

## The Crucifix.

NEED FOR MORE CAREFUL THOUGHT.

By Professor Percy Deamer, D.D.,  
Canon of Westminster.

A FEW days ago an official of an important church said to me, "We are thinking of putting up a rood." I pointed out that so far they had carried the people whole-hearted with them and could always claim that they made their Church trusted and loved by all religious people, although the services were sometimes rather ornate in character, but that if they put up a rood they would no longer hold this position. To-day I have had a letter from the parson of a country church asking advice, on the ground that they now have three crucifixes in the church and that a lady wants to give them a fourth. It is surely time we did a little thinking about this subject, since so many of the clergy seem to think that it is "correct" to have a crucifix somewhere, as one cannot but notice in going about the country. Indeed in many places one sees several crucifixes, set up one against the other in a sort of rivalry. Many seem to think that to have a crucifix is "Catholic." But, if the word Catholic has any meaning at all left in it, one thing is certain: the use of the crucifix—of a figure of our Lord modelled on a cross—is common in both Roman and in Lutheran Churches; but has never been allowed in the Eastern Churches (where nothing but paintings, generally dim and obscure in character, are to be seen), and was unknown for many centuries in the whole Christian Church. It is therefore certainly not Catholic, and can never become so. The Church of England, in giving up its use after the Reformation was therefore itself pursuing a Catholic line of action.

### Intolerable.

The Christian Church felt that a realistic representation of the tortured form of the Beloved One, stretched upon a gibbet, would be intolerable; and so surely should we all think if our hearts had not been hardened by use and wont.

As is well known, the Early Church refrained from representation even of the cross. The idea of the cross was indeed prominent—after what St. Paul had said, it could not have been otherwise—and Tertullian tells us how frequently Christians of his time signed themselves with the cross; but the symbol commonly used in graphic art was that of the fish: Christ himself was represented as the Good Shepherd, and purely symbolically; and in the abundant frescoes that have come down to us, the pictures are those of healing and release, blithe and happy in character, only two pictures of any scene of the Passion being extant, and neither of these representing the crucifixion. The cross is occasionally suggested, but only in what is called a "dissimulated" form, such as the swastika; or in Constantine's time, by the "XP" symbol, the Constantinian monogram, which is the form in which he is said to have seen his vision of the cross, with the words "By this sign Conquer." Until the time of Constantine (when, in the fourth century, punishment by crucifixion was abolished) the associations of the actual cross

were too horrible—far worse than a hangman's gibbet would be to us to-day. During the Constantinian era the monogram was the special way in which the cross was suggested. Only one example of the cross is known before Constantine; and this symbol continued to be very rare till the fifth century. The common use of what is called the Latin cross dates from the sixth century. But the crucifix was not introduced till later.

### Earliest Sculpture.

Perhaps the earliest sculpture of anything like a crucifixion scene is the panel on the doors of St. Sabina in Rome, which Ludwig von Sybel dates as of the fifth or sixth century, but others consider to be much later. It is unique in character: Christ is represented standing on the ground between the two thieves, all three in the attitude of prayer (i.e., orantes) before three gabled houses; and no crosses are shown. If this is later than the fifth century, then the earliest example may be an ivory casket of that century in the British Museum, among the Christian antiquities (Table-case B), which has seven scenes from the latter part of the Gospels, and one of these represents the crucifixion; on the left is Judas hanging himself, next Mary and John, with Jesus on the cross, and, on the right, a Jew reviling Him. There is no reason to suppose that earlier examples once existed but are now destroyed; for the earliest literary mention of a crucifix-picture belongs to the sixth century; and the earliest mention of a sculptured figure comes at the close of that century, when St. Gregory of Tours states that there was one at Narbonne which gave offence through its nakedness. It is thus not till the Dark Ages that the crucifix begins to appear.

### Rare and Conventional.

For the first thousand years of Christian history the crucifix continues to be rare and is conventional in character. There is an example at Sta. Maria Antiqua in Rome, of the eighth century; here Jesus is represented clothed in a long sleeveless garment reaching to his feet; the arms are stretched out horizontally, as if in blessing; the eyes are open. The fresco is thus purely symbolical, and there is no sign of suffering. Indeed, it is really a picture of a symbolical scene, and not a crucifix: Mary and John stand at either side, and with them St. Lawrence and another martyr. Another example is the carved crucifix at Romsey Abbey, which is of about the tenth century; and here, too, the arms are horizontal and the representation purely symbolical.

Thus very slowly did Christians bring themselves to make pictures of this most tremendous and terrible event; and only by slow degrees did realism creep in upon what was for over a thousand years no more than a symbolical suggestion. Even in those rough and cruel ages, Christians could not bear to see their Lord depicted in the depth of agony and shame.

### As if They Were Just Ornaments.

Yet to-day people are found who will dot crucifixes about their churches as if they were just ornaments. Surely they must often do such things without thought, hardly noticing what they do.

Ghostly as are some Spanish and Italian crucifixes, the reality would be

more horrible than a sculptor could show, or even a painter. Attempts at realism began with the Franciscan movement in the thirteenth century, due to that morbid side of St. Francis which produced the hysteria marks of the stigmata. There was a further progress along this terrible road in the seventeenth century. The connection between such dwelling on physical torture and the state of mind which produced the incredible brutalities of persecution must not be forgotten. The average man at the present day glances at a crucifix as merely a symbol of a religion with which he has little sympathy; but once (as still in certain quarters) people contemplated them deeply, passionately.

Modern psychology has revealed certain morbid conditions which we can do no more than hint at here in the statement that the love of suffering is akin to sadism. The cult of the crucifix developed through the meditations of monks and nuns who were not leading natural lives, and the psychological effects of making the contemplation of torture part of religion could not be other than unhealthy.

### A Great Reserve.

Two other points need mention. The Medieval rood with Mary and John is not historical. There was a group of several women at the foot of the cross, among them being Mary Magdalene, Mary the mother of James the less and of Joseph, and Salome (St. Mark xv. 40); and the elimination of the women mentioned in the Synoptic account came about through the growth of mariolatry. Scholars also do not need reminding that the Johannine picture, in the form in which it has come down to us, is not borne out by the Synoptic account, which can hardly be mistaken in the mention of three other women, one being the mother not of Jesus, but of Joseph. The other point is this: the placing of a crucifix over the pulpit has never been the custom in the Church of England, either before or after the Reformation. It has been copied, in ignorance, from Roman Catholic churches; and, like the Stations of the Cross, it creates a marked want of proportion in the representation of the Gospel of our Lord Jesus Christ.

## Remarkable Story of Animal Intelligence.

"The Most Remarkable Story of Animal Intelligence is that of a raccoon. Only three of us actually know the secret. For three years 'Rackie' has outwitted the determined efforts of men and hounds to kill him. His 'hide-out' is on my land.

"When the 'pack' finds his trail he heads for a certain slim sycamore that stands some 25 feet from a large oak. And right there the dogs lose 'Rackie.' Men follow the dogs closely several times a week—often wait an hour or more, but to no avail.

"One day I watched through a glass from an upstairs window. 'Rackie' climbed the sycamore, at that time bare of foliage, to almost its extreme tip, when it bent down with him. Touching a long limb of the oak, he allowed the sycamore to flip back into place; ran along the oak limb to the trunk and—disappeared into an opening that could not be seen from the ground. After the usual performance of dogs and men, 'Rackie' stuck his head out, waited for some fifteen minutes, then started on his way.

"Did he scramble down the oak tree? Not by any chance does he ever do that—he leaves no scent at that tree for the dogs. Instead he walks out on another, lower branch that touches a hickory by my rail fence, climbs down to the fence, walks the top rails for some 100 feet or more, then leaps off onto a brush pile and goes on about his business."—"Our Dumb Animals."

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## Editorial

### St. Andrew's-tide Missionary Intercession.

THE Anglican Church the world over is called upon to be much in prayer at St. Andrew's-tide for the missionary work of the Church. The Bishops of the Church in her many Dioceses, as their practice, will be busy, we doubt not, making adequate arrangements for comprehensive, full-tide intercessions either on St. Andrew's Eve or St. Andrew's Day itself. It is a commonplace to say that the Church is passing through times of great financial stringency. The marvel is that so much has been accomplished during the last five years by our missionary organisations on behalf of the overseas work. In spite of the people's greatly reduced incomes, the widespread unemployment, the social and industrial chaos, the Church's missionary leaders and workers have very largely maintained the work abroad and at home, and are even now showing advance. It is both remarkable and inspiring, and is indicative of the faithfulness of God's people. Home Base missionary workers cannot but take heart from the story of the past and the rich blessing which has ever followed united intercession. The decade immediately before 1872 was notable for a serious falling-off in the supply of missionaries. Leaders at home also deplored a failing treasury. In that very year the committee of the Church Missionary Society in London closed an anxiously-worded report with these ominous words: "Will the English

Church listen to God's voice? If not, must not its candlestick be removed and its light quenched in darkness?" It was, therefore, high time for a Day of Intercession for missionary work; and it was in that very year that the Day was instituted. St. Andrew's-tide was chosen by the Church's leaders, and ever since that period has been observed by the whole Church for missionary intercession. God has honoured His servants' trust and prayers, the intervening sixty years witnessing a marvellous advance in the supply of missionaries and an extraordinary growth in prayerful interest and giving. We trust that the approaching St. Andrew's-tide will be widely and seriously observed. Blessing and enrichment are bound to follow.

### The Provincial Synod.

WE had gone to the press when the Provincial Synod of New South Wales began its deliberations in the Chapter House of St. Andrew's Cathedral, Sydney. The Archbishop of Sydney, as Metropolitan, presided, and with him were associated the Bishops of Newcastle, Bathurst, Goulburn, Armidale, Riverina, and Grafton, and elected clerical and lay representatives of the several dioceses. In its final count the Provincial Synod has no legislative power. It can receive reports and make decisions thereupon. It takes into review the missionary work of the Province. In a word the Synod is like a glorified Conference, where important matters of vital interest to the Church and the wider life of the community are brought forward, and on which certain resolutions are made. On this occasion the Synod should be treated to some first-rate speeches. The eloquent Bishop of Armidale is bound to handle his vitally important motion on education control in the State with knowledge and insight and conviction. All is not well with the educational system and its oversight in New South Wales. It is not turning out altogether the type of citizen that Australia needs. Good work has been done, of course, by our educational authorities, and that in the face of great difficulties; but there is grave weakness on the religious and cultural side. Here at once is field for expansive talk. The motion of the Bishop of Newcastle, wherein he seeks to have Resolution 33 of the last Lambeth Conference recognised in the draft constitution of the Church of England in Australia, will certainly cause no little debate. Many Anglicans are not happy about close fraternisation with the Greek Church until

it comes into line with the reformed outlook. The Dean of Bathurst raises some far-reaching issues in his very comprehensive motion; while that of the Rev. R. S. Lee, which trenches somewhat on the Dean's motion, will not have all plain sailing. However, the Synod has had brought before it quite up-to-date subjects and issues. They afford scope for a rich variety of interest and speech. Doubtless we shall be regaled with great flights of talk. We shall sit at the feet of the pundits and learn; and given the right spirit and attitude, we doubt not that the Synod will have no little influence in formulating opinions, hardening convictions, and inspiring true service.

