the sacrificial position? Surely he realises why, in like manner, the Anglo-Papists are so insistent in their use of the word "altar," a word which is found in neither the Bible nor the Prayer Book to denote the Lord's Table; and the word "priest," a word found nowhere in Scripture to describe a Christian minister. God forbid that we should compromise with this wicked blasphemy. If this, to W.N.R., is simply a matter of opinion, I can assure you it is not so to me. Transubstantiation and that which borders on it, is "repugnant to the plain words of Scripture" (Article 28), and should be strongly repudiated by those who love the Lord Jesus.

May I conclude with the late Bishop Ryle's prayer: "With the liberality which says

everybody is right; from the charity which forbids us to say anybody is wrong; from the peace which is bought at the expense of truth, may the good Lord deliver us."

Yours sincerely,

H. R. SMITH.

### BUSH CHURCH AID SOCIETY.

The Editor,—

May I draw the attention of your readers to the fact that the Federal Government has given permission for the Bush Church Aid Society to provide a Medical Service for the people who live on the Trans-continental railway line. This dreary stretch of country runs for some three hundred miles over the Nullarbor Plain, one of the greatest stretches of treeless country in the world. Here are to be found many families of people who are compelled to live on a dreary stretch of desert because the menfolk are railway employees, whose job it is to keep the line in repair. At present their nearest medical facilities are to be found at Kalgoorlie and Port Augusta, over 500 miles from Cook, the centre camp of the line. B.C.A. has undertaken to build a Cottage Hospital at Cook, furnish and equip it, and provide a staff of two Double-Certificated nurses. In order to bring a doctor within reasonable journey of the line, the Society purposes to provide an aeroplane for use of the Missioner and Doctor at Penong, some 300 miles south of the line. This will mean that these splendid men and women, instead of having to face a five hundred mile journey, will be able to receive adequate medical attention in a reasonable time. It needs very little imagination to realise what a great amount of pain and suffering will thus be obviated.

The scheme was very dear to the heart of our late Bishop Kirby. For many years he worked and schemed to bring it to fruition. The B.C.A. Society feels that now it has been found possible to realise this dream of the Bishop's, it will provide his best memorial. The Cottage Hospital at Cook will be known as "The Bishop Kirby Memorial Hospital," and we invite donations from all those who learned to love and admire him.

A sum of £2,000 is required to build and equip the Hospital—of this amount £240 is in hand.

Donations will be gratefully received at the Bush Church Aid Society's Office, Diocesan Church House, George Street, Sydney, or at Cathedral Buildings, Flinders Lane, Melbourne, Victoria.

Yours very sincerely,

TOM JONES.

Organising Missioner.

### THE CHURCH ARMY IN AUSTRALIA.

The Editor,—

I wonder if you will kindly give us the help of your widely circulated paper to make known a need.

We, the Church Army in Australia, are anxious to call in our first batch of trainees for their final course of training at the Training College, Adamstown, Newcastle, N.S.W., about April 18th. The term will last about four months.

We are in need of a warden in Holy Orders, who will, if possible, give his services voluntarily. He would naturally live at the Training College throughout the term. In view of the rules of the Church Army, he would need to be a man of liberal thought and wide vision, prepared to work on non-party lines. A man deeply spiritual, yet a strict disciplinarian. A teetotaler and non-smoker. His duties would consist of:—

- (1) The Spiritual care of the students.
- (2) Arranging the curriculum of studies.
- (3) Taking occasional lectures.
- (4) Entertaining visiting lecturers.

Further particulars gladly given and questions answered.

This is a great opportunity to one who is fired with the work of Evangelism, and who would be happy to be spent in the service of training young men and women for lay work in the Church.

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### Editorial

#### Japan's Troubles.

THE assassinations of persons in high offices of State in Japan last week are only what occurred in past days among Western nations as they struggled from autocracy to democracy. In Europe the struggle for freedom was a long and bitter one. The marvel is that Japan has progressed as she has done! It only seems like the other day that she barred her shores to any and every foreigner, lived in lordly disdain of the outside world, and ruled her land in a cast-iron, conservative feudalism. Within comparatively few years she has stepped out into the broad stream of the world's life, and has become largely Westernised—a modern, wide-awake, aggressive nation. But the feudalistic spirit is still there. The ancient aristocracy has vast influence. The Emperor is a sacred person, with paramount powers; while of late there has emerged among young officers an extreme nationalism of a militarist type reinforced by Shinto—in other words, by a strong Imperialistic religious feeling. The statesmen who lost their lives were moderates in the political realm; so much so, that the extreme reactionaries could not abide them, infected a section of the military, and put them out of the way. But the battle for democratic and political freedom will go on. Terrorist acts doubtless will still be perpetrated, made all the easier, we think, because the War and Navy Ministers are responsible only to the Emperor, and this cuts across Cabinet responsibility, making the working in Japan of their new parliamentary system (only forty-

six years old) a difficult and complex problem. Should not this situation and the struggle for full political and civil freedom in Japan urge the Christian Church to prosecute her missionary work in this Island Empire with greater ardour and devotion?

#### That British Document.

THE publication in a leading Italian newspaper on February 19 of the contents of a private official document belonging to the British Government has occasioned both alarm and concern. The document in question is the Maffey report prepared in 1935 on British interests in Abyssinia. The committee reach certain conclusions in this regard, and these were published in the "Giornale d'Italia." In one sense the publication of the report in this way did no harm to Britain. Really, it substantiated Britain's claim of disinterestedness in supporting the League of Nations' covenant with regard to Italy's aggression in Abyssinia.

However, what should concern the authorities is how did the contents of this document come into Italian hands? How did the leakage come about? Who purloined the document? Things being as they are, spies are everywhere. Hence the need for the closest watch. There may have been carelessness on the part of some officials. Copies of documents pass between the various departments concerned in London, and maybe there were deeply interested watchers and searchers about in Addis Ababa. It is a curious thing to us how eagerly Roman Catholics seek to enter the Civil Services within the British Commonwealth of nations. All over the Empire pupils of Roman Catholic schools are being purposely coached for the competitive examinations of the Civil Services. The best and most likely candidates are selected by that church for such coaching. What is the reason? Is it, that that politico-religious church might have inside knowledge of governmental secrets? We merely ask this question. The passing weeks reveal in clever, subtle ways how the Papacy is on the side of Italy in her war of aggression in Abyssinia.

#### Rome in High Places.

PROPOS to this, the retiring Lord Mayor of London, Sir Stephen Killick, stated the other day that he hoped his term in office would be a further step on the road to a complete restoration of the Roman Catholic Faith in England.

We wonder what would have been said of the previous occupant of that much-prized and exalted office, if

at the conclusion of his year as Chief Magistrate of the world's greatest city, he had given expression to the hope that his year of office had helped to bring England back to the pure principles of the Protestant Reformation? There would have been outbursts in Roman Catholic periodicals stigmatising that Lord Mayor as bigoted and intolerant. Yet he would have had as much right to express himself in that manner as Sir Stephen Killick had to make his statement. We do not look upon the words as a lack of taste, but as a declaration which at least should arouse Protestant sentiment to the reality of the danger in entrusting high positions of State to such Roman Catholics. This statement we make not as the result of a bigoted outlook, but the history of the last fifty years clearly demonstrates that the Roman hierarchy insists upon the faithful that their primary allegiance is due to its church and not to the body or country they are expected to serve. Their bishops are at the head of Catholic action in the world to-day.

#### Nomination of Clergyman.

EXTRAORDINARY notions exist in the minds of many Sydney churchmen regarding the making of an appointment to a vacant cure in the case where a parish has the full right of nomination. For example, the following amazing statement appeared in the "Sydney Morning Herald" of February 25:—

"The parochial nominators of St. Barnabas Church of England, Chatswood, will confer with Archbishop Mowll this afternoon about the appointment of a rector of the parish, to succeed Canon Rook, who has resigned. The nominators have made their choice, and believe he will be acceptable to Archbishop Mowll, and the people of the Church."

The slightest knowledge of the Presentation Ordinance of the diocese of Sydney shows that the Board does not consist of parochial nominators on the one hand doing something, and diocesan nominators doing something, but that both diocesan and parochial representatives sit as one Board and make due choice of a suitable clergyman after most careful enquiry and deliberation. No one has a right beforehand to consult likely men and arrange this and that, as the paragraph suggests, otherwise the Board becomes a mere rubber stamp, or its meeting is reduced to a farce. Indeed, the very reasons which caused such a Presentation Board to be appointed by Synod with its due method of procedure is defeated. There is such a thing in



the world as log-rolling, while wire-pulling is even a possibility in this fallen world. Interested parties have axes to grind. It must never be forgotten that it is the Bishop of the Diocese who has the final say. He makes the appointments to a cure, and no one else. He need not necessarily accept a nomination that is submitted to him. Three interests are vitally concerned in the appointment to a cure of souls where right of nomination exists—the Bishop, the Diocese, and the parish. Naturally, the parish looks for what it thinks is the right man, for the parish finds the stipend and must live and work with the appointee. The diocesan representatives consider the appointment from a wider aspect in relation to the men available, and we think, with a necessarily broader outlook and knowledge. But the Bishop is the chief pastor, with grave responsibility in appointment. It stands to reason that it only tends to difficulty and trouble if it is thought that choice can be made beforehand and the Presentation Board has only to rubber stamp it.

### The late Rev. Dr. Mullins.

NEWS has reached Sydney that the Rev. Dr. J. D. Mullins has passed away in London. He will be long remembered as the far-sighted General Secretary of the Colonial and Continental Church Society, in which position he guided the Empire work of that society in a remarkable way through many years.

He visited Canada on several occasions so as to gain first-hand knowledge of its developmental needs, especially in the West, and he had much to do with Bishop Lloyd's great venture in Saschatchewan nearly 30 years ago, and the founding and maintenance of dioceses and C. & C.S. missions. Sixteen years ago he visited Australia, and the several country dioceses, the outcome of which was the formation of the Bush Church Aid Society—a veritable daughter—to work as an agent of Col and Con as the London Society is familiarly called, but also to develop and extend Australian activities on behalf of the lonely bush areas.

