

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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## "THE AUSTRALIAN CHURCH RECORD"

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## Editorial

### The Broughton Centenary

THE Church in Australia and especially in the Province of N.S.W. should be alive to the significance and possibilities of the approaching celebration of the Broughton Centenary. The Church of England is an episcopal church and therefore the consecration and enthronement of the first Anglican Bishop for and in Australia is of no ordinary but, on the contrary, of very great importance. We understand that the various committees at work in Sydney for the due celebration of the event in the Diocese most concerned, have their arrangements not only well conceived, but well in hand. Ample and far-sighted plans are afoot and whether it be the Church Congress to be staged at the time, or the historical pageant, the special services and meetings, the missionary gatherings and so forth, worthy plans and arrangements are the order of the day. The authorities, we believe, are seized with the significance and unique importance of the whole event, and are doing all that is in their power to stage a worthy celebration. It remains now for the rank and file of the church to be similarly inspired and laid-hold of! This can only be effected by adequate and efficient propaganda. Abundance of explanatory literature should be in circulation. The propaganda needs to be wide awake, efficient and convincing. There should be more publicity agents, the press should be used ever so much more than it is—and not the city press, but the country press, and the huge suburban free press. We are now in the

middle of January with four months to run. Is it to be just a spectacular event at the last with a reliance upon eleventh hour publicity in the big Sydney dailies or is there to be a teaching propaganda months before with its cumulative effect upon the mind of the church. The secret of effective organisation is the division of duties. What the Broughton Centenary needs just now is more and wider and more imaginative publicity. The centenary affords a unique opportunity to put the Church on the map and calls for the whole-hearted enthusiastic backing of every member of the Church.

### Moore College and its Principal.

MANY churchmen in Sydney have vivid recollections of the visit of the Rev. T. C. Hammond to the diocese in 1926, and the impression made by his learned and cogently expressed addresses. They are delighted to think that he comes to reside permanently in our midst as Principal of Moore Theological College. That he will receive a warm and brotherly welcome goes almost without saying! His principalship is bound to be productive of the best results. That his visit to Moore Theological College during his visit to Sydney in 1926 was deeply appreciated is gathered from the following extract taken from Societas, the college magazine, Easter term of that year:

"Not the least interesting of this term's events have been the two opportunities afforded us to meet the Rev. T. C. Hammond, of Dublin, and to hear his views on various subjects connected with our Prayer Book.

In his first address he dealt with the evolution of the Book of Common Prayer from the old office books, and the subsequent growth of the idea of daily Scripture Reading and of Family Worship.

The time allowed for questions and discussions at the end of his addresses was too short to allow all the questions to be dealt with fully, but in spite of that Mr. Hammond was able to clear up quite a number of difficult points to the satisfaction of his questioners.

We are all hoping that we shall be favored with another visit from Mr. Hammond in the near future, as the subject of the Prayer Book is one of interest to every student."

Little did the editor of the Magazine dream that his sentiments as expressed in the last paragraph alone, would one day be realised in Mr. Hammond's permanent appointment to Moore College as principal. We pray that his tenure of office will be richly blessed of God, both to the students and to the wider life of the Church through them.

## Holidays

ALREADY vast numbers of Australian citizens have been participating in a joyous interregnum—and many more will follow suit within a week or two! We mean that the holiday season, which begins with Christmas Eve and goes on through January is a veritable oasis in the parched plains of monotonous daily life, beneath whose palms and beside whose waters hard pressed people refresh themselves ere the journey is resumed. We know perfectly well that the old sage long ago said "blessed is the man who has found his work," but man is more than a machine. In fact a machine needs a rest, an overhauling, and even an oiling, because of which it works all the better. So a spell of recreation and rest for man is not mere relaxation, but even renaissance. We therefore hope that holidays will be enjoyed to the full by the vast numbers at this time. However the holiday season is not meant to be one wild rush here and there, a sort of orgy of toil in search of "pleasure"—one excitement after another! To return to work jaded after the rigours of holidaying not only courts a breakdown, but is the very opposite of what relaxation means. Nor does a holiday away mean neglect of the duty of public worship. Of course, it is possible to be in such out-of-the-way places that a place of worship is beyond reach. But when—as not seldom happens—people are spending a holiday within easy reach of a church, and deliberately absent themselves from it and even plan a day's amusement instead, it is surely necessary to call a halt. A holiday to be of any real use must bring with it both rest and recreation, so that we return to our daily calling refreshed and recuperated by the change. But this is not the sole end of a holiday. It is meant to be an enrichment of our lives. This will not result if the Lord's Day, and the quiet hour are left out. Churchmen ought to be able to look back on their holidays as periods when they have been built up in body, soul and spirit, when they have been used to help others to a true knowledge of God and of His love for them and when they have borne witness to the spiritual by their very walk and conversation. A true Christian's unostentatious witness to Christ and his Church during holiday time, can be contagious and is fraught with endless good.