### The A.E.G.M.

EVERY well-informed churchman knows that between twenty-five and thirty years ago stalwart senior Evangelicals in England were busy encouraging the younger men to get together in groups for study, and specially to study the fundamental doctrines and practice of the Christian Faith as related to the Church of England. It is well known that Archbishop Wright, Bishop Watts-Ditchfield as he became, and Canon Dawson Walker, of Durham, were leaders in this regard. But the groups were only groups for study; they had no polity, no basis of organisation, no rules and regulations; they were just clergy getting together in a very informal, loose sort of way for study and enlightenment. It was a totally different sort of thing from the A.E.G.M. (Anglican Evangelical Group Movement) which we know to-day—as hardened into an organisation, with London headquarters, with its organisers and definite purpose. This organisation, as we now know it, came to birth as an entity at the time of the Prayer Book Revision. It issued a lot of pamphlets as part of its propaganda. It was out to alter the balance of the Prayer Book, and it has gone on, until to-day we get the advocacy and practice of its leaders for and on behalf of the Romanizing Eastward Position. We repeat that the old study groups of thirty years ago are as different from the organisation known as the A.E.G.M., as it is possible to conceive. We don't write this in any ill-thinking or questioning spirit, but as a pure statement of fact. That the members of that Movement are at perfect liberty to spread abroad their conceptions of Bible truth, church teaching, and practice, we frankly admit. But we state again that when the present-day leaders of that Movement in England aim and purpose to acclimatise all Bible teaching to a modernist



position and to evacuate their church teaching and practice of its reformed Protestant significance, and make them subserve the present "Catholicising" tendencies, then we mean to write unequivocally and trenchantly. And the curious thing is that the local adherents to the A.E.G.M. never occurred to us when we wrote the leader in our last issue. Our minds were entirely upon their confreres in England.

#### Rome and Gambling.

THERE was no need for an official representative of the Church of Rome to go before the Queensland Royal Commission on Racing and to place before the Commission that church's views on gambling, because they are already exceedingly well known. Raffles and games of chance are the order of the day at Roman Catholic Church bazaars; while their priests are always in evidence amongst the punters on the racecourses. All of which is significant enough, but the depth of it is reached when Lourdes and its pilgrimages are even mixed up in the nefarious business. In Great Britain and the Continent packets are sent round containing tickets with counterfoils, exactly like lottery tickets, and inscribed: "Catholic Association; Lourdes Sick Pilgrim Fund." Additional wording is: "Received 1/- as a Subscription to the above Fund. All Subscriptions and Donations are made and received on the basis that the Catholic Association shall be under no legal obligation whatsoever, whether directly or indirectly, to the subscriber, but they honourably pledge themselves to distribute a number of gratuitous tickets to Lourdes to such of their subscribers as they may determine. Keep this Receipt for your Subscription, as it entitles you to participate in a Free Distribution of tickets to Lourdes." Both the tickets and the counterfoils are numbered in rotation like ordinary lottery tickets (those received by me, 14251 to 14255). With the tickets was a leaflet headed, "Catholic Association," and containing a detailed explanation, from which this may be quoted: "Dear Sir (or Madam),—Enclosed herewith you will find a booklet containing five tickets for a Draw, which will take place on Friday, July 26, 1935. The prizes are a certain number of free tickets to Lourdes on any of the pilgrimages (no night travel excepted) organised by the Catholic Association in 1935. The number of prizes distributed depends on the number of entries received." Further light is cast on the matter in the July issue of "The Scrip: A Monthly Magazine for Pilgrims and Travellers, published by the Catholic Association," on p. 146 of which we read: "A draw for tickets, restricted to current registered Associates of the C.A., took place recently at the office . . . The first ticket 'out of the drum' was No. 1627. This provides a free ticket for a pilgrimage to Rome for Miss . . . The next number drawn was No. 1003, which means that Mrs. . . . receives a free ticket for Lourdes . . . Please pass the news along, and get at least one of your friends to join."

Roman Catholicism is the religion of human nature. In other words, it is the religion of the unregenerate heart. It plays down to the weaknesses of mortal flesh, and therefore, is no guide for spirituality and noble Christian living in the hurly-burly of life. Rome has a lot to answer for—not least her worldliness.

## Quiet Moments.

### "Say It Again."

IN the early days of the Victorian Church, Dean Macartney, when addressing the students at his monthly meetings, used to relate the following incident in the life of the late Judge Fellows:—The Judge, then a young barrister, was addressing a jury on one occasion when he was interrupted by the presiding Judge: "Will you say that again?" he asked. This he did. But the Judge, who had been watching the faces of the jury, saw that they had not grasped the force and importance of the barrister's contention, and leaning towards him, again said, "Say that again." Mr. Fellows said it again. The jury saw the point he had made, and the result was he won the case. Then the Dean, improving the occasion, went on something like this: "When you have, as you think, clearly stated some important fact or doctrine in your sermon, do not take for granted that your hearers have realised what you wished to convey to them. Ignorance, preconceived ideas, lack of interest, and many other things may prevent them realising your meaning. Don't, therefore, be afraid to repeat your message, but, like the barrister, 'Say it again.'" Take, for instance, the matter of personal salvation. How familiar and commonplace are such statements as, "Whosoever believeth in Him shall not perish, but have everlasting life;" "I give unto them eternal life, and they shall never perish;" "He that believeth in the Son hath everlasting life." These have become so familiar as to seem hackneyed, and there is a real danger that the preacher may fear lest this repeated discussion of the subject of personal salvation weary or give offence to the ordinary churchgoer, and even, perhaps, to the less-interested Christian. Nevertheless, the matter is one of fundamental importance, and also one which is sadly clouded and misunderstood because of prejudices and preconceived ideas concerning it. It seems certainly a case where the preacher must risk "boring" the uninterested. If the seriously-minded and sometimes anxious churchgoer is asked whether he believes these statements of Scripture he will probably answer that he does. Then ask him whether, as the result of that belief, he has received the gift of life eternal; the reply is likely to be, "I don't know." The truth is, the preacher needs "to say it again"—to ring the changes upon these passages until at last the simple and seemingly obvious truth contained in them finds its way through the lifelong preconceived misconceptions which have clouded their gracious simplicity. Here is an instance which came to my knowledge: The Vicar had missed a parishioner from her place in church for several Sundays, and called to inquire if she were ill. He found she thought someone had slighted her, and had determined not to attend the church again. A little chat about the matter made things right, and then the talk turned to personal religion. "Do you believe in Jesus Christ?" he asked. "Yes," she said. "Do you believe what Jesus says in your Bible?" "Yes," she answered. "Do you believe that all those who believe in Jesus Christ have everlasting life?" "Yes, I do," she replied. "Then have you this everlasting

life?" Then came the contradictory answer, "I would never dare to say such a thing!" For more than half an hour the Vicar went over the same ground, backward and forward, ringing the changes, using every argument he could call to mind. Then he thought of St. John's words, "We make Him a liar," and in desperation he said, "Either you are a liar or God is! Remember, we may make God a liar and the truth is not in us." The thought that she was making God a liar shocked her, and she began to realise what she was doing, and at last her false humility dropped from her, and the joy of His salvation took its place. He never saw her alive again, for within the week she had passed into the presence where that joy finds its utter fullness. He had said it again.

A Christian churchman was asked why he was not satisfied with the pulpit ministry in his church, and he replied that "he would like more variety in the preaching." In that church conversions were of regular occurrence. Some young men entered the ministry; others, men and women, became missionaries. Those who were unable to become either of these things spent their longest holidays in a preaching tour in the country, which drew the attention and won the admiration of the Archdeacon. The churchman, Christian though he was, was, quite unconsciously, more concerned with the comfort and pleasure of a more varied pulpit ministry than he was about the needs of those who were ignorant of the fundamental truths of the Christian religion. He was somewhat bored by what he deemed a needless repetition, and blind to the fact that this very repetition was the inspiration of those busy workers and Christian teachers whose enthusiasm, under God, made the church such a marked influence for good.

It is the fear of this oftentimes selfish criticism that chills the zeal of many an earnest preacher, and makes a difficult ministry still more difficult. No business man ever fears to call the attention of the public again, and yet again, to the bargains he has to offer, though he may often change the wording of his advertisement. He, at any rate, is not blind to the value, as well as the need, of saying it again. Nowhere is the need more pressing and the rewards greater than in the pulpits of the church.

### The Rev. H. P. Napier-Clavering

THE passing of one of the best-known and well-loved missionaries of the C.M.S. in Ceylon, the Rev. H. P. Napier-Clavering, will be mourned by many of the old students of Trinity College, Kandy. Before his acceptance for missionary service, Henry Percy Napier, as he then was, taught in Monkton Coomb School. In Ceylon he quickly made many friends, first among the College students, and later among the tea planters of Talawakela Chaplaincy, beyond Kandy. His sympathy with our wounded A.I.F. men made him a favourite visitor at the hospitals, and it was largely with the object of renewing his acquaintance with some of the men to whom he had ministered that he paid his several visits to Australia during the past few years.

It was on the occasion of a visit early this year that in one of the homes, hearing a boy being taught the child's

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hymn, "Gentle Jesus, meek and mild," that he drafted a few stanzas which he thought might better suit the needs of a modern boy.

Mr. Napier-Clavering gave the last periods of his service as missionary and planters' chaplain in Ceylon, in an honorary capacity, and also made liberal contributions to educational and evangelistic work.

In his last letter he wrote:—"I am distinctly the worse for wear. I could not even manage the Kandy altitude, and when we went higher I took to crumpling up. I think that the Sydney 'flu must have worried my heart a bit. I have lived much longer than I expected to, and shall be glad when the call comes.

The state of things in Ceylon saddened me. Except in the Kegalle villages we seem to be making no impression on Buddhism, and quite a number of people of the State Council variety have been renouncing Christ for Buddhism from political or worldly motives."

## Bathurst Synod.

### Presidential Address.

The adjourned Synod of the Diocese of Bathurst went into session last week, when the Bishop, Dr. Crotty, received a most cordial welcome on his return from a visit to England. The Archbishop of Sydney, as Metropolitan, was present, and in a very interesting address traced the original links between Sydney diocese and Bathurst, pointing out how one hundred years ago the then Bishop of Sydney appointed six priests to what he considered were the strategic positions in this huge diocese. Bathurst was one of these.

He also spoke about the capabilities of the clergy in the west, and said that the west seemed to produce men with a breadth of outlook and width of vision, and who, living in a land of mirages, were not being deceived.