Dr. Mullins was an Oxford man, and in earlier days was associated with the Church Missionary Society, London, being on the editorial staff; indeed, he wrote at the time that entrancing book, "The Wonderful Story of Uganda," which fired many an imagination for missionary service. He had great literary powers, and for a long period of years (right up to his death) was associated with the London "Record," writing many of its leaders and important articles, together with delightful causerie from time to time. He had an extraordinary knowledge of the needs of the Church overseas. Through his instrumentality many men have served, and are serving in ministry of the Church abroad. He was sought in London as an advisor in the matter of episcopal appointments for overseas dioceses. A sound evangelical, spiritually-minded, alert, with great powers of judgment, an unflagging worker, and, above all, a man of God, he will be greatly missed in the world-wide work of the Church. He knew and corresponded with men all over the world. We shall miss him very greatly. Truly, he exercised a vast influence for good on the Church's far-flung work. Dr. Mullins was 77 years of age.



## Quiet Moments.

### A Threefold Consideration.

#### (1) The Old Man.

THIS phrase occurs in the New Testament in only three places: Rom. vi. 6, "Knowing this that our old man was crucified with Christ"; Eph. iv. 22, "That ye put off the old man"; Col. iii. 9, "Seeing that ye have put off the old man." The first point to be determined is: what is meant by the old man? One very common mistake is to regard the "old man" and the old or fallen nature, otherwise called the "flesh," as identical. This is clearly a mistake. None of the ablest commentators take that view. It will be interesting and instructive to remember how the "old man" is defined by the following well-known scholars and divines.

Dean Alford: The old man is "our former self, personality, before our new birth," "not merely the guilt of sin, nor the power of sin, but the man."

Dean Vaughan: "Our old self."

Dr. Lange: "The fallen sinful nature before regeneration, in opposition to the new man, or the new creation and the renewed regenerated man."

Rev. H. C. G. Moule: "All that is was as an unregenerate son of Adam."

Prof. Eadie: "Self, as existing prior to our converted state."

The great point to be especially noted is that all of these authorities agree in regarding the old man as the unregenerate man.

Now, the believer cannot be both regenerate and unregenerate at one and the same time. Nor can he become unregenerate when once he has become regenerate, though he may degenerate.

In the case, therefore, of every converted person the "old man" has ceased to exist. The moment he becomes regenerate, that moment, of course, he ceases to be unregenerate. It was then that the "old man" was "put off." Paraphrasing: (Eph. iv. 22), "You were taught in Christ with regard to the fact that your old man was laid aside." (Rev. H. C. G. Moule on the Epistle to the Ephesians.) That is to say: If so be that they had heard Christ, and had been taught by Him, this is what had actually taken place in regard to them, they did then put off the old man, they became new creatures, they put on the new man. It is on that ground that the Apostle now exhorts them to put off the old man's clothes, namely, the evil habits.

"The old man" is thus not identical with the flesh (Rev. H. C. G. Moule).

Nothing is more common with many writers than to confound these two things. But until we recognise the distinction there cannot but be endless confusion of thought.

#### (2) Evil Habits.

These may be defined as the clothes of the "old man." The habits are the

things that we wear. When a Christian—that is, the regenerate or new man—gives way to lying, stealing, evil speaking, bitterness, wrath, anger, and clamour, he is simply wearing the clothes of the old man. He does not become the old man again. When a Christian gives way to evil habits, the inconsistency is seen in the fact that there is no harmony between the man and the clothes he is wearing. It is because he has ceased to be his old former self that he is exhorted in Eph. iv. 25, to put off his habits, and so the Apostle uses the word "Wherefore." Because you did put off the old man—now see to it, that you are "putting away" his clothing.

Again, evil habits must not be identified with the "flesh." We are not born into the world with evil habits, but we all inherit a fallen nature. Habits are something formed by successive acts, and may acquire a power over us equivalent to a second nature, but they are something in addition to our fallen nature. Evil habits are to be absolutely "put off"—not repressed or kept under, but laid aside altogether. Those strong expressions which our Lord uses in reference to "cutting off" the right hand, and "plucking out" the right eye, point not to a gradual process, but to a decisive act, and to a complete separation from the habit of evil. Whilst, therefore, the believer is never exhorted to put off his unconverted self, he is exhorted to put off the clothing which belongs to our unregenerate condition.

#### (3) The Flesh.

This has been defined as that mysterious condition of our being, since the Fall, which is, in itself, "not subject to the law of God." This tendency to evil may be divinely counteracted by the indwelling Spirit, but it is not removed. The whole of the passage in Gal. v. 16, 17, takes for granted that the flesh remains in the believer to the last, in those, too, who are walking in the fulness of the Spirit.

The term "flesh" is used in various connections in the Scriptures. It is used sometimes as referring to (1) mankind generally; (2) our physical being; (3) our sensuous nature; (4) our sinful nature. It is the context alone which can determine in which of these senses the term is to be understood. In Gal. v. 16, 17, we see the "flesh" is that to which the Holy Ghost stands in direct antagonism; it is the principle of evil which ever remains in us, but which may be so completely counteracted that we are free to serve God with a quiet mind and an unhindered spirit.

#### (4) Sins of Ignorance.

It is the privilege of the believer to walk with "a conscience void of offence"; to "walk in the light," in full and unbroken communion with God. But this does not mean that either his condition or his walk are sinless. He may "know nothing against himself," and yet God may see much in him that is unholy and impure. All these sins of which the soul, thus walking in

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the light, is unconscious, need the atoning efficacy of the death of Christ. And it is to such a one that this blessed assurance really belongs—"If we walk in the light" (1 John i. 7). It is there, in that holy and blessed condition of fellowship with God, that the comfort of the Divine declaration comes: "The blood of Jesus Christ His Son is cleansing us from every sin." Every sin as it comes is instantly met by the efficacy of the blood and cleansed away.

To sum up, then, what has been here stated, we have:—

1st. The Old Man—this is the unregenerate man, put off at the new birth.

2nd. Evil Habits—the clothes of the unregenerate man, often worn, alas! by the "new man"—to be "put off," i.e., absolutely laid aside, not repressed.

3rd. The Flesh. The evil principle within us not put off, not eradicated, but effectually counteracted, and as we abide, continuously counteracted, so that its evil tendency need not be felt.

4th. Sins of Ignorance. These are moment by moment cleansed away by the blood of Christ.

## "About Melanesia."

### Training Young Melanesians.

No. 8 is one of the propaganda pamphlets with the above titles which the Melanesian Mission Offices in Sydney are endeavouring to circulate in parishes. This particular pamphlet, No. 8, is, in fact, a verbatim report of an address to the Annual Meeting of the English Committee, Church House, Westminster, London, on May 29th, 1935, by the Reverend Geo. Warren, Melanesian Mission.

Mr. Warren is on the staff of St. Mary's Boys' School at Maravovo. He said: "At the moment there are 200 boys in that school. They come from fifteen different islands, and they speak twenty-three different languages. If the Bishop could have his way there would be 400 boys."

Referring to the boys, he went on: "You cannot line them up and tell them things. They cannot understand, but possibly there is somebody who can talk to them; but if no one can, then they imitate, and they do that very largely during the first weeks at school."

"Here, at St. Mary's, the boys have two years at school, then a holiday, two more years, and then they go to another school; after that they work for a little while, and then possibly come back again to the Theological College to become deacons and priests. That kind of schooling takes four or six or eight years."

### How the Week is Spent.

"Roughly, we split the week in this sort of way: On the prayer-desk is a circle and a triangle; of course you know what it means? When we go to Church on Sundays we look at that circle. 'What are you going to think about?' we ask them. They say: 'The circle reminds us of God, because there is no beginning and no end.' They have more rings in their beautiful shell armlets. Probably there are no prayers yet, but soon there will be 'Our Father.' We come to Church and sit there and look at the circle, and by and by learn too, that the triangle means God the Father, God the Son, and God the Holy Ghost; three sides all the same, and so equal."

"Now for Mondays: there is a painting which somebody gave us of Our Lady and the Holy Child. We ask the children what we shall think about on Mondays, and they say: 'The Baby.' They sit and look at the Baby and think about God made Man."

"For Tuesdays is a picture of the Dove, reminding us of the Holy Spirit. What else reminds us of the Holy Spirit on Tuesday? From the church we can see the river, great and glorious, a blessing to us in the middle of the Vanua, and the river reminds us of the Holy Spirit flowing always and bringing life."

"For Wednesdays we look at the pictures of the saints and angels."

"On Thursdays we think about the altar, and therefore the Blessed Sacrament, the Holy Food."

"On Fridays we think about the Crucifix and the Lamb of God."

"On Saturdays we say, 'We cannot see the people we think about on Saturday.' What is Saturday? A rest day. So we bring in the Sabbath for the people of God, and the idea of Paradise."

"We have to begin in such a simple way—teaching perhaps a few words of a few simple prayers. Little by little they get it in, and later on you will see how the whole structure of religious education—I mean in that particular sense, because it is all religious—is the building up of the Christian Faith in these young hearts and minds."

"The next step for many is Holy Baptism, in the river. We have glorious Confirmations; I have not seen anything like them in England. There is a tremendous meaning in the drama of the Church's year, and I say what follows without meaning to be in the least invidious; one knows from experience the effect of the one telling, unfeigned presentation of the Gospel of Jesus in the Catholic ideal of worship. The seasons are marked out, each with its particular piece of ritual or drama. We prefer to think of it in that sort of way. At Christmas there is the Midnight Service. There is no time to say how glorious and beautiful that is. Then the putting of the Bambino in the crib; and the youngsters who have not seen it before come to see it and hear all about it—the Holy Family and the three Kings. Then you say: 'Would anybody like to ask any questions?' and usually there will be one boy who will say he would like to see the Baby go to sleep. Then we move it, and the Baby goes to sleep. It makes Christmas very, very real to them."