### Buy Up the Opportunities

DOUBTLESS many people with the opening of the New Year have been making high resolves. The registration of such decisions in the



inner consciousness and a firm determination to carry them out of God's help will doubtless mean much for worthwhile living. Churchmen are bidden pre-eminently to buy up the opportunities. Never has the call to God's people to be up and doing been more clamant and insistent than to-day. 1936 opens very hopefully and churchmen will be recreant to a solemn trust if they do not do all in their power to make their parochial witness extremely effective, their Christian life radiant and their support of Home and Overseas Missions rich and encouraging. Christians are expected to make themselves felt in the world. They are to give no rest till Jerusalem is built in their land and in the world. What a difference it will make to the true happiness of the world if the Church be alive to her opportunities. All sorts of avenues of Christian service and activity await—but alertness, passion, abounding grace and zeal are the "prices" to pay. But these are the fruits of an unquenchable love of Christ nurtured by prayer, quiet waiting on God, study and readiness to submit to the guidance of the Holy Spirit. Challenging opportunities for witness and service are all around us. Are we going to buy them up?

## Quiet Moments.

### An Epiphany Message.

EPIPHANY is one of the Church's most beautiful festivals; and the story of the wise men who followed the star has always had a great fascination for men and women in all ages. I do not want to talk about the wise men this morning; but I should like this Epiphanytide to think of the star which went before them and ever led them on. We have no stars like that one to go before us to-day; yet there are stars which draw us upwards and onwards to the noblest and the best—which lead us like the wise men into the very presence of God. And when we see these stars in our own life it is for us to follow with the same patience, the same earnestness, the same perseverance, as the magi of old. It is one of the chief dangers of our modern life that we do not lift up our eyes to the stars, that we keep them on the ground, on the material standards of this world. The gospel for so many is that of "getting on," of "making one's little pile," of "securing a comfortable billet," of "having a jolly good time." Ask a man about the doings of such and such a football team, or the merits of a new golf ball, or the thrills of a new picture theatre, and he will wax eloquent and speak at great length; but ask him about great questions of art, science, education or religion, and he is nearly dumb. He is so busy. How can you expect, he says that he can trouble about such ridiculous things which don't really interest him at all? He sees no stars; and how will he ever reach the presence chamber of Jesus Christ?

### Material Standards and Earthly Values

And yet, we know perfectly well that merely material values and earthly standards and low ideals never bring happiness and content. There is no greater tragedy than to follow some will-o'-the-wisp, some wandering gleam, that only lands at last in a bog. How can money or pleasure or fame or success give any complete and lasting

satisfaction? You know how Byron found it:—

Tho' wit may flash from fluent lips,  
and mirth distract the breast,  
Thro' midnight hours that yield no  
more their former hope of rest,  
'Tis but as ivy leaves around the  
ruin'd turret wreathes.  
All green and wildly fresh without,  
but worn and grey beneath.

No. There is only one thing to do, and that is to turn to the stars that shine in the open firmament of heaven to lead us on—to set our minds in the heavenly places where are the real treasures of life. It is to have ideals which, at the root, are spiritual; which take their inspirations from God Himself. Even in nature you find a following of the star:—

Every clod hath a stir of might,  
An instinct within it that reaches  
and towers,  
And, grasping blindly above it for  
light,  
Climbs to a soul in grass and  
flowers.

And there is in men and women, however, you may try to explain it, a yearning that reaches out for the highest, an inspiration for the noblest things, which "dreams of mountain heights still unexplored"—a following of the guiding star. And we want to get hold of that yearning instinct and bring it into the realm of concrete fact; to set our minds on the things that are above, to follow the star. May I suggest some stars to follow?