### World Chaos.

"You will want to know," said Dr. Crotty in the course of his presidential address to the Synod, "something of my impressions of English Church life, and of the Church at Home. It would be difficult, I may say in passing, to convey to you the impression made on one by the England of Jubilees week. It was the most amazing suggestion of national unity and of a definitely organic and integrated society that one could imagine. Its influence on Europe was profound and had much to do, I am convinced with the added influence and prestige which a post-jubilee England was able to face, as it had almost immediately to face, a deterioration and land-slide in European affairs, which was as sudden as it was acute. Yet again and again during that time and during my subsequent months in England, I got the somewhat uncomfortable impression that the thing holding contemporary England together was less the Church, at all events in her conscious and present ministries, than a kind of racial mysticism, which centred round the Throne and person of one of the greatest kingships that the world has ever seen. One noted, in general, every strength and every weakness that marks our Christian work and witness in this country.

"Then again you will probably like to know something, though you have heard much already, of the international situation, not least with regard to Italy and Abyssinia, and particularly with regard to our responsibility and witness as Christians, in these tangled and baffling that world has become, you may gather from the following. Shortly before I left England, I saw a private letter written by a great British statesman to a personal friend in London.

"It was written immediately after a certain fateful Cabinet meeting, and this is what it said: 'I could scarcely have imagined that such a crazy labyrinth of considerations, a thousand of which led to destruction, and not one to salvation, could possibly have emerged. I can only assure you that we are doing our best to follow the path which at present lies hidden from our view.'

"The weakness of the League of Nations" as it faces what must be its final testing, would seem to be threefold. (1) The ab-

sence from it of so many of the great Powers and the unwillingness of so many of its members to render more than lip service to its obligations. (2) The moral authority of the League, as an instrument of law, will never be effective till it is frankly recognised also as an instrument of equity. The legitimate expansionist needs of Italy, as of others, will have to be met by consent if they are not to be satisfied by might. (3) The real implications of "collective security" have never been faced, or even examined. How far is it even possible for a co-operative League to function in an acutely competitive world?

"The real truth, one feels, which the Church must lead the world in seeing, is that peace is less of a sentiment than an edifice, with foundations as well as a mere facade. Its true genius is active and not passive. It involves an undercutting of the causes of war and the perception that peace certainly can never issue from an economy which hardens the world into economic nationalisms having conflict on the very law of their being. Peace also involves a will to peace, and more than a general sentiment for it. There is much sentiment for peace to-day, but not much real passion for it.

"A true Christianity, as it seeks to lead the world into its peace, is the enemy of all sentimentalisms which are the greatest foes of truth. Both the war-makers and the peace takers of to-day are drenched with sentimentalism. The true Christian pacifism ploughs a hard and lonely furrow between them all. It can only denounce war, as we know it to-day and proclaim its utterability and shame. Modern science has turned war from a conflict into a death pact. On the other hand, the soundest and most authentic Christian thinkers like William Temple and W. R. Barry—is much less concerned with a merely negative refusal to fight than with a slow and painful undercutting of the causes of war.

"We need men, and the best men, for the Church's ministry, and money for their training. One is continually hearing complaints from the laity about the standards of the clergy, and of the ordinands accepted by the Church. And one receives them constantly from men who make no offering of their sons or of their substance to the ministry of the Church. It may be true, indeed, that only better priests will give us better people. But it is also true that only from better people can better priests ever come. If the laity to-day envisage themselves in their more complacent moment, so far as their Church life is concerned as a generation of lions led by asses, the remedy is in their own hands indeed. The clergy are not a separate creation. They are merely that section of the laity which the laity gives us for the Church's work."

## The True Spirit.

REFERRING to a visit that he had paid recently to a parish in his diocese, the Bishop of Wangarata writes:—

It was a very happy day, in spite of its responsibilities, because of my association with people who manifested the truly Christian spirit. I mean especially the love that beareth all things, believeth all things, hopeth all things, endureth all things. When we talk about each other we may be mainly appreciative of each others' good points or mainly critical of bad ones. There is a story which someone in the East invented about Christ. He was walking with His disciples when they passed the very dead body of a dog. "What a horrid smell," said the disciples. "How white its teeth are," answered Christ. I wonder which of the alternative ways preponderates in your conversation? The general principle is laid down by St. Paul. You will find it in Phil. 4. 8. In modern language it may be rendered, "Keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." Be as silent as you can about the opposites of these.

It is one thing to have truth on our side, and another thing to wish to be on the side of truth.—Whately.



## Wayside Jottings.

(By a Wayfarer.)

### This He Said, Making All Meats Clean.

IN the effort, which surely we ought to make, to teach the whole Bible systematically, the Old Testament as well as the New, we very soon come across the great "food question," and our scholars are certain to ask us why certain foods were declared clean and lawful, while others were declared unclean and forbidden: and perhaps some of us are sometimes a bit puzzled as to what answer we shall give. We are certainly on the way to an answer when we notice that among the prohibited animals and birds are the carnivora. Nobody would like the idea of eating lions, tigers, dogs and cats, or other flesh-eaters. But why are the hare and the rabbit forbidden, which are both vegetable feeders; and why the pig, which, though in captivity omnivorous, is in its natural state a vegetarian?

It may be that we can give no better answer than that the forbidden foods are, on the whole, the least wholesome, or the most liable to abuse; and, also, that these food restrictions were one of the ways in which God's people were hindered from mixing with the surrounding heathen. And then we shall, of course, point out that all such restrictions have been specifically abolished for us by our Lord Jesus Christ.

Amid all the countless blunders perpetrated by the 1881 revisers of the New Testament, we do very frequently come across readings that are real and great improvements. Many of us remember the outcry of disappointment and indignation that went up from nearly every pulpit and seat of learning throughout England and America when, after being kept up to that time in the most profound secrecy, the Revised New Testament was on the same day offered for sale on both sides of the Atlantic. We can see now what a blunder that secrecy was. If only a few pages at a time had been released and offered to the universities and to leading scholars for criticism, the whole dreadful fiasco might have been averted for the New Testament as, later on, it was for the Old. Alarmed at the storm of adverse criticism upon their New Testament work, the Revisers, we understand, met in haste and went over the Old Testament again, revising their revisions, cutting out many of their "improvements," and so, a few years later, letting us have the Old Testament largely unaltered and unspoiled.

So in the Revised New Testament, amid all the amazing ignorance of, or else the glorious contempt shown for, the fine distinctions of English tenses, and the stupid attempts to force Greek tenses and Greek idioms into English prose (which the Revisers probably glorified as being "faithfulness to the original")—amidst all those blunders which make the version unfit for public use in church, although not without value for the minister in his study—we do here and there come across a number of alterations for the better.

In Mark vii., 19, for instance, there occurs a phrase, "Katharizon panta ta bromata," to which King James' translators could attach no meaning; and so they transliterated (one of their

very few blunders), and gave us the meaningless phrase, "purging all meats"; having apparently some vague idea that the reference was to the digestive organs.

Happily, some time before 1881 some bright scholar had hit upon the meaning; and the Revisers were able to incorporate it into their translation by adding a few explanatory words, "This He said;" and so it stands to their credit to-day as "This He said making all meats clean." And so Christ's people to-day may enjoy their juggled hare or their baked rabbit, and their ham and bacon with clear consciences.

But, although for Christian people that question is settled, never more to be raised, yet it is a good sign of increasing common sense that the food question is receiving more attention to-day than it ever received before. Numerous breakfast foods are on the market, and in every case the vendors are anxious to assure us that they contain the whole of the wheat. And instead of people being content to-day, as the last generation was, to eat that peculiarly innutritious and constipating starchy stuff called white bread, from which all the nourishing elements—the silica, the phosphates, and all the best of the wheat—have been abstracted so that the millers may make a triple profit by selling separately the bran and the pollard, all the nourishing parts of which they have robbed us,—people to-day are increasingly demanding the full value of their money in wholemeal bread.

So, too, with regard to flesh foods. There is a growing sense of uneasiness as to the amount of animal food consumed among us, and vegetarianism is certainly on the increase; and people are asking what guidance (if any) the Bible gives us in this matter.

Beyond doubt, the dietary system in Bible time was healthily simple. In the Garden of Eden our first ancestors are generally credited with having lived on fruits and vegetables. But after the Flood, at any rate, every kind of flesh food was added. "Every moving thing that liveth shall be food for you" (Gen. ix., 3); so in Genesis xviii., 8, we find Abraham killing a calf, and Sarah making a damper, for the entertainment of their divine guests. The little stones for the grinding of wheat were, of course, in every house; while in every town the professional baker, living in Baker Street (Jeremiah xxxvii., 21), had his assorted mill-stones (Matt. xviii., 6) and bread, figs, dates, goats' flesh, and (for those living near the sea) fish were the staple food, with beef and mutton on the rare occasions of sacrificial feasts, and venison for those who were lucky enough to be able to get it.

Thus flesh food was not only permitted, but Divinely provided. The number of animals offered at the Tabernacle and in the Temple was enormous, most of which (after God's part had been burned and the priests' part given to them) was feasted on by the offerer and his family and his guests. The vast temple courts at Jerusalem must constantly have been the scene of banquets, where the widow, the orphan, the Levite, and the poor generally were gladly and hospitably welcomed to "the Lord's Board." When Elkanah and Hannah went up to Shiloh for their thanksgiving feast, taking with them three bullocks and an ephah of flour and a skin of wine, we

may be sure that after the Lord's portion had been duly burned and the share of the priests given to them, there was abundance still left for every kinsman and acquaintance, as well as for every widow and orphan who cared to ask for a share of the good things. So while we entirely sympathise with our teetotal and our vegetarian friends, we have to base our agreement on present-day advisability rather than on Biblical direction.

In New Testament times, too (in gross exaggeration of our Lord's kindly sociability), it was said of Him, "Behold a gluttonous man and a winebibber;" and His wedding gift to the young couple at Cana, though not (in all probability) the hundred or more gallons that were the contents of the six stone water-pots, was yet certainly as much as they cared to draw out for the evening's entertainment.

On the two occasions when our Lord fed the thousands He used the food that was commonest—bread and fish; and on that memorable morning after the Resurrection when, after a night spent in unsuccessful fishing, the seven Disciples were wet and cold and hungry and tired, they found that the Lord, Who sympathises with all the needs of us His poor people, had a fire ready for them, and fish laid thereon, and bread; and for the pocket-money that even apostles need He gave them a hundred and fifty great fishes to sell to the people of Capernaum and Bethesda. And on His first appearance to them in the Upper Room on the evening of that great Easter day, when He would assure them that He was a living man, and not a ghost, it was a piece of broiled fish that He took and ate before them.

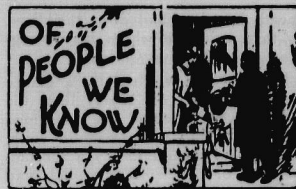
So that if there is one food that our Blessed Lord seems to have approved more than others, it is bread and fish.