Then Candlemas, Lent and Holy Week, and the glory of Easter. You know all that it means. Without the dramatic presentation of the ritual they could not see these things, and teaching by the eye, when you have not yet possibly gained their ears, does create the right atmosphere, and God gives the increase and the life in the soul. This goes on for each boy for three or four years. It ends of course, in being able to have a Service equal in dignity and reverence to any service in England."

This is the kind of teaching and practice which some would like Sydney Evangelicals to support.

## India's Sterling Christians.

Bishop Bannerjee, of Lahore, India, the second Banneer to be consecrated a Bishop, and who is coming to Sydney for the Broughton Centenary celebrations, describes some of India's sterling Christians:—He speaks of (1) A man who took his degree of agricultural engineering in England and Canada. On return to India he settled down in Karachi with his married sister, and goes about speaking to both Christian and non-Christian of what Christ has done for him. You see him, morning, noon and night, trudging through the streets of Karachi, visiting from home to home, giving what he calls his "testimony." (2) A first-class magistrate in charge of a large sub-division of Sindh, has accepted Christ recently. He and his wife are trying to practise the teachings of Christ in their daily life. He believes that the Sermon on the Mount is meant to be lived, and he put forward some of his difficulties before us for solution. He is from a prominent Moslem home. (3) A new convert from another leading Moslem family of Sindh was student of agriculture in Poona. He is an assistant superintendent of a government agricultural farm. I confirmed him, and to "lay hands" on him. (4) A leading medical practitioner of Amritsar and his wife were baptised in November. For some months they had been most regular attendants of the Hindustani Church, and after careful inquiry and study, accepted Christ openly in this great stronghold of Sikhism. They belong to one of the leading Sikh families of Amritsar. The doctor studied medicine and took his degree in America. Every time I meet him I see his face beaming with joy. He has now gone to help at a mission hospital. (5) Another Sikh convert from a leading home. His father was one of the learned teachers of Sikhism. He was led to Christ through the joint efforts of Canon Chandu Lal and the Christa Seva Sangha, of Poona. He and his wife, who were both baptised, are now taking a special course of theology at Saharanpur. Conversion from such thoughtful, educated homes seemed to have become rare a few years ago, when a call came to us from the poorer, simpler people in the villages. We thank God for these poorer Christians. But we felt it would be a disaster if Christianity stayed there, and did not work upwards. And now the Lord is decidedly leading us to approach the higher classes. A new India is in process of being born; who can deny it?"



## Wayside Jottings.

(By a Wayfarer.)

### Which Kind of Socialism Shall We Have?

THE cloud that hangs over nearly every civilised State to-day (a few small States alone excepted, and, of course, Russia, which has vaulted over the wall and is now painfully trying to amend her worst excesses), is the cloud of impending Socialism; by which is commonly meant a compulsory sharing of each man's possessions with his less fortunate, or less industrious, fellows.

Not that Socialism in the abstract or in theory is a bad thing at all. On the contrary, it is an essential part of Christianity. For Christ Himself has taught us that the two great commandments of the Law are: (1) To love God perfectly; and (2) to love our neighbours as ourselves; and what does that mean but the practice of a glad and voluntary Socialism!

Our present world system is the opposite to this. It is not quite the same as the law of the jungle, that Might means Right. It is not even altogether identical with

—"the good old rule, the simple plan  
That they should take who have the power,  
And they should keep who can."

Yet it only differs from it in one word. Widen the word "take" to include every not illegal means, every unscrupulous combination, every system of "cornering" by which the rich may become richer, and, of course, therefore, the poor poorer, and we have our modern system of free competition and unfettered individualism, concerning which it is our proud boast that it has brought our nation to her present position of leader of the world's commerce and finance. For it is the well-grounded belief of Englishmen that in honest and free competition, wherever hard work and honest purpose come into play, they can always outstrip all their competitors; just as it is the equally well-grounded belief of the American nation that wherever smartness and clever combination can come into play, they can beat all the world.

But to-day the validity of this system of free and unfettered competition, in either the British or the American plan, is being widely questioned. Men point out that it is at bottom a principle of un-Christian selfishness—"every man for himself, and the Devil take the hindmost"—where the weakest not only goes to the wall, but has his head punched when he gets there.

They point out that the result of its unfettered working (however much it may have brought about national aggrandisement) has resulted in millions of workless men, condemned to idleness as the result of ruthless competition, and to widespread want and underfeeding while the storehouses overflow with food; and even while food has been wilfully destroyed with the devilish purpose of enriching the few by raising the prices against the many.

The chief cause, of course, of all this over-balanced increase in production has been the amazing improvements in modern machinery. "Last year," said an American farmer, "I sat on the fence and watched forty men getting in my wheat. This year forty men

sat on the fence and watched me doing it all myself with my new reaper and binder."

Only lately we read in the "Herald" of twenty-five clerks being dismissed from one bank in consequence of the introduction of some wonderful calculating machine; meaning some small addition, no doubt, to the annual dividend, but representing, we cannot but fear, a callous indifference to the welfare or the suffering of perhaps a score of families. And in the suburbs of Sydney we may, any day, see the roads being torn up and new roads being laid down by machinery—work that formerly employed, perhaps, a score of men with several scores of dependents; and all sanctioned under the law of free competition. And it is not true to say, as "The Wayfarer" has heard said, that as many men are employed in making the machines as are displaced by the use of them. A moment's thought will show that, if it were so, the cost of those machines would be so great that there would be no economy in using them. And the result, of course, is the spread of the worst form of un-Christian Socialism.

The first result is widespread unemployment and distress. A very few men do what formerly employed hundreds, and all the rest must find employment elsewhere, which is becoming increasingly difficult, or join the army of the unemployed and be maintained by the State. And this means a steady progress towards State Socialism. It is even said that New South Wales, where poverty is increased and intensified by State encouragement of gambling, has already become the most socialistic State in the Empire.

Of course, this is hailed by many—by all our Labor leaders, for instance—with satisfaction, as a welcome indication of the world's progress toward that happy condition when no one shall be allowed to possess more wealth or more food than another; when all wealth shall be equally distributed, the individual count for nothing, and the State be all in all.

That was Bellamy's ideal in his clever book, "Looking Backward." Every citizen is to receive every month his share of the national wealth in Cash Orders that have no validity beyond the present month; so that no man can save or accumulate wealth. What was not spent was lost. The result being, said Bellamy, that everyone would be well fed, well clothed, and happy, and everyone had time for games or study, or for whatever he would. And in return everyone had to do whatever work was assigned to him by the Committee of Management, or perhaps by a sympathetic Superintendent of Industries; and everyone, we are asked to believe, would always do it cheerfully and efficiently. No one would ever grumble that he had a hard and unpleasant job, or was set to night work, while his neighbour had an easy and pleasant job to be done in the daylight.

It is just here, of course, that the snags will come in. Ambition, laziness, selfishness, and deceit are inseparable from unregenerate human nature, and would, soon, we fear, wreck even Bellamy's social paradise. Of the immense sums spent in New South Wales on all the various pensions and doles, how much, we wonder, really goes in relief of distress; and how much in folly, drink, and gambling? And, all the time, who can measure the deterioration of character that is inseparable from money received and not earned?

It is just here, too, that unprincipled politicians find one of their readiest means of bribery. "Put me into power and I will add 50 per cent. to the dole; I will increase old-age and invalid pensions; I will widen the scope of them all. Put me into power, and where is the family that shall not be able, in one form or other, to dip its hands into the public purse." And so the abuse grows and widens.

The system of Free Competition, we are told, has failed. It has not brought in universal happiness; and its results have borne very hardly on very many.

We admit it, but the remedy is not Socialism, but Christianity.

The necessity for work is the salvation of the human race. Toil, especially when cheerfully borne for the sake of those we love, is the most ennobling factor in life. "Pride, fullness of bread, and abundance of idleness" was the ruin of Sodom; and will be the ruin of every man and every State that succeeds in attaining to that so much desired condition.

The salvation of the world can only come on the lines of Christianity. It will come when all men who profess to call themselves Christians view their possessions and live their lives from the Christian standpoint. When every employer shall make it his business to see that each of his employees has enough wherewith to maintain his family. When the employer shall look on himself as God's trustee for the well-being of those whom he employs. When he shall take pains to know them personally, shall be accessible to every tale of sorrow; and, on the other hand, shall feel himself bound to exercise a Christian influence on the upbringing of each family in the faith and fear and love of God. And when every employee takes care, as in God's sight, to give a fair return for what he receives.

That was the standpoint taken and consistently lived out by Frank Crossley, the patentee of the first internal combustion engine, which was the forerunner of the present vast motor industry; and that is the line, too, followed by the great business firms of Fry and Cadbury, the heads of which have always laid themselves out to do all that they can for the welfare, spiritual and temporal, of their employees; and the same is doubtless true also, more or less, of numberless firms, unknown to us, the heads of which are earnest Christian men.

And when all professing Christians act on these principles—if, then, there are left (as doubtless there will be, for all men are not Christians) cases of distress or poverty, or unrelieved suffering—then it will be time for the local (not the national) authorities to raise funds for their relief, and the impending cloud of a threatened State Socialism will have passed away for ever.

The practical question is: What can "The Wayfarer" do, and what can the readers of the "A.C.R." do, to bring it about, as part of the service that we owe to God and to our fellow-men, and by our discharge of which we shall be judged? (Matt. xxv. 31-46).

A healthy body is good; but a soul in right health . . . is . . . the blessed thing this earth receives of Heaven.—Carlyle.