### The Inspiration of Work.

There is the star of work. Does that seem rather a dull thing to set before a man as an ideal? Nay—for is not work when undertaken in the proper spirit one of the most uplifting things? Is it not, when earnestly followed, a star to lead to God? One sometimes hears men sneer at what is called "The dignity of work," and there is certainly no dignity when work is scamped or evaded. It is effort—severe, hard, continuous—which makes the man, and the most degenerate individuals are those whose days are spent in the useless frittering away of time. "Every good thing that is worth possessing," says Professor James, "must be paid for in strokes of daily effort." So many people get slack about their ideas of work; they do the barest minimum with their eyes always on the clock; they are always thinking about the long week-ends which they have never really earned. Unhappy folk, without a true ideal of work and how it is one of the great conditions of physical and moral well-being without seeing the star that leads on to the true goal of life! For if you would reach that goal, if you would get the very best out of life, you must have it through hard work of brain or of hand.

### Knowledge.

Next, there is the star of knowledge. There is no excuse for ignorance in these days, and ignorance means weakness in mind and soul. God meant men to follow that star and never to rest contented with what they know on this side of the grave. Never let us be satisfied with our knowledge; let us scale the heights which still soar above us, and be like the man of whom it was said that he "died learning." Here are the treasures of the world's thought and experience ready at your hand in books, the very best of good company to be had for the asking. What a fatuous existence is that of the man who never adds to his stock of real know-

ledge, who never reads anything but his daily newspaper and a few scrappy things in magazines, whose knowledge is weak and superficial, never glowing with the light of great thoughts and noble deeds. For does not all the intellect belong to God? Here is a star which is always bound to lead you if you will only follow it with humility and perseverance, to Him Who is perfect wisdom and in the knowledge of Whom standeth our eternal life.

### The Star of Truth.

There is also the star of truth. How clear above us shines that star, and what a celestial guide it is to those who let it lead them on—the passionate love of truth, the earnest, clear-souled sincerity in every walk of life! And we live in a world of lies, false pretensions which the world encourages because it hates to be bothered, false standards because men will not face up to the demands of the true. The star of truth—truth in politics, truth in business, truth in the home, and whole-hearted truth in religion, too. Truth in politics, when so often politicians are afraid to tell the whole truth lest they should lose votes. Truth in business, so that every bit of trade, and every business deal is marked with complete straightforwardness and honesty. Truth in the home, so that there is none of that concealment, and lying, and want of candour which are so fatal to domestic happiness. Truth in religion, so that we do not simply talk of creeds and doctrines and sacraments, and by our lives violate the very principles upon which these are built. Does this star lead you, and do you follow it? Does your soul thirst for truth? Do you desire it in the inward parts and strive to be absolutely sincere in everything? Surely we have need to pray some words in a beautiful Litany of Remembrance composed by one of our bishops—"From affectation and untruth, conscious or unconscious, from pretence and acting a part which is hypocrisy, from impulsive self-adaptation to the moment in unreality to please persons or make circumstances easy, strengthen us to manly simplicity to be and be seen to be true, and from all false appearances, save us and help us, we humbly beseech Thee, O Lord."

### Love.

Stars of work, of knowledge, of truth. There is one more—the star of love. Here is the brightest star in the firmament—that star of Bethlehem which revealed the greatest love, in that God so loved the world that He gave His Son; and above anything else this world needs love to-day—a real love quickly to right the wrongs and bring in an era of peace and goodwill. I have no faith in the future of this world of ours if it does not follow the star of love; no planet or wandering comet this—but the great "fixed" star of the eternal Christ. For what can you do without love? As the world grows older and thinks more deeply, it is becoming conscious—even though it has not got as far as practice in its fullness—that there is no force in society like that of love. Just as gravitation dominates the physical, so do we find that love is the dominating force in the social. The Bible has a great deal in it about love, and the world is coming to find that the Bible emphasis is the right one. First, we find God's love to us, and how shall we find that more fully than through Jesus Christ? Then we find our own love going out in response to His. "We love Him because He first loved us." Then that love goes further in love to others. "As I have loved you, that ye

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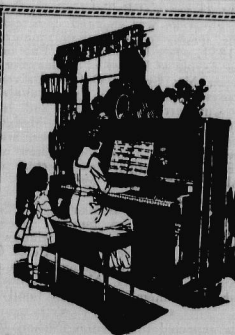
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also love one another." And it is you and I who have found that love for ourselves, who can pass it on to our fellow-men. They will see the star of love for themselves when our loving hearts drive away the mists of selfishness:—

The love of God is broader than  
The measure of man's mind. Yet all  
in vain  
The broad sun shines apace for him  
who hath  
No window to his house; and human  
love  
Must make an eastern outlook for  
the soul  
Ere it can see the dawn. He cannot  
dream  
Of oceans who has never seen a  
pool.