So then we leave the question of Biblical guidance on the food question. What a sin and a shame it is that in Sydney the Government regulations, restrictions, and red tape make it so hard for poor people to get the benefit of the abundant fish supply that swarms in our near-by waters? Fifteen pence a pound is asked in Sydney suburbs for what should be one of the cheapest, as it is one of the most wholesome of our foods, one which the Lord Himself seems to have marked with His special commendation, and which might, we should think, but for the obstacles wilfully thrown in the way by a stupid Government, be sold for a quarter of its present price; giving out doles and pensions almost too lavishly, not without advantage to a host of inspectors and other officials; and hindering what might become a great industry and an abundant source of cheap and excellent food. Our chief need, as it seems to the "Wayfarer," is to be delivered from seven Governments, hundreds of inspectors, red tape, tinned fish, and Governments that inculcate habits of Gambling. At the next election the Wayfarer means to put morality before politics.

### WHY SHE GOT BORED.

A good story was told by the Hon. Mrs. Alington, wife of the Dean of Durham, at a gathering in aid of the Waifs and Strays Society.

A child was heard to pray, "Please, God, bless your little pig to-night." "No, no, your little lamb," corrected the matron. "Oh," retorted the child, "I get bored with being a lamb, so I am going to be a new animal each night."



The Ven. Archdeacon Pike, Vicar-General in the Diocese of Goulburn, has resigned from the parish of Queanbeyan as from December 31. The Rev. W. M. Holliday, Rector of Yass, will be the new Rector of Queanbeyan.

The Ven. William Jameson Thompson, Archdeacon of Isfahan and Principal of the Stuart Memorial College, Isfahan, has been appointed by the Archbishop of Canterbury to succeed Dr. Linton as Bishop in Persia. Archdeacon Thompson was ordained in 1920 and ever since he has been Principal of the Stuart Memorial College, for which he has done a great work, raising it to the position of an important public school. Prior to his ordination, and subsequent to graduating at Trinity College, Cambridge, in 1907, he was engaged in teaching and in engineering work in India. During the war he served with the Royal Engineers Works Department of the Mesopotamia Expeditionary Force, being twice mentioned in despatches. The new Bishop, who is in his 50th year, has not been solely concerned with the Stuart Memorial College while in Persia. He has during several periods acted as Secretary of the C.M.S. Mission in Iran, an office which he filled with great distinction at a time when rapid changes in the country called for unusual tact, wisdom and patience.

The wide circle of friends of Miss Millson, formerly organiser for Sunday School work in the Diocese of Melbourne, will be interested to know that she has accepted the appointment as Sunday School Visitor in the Diocese of Derby, England. Her introduction to the new work took place on September 16.

A tablet to the memory of Admiral Glossop has been unveiled in the Naval Dockyard Church, Garden Island, Sydney. The tablet is the gift of the admiral's widow, who is now in England. The unveiling took place at morning service, conducted by Chaplain V. W. Thompson. The congregation, which quite filled the church, included many naval officers and a number of men who, now no longer in the service, had served under Admiral Glossop. The tablet has been placed to the right of the main north window, which on the left is flanked by the memorial to the late Admiral Charles Napier. On the tablet is the following inscription: "To the Glory of God and in loving memory of Vice-Admiral John C. T. Glossop, C.B., who served for many years in Australian waters, including service as a midshipman in H.M.S. Calliope during her escape from the hurricane at Samoa in 1889, and later in H.M. ships Royalist, Lizard, and Prometheus. He commanded H.M.A.S. Sydney in the action against the Emden, 9th November, 1914, and was Commodore-in-Charge of the Sydney Naval Establishments, 1917-20. He died in England, 23rd December, 1934." The tablet was unveiled by the Superintendent of the Dockyard (Captain Pope), who served as navigating lieutenant on H.M.A.S. Sydney. Preaching on the occasion, the Rev. F. Riley at one time a naval chaplain, and a close friend of Admiral Glossop, said: "John Glossop was a true son of the navy and of the sea, of the line of lineage of those who, for centuries, braved the battle and the breeze. Courteous to a degree—high-minded and cultured—he was a fine example of what the King's Navy can do in the way of making a man."

The Rev. E. Lawton and his wife, of Norfolk Island, who arrived in Sydney by the Morinda last week, said that St. Barnabas' Church, which Mr. Lawton administered, was the proudest possession of the Island. It was built in 1880 as a memorial to Bishop Paterson who had been killed in Nukapu Island by five savages in 1870. The money for building the church was raised by public subscription in England. The floor of the church is tiled with marble terazzo, and there is a beautiful marble font in the church. The windows represent some of the finest of Burne Jones' work, and the ends of the pews are beautifully decorated with inlaid mother of pearl.

The Archbishop of Sydney visited Bathurst last week, and participated in the centenary celebrations of Old Kelso Church. He dedicated two churches in the diocese on the

occasion of his visit, preached at the Bathurst Cathedral, and attended the Bathurst Synod service on Tuesday.

The Archbishop of Sydney's fund for an ambulance for Abyssinia has passed the £150 mark. Further sums are coming in.

Mr. F. H. Galbraith, lately Magistrate of the Children's Court, Sydney, was an earnest churchman. He was of great assistance to the Hon. Probationary Officers in the work on behalf of delinquent children. At one time he acted as a member of the Sydney Metropolitan Licensing Court, and also as a member of the Special Licensing Court appointed to reduce the number of hotels in accordance with the Local Option vote. He is survived by his wife, and two sons.

Mr. Justice Boyce, son of the late Archdeacon Boyce, told a story at St. Barnabas' Church, Chatswood, on Saturday, his object being, he said, to reassure his audience, who had been warned by the chairman to be on their best behaviour before the judge. His Honor said he had a vivid remembrance of an old lady, who was once brought before him for sentence. Her offence was not a serious one, and his sentence was light. Even then, he felt uncomfortable; it was distressing to have to impose a penalty on an old lady. But to his Honor's surprise, her face lit up with a smile, when she heard his announcement. "Oh, thank you sir, thank you!" she exclaimed delightedly. "I always knew you hid a kind heart behind an ugly face!"

The death of Mr. W. S. Mowle, C.M.G., removes a zealous churchman from Sydney church life. Mr. Mowle was born in Sydney on June 15, 1867, and was a son of the late Mr. Stewart Marjoribanks Mowle, a pioneer settler belonging to a Kentish family, who came to New South Wales on May 18, 1836. His mother was a daughter of the Rev. Samuel West Simpson, M.A., a pioneer clergyman of the Church of England, who arrived in this State with his family in 1841, and was for a short period headmaster of The King's School, Parramatta. Mr. Mowle took a deep interest in the work of his parish church at Cabramatta. He was for many years a Synodman, member of the Standing Committee, and served on other church committees in the Diocese of Sydney.

The Archbishop of Canterbury has appointed the Rev. Herbert Guy Bullen, secretary of the C.M.S. Mission in Northern Nigeria, to be Assistant Bishop to the Right Rev. L. H. Gwynne, Bishop of the Church of England in Egypt and the Sudan.

The Archbishop of Canterbury has nominated the Rev. Frank Oswald Thorne to the vacant Bishopric of Nyasaland, Central Africa, in succession to the Rt. Rev. G. W. Douglas, who died last December. The Bishop-designate, who was a Scholar of Christ Church, Oxford, took a second class in Classical Moderations in 1913, and graduated in 1918. He took a second class in Theology in 1921. After a period at St. Boniface College, Warmminster, he was ordained to a curacy at All Souls', Clapton, in 1922, and joined the Universities' Mission to Central Africa in 1925. From 1930 he has been Warden of the Theological College at Tunduru, in the diocese of Masasi.

Missionary workers of an earlier day who caught inspiration from that vivid apologetic, "Do not say?" will regret to learn that the writer, the Rev. J. Heywood Horsburgh, has passed away. He was a notable missionary in Szechuan, West China. When he had laboured years in the Mid-China Mission of the C.M.S., i.e., near the coast, he received the vision, "Come over and help us" from the West of China, where some China Inland Missionaries were working with Bishop Casals in Eastern Szechuan Province. Heywood Horsburgh prevailed, through strong faith, in persuading the committee of the

C.M.S. to start a new mission out in the west. It was laid upon his heart that the C.M.S. must "go forward" there, and in the face of opposition as to the founding of a new mission so far inland he overcame all. That was away back in 1892. Later he lived in retirement in England. His was a soul on fire for the missionary cause.

Sydney churchmen will learn with much interest of the retirement of the Rev. the Hon. Talbot Rice from the vicariate of St. Paul's, Onslow Square, London. He is now living at Guildford. Mr. Talbot Rice is the father-in-law of Bishop Chambers, of Tanganyika, and served an honoured and faithful ministry extending over fifty years. Ordained in 1885 to a curacy at Portman Chapel, he was successively Vicar of All Saints', Plumstead, Rector of St. Peter-le-Bailey, Oxford, Vicar of Swansea, and, since 1919, Vicar of St. Paul's, Onslow Square. Throughout his ministry he remained staunch and true to his Evangelical principles. In addition to his parochial work, he has been in close touch with many Evangelical activities, both missionary and evangelistic. He was a strong supporter of the C.M.S. and C.P.A.S., and for many years has been Hon. Secretary of the World's Evangelical Alliance, and of the R.T.S.

Mr. Henry Peter Hansell, who was tutor to the Prince of Wales, the Duke of York, the Duke of Gloucester, and the Duke of Kent, died on Sunday in a nursing home at Bletchingley, Surrey, at the age of 71.

In the Diocese of Adelaide, Canon Murphy has gone to Alberton, Mr. Woodger to Largs, Mr. Burton to Wallaroo. Mr. Welsh goes to Payneham, Mr. Hewitson to Semaphore, Mr. Pearman to Naracoorte, Mr. H. B. Wilson to Maitland.

The Rev. D. S. Millar, M.A., who has been Assistant Chaplain at King's College, Middlemore, Auckland, N.Z., for the last three years, has resigned from that position to take up a position in Western Australia. Mr. Millar recently suffered a breakdown in health and is recuperating at his home in Dunedin.

After an enjoyable holiday in England, Mrs. Head, wife of the Archbishop of Melbourne, returned home on Monday, 4th November. The earlier part of her holiday was spent in touring England with her son, who is now a master at Canford School. She stayed at Cambridge, in Liverpool, and spent a month with the Archbishop on the border of Wales and Shropshire. Mrs. Head took opportunity to study as far as possible, avenues of women's work in England. An interesting conference which she attended at Worcester was organised by the Board of Women's Work of the Church of England, an organisation which has branches in each diocese, with central headquarters, and which serves to co-ordinate all branches of women's work connected with the Church. "There I was able to meet leaders of thought in the educational world, and moral welfare work, as well as those interested in ordinary parochial work," said Mrs. Head. "The modern tendency is to lay much emphasis on the training of women for church welfare work, and for all other branches such as Sunday School teaching, the teaching of divinity in schools, and parochial work." Deaconess Champion, who will come to Melbourne for three years to act as superintendent of St. Hilda's House of the Mission of St. James and St. John, has had wide teaching experience, and holds the Archbishop of Canterbury's certificate.