The Ven. Archdeacon Johnstone, now Registrar of the Diocese of Sydney, was tendered a farewell and presentation at St. John's, Parramatta, on Wednesday, February 20. Mr. W. P. Noller, senior churchwarden, on behalf of the parishioners, presented the Archdeacon with a wallet of notes and Mrs. Johnstone with a gold watch. In expressing thanks, Archdeacon Johnstone said that a long incumbency might be a good advertisement for the parishioners, but he did not think it was a good advertisement for a Rector. St. John's people had been long-suffering. "I am grateful to the band of workers we have always had associated with St. John's," the speaker continued. "There have been differences of opinion, but they have always been amicably settled. I don't suppose the parishioners realise what a great strength they can be to a minister if he knows that some are praying for him; that they are sympathising with him. These are things that help him and teach him not to be selfish and not to make so many mistakes. These are the things that help to make him the man they would like him to be. In this way they will get better results than by continually criticising him."

Sir George Julius, of Darling Point, Sydney, sent his aged father, Archbishop Julius, now living in Christchurch, N.Z., and sometime Archbishop of the Dominion, a 10 h.p. motor car as a Christmas present.

The Diocese of Christchurch, N.Z., has lost a devoted worker in the death of Miss Eleanor Tripp. She was in her 69th year, having been born at the Orari Gorge station on August 6th, 1867, in the midst of a famous big snowstorm, third child of Mr. Charles G. Tripp and his first to be born on the station. Grandmother of Bishop Harper, she was a profoundly loyal churchwoman, not only as a worshipper, but as a worker, and teacher all her life—through all weather she would travel to take her class at Woodbury Church in a life-long service. Even when stricken with the illness which, after several months ended in her demise, she arranged for the S.S. treat and Christmas tree to be held in the garden below her room so that she could look out on the children and hear them singing their carols. For 20 years she was a member of St. Saviour's Orphanage Committee, keenly interested in the welfare of the children there. She will be long remembered with affection by the many, many friends she possessed.

Mr. L. C. M. Saunders, M.A., Mus. Bac., A.R.C.M., organist and choirmaster of St. Barnabas', Fendalton, N.Z., and recently reappointed to the staff of the Christchurch Cathedral Grammar School, arrived in Christchurch from England on February 4. While in England he qualified for the A.R.C.M. diploma. Mr. Saunders made such good use of his time and travelled so extensively that he heard practically every notable Anglican choir in the United Kingdom, and has played on the organs of several of the great cathedrals. Amongst Mr. Saunders' memorable experiences was the occasion when he had the privilege of sitting in the console of the huge Liverpool Cathedral organ during one of Dr. Goss Custard's recitals. The choir music of this cathedral impressed him more than that of any other cathedral he visited except possibly York Minster's. Among other musical experiences of note was the Three Choirs Festival in Worcester, the first time there since Elgar's death, on which account special prominence was given to his work, with five performances of his "Dream of Gerontius," and "The Apostles"; some of the first performances were very interesting, especially Dyson's "Nebuchadnezzar." In English Church music there has been, he says, an immense change during the past few years, and he thinks the present-day school of composers such as Bairstow, Wood, Bullock, are producing some very fine work.

Canon Stacy Waddy, the Secretary of the S.P.C.K., London, has been in India at the express invitation of the Metropolitan of India, for the purpose of certain discussions with the Bishops of the Indian Church on certain important matters. First among these stands the problem of planning for the training of the clergy in India. Opportunity was also taken to discuss many other problems affecting the life of the Church in the new India.

lems affecting the life of the Church in the new India.

Rev. John McLeod Campbell, M.A., has succeeded Canon Arthur Davies as General Secretary of the Missionary Council of the Church Assembly in Great Britain. Mr. McLeod Campbell has been Principal of the C.M.S. Trinity College, Kandy, Ceylon, for the past ten years.

The Rev. M. G. Hinsby has returned to his parish, All Saints', Hunter's Hill, after an absence of three months, half of which he spent in hospital, and half recuperating at Pittwater, on the shores of Broken Bay. He is now practically himself again. We offer him our congratulations on passing, during his enforced absence from his parish, two important milestones in his ministry, viz., the twenty-fifth anniversary of his ordination, and the tenth since his appointment as Rector of Hunter's Hill.

Lady Morell, of Toorak, has made a valuable gift to the Mission of St. James and St. John, Diocese of Melbourne, in the shape of a house and fifteen acres of land at Pantan Hill, to be used as a rest house for members of the staff or headquarters for camping outings for the children. Sir Stephen Morell gave ten guineas towards completing the furnishing of the house.

The Rev. H. K. Archdall, second son of the late Canon Archdall, of Sydney, and recently Headmaster of King's College, Auckland, is acting temporarily as chaplain at Wellington College, Berkshire, England. The college has 650 boys and 58 masters. Mr. Archdall was present in London at the farewell dinner to the new headmaster of King's College, Mr. J. N. Peart, prior to his departure for New Zealand.

The Rev. F. W. and Mrs. Reeve, of St. Luke's, Mosman, are enjoying a holiday trip to Colombo. On the boat by which they travelled, the S.S. "Baradine," they had as fellow passengers Sisters Hampel and Paul, of the C.M.S. Tanganyika, and the Rev. H. F. and Mrs. Davies, of the C.M.S., London, who were returning to the Elgon Mission, Uganda. Formerly, Mr. Davies worked with Canon E. C. Gore in the Sudan. A good deal of their furlough was spent in typing and writing a translation, for which Mr. Davies was responsible, of the New Testament in the Ancholi language, preparatory to its publication by the British and Foreign Bible Society.

With the approval of the Patronage Board of the parish, the Bishop has appointed the Rev. G. A. M. Nell, Rector of Moruya, to be Rector of Bindo. Mr. Nell took up his new appointment in February.

For 1934 there was a considerable reduction—from 79 to 58—in the number of missionary recruits associated with the Student Volunteer Missionary Union of Great Britain, who sailed for the various mission fields of the world, but this last year, 1935, there is a slight increase—from 58 to 61. Of the 61, 39 are men and 22 women. Included in the list are Methodist Missionary Society, 11; Church Missionary Society, 10; Baptist Missionary Society, 10 each; Protestant Missionary Society and the Church of Scotland, six each; and Society for the Propagation of the Gospel, four. The respective destinations of the 61 recruits are: India and Ceylon, 21; China and Africa, 15 each; British Honduras and Palestine, two each; and one each for Budapest, Singapore, Labrador, Grenada, St. Kitts, and the Virgin Islands.

Among the visitors to Sydney last week was Colonel C. E. S. Bull, retired vice-principal of the Diocesan College of the Church of South Africa, Rondebosch, Capetown.

In the death of Lady Garrahan, wife of Sir Robert Garrahan, formerly Commonwealth Solicitor General, Canberra has lost a prominent

ent philanthropic and social worker. The interment took place in St. John's Churchyard after service in the church. Archdeacon Robertson and Canon Edwards conducted the service.

We regret to learn that the Rev. A. W. Setchell, Rector of Ashbury, Sydney, is laid aside with serious illness. Many of our readers will join us in prayer for his recovery.

The Venerable Archdeacon and Mrs. Langley have been staying at Exeter, N.S.W. They are still feeling the effects of their recent motor accident. It is likely that the Archdeacon will not return to parochial duty at All Saints', Woollahra, until Easter.

The Rev. Edward H. Pickford, Th.L., Rector of Kilmore, in the Diocese of Wangaratta, has accepted nomination to Paul's, Bendigo. Mr. Pickford came out to St. Columba's Hall, Wangaratta, shortly after the war, and after passing his examinations, remained as tutor to St. Columba's Hall, and Curate of Milewa, doing excellent work there. Later he went to Violet Town and Dookie, then to Kilmore, in 1929. Mr. and Mrs. Pickford with their two children, hope to arrive in Bendigo shortly after Easter.

Canon Rook, who has been Rector of St. Barnabas', Chatswood, for some four years, is retiring from the active ministry after 48 years in Holy Orders. His work in connection with the Church's Children's Homes has been monumental.

The Rev. J. W. Ferrier, Rector of St. Stephen's, Parramatta, has been nominated to the Rectorship of St. Barnabas', Chatswood, vacant through the resignation of the Rev. Canon Rook.

Both the Bishoprics of Ballarat, Victoria, and Bathurst, N.S.W., are vacant, and require to be filled. In each case the appointment is in the hands of a board appointed by the respective Synods. It is freely stated that three members of the Bathurst Bishopric appointment board live outside the Diocese, two in Sydney and one in Wollongong, N.S.W.

### Use of Cassock and Mitre.

In his book, "Lawlessness in the Church of England," the Rev. P. E. F. Berry tells many a good story of long ago. One of the best concerns a clergyman whose custom was to wear over his old clothes in ministering only a very long flowing surplice, buttoned at the neck. On going to preach for a friend he was asked to conform to the custom there of wearing a cassock under the surplice, and grumbling much at this vestment, he acceded. After the service his friend asked him how he liked the cassock, and received the astonished reply: "It was not so warm as my trousers." Which, on looking round, his friend found hanging on a peg in the Vestry, next his coat! Another story relates to a mitre presented to a certain bishop, who at the earnest request of an influential layman, promised never to wear it while the layman was alive. He compromised by carrying it in his cathedral on one arm! And years later, when he had died, a friend admired the beautiful teacosy his widow had on the teapot. "My late husband's mitre," she explained!

"Sursum Corda. This is no day for defeatism or despair. We are members of a divine Society called in the purpose of God and in the person of its every member to witness throughout the world. Our leader is the Incarnate Son of God Himself. We are fighting no forlorn hope in the East or in the West, or in our own land to-day. We are fighting no forlorn hope in our lives and in our own hearts. The battle has been won. Sin has been conquered. Christ is risen and alive.—(The Bishop of Guildford in "The World-Wide Witness.")"



# STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED





"There are always burning winds passing over the soul. Prayer is the dew which refreshes it."—Lamenais.

"Pray without ceasing."—St. Paul.