"Lo, the star went before them."  
Will you follow the star? "Hitch your  
waggon to a star," says Emerson—that is, fix your life to motive-powers that will lift you to the noblest and the best. I have suggested some of these motive-powers this morning, and they will bring you at last to the feet of Him Whom to know is life everlasting, and Whom to see is the beatific vision. The way may be long, and hard, for life is no mere pleasure-trip, and you will need much perseverance like the wise men who—

Traverse afar  
Field and fountain,  
Moor and mountain,  
Following yonder star.

But the star, faithfully followed, will lead you to the goal which men seek—to God.



### EVANGELICALISM DEFINED

Evangelical parish priest writes:

May I be allowed to deal with a portion of the letter written by the Rev. L. S. Dudley on December 3rd? First of all one would like to express appreciation of the tone of the letters which appear in the Record—letters from Evangelicals, letters from those who may or may not be, and letters from those who possibly do not want to be. Mr. Dudley asks: "Would it be possible for you, Mr. Editor, to let us know what kind of Evangelicalism you advocate?"

May one start to answer this question by saying that for many years the Record HAS BEEN SHOWING perhaps more clearly than any other Church paper shows, exactly what kind of Evangelicalism it advocates. Is it not by dealing exhaustively again and again with every phase of Evangelical truth that a paper shows what it stands for? I think it is generally acknowledged that the Record makes this very clear. Why then the question? Is it asked because a keen mind loves to ask the other man for a definition? I believe a good rule is "Don't stake your case on a definition." But notice this—The cause of Evangelicalism (simply another name for fervent love in action for the plainest truths taught by the Lord Jesus) is so transparently born in the light and carried on in the light that there is not a cause which has less to fear by enthusiastically providing a definition.

1. Evangelicalism teaches that all men everywhere should repent and bring forth fruits meet for repentance.

2. It teaches that man must be born again and that this new birth is something greater than infant baptism. It must be the result of a soul consciously receiving Jesus. One thinks of the words of scripture, "To as many as received Him to them gave He power to become the children of God."

3. It teaches infant baptism exactly as it is taught in the Prayer Book with the full and proper emphasis on charitable assumption and on a compliance with conditions.

4. It teaches that before Confirmation every soul should be taught and won to the Way of Salvation through faith in the atoning blood of Jesus Christ.

5. It teaches that the great aim of Christians should be to win souls to Jesus Christ.

6. Evangelicalism stands for a spiritual life and is not ashamed when its high ideals are sometimes called Puritanical.

7. It is firm in its clear teaching about personal conversion to God through Jesus Christ and assurance of Salvation.

8. It teaches that ideally participation in the Holy Communion is meant for real Christians.

9. It teaches the very opposite of mechanical transmission of grace; whether the reference is to baptism, holy communion, confirmation, ordination or consecration of Bishops.

10. It believes that the Word of God should be preached rather than the mere opinions of the preacher.

11. It holds to the doctrine of the Prayer Book and of the 39 articles enthusiastically, and because of this it exalts Jesus Christ to first place and the Church to second place.

12. It regards the sincerity and real spiritual experience of communicants as of far more importance than the number of acts of communion per annum. Lastly—Evangelicalism recognises as inevitable the fact that there will always be "two camps" so long as some remain unregenerate and unwilling to follow the scriptural position as stated here.

This is, of course, a much condensed statement of the case but it is an honest answer to a plain question.

### THE A.E.G.M.

Church House, London, S.W.1  
7th December, 1935.

Sir,  
A copy of the "Australian Church Record" of October 31st, 1935, has been put into my hands. Perhaps you will kindly allow me, as President of the Anglican Evangelical Group Movement, to comment on your leading article, "The Eastward Position."