The Rev. J. T. Phair, Rector of St. Mary's, Balmain has accepted nomination to the parish of Holy Trinity, Wentworth Falls, N.S.W. Mr. Phair has been nine years at Balmain, where a faithful and devoted work has been accomplished in an admittedly difficult sphere.

(Continued on page 12.)



# STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED





## The Protestant Reformation and the Rise of Capitalism.

IT is the fashion now-a-days in certain quarters to blame the great Protestant Reformation for the present "evils" of Capitalism in the world. Hilaire Belloc, in his book "Europe and the Faith," and other Roman Catholic propagandists, various Anglo-Catholic writers, and particularly the "London Church Times," are constantly putting forth arguments to the effect that the Church of Rome—Catholicism—has been in all ages the friend and protector of the poor, and that the Reformation delivered up the ignorant masses to the exploitation of a greedy plutocracy. The Middle Ages are depicted especially as the period when the "Church" was a veritable fairy god-mother, and the people happy and contented under her benign care and influence. On the other hand, the present industrial chaos, the bitter lot of the proletariat, and uprising of the monster—modern Capitalism—they would have us believe are the outcome of the teaching of John Calvin and other Protestant Reformers. Indeed, Calvin is the particular bete-noir. Whereas, in fact, Rome has always been the exploiter of the poor.

It is a commonplace of history that the business of the Roman Curia, conducted in the early sixteenth century by the Fuggers of Augsburg for Germany, was cleverly directed towards drawing money out of the working masses under various religious pretexts. "The Fuggers," says the late Principal Lindsay in the Cambridge Modern History, "amassed much of their wealth from commissions received in managing the indulgences." Dr. P. Smith, in his excellent "Life of Luther," (1911), says, "Whatever the theoretical worth of indulgences, the motive of their sale was notoriously the greed of unscrupulous ecclesiastics. The 'holy trade,' as it was called, had become so thoroughly commercialised by 1500 that a banking house, the Fuggers of Augsburg, were the direct agents of the Curia in Germany. In return for their services in forwarding the Pope's bulls, and in hiring sellers of pardons, this wealthy house made a secret agreement in 1507 by which it received one-third of the total profits of the trade, and in 1514 formally took over the whole management of the business in return for the modest commission of one-half the net receipts." The sale of indulgences was regarded as an open scandal when Luther began his career as a Reformer, as anyone only slightly conversant with the Reformation Movement knows.

It is well known that the great Roman Catholic Powers of Europe, in the Reformation age, were drawing into their coffers the wealth of the new world—America and the Indies. Over against that we are well aware that the Protestant, the Dutch coffee-planters in the East Indies, acted sometimes as pitiless tyrants, but what of the Roman

Catholic Spanish settlers in Mexico? Human nature is the same in all ages, and the sons of decaying Spanish houses (among them St. Teresa's brothers) hastened towards that El Dorado opened to them by the great discoverers. The money they sent home was counted on for the church and themselves, as we see from St. Teresa's letters.

And, further, will the conduct of the conquistadores towards the native populations in the Americas bear the light of modern research? Ultra-orthodoxy of Rome went hand in hand too often with fiendish wickedness.

It is an interesting fact that the late Jean Jaures, the greatest French Socialist of our generation, though himself an agnostic, praises the bourgeois class of the Reformation century for its gift of the Bible to the common people. Jaure's words are: "Successors to a slothful and decaying feudalism, striving against the parasitic habits of the monks and ecclesiastical dignitaries, the bourgeois class believed that it was actually revealing to the world the greatness and the sanctity of work. From the first it put into industrial labour the fervour of a purified Christianity. The habit of creative activity had disgusted men of this class with the idle ceremonies, the sterile practices with which the religious life was encumbered. Full of scorn for the lazy hierarchies whose burden pressed upon the world, they were obliged, lest they should lose Christ, to cling directly to Him by a fervent act of faith; and as the outward bonds which united them to the Saviour of men became enfeebled or broken, all the more did they aspire to unite themselves to Him, to live in Him, by the strength of their inner life." Jaures asks whether the workers themselves, under the rule of such masters, must not have been impressed by their union of spiritual ardour and fertilising toil. The best proof, as he shows, that the middle class in that transitional era believed it was acting fairly towards the workers lay in the readiness to provide them with education, and, above all, in the gift of the Bible in the vulgar tongue to the masses of Europe. A society composed of selfish, greedy capitalists would have preferred to hold down their serfs in the dark ignorance which prevailed throughout the Middle Ages.

After dwelling on the message of the Old Testament prophets—"their curses against rich usurpers, their Messianic dream of universal fraternity, their fervour of wrath and of hope, the fire of all the live coals from off the altar which had touched their lips"—Jaures continues: "It was this fierce Bible which the industrial bourgeoisie put into the hands of poor workers in the towns and villages, even those who were their own employees or were about to become so, and they said to these men, 'Look for yourselves, hearken for yourselves. Do not surrender to any intermediary. Between you and God there ought to be a direct way of access. Your own eyes ought to see His light, your own mind ought to hear His word.'"

Surely this quotation is in itself a sufficient answer to Belloc and "The Church Times." The great Socialist leader then closes a noble passage by asserting that the middle classes would never have found strength for the tasks accomplished by them in modern history unless they had been firmly con-

vinced that they had done their best for that multitude whom they recognised as brethren in Christ.

It is at once evident by a glance over the world of to-day that the peoples who accepted the Reformed faith have risen to power and wealth, that they command to-day a substantial part of the world's capital, and hold a position of leadership in affairs. But the causes of this primacy lie in the heroic past. It is amazing that any student should read with indifference the Protestant martyr-roll. Character and foresight will out!

In this connection we cannot do better than quote some words of Professor Wilfred Monod, of Paris. He says: "In the sixteenth century, the age when the Roman Church burned alive her best sons, whose crime was that they preferred Jesus Christ to the Pope, the Holy Spirit revealed Himself, beyond a doubt, with no less glory than in the age of the persecutions under Nero or Diocletian. The golden book of the Huguenot martyrology belongs for evermore to the spiritual treasure of the universal Church; the testimony of the soul and the presence of God are there revealed in splendour. The legends of the saints are often very dull in comparison with these dazzling Gesta. How pathetic it is, that epic of Witness!" We are reminded that the martyrs of the Reformed faith surpassed even those of the Primitive Church in the courage of their testimony. "They did not expect an early appearance of the Son of Man in the clouds to destroy Anti-christ, and it was not in the name of Caesar, but in the name of the Crucified that they were tortured to death amid the plaudits of a Christian clergy." The descendants of the martyrs had been trained to think and act as individuals. They possessed that gift of initiative which makes for success in every sphere. Such men understood better than others how to utilise the new economic conditions of the world at the dawn of the modern era.

"Protestantism as such," says the French Professor, in summing up his remarks, "is no more responsible for capitalism than for the discovery of the Strait of Magellan or the invention of printing. But Protestants, by their intellectual training and their moral education, adapted themselves more easily than others to the exigencies of a given situation."

Protestant nations had the wisdom also to receive as honoured guests those Huguenots of the dispersion who were driven out of France under Louis XIV., and in whose ranks were numbered the most skilled artisans of Europe.

Rome will never again have ascendancy. It is not true that all roads come from Rome and lead to Rome. The holy city remains for ever Jerusalem. There we turn for light and leading from her greatest—her Divine Son—our Lord Jesus Christ.

## Issues at Stake!

### Bishop of Bendigo.

LET us make no mistake. So writes the Bishop of Bendigo to his Diocese. The issues before the world to-day are plain. Either the principles of the League of Nations, offering, as it does, collective security, must prevail, or might is right, and the

world will witness wars which will destroy civilisation. We are at the cross-roads. Two principles are struggling for the mastery. The whole future of the world is at stake. On the one hand we are offered a combination of nations to secure peace, on the other we must acquiesce in the dictum that might is right, which in practice means the law of the jungle. And if the latter should prevail, Australia is indeed in a bad way, for we are the most tempting bait in the whole world for any nation spilling over with population, as most are.

It is, of course, quite true that Italy needs room for expansion, as do many nations. And this need should be sympathetically realised. But the method of meeting that need should not be the seizing of the territory of another nation any more than a farmer whose farm is too small should increase his holding by seizing his neighbour's farm. There is really only one moral law, whether for individuals or for nations.

What should be the attitude of the Christian to the action of the League should such action result in fighting? This admittedly is a very difficult question. There is no doubt that since the Great War, the Christian conscience is far more sensitive to the wickedness of at least most wars than it used to be. In the same way, as rather more than a century ago the Christian conscience became awakened to the dire evil of slavery which formerly it had largely tolerated, so to-day a similar awakening is taking place regarding war. For example, Canon "Dick" Sheppard maintains that in no circumstances at all should a Christian countenance war. Personally, though realising the strength of this position, and myself hating war, I do not take this view. For unfortunately we do not live in an ideal or a perfect world. We live in a world where sin and evil abound, and situations sometimes arise when sin and evil can be overcome only by force. If we did not believe this we should disband our police force. I recently was talking to an English missionary from China about disarmament, stating that my sympathies were all for it. "Yes," he replied thoughtfully, "and yet I sometimes wonder. If China had been armed there would have been no Red Invasion, and years and years of rapine, bloodshed, and suffering would have been avoided." The problem to-day as I see it is not only the problem of Italy conquering Abyssinia. The problem is the more intricate one of the rights of smaller nations. If Italy can gain her object, i.e., can conquer and annex Abyssinia, what small nation is safe? That is the problem. If Italy is allowed to take Abyssinia, why should not Germany take Holland, France capture Belgium, Russia conquer Poland, and Japan acquire Australia? If Italy be allowed to work her will, we agree and acquiesce in the shocking doctrine that might is right. So the question is not so much one of Abyssinia as of principle, that principle being that sound ethics should prevail between nation and nation just as between man and man; the principle, moreover, of the inalienable right of a small nation to live. Church leaders in England have given what seems to me to be sound guidance in this matter. The Bishop of Durham, in a notable letter to the "London Times," says: "The root blunder of the pacifists is their single-minded devotion to peace. They invert the moral order. It is not 'First

peace and then justice, but First justice at whatever cost; and then peace.' The Archbishop of York, too, had made a strong contribution in a recent broadcast address. He points out that the Law comes before the Gospel. "Sound doctrine and experience alike," he says, "assure us that the stage of the Law must precede that of the Gospel." Moreover, he makes a useful distinction between any force the League might employ and war. He maintains that for the League to use force against an aggressive member is no more "war" in the proper sense of the word than a baton charge by the police against a mob engaged in destruction would be a riot on the part of the police.