#### MARCH.

- 6th and 7th—Ember Days.
- 6th—Slavery abolished in the Empire, 1807.
- 7th—British and Foreign Bible Society founded, 1804.
- 8th—2nd Sunday in Lent. We are fearful of accidents to the body. What of those "dangers which may assault and hurt the soul?"
- 9th—Monasteries suppressed in Spain, 1836.
- 10th—Statute for Burning Heretics passed in England, 1401.
- 11th—First London Daily Newspaper, 1709.
- 12th—Chelsea Hospital founded, 1682.
- 13th—Latimer's first sermon before Henry 8th, 1530.
- 15th—3rd Sunday in Lent. This ancient prayer, from the Sacramentary of Gregory, is related in its contents with the previous Sunday's Collect. This one asks, "stretch forth the right hand of Thy Majesty, be our defence."
- 17th—St. Patrick's Day.



### A Challenge to Christians.

[Being the presidential address of the Rev. J. M. Hewitt, M.A., Vicar and Rural Dean of Islington, at the recent Islington Clerical Conference, London.]

IN our own land the aloofness of multitudes from the churches presents a problem which is rightly receiving increased attention on every hand. It constitutes a challenge to every Christian to engage more earnestly in active evangelism. It would almost appear as if we may not expect any "mass movements" by way of return to Christ and His Church. We must, therefore, seek rather to extend the Kingdom of our Lord by individual contacts. We clergy must enlist in larger measure the co-operation of the rank and file of our congregations in this great work of winning souls, the one supreme purpose for which the Church exists. We must emphasise more than we have done "the priesthood of the laity."

It is fitting that some reference should be made at this Conference to the Church Pastoral-Aid Society, in this its centenary year, and that mainly for two reasons:—

(1) It was due to the initiative of a few Islington laymen that in 1836 the Society was founded. Nor was Islington Parish Church lacking in practical support. In its "Clergyman's Book" (a record of services) there is an entry in the same year, on October 19, of the Wednesday evening lecture in church, at which the collection, amounting to £33/18/-, was for the Church Pastoral-Aid Society. The preacher on the occasion was Thomas Snow, Rector of St. Dunstan's, Fleet Street, one of three clergy who signed the letter of invitation to the inaugural meeting in February of that year.

(2) The Islington Conference and the Church Pastoral-Aid Society have for a century borne faithful and unchanging witness to the simple message of the Gospel. There has been no wavering in their consistent stand for definite Evangelical principles. The Conference thanks God for the incalculable services which, by His grace, the Society has rendered to the cause of Christ in England.

#### Church and State.

As Evangelicals we await with some anxiety the publication of the Report of the Archbishops' Commission on the Relations of Church and State, which is to be issued on January 24. Since the appointment of the Commission many suggestions have been made with a view to removing or modifying the final authority of Parliament in Church affairs. Should any such proposals emanate from the Commission, they would require the gravest consideration, for any attempt to dispense with the concurrence of Parliament, when any change in the doctrine or worship of our Reformed Church is proposed, must give rise to serious misgivings. There is one aspect of the question which ought to receive due attention. I would submit that we can have no assurance of continuity if the Church's doctrine is to be mainly determined by the Bishops. The attitude of the Episcopate may, and does, alter with a change of personnel. I quote here as an illustration from a Pastoral Letter to the Clergy and Laity of the Church of England from the Archbishops and Bishops of the Provinces of Canterbury and York in the year 1875: "We observe with increasing anxiety and alarm the dissemination of doctrines, and encouragement of practices repugnant to the teaching of Holy Scripture and to the principles of the Church, as derived from apostolic times, and as authoritatively set forth at the Reformation. More especially we call serious attention to the multiplication and the assiduous circulation amongst the young and susceptible of manuals of doctrine and private devotion, of which it is not too much to say that many of the doctrines and practices they inculcate are wholly incompatible with the teaching and principles of our Reformed Church. . . . Liberty must not degenerate into licence and self-will; as fundamental truths must not be explained away, so neither must those clear lines be obliterated which separate the doctrines and practices of our Reformed Church from the novelties and corruptions of the Church of Rome."

That was sixty years ago. Be it noted that this letter bore the signatures of both Archbishops and twenty-four of the twenty-six Bishops in England and Wales. It would be gratifying if the present Episcopate were to put forth a statement framed in like terms of a robust Protestant character. They have not hitherto done so. When the Bishops in 1927 issued the Deposited Book, Mr. Athelstan Riley wrote to the "Church Times" as follows: "Such a revision would have been quite impossible fifty or even twenty years ago; the progress of the Catholic Revival is amazing to us older men; the old-fashioned Evangelicals, headed by Bishop Knox, are right in asserting that not a crumb has fallen to them from the episcopal table."

#### The Romeward Movement.

The assumption that the words "Catholic Revival" are an apt descrip-

tion of the Romeward movement within the Church is one which we cannot admit. The Oxford Movement is not "Catholic," for a return to medieval accretions upon scriptural teaching cannot merit that designation. Nor is it a "revival," for that bespeaks new life; rather it is a relapse, a recrudescence of doctrines and modes of worship which were abandoned at the Reformation.

The claim, frequently advanced, that the extreme teaching of Anglo-Catholicism is in accord with the Book of Common Prayer is preposterous. To take only one example of this, I have read in a recent issue of the parish magazine of a well-known London church a sermon by one of the assistant clergy, from which I quote an extract: "The Christian belief that the Holy Sacrament of the Altar is nothing less than the sacrificed Body of Mary's Son, and that Holy Communion is receiving of that very Flesh which God took from her, is expressed to-day in the words of a 14th century writer . . . True Christians believe to-day, as they have always believed, that Mary has a share in the triumphs of the precious Blood:

"Hail, Jesus, hail, who for my sake  
Sweet Blood from Mary's veins didst take  
And shed it all for me . . ."

Think of Mary always as she is thought of by God. The co-relative of God become man. Our Lady of Victories."

It is unnecessary to comment on this.

The effort to reintroduce the Confessional into the parishes of England proceeds apace. It may be that we as Evangelical clergy do not always offer sufficient encouragement to our people to come to us as God's ministers, that they may seek spiritual counsel and help, and that thus we may exercise our ministry of reconciliation. The insistence, however, upon confession to a priest, with the teaching that it is God's appointed means of bestowing pardon, has no authority in Scripture or Prayer-Book. Another prominent London church announced the hours at which the clergy would hear confessions in the week preceding last Christmas Day. The opportunities afforded numbered sixty-two. Can it be affirmed that this is in line with the strict limitation to special circumstances, so clearly indicated in the Book of Common Prayer? It may be remarked that certain books widely recommended to the clergy as a guide for the Confessional contain teaching which is open to grave objection on moral grounds, to name no other.

We mention these facts with reluctance. As Evangelicals we have no desire for controversy. But our only alternative is a silence which might be mistaken for acquiescence. We long to be free to devote all our time to the proclamation of the Gospel, but when confronted with teaching which we believe to be destructive of the essence of the Gospel, we are morally bound to voice our dissent. John Ruskin, in his essay, "The Construction of Sheep-folds," which has much to say concerning sacerdotalism in the Church, remarks: "I do not choose to temper down every expression of personal opinion into courteous generalities, and so lose space, and time, and intelligibility at once. We are utterly oppressed in these days by our courtesies, and considerations, and compliances, and propitieties. Forgive me, then, this once, or rather let us all forgive them to each other, and learn to speak plainly first, and, if it may be, grace-

fully afterwards; and not only to speak, but to stand by what we have spoken."

We agree with Ruskin that though courtesies which add grace to life are always to be cultivated, they must not be allowed to silence us when truth should be spoken. If at all times we had been as earnest and self-sacrificing in the intelligent propagation of truth, as some have been in the dissemination of error, our cause would be more firmly established to-day.

#### The Duty of Evangelicals.

This Conference seems to afford a suitable opportunity for putting before my brethren certain considerations which specially concern us as Evangelical clergy:

(1) Ours must be a teaching ministry. We must preach the Gospel of our Redeemer with all faithfulness, but the message must be presented in terms which are clear and explicit, intelligible to the modern mind. But positive preaching of this kind will not suffice. We must instruct our people, from the pulpit, and in Confirmation classes, on those matters whereon Christendom is divided, not only expounding truth, but exposing error.

(2) Our lives as Christians must be beyond reproach. In them the grace of our Lord Jesus Christ must be manifest. There is a sense in which Evangelicalism stands for discipline. Of all that was best, and there was much that was good, in Puritanism, we Evangelicals are peculiarly the custodians. We stand for an entire Lord's day kept holy, not an early hour of worship, followed by a day of pleasure. And, in an age of licence, when old moral standards are openly flouted, we must bear our witness for purity in literature and amusement, and every department of life.

(3) While retaining all the simplicity which characterises worship in Evangelical Churches, it behoves us to ensure that our corporate approach to God is marked by reverence and a sense of awe. On us who lead the worship of our people there rests a solemn responsibility. They are more dependent upon us than sometimes we realise. Our manner of rendering the service may greatly help them to lift up their hearts to the Throne of Grace, or it may make worship for them difficult, if not impossible. The appointments of the church should have our constant care. It is inexcusable, e.g., that the linen on the Holy Table should be soiled, or that it should be carelessly arranged. We should aim at making our churches as dignified and beautiful as our means afford. There is no reason why truth should be divorced from beauty. A thoughtful girl with a college education said recently to a friend of mine: "When I want to worship I go to an Anglo-Catholic church; when I want my problems solved, or to find Christian fellowship, I go to an Evangelical church." Our churches should be places with an atmosphere of prayer, where everything should help the worshipper to have a sense of the Presence.

As bearing on the principles for which we stand, I would quote the forceful words of Dr. John Percival, a former Bishop of Hereford, written in the year 1900: "What the Reformation really banished from our Church, and the earnest and enthusiastic Neo-Catholic reactionaries seem to insist on bringing back again, is the unscriptural doctrine of a divinely ordered priestly

authority over the conscience of believers, carrying with it the confessional, priestly absolution, and priestly direction, the surrender of weak souls to sacerdotal guidance, the suppression of personal freedom and direct responsibility to God, and an elaborate system of sensuous and symbolical worship. . . . Protestantism lives, so to speak, out of doors under the open heavens, turning to the light, looking to the hills, not backward but onward, in harmony with the spirit of progress, and adjusting itself to it, and in this, as in other ways, testifying to its true appreciation of the revelation and the Spirit of Christ."