First, let me correct your mistakes. You are wrong in supposing that the A.E.G.M. was born in such secrecy in 1915-16. The A.E.G.M. was the new title adopted in 1923 by an older movement which had existed for nineteen years called The Group Brotherhood. This was an association of Evangelical clergy who met together for fellowship and study and were deeply concerned with the impact upon the old Faith of the new knowledge, which God was giving to the world. In 1923 what was a private movement became a public one. Its original 250 clerical members have now become about 1500.

You speak as if at the Cromer Convention of June, 1935, the eastward position was adopted as a novelty. That position has been taken for several years at the Convention.

You say that during the Prayer Book crisis the A.E.G.M. brought out a good deal of literature "tainted with modernism." But you do not define what you mean by "modernism." You use it as a brickbat to hurl at the heads of those from whom you differ. Till you define the term, we are in the dark as to your meaning.

You speak of Cromer "giving up the Divine institution of evening Communion." Not long ago the great Communion Service, which is the centre point of the Convention, was held in the evening. There is no reason why it should not again be in the evening, if that is felt to be the time which best meets the spiritual needs of the Convention.

I do not propose to argue the case for the eastward position. There are those who attach doctrinal significance to it. There are others (members of the A.E.G.M.) who attach no doctrinal significance to any position, north, south, east or west. Members of the A.E.G.M. who take the eastward position usually turn west at the consecration so that the manual acts may be seen. The great majority of them have evening Communion in their churches.

Your article, if I may be allowed to say so, fills me with despair. It has no large vision; no sense of the greatness of the task to which God is calling the Evangelicals of this generation; no recognition of the rising sense of worship which, as Heiler says, is found in every Christian country and cuts right across all confessional divisions. I do not, of course, know the conditions of Church life in Australia. I do know that in England the A.E.G.M. is, under God, making a real contribution to the new synthesis in religion, which is coming as surely as dawn succeeds night.—Yours faithfully,

VERNON F. STORR,  
Archdeacon of Westminster.

[This letter has reached us per Rev. Ernest Cameron, The Rectory, Hornsby. Ed. "A.C.R."]

(Continued on page 11.)



## Wayside Jottings.

(By a Wayfarer.)

### The Wine at Cana.

It was with much pleasure that the Wayfarer read, in the last issue of the A.C.R., an excellent letter by Mr. Francis Wilson, a gentleman deservedly famous for his strenuous efforts in the cause of Temperance, as well as highly esteemed in all other respects. And in his letter Mr. Wilson kindly criticises the Wayfarer's assumption that our Lord Himself drank alcoholic wine, and miraculously provided alcoholic wine at Cana of Galilee.

In view of present-day evil practices and complications, it is an interesting question; and perhaps the Wayfarer may be forgiven if he takes it as the subject of his "Jottings."

Mr. Wilson is certainly right in saying that to our Lord there was no difficulty in miraculously providing wine that should be at once "better" and non-alcoholic; and as we have no information to guide us one way or the other, the Wayfarer is willing cordially to accept Mr. Wilson's opinion that that was probably what He did.

Mr. Wilson is certainly right, too, in saying that our Lord would never abet nor encourage drunkenness. But then we must remember that the Jews were a very abstemious people and that they always mixed their wine with water; and that that particular feast was not likely to be unduly prolonged.

The Wayfarer was much interested, too, in learning from Mr. Wilson (for he did not know it before), that seventy-one different preparations of grape-juice were included under the Greek word *oinos*,—some alcoholic and some not. The wine commonly mentioned in the Bible must, however, have been one of the alcoholic varieties, since the Bible contains warnings and reproofs as to excess.

It was, for instance, after the penal deaths of Nadab and Abihu (Leviticus 10: 9), that the priests were forbidden to drink wine before they went to minister in the tabernacle. And again, "It is not for kings, O Lemuel, to drink wine... lest they forget the law and pervert judgment" (Proverbs 31: 4). And when our Lord contrasts Himself with John the Baptist, He says, "John came neither eating bread nor drinking wine... but the Son of Man is come eating and drinking, etc." Drinking what? Water? or milk? No! the form of the expression clearly implies that our Lord drank wine, and alcoholic wine, too; as the wine of Palestine was commonly of the alcoholic variety. Otherwise there would have been no point in His enemies calling Him a wine-bibber.