## Doings of the Month in Melbourne.

(By "Maccabaeus.")

The Melbourne Diocesan Festival was held early in October. This event took the usual form of Diocesan tea, and public demonstration afterwards, both being held in the Town Hall, and being well attended. In the absence of Archbishop Head, Bishop Booth presided.

### Rev. H. E. E. Hayes.

During the month, the Rev. H. E. E. Hayes, whose trial on a charge of heresy was resumed in December, returned from a visit to England. Mr. Hayes described himself as in good fighting mood, and as looking forward to having a good deal to say when his trial begins. Having "a good deal to say" seems to have already caused Mr. Hayes and the Church a good deal of trouble.

He stated that he was "struck by the progressive activities of that section of the Church called by most people 'High,' and the possibility of a split in the Church on account of those activities." He thought the influence of the Oxford Group Movement was on the wane.

### Australian Church Union.

Under the auspices of the A.C.U., the Anglo-Catholic organisation, a well-attended meeting was held in the Chapter House during October, the speaker being the Rev. F. Maynard, of St. Peter's, and his subject "Clerical obedience and disobedience." Mr. Maynard is a speaker with an attractive style and his address was of great interest, and contained much that was educational on the subject of the Prayer Book. During his address the speaker explained the meaning of the Rubrics, and sought to show how many of them were quite impossible of interpretation in these days. As to obeying the Ordinary, he said that the promise was only to obey the "godly" admonitions, and not the "ungodly" ones. This lecture was the first of a series to be held in the Chapter House. Which of the Bishop's admonitions are "godly," and which are "ungodly," every man will, of course, judge for himself.

### Moorhouse Lectures.

The Moorhouse Lectures for 1935 will be given by Bishop Stephen in St. Paul's Cathedral early in December. Bishop Stephen is noted for fearless thinking, but is a most uninteresting speaker. His addresses will, no doubt, make excellent reading.

### Bishop Crick.

The resignation of Bishop Crick, of Ballarat, who is returning to England, has been accepted. Ballarat Bishops come and go, but Bishop Green, who still does much active work, remains the most outstanding of them all.

### Brotherhood of St. Laurence.

The Brotherhood of St. Laurence is conducting farms for unemployed men at Corrum Downs, near Melbourne. On Sunday, October 27th, an open air Eucharist and procession was held at the settlement, and under the shadow of a large cross, Bishop Stephen pronounced the Church's blessing on the undertaking.

### Sorrento.

Sorrento claims the distinction of having been the place where the first religious ser-

vice was held in Victoria, and during October held the 132nd anniversary of the event.

### Sister Esther's Memorial.

Lady Huntingfield laid the foundation stone of a Community House and Novitiate for the Community of the Holy Name on land adjoining the House of Mercy at Cheltenham on Thursday afternoon, October 24, at 4 o'clock.

The building is to serve as a memorial for the late Sister Esther, the Mother Superior of the Community of the Holy Name, and founder of the Anglican Diocesan Mission to the Streets and Lanes of Melbourne in Spring Street. Sister Esther died in 1931. In the presence of visitors who attended the ceremony, the stone was also blessed by Bishop Booth.

### Church Missionary Society.

At the General Committee meeting on October 7th, an enlarged photo of Mr. J. H. Maddock, who was for over 30 years hon. solicitor to the C.M.S., was unveiled by the Rev. W. T. C. Storrs, who was associated with Mr. Maddock for many years. Mr. A. M. Louie, now head of the firm of which Mr. Maddock was a partner, also paid a tribute to the memory of his late associate.

What was described as an Indian night was held in the Chapter House on October 24th, when a welcome was given to Miss Crossley, who returns from India, and farewell was said to Miss Kellaway, who returns to the same field. At the same meeting a lantern talk was given by the Rev. C. B. G. Chambers, also of India. There was a fine gathering of friends and supporters of C.M.S. Miss Gwen Kellaway is the O.O.M. of All Saints', Northcote, where her father was Vicar for many years. She returns to Travancore, South India, where for many years she has been engaged in constructive work as head of a Christian Women's Training College, for the training of native women evangelists.

Miss Crossley was welcomed after more than thirty years of service in the Central Provinces of India. The Rev. C. B. G. Chambers, from Meerut, in the United Provinces, gave, by the aid of some 60 slides, a very graphic description of his immense work superintending a mass movement area in which there are 400 centres of Christian preaching and influence. Mr. Chambers has done some valuable work since his return to Victoria, having covered 12,000 miles in his car during the last six months.

The farewell charge to Miss Kellaway was given by the Rev. P. W. Robinson, of St. Matthew's, Prahran.

Canon Langley was chairman.

### Church of England Boys' Society.

The C.E.B.S. has also started a farm for unemployed boys at Lysterfield, near Fern-tree Gully. On October 26th, in the presence of 500 people, Cr. Lambert, of Fern-tree Gully Shire, officially declared the farm open. For this endeavour, the Rev. R. G. Nicholls is mainly responsible.

The C.E.B.S. is again arranging Summer Camps for junior and senior boys. Large attendances are expected, as the applications usually exceed the accommodation available.

### The Late Rev. G. E. Young.

A life which promised much in the service of the Church was cut short early in the month, when the Rev. G. E. Young died after a long illness. As curate of St. John's Church, East Malvern, Mr. Young made many friends during his short service there, especially among the youth of the parish.

### The Late Mr. C. J. Lloyd.

The Evangelical cause in general, and the parish of St. Michael's, North Carlton, in particular, lost a valued and faithful worker in the death of Mr. C. J. Lloyd. Like the late Mr. James Carter, who died recently, Mr. Lloyd was a staunch Protestant, and interested in many Evangelical movements. Both were very old members of St. Michael's parish, which was at one time, before the drift of population to the eastern suburbs, one of Melbourne's leading parishes.

### Bishop Booth.

During the absence of the Archbishop, Bishop Booth has carried on the leadership of the diocese in an energetic manner. He has travelled much in the diocese, sometimes taking as many as three services of Confirmation on one Sunday. Of charming personality, Bishop Booth has made a strong appeal to all. His Confirmation addresses will long be remembered by all who heard them.





## NEW SOUTH WALES.

## Diocese of Sydney.

## ST. ANDREW'S-TIDE INTERCESSION.

St. Andrew's-tide Missionary Intercession will take place in St. Andrew's Cathedral, Sydney, on St. Andrew's Eve, Friday, 29th November. There will be an administration of Holy Communion at 7.45 a.m., at which the Archbishop will officiate. Half-hourly sessions of prayer will be as follows:—

10 a.m.-10.30 a.m.—Leader: The Archbishop of Sydney.

10.30-11 a.m.—Subject: Aborigines (A.B.M.) Leader, Rev. C. J. King; Speaker, Rev. M. A. Warren.

11 a.m.-11.30—Aborigines (C.M.S.). Leader: Rev. J. W. Ferrier; Speaker, Rev. A. Dyer.

11.30-12 noon—New Guinea; Speaker, Canon Tomlinson.

12-12.30 p.m.—Japan. Leader, Canon S. H. Denman; Speaker, Miss Cox.

12.30-1 p.m.—Melanesia. Leader, Dr. Micklem; Speaker, Major Robinson.

1 p.m.-1.30 p.m.—China. Leader, The Archbishop; Speaker, Miss Annie Jones.

1.30-2 p.m.—Jerusalem and the East—Canon Needham.

2-2.30 p.m.—India. Leader, Rev. L. S. Dudley; Speaker, Miss Gillespie.

2.30-3 p.m.—Polynesia. Leader, Canon Cakeread; Speaker, Miss Rapley.

3-3.30 p.m.—China. Leader, Rev. S. Wicks; Speaker, Miss Dillon.

3.30-4 p.m.—Tanganyika. Leader: Rev. R. J. Hewitt; Speaker, Rev. H. S. Kidner.

4-4.30 p.m.—Torres Straits. Leader, Rev. H. M. Morton; Speaker, Mrs. Daniels.

4.30-5 p.m.—Kenya. Leader, Rev. P. W. Stephenson; Speaker, Rev. C. C. Short.

5 p.m.-5.30 p.m.—General. Leader, Archdeacon H. S. Begbie.

## PROVINCIAL SYNOD.

## Important Motions.

In addition to the matters mentioned in our last issue, which are to come before the Provincial Synod of the Church in N.S.W. now in session, several motions of deep interest and significance have appeared on the final business paper.

The Bishop of Newcastle will move: "That in the opinion of this Synod, the principle laid down in the Report of the Church Unity Committee of the Lambeth Conference, and endorsed by Resolution 33 of the Conference itself, is of essential importance, and must be recognised in the Draft Constitution for the Church of England in Australia, which is now under discussion."

The Bishop of Armidale is bringing forward a motion re the question of the employment of women. Archdeacon Weston, of Bathurst wants a Provincial Compassionate Fund inaugurated for the relief of clergy in certain regards. The Bishop of Armidale has standing to his name an important motion on the subject of Education in the State and the constitution of a governing board representative at least of authorities in religion, academic, and technical education, business and social service.

The Dean of Bathurst will bring forward a comprehensive motion dealing with the unity of humanity, the freedom of personality, racial superiority, economic national-

ism, and the totalitarian state and the duty of Christian people.

The Rev. R. S. Lee has a motion in his name regarding the Church's duty of proclaiming the full Gospel of the Kingdom of God, with a view to the radical transformation of the present social and economic order.

## ST. HILDA'S, KATOOMBA.

## Approaching Jubilee.

St. Hilda's, Katoomba, will celebrate its jubilee November 13-24. There will be special services and gatherings. The Archbishop, in writing to the Rector, the Rev. L. Gabbott, says:—

"I am looking forward to being with you for the celebration of the fiftieth anniversary of the Church's work in Katoomba. I believe Mt. Victoria was the original parish and then Blackheath was divided from it, and Katoomba was cut off from Blackheath. It is interesting that the 50th year should coincide with the 21st anniversary of the laying of the foundation stone of the present Church by the late Archbishop. I am glad to hear such encouraging reports of the progress of the parish, and trust that this anniversary may prove a real impetus to the spiritual life and the ministry of the Church under your leadership."

## BOWRAL.

## Grammar School for Boys.

The Rev. Distin Morgan, Rector of Bowral, writing in St. Jude's, Bowral, Church News, states:—

"I am sure you will be glad to know that, at last, there is to be a Boys' School in Bowral, and I am confident you will do all you can to further the interests of the School."

During the last few months, Mr. T. O. Knox, Headmaster of St. Andrew's School, Manly, after consultation with the Archbishop, and having ascertained that Mr. Medley, of Tudor House, is in favour of another Boys' School in the District, has purchased Anglewood, with 17 acres.

Though Mr. Knox has purchased Anglewood, and will begin work in February next, yet he is willing that the School should be taken over by the Parish. I may add, his conditions are very generous.