I have sought for some appropriate final word, and I find it in the affecting message of St. Paul, spoken to the elders of the Church in Ephesus: "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the Grace of God" (Acts 20:24).

### Islington Clerical Conference.

#### The Gospel of Grace.

THE one hundred and ninth Islington Conference of Evangelical Clergy was held in the Great Hall of the Church House, Westminster, on Tuesday, 13th January last. The Rev. J. M. Hewitt, M.A., Vicar and Rural Dean of Islington, issued the invitations, and presided over the Conference. As in past years, there was a large and representative attendance of Evangelical clergy from all over Great Britain. The subject for consideration at this year's Conference was "The Gospel of Grace." We print the full text of the Chairman's address as the leader in this issue of "The Australian Church Record." Brief resumes of the papers are as follow:—

#### Grace in the New Testament.

In the opening paper the Rev. Russell Howden, B.D. (Vicar of St. Peter's, Southborough) spoke on "Grace in the New Testament." He defined grace as "love in the mind of God as exhibited towards sinners." It was thus a love due entirely to God's good will and spontaneous favour, and not to any possible merit or claim on the part of those towards whom it is exhibited. If the sinner is to be justified at all, he must be justified freely by God's grace. Both the initial bestowal of grace and its ultimate issue in glory are the free, spontaneous gift of God. "Grace is no weak slurring over of ugly facts by a Deity who is merely good-natured, but a radical dealing with the whole case by a God whose nature is good. It does not destroy, but challenges the person. It seeks a response from man's will. That response is faith, so that grace and faith are co-relative terms, and so much is this the case that we find the word 'grace' used not only of the originating divine action, but also of the human response."

#### Grace and Merit.

The Rev. F. D. Coggan, M.A. (senior curate of Islington Parish Church, and formerly Assistant Lecturer in Semitic Languages and Literature at Manchester University) read a very able paper on "Grace and Merit." He showed how, by means

of references to modern Roman Catholic books and other sources, there was an ever-recurring tendency to-day to "moralistic" religion, or the doing of things by rule for some outside end. Tracing the rise of the doctrine of Grace from Old Testament times up to the present day, Mr. Coggan pointed out certain similarities in the teaching in this subject in the Old Testament and the Grace Gospel of the Christian Church. It was in the writings of Tertullian, he said, with their emphasis on the legal rather than the philosophical side of theology, that we found the first systematic development of the Christian doctrine of Grace and Merit. The theology of the Reformation was a revolt against a system which seemed to make man's salvation obtainable by means of merit, for further, the Grace of God was the justification of the sinner for Christ's sake, who grants to the believer, through the Holy Ghost, the righteousness that avails before God.

"Grace, Orders, and Reunion" was the subject of the paper read by the Rev. Dr. C. S. Carter (Principal of Clifton Theological College). It divided itself, he said, naturally into the threefold division of man's nature—"soul," "body," and "spirit." Grace stood for the soul or spiritual part of man redeemed by the Grace of God; the Church was the "Body" of Christ into which the believer was baptised, and the true "Spirit" of fellowship was vital if schisms were to be healed—and thus they reached the vital question of Christian reunion.

"The vision which we should hopefully cherish now," Dr. Carter declared, "is that of the practical realisation of the ideal set forth in the inspiring Lambeth Appeal—of rightly using the 'diversity in the different groups of Christians' so that the Church can 'become all things to all men.' This, I believe, will be found possible not by a formal unity based on rigid uniformity of worship, liturgy, or ceremony, but rather by a real federation or commonwealth of churches, each preserving its distinctive uses, heritage, and traditions, but all linked up in a common fellowship under a constitutional episcopacy, just as the British commonwealth of nations is united under a constitutional monarchy. Burke declared that a strong nation could only be secured on the basis of 'strong local attachment,' and the same principle applies surely regarding a strong and united Church."

#### Present Situation Humbling.

Prayer and Bible Study as part of the means of Grace was discussed by the Rev. F. S. Cragg, M.A. (Vicar of St. Aldate's, Oxford), who said:

"This paper is not to be regarded as a contribution to our theory on the subject of Prayer and Bible Study, but as a challenge to our practice. Bishop Chavasse used to say, 'If you want to humble a man, ask him about his prayers.' Is not the present situation truly humbling? I firmly believe that the teaching and simple worship of the Evangelicals, where it is sincere, is that which appeals most and is most helpful to the average Englishman. The position we are in to-day bears a very real resemblance to that which existed at the foot of the Mount of Transfiguration, when the man brought his son to be healed, and the disciples could not cure him. 'This kind cometh not forth but by prayer.'

(Continued on page 10.)





## NEW SOUTH WALES.

## PARRAMATTA RURAL DEANERY.

S.S. Teachers Commemorate 25 Years' Association.

## Diocese of Sydney.

## ORDINATION.

On Sunday, 23rd February, the Arch-bishop of Sydney ordained 17 deacons and priests in St. Andrew's Cathedral. Those ordained to the order of deacons were:—Donald Ridley Smirnoff Begbie (St. Anne's, Ryde); Robert William West Hemming (St. Paul's, Lithgow); Boyce Rowley Horsley (St. Peter's, Cook's River); Francis Oag Hulme-Moir (St. Andrew's, Summer Hill); Gordon John Shannon King (St. Matthew's, Bondi); David George Lance Livingstone (St. Stephen's, Port Kembla); Albert Thomas Pitt-Owen (St. Luke's, Liverpool); Gordon Harvey Smece (Mortdale and Penshurst, etc.); Lionel Merton Swindlehurst (St. Clement's, Marrickville); and Ronald Sydney Walker (All Souls', Leichhardt).

Those to the priesthood were:—Keith Gilbert Aubrey, John Alfred Cable, William Keith Deasey, Ernest Eric Hawkey, Reginald Norman Langshaw, Marcus Lawrence Loane, and Alan William Setchell.

The occasional sermon was preached by the Rev. A. R. Ebbs, of Manly. He reminded them that they were being ordained as the successors of men of old, he said their sacred and inspiring message was to bear witness to the glory and power of Jesus Christ. It has been rightly said during the week that the youth of the world was on the march. Was it to be under the banner of an ardent nationalism, and perhaps of an aggressive paganism, or under the blood-stained banner of Christ towards the Brotherhood of Man? Christ would link them day by day with all the divine resources that would make them fitting ambassadors for Him. They were commissioned and called to win men into His fellowship, to know Him as friend, and to acclaim Him as their leader, the healer of soul and of body. They represented a King Who had set up a Kingdom that was destined to be world-wide in its impact and influence. They were the ambassadors, chosen and commissioned by Him. They should go forward, saying, "I am on service for the King of Kings."

## ST. ANDREW'S CATHEDRAL.

## Lenten Services.

On Wednesday evenings in Lent at 8 p.m., the Rev. M. A. Payten will give a series of addresses on studies in St. Paul's Epistle to the Galatians on Thursday, at 5.5 p.m., Archdeacon Johnstone will give a series of Bible Readings on the Seven Penitential Psalms.

On Mondays, at 1.20 p.m., the general subject is the power of the Gospel among children, University students, in mission zone areas, in the community, in the mission field.

Tuesdays, at 1.20 p.m., the general subject is Great penitents of Bible Days—David the Prodigal Son, the Woman who washed the Master's Feet, St. Peter, St. Paul.

Wednesdays, at the same hour, the subject is Great Penitents in the History of the Church, St. Augustine, St. Francis, Martin Luther, John Bunyan, John Newton.

On Sundays the preachers at 11 a.m. will base their sermons on the Epistle for the day and in the evening on the Gospel for the day.

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Also compiled for the Broughton Centenary is a small pamphlet, "The Southern Visitation of Bishop Broughton, 1837-1852," copies of which can be obtained from the Church Office at 1d. each.

## The Business of Synod.

Set down for the attention of Synod is the question of the adoption of the new Constitution for the Church of England in Australia. Whether since recent developments this is to be proceeded with is a matter for the lawyers to argue out. Synod will meet on Tuesday, Wednesday and Thursday, and will be occupied for the main part with a long and intricate ordinance amending, or rather, replacing the Parochial Administration Ordinance of 1923.

## VICTORIA.

## Diocese of Gippsland.

## THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:

On February 1st I laid the foundation stone of a delightful brick church that is in the course of erection at Drouin, of which Mr. Allan Dixon is the honorary architect. It was a most happy occasion, and the pride and gladness of the large gathering of local people was infectious. The site is a wonderful one. The new Christ Church will indeed be a church set on a hill. But the best thing of all is that this new building represents an attitude of first-rate courage and faith which should bring to the Drouin people messages of fellowship and congratulation from every parish in the Diocese.

I have recently had occasion to make several interesting appointments. The Rev. J. N. Ashton is to be the new Vicar of Blackwood Forest and Bass; the Rev. J. H. Brown has become my domestic chaplain, and the Rev. E. Franklin Cooper my chaplain for lay readers; I have also appointed the Rev. R. A. Macartney Noake to be locum tenens at Gormandale for a few weeks.

## DIOCESAN OWN MISSIONARY.

The Rev. C. B. Chambers, missionary in India of the Diocese, was fawelled in St. Paul's Cathedral, Sale, on January 30. In his farewell message the Bishop referred to Mr. and Mrs. Chambers' twelve years of successful and self-sacrificing work in India; the Bishop reminded us that our service that evening was as nearly as possible a repetition of the scene described in Acts xiii, where the "prophets and teachers" met together and after fasting and prayer, laid their hands on Paul and Barnabas, and sent them forth on their first Missionary journey.

The first disciples to whom our Lord gave His great missionary charge, "Go ye into all the world . . ." were men who had surrendered their all to the Master and, because they had much to learn, had submitted to Him for training. Only one charge could with fairness be laid against them, viz., that they were "enthusiasts." To them the great world trust was committed. "Go ye . . ." and coupled with it was a twofold promise. The promise of the Presence and the promise of Power from on high. Turning our minds then from the early Church to the Church of to-day the Bishop asked whether we were similarly surrendering ourselves to Him for training. If not, then we need look no further for the lack of missionary enthusiasm in many congregations to-day.