Personally the Wayfarer does not believe that there is nowadays such a thing as non-alcoholic wine. The secret of making it must have been lost. The alcoholic content may be low—so low as to make it practically non-intoxicating, but there must be some alcohol in it, or else it would not keep. A well-known vigneron once told the Wayfarer that he had tried again and again to make unfermented wine, but never with success. It was only a question of time when the grape-juice would ferment and burst the bottles.

Of course, grape-juice can be treated with chemicals—boracic acid, perhaps, or salicylates—and so for a time prevented from fermenting, but the Wayfarer would hesitate to call such doc-

tored stuff "wine"; and though he did once drink a little "unfermented wine," at the house of a friend, and has survived, he would not like to have to drink much either of that or of the ordinary alcoholic wine. He would not like to have to choose between intoxication and colic,—between headache and stomach ache.

The Wayfarer knows a clergyman who provided unfermented wine for an early Communion, and after the service carefully corked the bottle and put it away in the vestry cupboard until next Sunday's early Communion; but next Sunday he left his communicants waiting while he ran to a neighbouring house to beg sugar to make his "wine" palatable. The Wayfarer knew, too, of an inexperienced man, working in a vineyard, who, being hot and thirsty, went to a vat and drank some fresh grape-juice. They took him to the hospital, but whether he lived or died the Wayfarer does not know.

The moral of all which seems to be that, as Canon Hammond and Mr. Wilson have often told us, it is not unlawful for a Christian man to take alcoholic wine if he needs it, and can take it safely. But in this country the highly alcoholic wines commonly sold, very often adulterated with cheap spirit, constitute a terrible danger, and are better left alone. "Lead us not into temptation," nor let us go wilfully into temptation. In Palestine of old, as in France and Spain to-day, wine was the common drink, and was probably the same that the French now call "vin ordinaire"; real wine, but such as an Englishman or an Australian would scarcely appreciate. It was fermented indeed, and therefore would keep indefinitely; but it was of very low alcoholic content and practically non-intoxicating. The French peasant takes a lump of black bread and a bottle of "vin ordinaire" to his work, and drunkenness is unknown among them. It was probably such wine as this that "ran short" at the wedding at Cana; and our Lord supplied the deficiency with "good wine," but whether alcoholic or not nobody knows. In either case, only enough, probably, for the evening's entertainment was provided; and as they were evidently very poor people, we may be sure that the feast would end early.

"The Friendliness of God!" While reading a missionary report, the Wayfarer was struck by those words; and before he had read another page he came across more to the same effect. "Christ came to make men friendly to God and friends of one another..." "He was incarnate for the purpose of displaying the friendliness of God..." "He left behind Him, not a body of doctrine, but a body of friends, whose chief anxiety was to make others His friends..." "What is wrong, the Wayfarer asked himself, "with those words? They are in a sense true; but taken as the basis of missionary teaching they are so defective as to represent that half-truth which is not far removed from absolute falsehood."

Nowhere in the Bible is "friendliness" given as an attribute of God. In the New Testament we find our Lord Jesus described by His enemies as "a Friend of publicans and sinners," and the Christian Church, with a true instinct, has seized upon the accusation and made of it a halo of glory wherewith to surround His Head. He is indeed the Friend of sinners, blessed for ever be His Name that He is so. But we need to remember that it was not as publicans and sinners that He was their Friend, but as sinners whom

He came first to save from their sins, and then to turn into saints.

And God is Love, which is very much more than being friendly, and wholly different; but when His love is scorned and refused by sinners, and Christ's salvation despised and refused, His love can only show itself in the form, not of friendliness but of sternness and judgement.

Parents love their children. They are their children's best friends. But it would be wholly misleading to speak of them as being "friendly" to their children; and to say that the children's duty is to be "friendly" to their parents and to each other.

Man must first approach God as a lost sinner, sinful by nature and guilty of many transgressions. He must confess his sins and obtain forgiveness before he can take his place in the Father's House as a reconciled son, and be able to rejoice in the Father's love. And all teaching that goes on any other lines is, in the degree in which it varies, defective and even false.

We trust that there are no missionaries allowed to go out to the field, as there should be no teachers allowed in our pulpits, unless and until they have such an experimental knowledge of God's way of salvation that they will teach something better than friendliness as God's attitude towards sinful man.