Mr. Knox was at Knox Grammar School, Wahroonga, for ten years as Senior Assistant and House Master. From that School he was appointed Headmaster of St. Andrew's School.

Mr. Knox has had experience of the educational system of three countries, and of Public Schools in Ireland and England. He received his early education at two famous Ulster Schools—Dungannon Royal School and Foyle College, Londonderry. He followed courses for graduation at two Universities—Trinity College, Dublin, and Sydney—as well as a professional course at the London Day Training College for Teachers.

In the realm of sport, Mr. Knox represented his School, and also the City of London, in first grade Rugby Union Football. He held the position of Secretary of the Associated Schools (Sydney), for a number of years, and is at present President of the Associated Grammar Schools of New South Wales.

While at Wahroonga, Mr. Knox was a member of the Parish Council of St. Andrew's Parish.

Mr. Knox is forming a Provisional Council. The local members are Mr. H. V. Helm, Mr. Venour Nathan and myself.

## MISSIONARY SUMMER SCHOOL.

## Under the Auspices of A.B.M.

The Summer School for N.S.W. will be held by the courtesy of the Headmaster and Council, at The King's School, Parramatta, January 11th to 18th, 1936. The Council has courteously put at our disposal the magnificent new dormitory block, the dining hall, the beautiful chapel and the swimming pool, as well as the grounds of this historic school.

Believing that the missionary strength of the Church depends upon the sense of missions, and the unity and comradeship of the Church at home, the N.S.W. Committee announces an enlarged Summer School policy along these lines. The missionary appeal, the Church's mission to the world, will be a dominant theme in the programme, but will be made organic to the Church's life and teaching as a whole. The theme of the School is "The Church in the World To-day," and this subject will be worked out through Bible tutorials on "The Church, Its Origin and Destiny," conducted by the Bishop of Goulburn, and Mission study tutorials on "The World-Wide Witness," conducted by the Chairman of the Board. It will be further emphasised in the addresses to be delivered at the public meeting each evening, on "Australia's Place in the Pacific," by the Bishop of Goulburn. "The Contact and Conflict of Religions in the Pacific," by the Rev. J. W. Burton. "The Mission of the Church in the Pacific," by the Archbishop of Sydney. "The Place of Youth in the Church's Mission," by leaders of the Order of the Comrades of St. George, and an address on the social challenge of the Church.

Members of the staff of the mission dioceses will be in residence, and opportunity will be taken of hearing from them of their work. It is hoped that the School will prove a rallying point for the Church in the province of N.S.W.

Further particulars and forms of application for membership may be obtained from the Secretary for N.S.W., A.B.M., 14 Spring Street, Sydney.

## EXHIBITION OF BIBLES.

## Various Translations.

A history of the Bible was provided in a display of various translations which was shown last week at the Chapter House A.C. Record Sale of Work. A copy of the "Breeches" Bible was 350 years old, and in a remarkably good state of preservation. This translation got its name because the word "aprons" in the other versions of the story of Adam and Eve was given as "breeches." An interesting feature of the collection was a book which gave side by side translations of the Greek, shown on the top of the pages. These covered the various renderings of the original text from that of Wiclif in 1380 to the authorised version of 1611. A reprint of Wiclif's Bible displayed the quaint language of three centuries ago. In the table of contents appeared "The seven pistils of Christen feith."

A copy of the Gospels in the Abyssinian language attracted considerable interest. It was a translation by two scholars, Ammonius and Eusebius. There was also a Bible brought to Australia in the first fleet, as the private property of Captain John Hunter. This was not the official Bible of the fleet, which was in the possession of St. Philip's Church.

The appeal which the Bible had been illustrated by two of the exhibits. One was a miniature of the lectern, with the Bible chained to it as a safeguard against the eagerness of some to become possessed of the Book, as these appeared in some of the churches in the seventeenth century. The other was a placard containing the statement that last year the British and Foreign Bible Society printed the Bible in 692 languages and distributed 10,970,609 copies.

## MISS A. M. GILLESPIE.

## Head Deaconess Returns.

Miss Gillespie, who is the head of the Sydney Deaconess' Home, has returned after a year's leave of absence spent in extensive travelling. She returned to Australia by the Ulysses, breaking her journey at Western Australia.

Her keen interest in missionary work took her first to India, by way of Singapore and Java. At Agra, India, she met Miss Silverstone, a former trainee of the Deaconess' Home, who is stationed at Hyderabad, and who came to Agra to meet Miss Gillespie. At Delhi she was able to see something of the work of the Cambridge Mission, which has among its workers Miss Mowll, a cousin of the Archbishop of Sydney, and a Cambridge graduate. The mission does extensive teaching among the surrounding villages, classes being held there especially for the native women.

## Diocese of Newcastle.

## LIVING CONDITIONS.

From India Miss Gillespie went up the Persian Gulf, as she was particularly anxious to visit the latest excavations of old Biblical towns. Those at Ur have been temporarily abandoned owing to lack of funds, but she was able to inspect them. The guide who showed her over them was armed with a rifle. Afterwards the traveller found that there was a constant danger of brigands in that district. From Baghdad to Damascus the journey was made by motor transport across the desert, a 24-hour trip.

Egypt was also included in the itinerary, and after a tour of the Mediterranean she landed at Brindisi, going on to Rome just when matters were coming to a crisis over Abyssinia. One day, said Miss Gillespie, the stationers' shops showed the usual collection of papers and magazines, but overnight they were full of maps of Abyssinia, at which everybody was staring. In Florence she saw a great detachment of troops leaving for Eritrea.

Of the four and a half months Miss Gillespie spent in England, nearly half the time was taken up attending conferences and meetings connected with her work, and with the Girl Guides, in which she is interested. She also was much impressed with the influence of Dr. Buchman's Oxford Group Movement.

"Counting Scotland as a separate country, I have been in 18 different lands during my year abroad," Miss A. M. L. Gillespie told her audience, when describing her travels yesterday afternoon at a welcome home party given to her by the Council of the Church of England Deaconess Institution, and held in the Chapter House, St. Andrew's Cathedral. Among her most vivid impressions, she said, were four sunrises she had seen—one was the sunrise on the Irrawaddy River at Rangoon; another, on the Himalayas at Darjeeling; a third, on the Taj Mahal at Agra; and the fourth, an unplanned sight of the sun rising in the desert, when travelling from Baghdad to Damascus by motor bus, which broke down and stranded its passengers all night.

## SUTHERLAND PARISH.

The foundation-stone of the St. George's Church, Engadine, was set on Saturday, November 2, by Archdeacon Begbie. The Rector (the Rev. H. J. Marshall), said the land had been given by the late Mrs. J. McAlister, who had also given £250 for each of three churches at Sutherland, Heathcote, and Cronulla. The church was being built by voluntary labour.

## ST. MICHAEL'S, VAUCLUSE.

A parishioner who desires to remain anonymous, has donated the cost of erecting, to the design of Professor Wilkinson, Dean of the Faculty of Architecture, Sydney University, a tower and spire at St. Michael's Church, Vaucluse, which is to be commenced early in the New Year. The Rector is making an appeal for an octave of bells to be installed when the tower is completed.

## BROTHERHOOD OF GOOD SHEPHERD.

The annual public meeting of the Brotherhood of the Good Shepherd was held recently in St. James' Hall, Phillip Street.

The Archbishop of Sydney (Dr. Mowll), who presided, said that the work of the brotherhood had particular fascination for him, because, while he lived in Canada, he tried, in a small way in the long summer vacation, to do something of the same work on the prairies. He knew something of the difficulty and the indifference with which some of the ministrations were received. He realised how important it was that the scattered people in the "bush districts" should receive proper ministrations. He wondered, as the brotherhood had been in existence for so long, that it had not big financial backing. It was important to support the work of the brotherhood, so that their ministry should continue.

Dr. Mowll said that in the Church of England in New South Wales there was only one ordained man for every 1900 Anglicans, and in the Diocese of Sydney only one ordained man for every 2300. That was a far lower ratio than that of any other church. He trusted that the result of the meeting would be better financial support from Sydney, and that the ranks of the brotherhood would be increased from Sydney.

The Bishop of Bathurst (Dr. Crotty) said he had impressed upon bishops in England the importance of the brotherhood's work. A man's inner life at present stood in need of religion more than ever it was needed, and his human relationships were perhaps as violent and as disordered as they could possibly be.

Other speakers included the Right Reverend Bishop Wyld, the principal (Brother Tom), the vice-principal (Brother Bob), and the Rev. A. L. Bird (Brother Ley).

## Diocese of Bathurst.

## ARCHBISHOP OF SYDNEY'S VISIT.

Before taking part in the centenary celebrations at Holy Trinity Church, at Kelso, Archbishop Mowll attended All Saints' Cathedral breakfast, which was held in the Walslow Hall. The Bishop of Bathurst (Dr. H. Crotty) presided at the breakfast.

Dr. Crotty, in a brief address of welcome, thanked the Archbishop, as Metropolitan, for coming to the parish, and said that the parishioners were very glad to be able to meet him on this, his first visit to the diocese.

His Grace, in reply, said that he very much appreciated the welcome extended him both in word and in deed. He said that although he had previously been to Bathurst, on a private visit to Bishop Crotty, this was his first official visit to the diocese. He was glad, he said, of an opportunity again to admire the far-known beauties of Bathurst, beauties which, after he had seen them, left an indelible impression on his mind, and prompted him everywhere he went to extol them.

His Grace said that on the occasion of this visit to Bathurst he was not only paying an official visit as Metropolitan from Sydney, but he was also an ambassador of the Church of China, where he had spent so many years of his life before coming to Australia. He referred briefly, too, to his life in Canada, before he went to China. When the summons came for him to leave his control of the diocese in Western China, both he and his wife found it very difficult to face departure from a country which not only meant so many years of their life's work, but was a manifestation to them of the steady progress and elevation of Christianity in the Orient. They had left there, he said, to commence again, in what was comparatively a strange land to them. One of the reasons which made them, on the other hand, eager to come, was that here in Australia they would be able to help their fellow churchmen to realise the import of the great sister church, the Chinese church belonging to the Anglican community.

For over a hundred years missionaries had steadily been inculcating the Christian faith to the Chinese, and now with the Christian Church in China so far progressed, Christianity had come to mean very much to the Chinese. As an instance of the widespread adoption of Christianity, he told his listeners that for three months in every year, he and his wife travelled through the diocese of Western China, and rarely had to spend one night in that three months in other than a Christian home.

His Grace made a strong appeal to the people of the Church in Australia to seek further to extend the bond of sympathy and unity with the sister church in China, and to make the family life of the church far wider flung and more strongly tied than it had ever been in the past.

## Diocese of Goulburn.

## THE BISHOP'S LETTER.

Writing in "The Southern Churchman," the Bishop states:—

"We live in a mad world. When we turn from our own country and look at the world we can only be amazed at the prevailing in-

sanity. The cream of the wealth of all the great nations is being spent on war machinery of the most devilish kind."