The same Presence and the same Power which Christ promised His first disciples would be with Cyril and Elma Chambers, and with us all if we would but consecrate ourselves afresh.

## Diocese of Bendigo.

## THE BISHOP'S LETTER.

The Bishop, writing to his diocese, says:—

During my holiday I have been reading about and reflecting upon the tragic world-situation. What a mess we are in! Italy and Abyssinia, Danzig, Germany, Russia, China, Japan in the Pacific—what actual and potential problems are involved in the names. Each is like a volcano which at any moment may burst into flame and terror. And when we turn to the internal life of nations and the domestic affairs of e.g., England and Australia, we see society threatened with difficulties which at first blush may well seem almost insuperable. Mr. Wells has been forecasting the future in a published version of his film, "The Shape of Things to Come." Reduced to essentials,

"Things to Come" is the certainty of war if modern conditions continue along their existing trend, and side by side with that central theme is the equal certainty of man's growth and development towards greater and finer living. But that later aspect does not appear until the final war of the nations has completely wrecked civilisation, leaving only bits with which to build again.

The new world that emerges from the tremendous war he prophesies and which swallows up nearly everything that has been devised, is a queer sort of place, in which remnants of peoples form tiny communities from which arise something after the style of old tribal customs, while ignorance is the prevailing quality and leadership goes to the bully and the "tough." This, again, yields to science, which has been preserved in fragments here and there by devoted adherents who gradually win control of the world and construct a new scientific civilisation in which the old follies have no place, either economically or politically. This sounds very dry and unexciting, but Wells does as he has always done when setting out to bring home in story form some scientific truth. He wraps his thesis in such a fascinating covering of exciting story and interesting talk that there is no feeling of mutiny in accepting the entire tale.

In a word, "Things to Come" is full of hints and indications that unless we mend our ways and systems, something enormous and enormously bad is lying in wait for civilisation.

## THREE INDUCTIONS.

On Wednesday evening, February 12th, the Archdeacon held a service at St. John's, Heathcote, to license the Rev. D. M. Wallace, Th.L., to the charge of this parish. The Church was practically full, and at a welcome gathering later in the Rudd Hall, Mr. Wallace was assured of the hearty co-operation of his parishioners. The proceedings were most inspiring and augur well for the future of St. John's.

On the following evening the Archdeacon journeyed to Newcastle, to conduct the Rev. J. L. Rodgers to the cure of souls in the parochial district. The Revs. Adrian Gearing and W. W. A. Tyler took part in the service, and at the social gathering later the Revs. Hedley White and Adrian Gearing spoke on behalf of the Southern Chapter to welcome Mr. Rodgers and his wife and family to the parish, and Messrs. A. A. Atkin and Hauser spoke on behalf of the parishioners. The charge has been vacant since October last, when the Rev. J. H. Lee returned to Melbourne, and the Rev. R. K. Macartney Noake has been acting as locum tenens.

On Saturday evening a further induction took place at Holy Trinity, Rochester, when the Rev. Geo. William Briggs was inducted as Rector of the parish, and when the Church was practically full. Mr. Briggs has been working in the Diocese of Gippsland, at Gormandale, where we understand he has done a good work, and he comes to Rochester full of enthusiasm to carry on the work there in the same energetic manner. The Rural Dean, Rev. R. P. Blennerhasset, took part in the service, and also welcomed Mr. Briggs on behalf of the Chapter, at the social gathering which followed, and on behalf of the parishioners, Messrs. Forsyth, McCauley and Newman spoke. Canon Vanston, locum tenens of the Diocesan Clergy, and the local Methodist and Presbyterian clergy, and men, also extended a welcome. Mr. and Mrs. Briggs are assured of a hearty welcome, and the parishioners gave an earnest example of their support and sympathy by stocking the pantry with all sorts of things.

## Diocese of Wangaratta.

## THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:

As I have entered upon my seventieth year and the question of my continuance after this year as your bishop is not left entirely to my decision, I thought it desirable to get an expression of opinion from the council of the diocese. I am not conscious of failing powers, and the only sign I know of that you think me old is some tendency among the clergy to prevent my having too hard a Sunday when I visit the parishes—an anxiety which I appreciate as a testimony to their affection, though I think it quite unnecessary. The council considered that as 1937 will be an important year for the Australian Church, especially in constitutional matters, in which I am much concerned, personal and diocesan considerations should be postponed. They therefore declined even to discuss my retirement until the end of 1937. Putting myself on one side altogether, I was proud that we have a council that puts the business of the whole Church before that of our own corner in it.

I am very anxious that this year should see a forward move in our care of the Church's children. The course of Sunday School lessons adopted will be much easier for the teachers to use, and it will leave room for greater thoroughness of teaching. We have not opportunity to teach much. It would be blind folly to suppose that a child leaving Sunday School will know the whole Bible, or even the whole New Testament. To aim at that, as the lesson-courses issued by various diocesan committees seem to do, would be to try an impossibility, and we need not be sorry that it is one. Religion does not need so extensive a programme, but it needs much greater depth and reality. Teachers must aim at making good churchmen and churchwomen, who can pray and worship and serve God all the days of their life. You cannot pump that into a child by much talking. It must be born in his soul. Remember also, that the child will not find it in himself, even when it is there, until he puts it into words and deeds. Expression must enter into every lesson. The children must do something as well as the teacher. It is more blessed for them to give than to receive—which is true of speech and thought as well as of action. In every parish the Sunday School teachers should demand help from the Rector so that they may know how to be most useful to the children. In this matter two things have pleased me much of late; first that Miss Barton, of Euroa, has sat for the Th.A. examination and passed it; second, that two Wangaratta teachers and three from Yarrowongga attended the Teachers' Summer School in Christmas week.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## C.M.S. SUMMER SCHOOLS.

The experiment of holding two Missionary Summer Schools in connection with the S.A. Branch of the Church Missionary Society, proved most successful, and has fully justified itself, members of each School being spiritually refreshed, and the happy fellowship obtained throughout is a pleasant remembrance. In view of this, it is generally hoped that similar schools will be held in 1936-37.

The first school was arranged and conducted by members of the C.M.S. League of Youth, assisted by the Rev. and Mrs. W. H. Irwin, as Chairman and Hostess, respectively. This was held at Old Oxford House, Brighton, during the Christmas week, and there was an average attendance of 33 young people for the week.

Morning Devotions were led by various members of the League, and a profitable time was spent in Bible Study under the leadership of the Rev. R. M. Fulford, his subject being the "Epistle to the Ephesians."

Study circles on "Aggery of Africa" proved interesting and enlightening, and Closing Devotions were conducted by the Chairman, resulting in earnest self-examination and a determination to develop personalities, and gifts for the service of our King and Lord.

Missionary speakers were Dr. and Mrs. Bateman (Old Cairo), Rev. R. C. Nicholson (Methodist Foreign Mission Sec.), Mr. Milton Childs (Poona and Indian Mission), and a devotional address was given by the Rev. R. M. Fulford.

A second School was held at Holiday House, Mt. Lofty, from January 24th to 27th, 1936, under the chairmanship of the Rev. E. Griffiths, M.A., D.D., of Bendigo. Bible readings were conducted by the chairman, his subject being "The qualities of character that make for Leadership," taking as examples, great leaders spoken of in the Old and New Testaments. For leadership, the paramount need is character. What is character? It is of more importance than banking accounts; it is not a reference or a testimonial. It is something that we have within, quite apart from reputation—reputation is what people think we are; something apart from conduct—many good things are done from wrong motives. Dr. L. Moody said: "Character is what we are in the dark." Character is what we know we are in ourselves, and what God knows we are—something we make day by day.

Closing Meditations given by the chairman, based on St. Mark 4: 35-41, a wonderful picture of Christ's humanity and His divinity.

The Rev. F. Parsons, Vicar of St. Philip's, Collingwood, Victoria, chose for his Closing Meditation, a passage from Matt. 5: 13 to 15—Prayer is the most wonderful thing in the Kingdom of God. We should cultivate the presence of God.

The Closing Meditation given by the Rev. A. Bamford, Vicar of Kyneton, Victoria, was

based on Acts 9:10, the call of Ananias, a "rank and file" Christian, who had a wonderful ministry and played an important part in the great life of St. Paul.

A Thanksgiving Service was conducted by the chairman who, in his closing address, reminded us again of Christ's great commission, "Go ye, and make Christians of all nations."

Members of the school attended Sunday services at the picturesque little church of the Epiphany. Crafters, the preachers being Dr. Griffith and the Rector, Rev. H. E. Inger.

## TASMANIA.

Two theological lecturers from the Maori-land have recently visited Hobart, the Jesuit Father, the Rev. B. Peterson, of Sydney, and the Anglo-Catholic Father, the Rev. F. Maynard, of St. Peter's, Melbourne. The former, a highly-trained speaker, of course, delivered four sermons in the Roman Cathedral on Christian Evidence, and the latter preached at All Saints' and St. David's Cathedral, where his sermon, which was reminiscent of Michaelmas, emphasised "the Sacrifice of the Holy Eucharist" as the highest act of worship.

Mr. Maynard also addressed the Hobart Branch of the Australian Church Union, which Society, he said, stood for the restoration of auricular confession and absolution in every parish. The practice of the Reservation of the Sacrament, he declared, was based on a pre-Reformation canon which had never been abrogated, and therefore ought always to be followed in every city. Naturally, he did not draw the attention of his audience to Article xxviii., which states: "The Sacrament of the Lord's Supper was

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not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Evangelicals here hope that later on we may again hear that outstanding lecturer, the Rev. J. C. Hammond, M.A., in support of the Evangelical position.