The greatest skill and energy of some of the acutest minds are being spent not on the creation of devices for the advancement of human welfare, but on devising a gas or a bomb that will more speedily annihilate large sections of the human race. At this moment one of the most civilised nations is dropping fire and poison on women and children, and the men who are dropping the bombs on the upturned, horror-stricken faces of the children, no doubt firmly believe that they are serving God and their country. If this is not a mad world, what would a mad world be like?

Nor must we be too quickly too self-righteous. It is not very long ago that we were prepared to do the same sort of thing for God and country, and who can say that we shall not fall into the sin again. But there are signs of better things to be, and a few rays of the light of rationality are struggling through the darkness of these times. If there are any Christians in the world they must surely welcome the light and seek with all their power to increase any area of rationality that exists. The League of Nations seems to have set itself with some considerable determination to begin the process of establishing a reign of International Law. This is all to the good, and the success of the League will be a victory for sanity. But we must remember that the only ultimate and stable sanction for any law, international or otherwise, is in the equity and justice it enshrines. The League is invoking law to restrain Italy to-day. It may be necessary for the League to invoke the law to-morrow to require Britain and France to do justice to other nations in the matter of trade and resources of raw materials.

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## VICTORIA.

## Diocese of Ballarat.

## RESIGNATION OF THE BISHOP.

If we stand by the League now, shall we stand by the League then? I hope so; it would be the greatest exhibition of sanity the world has ever seen, and I believe the best minds in Britain are ready for it. The old form of imperialism must go if the world is to find peace. The League can stop wars when it becomes an instrument of international equity and justice. May it go forward to this work and prosper.

The danger at the moment is that the crisis get beyond the moral power of the nations. If nations can forget their self-interest the League will succeed, but modern nations have not yet risen to that moral height. If they do it now, we shall be justified in believing that there will be peace in our time and that we were in the world when the foundations of peace were laid on the basis of justice and equity. This should be our constant and urgent prayer to-day, and unless this prayer is realised the nations in their madness will destroy the world we know.

## LAKE BATHURST.

On St. Andrew's Day, Saturday, 30th November, two commemorations will be observed in Lake Bathurst.

At 2.30 p.m. the Bishop of Goulburn, in the presence of a congregation composed for the main part of descendants of Governor Macquarie's party of 1820 will dedicate a memorial of the First Christian Service in these Southern Districts, by the Rev. Robert Cartwright on the 29th October, 1820.

At 4.30 p.m. in the old church of St. John the Evangelist the Festival Evensong of its 75th Anniversary will be sung in the presence of a congregation representative of diocese and parish.

The service at the memorial site on the St. Helier's property will be commemorative of the pioneers of our land and faith. Mr. W. A. McDonald, who has been instrumental in securing the erection of the memorial, will unveil it. The Bishop will dedicate it, and there will be given a historical address.

The date chosen for this double commemoration, the 30th November, is not exactly the original date of either. The First Christian Service was held in October, 1820, the old church was first used in December, 1860. Nevertheless it was a happy thought to combine the two upon a date near enough to each to be common to both, for there is little doubt that it was this first visit of Cartwright to this district which turned his thoughts to its spiritual needs.

It was 18 years before he returned to settle at Collector and for another 18 years he laboured there, and from those foundations which he laid in that heroic itinerant ministry grew the parochial organisation of nearly half the present diocese of Goulburn.

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right tax. But to return to the moral question involved, we unhesitatingly affirm that it is not by encouraging gambling, with the resultant severe damage done to character and personality—our greatest asset of all—that we shall build up a mighty nation.

## BENDIGO CATHEDRAL.

## Tender Let for First Section.

At a meeting of All Saints' Cathedral Election Board recently the tender of Hansen and Yuncen Pty. Ltd., Melbourne, for the erection of the first portion of the cathedral, was accepted. The portion to be erected will be the chancel, and it will be built at the Mackenzie Street end of the present church.

The Bishop (Dr. Baker), in proposing a motion for the acceptance of the tender, said members of the Board felt privileged to be allowed to have a Cathedral even if, in the beginning, it was only one portion. The building of a cathedral was a rare thing, and he thanked God that he was permitted to be Bishop at such an epoch as this.

It is thought possible that now a beginning has been made, bigger offerings will be made in order to complete the building.

The associated architects for the authorities are Mr. Louis Williams, Little Collins Street, and Messrs. Gawler and Drummond, Queen Street, Melbourne.

## TASMANIA.

The thirteenth Annual Meeting of the Church of England League was held at St. George's Hall, Hobart, on October 29th, and was preceded by a tea and a short devotional service in the church, when the Rector, the Rev. A. Bennett, gave the address. The Hon. Sec., the Rev. C. Allen, B.A., who works so wholeheartedly for the Evangelical cause, presented the satisfactory report and balance sheet, which stated: "The committee feels that the Church of England League is continuing to justify its existence. It is serving as a rallying-point for those who are anxious to maintain the principles of our Church, as those principles were laid down in the New Testament, and re-affirmed at the Reformation."

"The committee felt it to be its duty to call the attention of the Cathedral authorities to the character of one of the Services in connection with the G.F.S. Jubilee, as it was considered that all Diocesan Services should be of such a character that everyone could take part in them without doing violence to his conscience. The committee also called attention to a sermon broadcasted from the Cathedral by a visiting clergyman in which a doctrine perilously near the Romish doctrines of transubstantiation was taught."

The report included a warm appreciation of the Australian Church Record. The Record is still one of the greatest assets of those who call themselves Evangelicals. We cannot do without it. Its witness to the Truth is uncompromising. The committee commends it to the members of the League. During the meeting the prizes awarded to the junior and senior writers of the best essays on the Reformation were presented.

## BIBLES OF 1613.

## A Gift to Australia.

Colonel E. W. Margesson, of Worthing, Sussex, England, has sent to the Prime Minister of Australia (Mr. Lyons) two large Bibles printed in London in the year 1613. Both volumes are complete and are in an excellent state of preservation. One has what appears to be its original leather binding; the other has been newly bound in leather.

Colonel Margesson, in a letter to the Prime Minister, asked if he would be good enough to give the Bibles to a public library or libraries in Australia in want of them.

Mr. Lyons has decided to hand the Bibles to the Librarian of the National Library at Canberra (Mr. Kenneth Binns), with a request for a report on them.

## HOLY TRINITY, KELSO.

## CENTENARY CELEBRATIONS.

THE historic and picturesque Holy Trinity Church, Kelso, was the scene of historic services on Sunday, 3rd November, when it celebrated its centenary. It was indeed fitting that the occasion was marked by such devout worship and dignity, the congregation which attended the centenary service in the morning being altogether too large to be accommodated within the church, and many worshippers crowded round the doors.

His Grace the Archbishop of Sydney, Dr. H. K. Mowll, preached the occasional sermon, and earlier in the service dedicated the tablet which will perpetuate the historic ceremony. His Grace was assisted by Dr. Crotty, Bishop of Bathurst, Right Rev. Dr. A. L. Wylde, Coadjutor-Bishop of Bathurst, and the Rev. S. C. o'B. Ball, rector of the parish.

The services on the Sunday marked the culmination of a century of witness and devotion, which began first of all in what has been described by the then Bishop of Australia as "the barn of a parsonage," in which the first church services were held at Kelso. In this wooden building, however, the Word of God was proclaimed for the first time on the western side of the Blue Mountains, and there has been no more beautiful and inspiring service right down through those hundred years than that which was held on the morning of the centenary service.

The tablet, set in the wall just to the left of the main entrance to the old church, bears the following inscription: "This tablet commemorates the completion of the first 100 years, during which the church, dedicated to the Holy Trinity, has been used for divine service. The foundation-stone was laid by Archbishop Broughton in 1834. The church was opened by the Rev. Samuel Marsden in 1835, and consecrated by the Right Rev. William Grant Broughton, D.D., in 1836. The first chaplain was appointed to this district in 1825, but until this church was built, services were held in any available local building. This was the only consecrated church west of the Blue Mountains until 1849.

"Erected by the Diocese of Bathurst, and dedicated by the Most Rev. Howard West Kilvinton Mowll, D.D., Archbishop of Sydney and Metropolitan of the Province of N.S.W., on the third day of November, 1935."

## His Grace's Address.

In his address, His Grace said they were assembled at the service that

morning as a part of the Christian race, just as, now 120 years ago, Governor Macquarie crossed the Mountains and held the first service in his marquee, it would be remembered, and that 110 years ago the church—the first church west of the Blue Mountains—was built there in Kelso. Also, that 101 years ago the foundation-stone was laid in this historic church by Archdeacon Broughton, and that 100 years ago that day it was dedicated to the service and worship of Almighty God by the Rev. Samuel Marsden, the Chaplain of the Colony, in the presence of a great congregation.

In the next year, said Dr. Mowll, it was, together with the churchyard, consecrated by Bishop Broughton, and that morning he had been asked to dedicate the memorial tablet, and participate in the celebration of the church's centenary.

"I am interested to find that there is a further landmark, in that the first burial in the churchyard was an officer belonging to the Kentish Regiment, which was stationed here," said the Archbishop. "And so the Kentish Archbishop of Sydney is asked to preach this morning, as we think of those who have carried the lighted torch, and passed it from generation to generation since the first Christian worship was held in this historic spot."

## "Living Flame."

The Archbishop took as his text Hebrews 12-16: "Wherefore God is not ashamed to be called their God." That, he said, was one of the most wonderful things ever written about any man or woman.



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

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

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

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

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

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

## Letters to The Editor.

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

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

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

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

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

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

## Child's Hymn.

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

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

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

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

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

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

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

## People We Know.

(Continued from page 5.)

By the retirement of the Rev. Canon F. W. Young, B.A., from active work at St. Paul's-by-the-sea, Milford, Diocese of Auckland, in November, the diocese loses the services of one of its most faithful and respected priests. Ordained deacon in 1898 and priest in 1900, Canon Young served his curacy at St. Mary's, New Plymouth. His first charge was at Okato, Taranaki. Successively Vicar of Northern Wairoa, Northcote and Devonport, he was, in 1919, appointed Vicar of the important parish of All Saints', Ponsonby, where he remained in charge until 1928, when he was forced by advancing years to retire and seek less strenuous work as curate in charge of the Milford section of the Takapuna Parish. In recognition of his valuable services to the Sunday Schools of the Diocese as hon. secretary of the Sunday School Board over a great number of years, a canonry was conferred on him in 1923.

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

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

## Archbishop of Melbourne Returns.

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

## Australian College of Theology.

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

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

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

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

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

JOHN FORSTER,  
Registrar.

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

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

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## Editorial

### The Season of Advent.

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

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

### The Pension Burden.

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

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

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

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

### Sunday School Attendance.

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

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

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