The 16th Annual Summer School of the Church Missionary Society was held in February, first at St. John's, Launceston, and the following week at St. George's, Hobart. The chairman was the Rev. W. T. C. Storrs, of Melbourne, whose Bible Studies on "The Church in the Acts of the Apostles" struck a welcome, earnest spiritual note. Mr. Doulton, formerly of Tanganyika, and Deaconess Weston, of the Punjab, India, were the other members of the deputation whose addresses were listened to with much interest.

## The Home Mission Society

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## Islington Clerical Conference.

(Continued from page 7.)

"The Church should become a Fellowship of Prayer. Let us remember the example of the early Church in regard to corporate prayer. Our Lord undoubtedly attached a special value to the united act of prayer. A real attempt should be made to revive the practice of Family Prayer.

"In many of our workshops and factories there is filthy talk and bad language, and a vast number of decent working men are fighting for their very souls every day under conditions of which the clergy have very little knowledge. I have had it said to me, though I find it difficult entirely to believe it, that there are factories in which boys and girls 'had decency' knocked out of them in six months. Prayer is the one thing that can help in such cases, and I know of one instance where a group of converted workmen meet together for prayer with the object of helping the younger ones in their factory."

### Our Ultimate Justification.

"In the Incarnation and the Atonement wrought by the Incarnate God, is our ultimate justification for sacraments as means of grace," said the Rev. F. B. Heiser, M.A. (Principal of St. Aidan's College, Birkenhead).

"As Jesus Christ is both the symbol and the instrument of God's Being and God's purpose, so He is God's 'means of grace' to men. Word and sacrament in Him are one. He, the Word, is the Supreme Sacrament, in whom eternal love is both manifested and operative in the realm of finitude.

"We commonly say that matter 'expresses' spirit, but it is more correct to say that spirit uses matter for its self-expression, and anything thus used is from one point of view a symbol, and from another point of view an instrument. Spirit uses this particular object or event in the natural world both to reveal to another spirit something of itself, and also to bring about a change of some sort in the spirit which receives the revealing."

Further points from Mr. Heiser's paper were:—

"A sacrament is a form of speech; and deep things of the spirit, especially of emotional content, can often be more adequately 'conveyed' by action or sign than by spoken word. There

is no fundamental distinction, therefore, between 'word' and 'sacrament.'

"It is the Gospel of reconciliation which alone gives sacramental value to speech, life, rite or work; they are modes of exhibiting and conveying its grace.

"The prime value in the Holy Communion is not its significance for the experience of the individual as an individual. Her worship, and in particular the sacraments, are the rallying-points of the Church."

### Need for Evangelism.

The final paper, on "Grace and Evangelism," was given by the Rev. B. W. Isaac, M.A. (Secretary of the Church Pastoral-Aid Society). As befitted one who is in touch with evangelistic work in parishes all over the country, Mr. Isaac had many encouraging facts to give, and told of congregations that were being built up and of parishes transformed through the power of the Gospel. He did not conceal the darker side, however, and said that too often congregations had to put up with sermons that were little more than moral essays. The Church of God was facing a great challenge to-day, which, however, the grace of God was more than adequate to meet. He offered some concrete suggestions for the enrichment of life in our parishes.

### FUNCTION OF THE CHURCH.

"The function of the Church," says Mr. Blundell, M.P., of the House of Commons, "was not to dictate to nor even advise the State, but its work was to improve the quality of life and through that improved quality to influence for good the constitution of the country. I believe," he said, "that if the Church would concentrate on that, we should realise the truth that to be spiritually minded itself is life. If you can get the individual life right, the quality of life inside the Church must permeate the commercial life outside, and in that way I think we shall do most good."

### A PRAYER FOUND IN CHESTER CATHEDRAL.

Give me a good digestion, Lord,  
And also something to digest;  
Give me a healthy body, Lord,  
And sense to keep it at its best;  
Give me a healthy mind, good Lord,  
To keep the good and pure in sight;  
That seeing sin is not appalled,  
But finds a way to set it right.

Give me a mind that is not bored,  
That does not whimper, whine, or sigh,  
Don't let me worry overmuch  
About the fussy thing called 'I.'  
Give me a sense of humour, Lord,  
Give me the grace to see a joke,  
To get some happiness from life,  
And pass it on to other folk.

Ninety per cent. of the parents of St. Paul's, Bendigo, voted for a change in the Sunday School hour from 3 p.m. to 10 a.m. A small school will be carried on at the old hour for those not favourable to the change.

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## The Reformation in Danger.

The Rev. G. E. Alison Weeks, M.A., LL.D., Rector of Fenny Compton, England, and formerly Headmaster of Trinity Grammar School, Sydney, speaking at the Autumn Conference of the Church Association, Wolverhampton, England, in an illuminating address on "The Reformation in Danger," pointed out that the Reformation in England was on two distinct lines; the Political, which marked the end of Papal Supremacy in England, and the Religious, which dispelled superstitions and errors promulgated and enforced by Rome. The divorce theory relating to Henry VIII, as being the cause of the Reformation, was very ably dealt with by Dr. Weeks, and he showed how the last straw, the Act of Supremacy, in 1534, abolished the Supremacy of the Pope in England and gave Henry the title of Supreme Head of the Church in England. The great question was in this Realm of England, who is to be supreme? English King or Italian Bishop? Only one answer was possible. So the long struggle was crowned with success.

Coming to his second point, Dr. Weeks showed very clearly how the Bible prepared the way for the Spiritual awakening in England. The Bible was the one Rule of Faith. The Reformers emphasised the Cross of Calvary as the one Sacrifice for sin. The central wickedness of Rome consisted in the priest first creating the Body and Blood of Christ, and then offering the sacrifice for the quick and the dead. The Reformers emphasised faith in the one way of salvation through Christ, and Christ alone. The late Roman Catholic Bishop of Selford stated in his will: "I bequeath my soul to God, from Whom it comes, my body to the earth, from which it was made, and all my sins, transgressions and offences to my kind and generous friends, to be atoned and satisfied for, to the best of their power, by prayers, masses and other good deeds." In the light of the New Testament Rome's path was truly perplexing. The Reformers also laid great stress upon Christ as being the One and all-sufficient Mediator.

Since the Oxford Movement the Reformation Settlement had become endangered. The Reformation had been stigmatised by Anglicans as being "a broken limb, badly set, which must be broken again in order to be righted." It was to be "repented of in tears and ashes." That these statements were not merely rhetorical, but the expression of a firm conviction, and a resolute purpose, was readily seen by the utterances and writings of Anglo-Catholic leaders.

Dr. Weeks then sketched the history of the Oxford Movement, and showed that the ultimate aim and object of the Romanising party was Reunion with Rome. The Movement had very strong Episcopal support. Forty-three Bishops patronised the Oxford Movement Centenary. The Archbishop of Canterbury had defended an open-air Mass. Roman Catholic influence was also very marked in the Press and in the Government. There were many other signs which clearly denoted that the Reformation Settlement was in danger. The time had truly come when they had to choose between the doctrines of Rome and New Testament teaching. There was no middle course open.

## An Archbishop's Endurance.

Dr. Temple at Work.

The Archbishop of York (Dr. Temple), arrived in New York, U.S.A., on December 6th last. His visit was due to a suggestion sent to him by the Presiding Bishop of the Protestant Episcopal Church in the United States. During his month's stay in America, Dr. Temple undertook to fulfil a list of engagements that would impose a severe tax on the strongest powers of brain and physique.

On the Sunday after his arrival, December 8, Dr. Temple spoke on "The Present Industrial Situation" on a nation-wide wireless "hook-up," and later in the same morning he preached in the Cathedral at Washington. In the following week he conducted a clergy conference in that city, received a degree from Princeton University, and returned to New York to preach at the Cathedral on Sunday, December 15, morning and evening. In the afternoon he preached at Trinity Church, New York.

In the course of the following week the Archbishop addressed the students at the General Theological Seminary, New York, received an honorary degree from Columbia University, and addressed a Convocation at Yale, the students of the Unitarian Divinity School at Harvard, members of the Boston English-speaking Union, and the Public Free Speech Forum, Boston.

On Sunday, December 22, he preached at Trinity Church, Boston, in the morning, and at the Cathedral in the evening. On Christmas Eve he celebrated the Holy Communion in St. Stephen's, Providence, for the diocesan clergy, and spent Christmas with the Bishop of Rhode Island. Between Christmas and New Year's Day, he took part in the Convention of the Student Volunteer Movement at Indianapolis, and then went on to Cincinnati. He preached in the Cathedral at Chicago on Sunday morning, January 5, addressed a mass meeting in the evening, delivered three lectures at the University of Chicago during the week, and on January 10 addressed the Pilgrims' Society in New York before sailing for home at midnight.

An American correspondent states:—"Americans are filled with admiration for the strength and endurance of Dr. Temple in undertaking a schedule in the midst of the worst weather of the year, involving nearly three thousand five hundred miles of rail travel and almost daily speaking before great audiences; and sincere prayers are widely going up that he may be able to stand the strain."

While in America Dr. Temple received the honorary degree of Doctor of Laws from Princeton University.

To live a life whose influences shall whiten the souls of all mankind, this should be the aim of every one of us.—Ida Scott Taylor.

Who in Life's battle, firm doth stand  
Shall bear Hope's tender blossoms  
Into the Silent Land!

—Longfellow.

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## The Truth of the Gospels and the Modern Critic.

Freakish Interpretation: Facts Which Had No Happening.

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

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

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

### The Critics Criticised.

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

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

### Microscopic Misconception.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be Continued.)

## Hymns for Sundays and Holy Days.

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

### Hymnal Companion.

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

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

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

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

### Hymns, A. & M.

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

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

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

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

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

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## Contents.

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Ritualism.  
The First Bishop of Australia.  
The Truth of the Gospels.  
World-Wide Missionary Leaders.

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## Editorial

### Lessons in the "Trowel."

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

## What Happened.

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

## Bishop Hilliard at Work.

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

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

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

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

We congratulate the Bishop.

## Church and State.

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