Dr. R. B. Madgwick, lecturer in Economic History at the University of Sydney, returned to Sydney on December 18 after spending 24 years at Balliol College, Oxford, during which he was engaged in researches into the quality of Australian immigration up to 1851. Just before leaving England he had the degree of Doctor of Philosophy conferred on him by the Oxford University. Dr. Madgwick was at one time a choir boy in St. Cuthbert's, Naremburn, and is the grand-son of the late Rev. R. Madgwick, Rector of St. Peter's, Cook's River, and St. Thomas, Rozelle. He is the nephew of the Rev. E. C. Madgwick, now Rector of St. Bartholomew's, Pyrmont, Sydney.

After the morning service at All Saints' Church, Petersham, on Sunday, December 13, a stained glass memorial window was unveiled by the Rector, the Rev. C. E. Adams. The window was given in memory of the late Mr. and Mrs. Alfred Wedlock, of Petersham, by members of their family.

It is expected that Canon Pilcher, Bishop Coadjutor designate, will arrive in Sydney in time for the Bishop Broughton centenary celebrations in May next. The new principal of Moore College (the Rev. T. C. Hammond), is expected to take up his duties early in April.

The Rev. Desmond Morse-Boycott, who runs the St. Mary-of-the-Angels School at Highgate on the usual extreme sacerdotal lines, and for the nonce is a contributor to the "Church Standard," Sydney, periodically takes his boys on "Singing Pilgrimages" round England to collect funds for his school and advertises himself as "the only Anglican clergyman since John Wesley who tries to take the world as his parish." It would seem that he sometimes cajoles unwary Evangelicals, says the "English Churchman," for he writes somewhat amusingly: "These are the only singing boys who really know the Church of England as it is, not as each of us tries to make it. They would make admirable Bishops, because they really can cope at one moment with Mediterranean Christianity, at another with the austere form of Evangelicalism, and, at a third, with the Vicar's use."

The Rev. R. H. Talbot, M.A., Rector of the ancient parish church of Reigate, Surrey,

was convener and chairman of a successful and largely attended convention at Portsmouth, England, on October 29 and 30, the subject being "The Coming of the King." Mr. Talbot, who is the brother of the Dean of Sydney, is a leading conservative Evangelical. In his opening address he drew attention to the important position held by the Jewish nation in prophecy about our Lord's return. The Jew, his history and experiences, was one of the greatest evidences of the inspiration of the Bible. The history of that remarkable and indestructible people was so clearly written in advance by the inspired prophets that the destructive critic had to fabricate a theory that the records must have been written after the incidents had happened, and couched in prophetic language. What had they to say concerning the wonderful fulfilments of the utterances of Scripture taking place at the present time. In Ezekiel xxxvii, we have their helpless condition portrayed; their education, movements and unification; their national recovery, power and vitality; the coming of the Davidic kingdom and the judgment of the nations. These prophecies are history written beforehand, and the facts are staring us in the face to-day. Mr. Talbot, in his closing address, strongly urged the necessity of fundamental soundness, watchfulness and prayer, in view of the Lord's return and the condition of the world at the present time. There was only one place of security, the Lord Jesus Christ. There was but one means of enjoying that safety; faith in the finished work of Christ upon the cross. There would be absolute covering for the believer in the Saviour, whatever happened. The door of His mercy was still open, where sinners could flee for rest. Our Lord, when reading in the Synagogue the blessed message concerning His call, equipment and work, from Isaiah lxi., stopped at the end of the portion that spoke of "the acceptable year of the Lord." We were now in it. But the rest was to come: "The day of vengeance of our God." He prayed that "day" might never come upon any present.

The Admiralty announce that the appointment has been approved of the Rev. A. D. Gilbertson, O.B.E., M.A., to be Chaplain of the Fleet in succession to the Ven. C. J. E. Peshall, C.B.E., D.S.O., M.A., to date December 12, 1935. Mr. Gilbertson will be appointed to the Presidency additional, to date December 9, 1935. He was educated at Keble College, Oxford, and Wells Theological College, and was ordained in 1906.

Professor John Garstang, the famous archaeologist, of Liverpool University, England, with his party, sailed for Palestine to resume excavation work at Jericho. He has published already some notable details on his explorations in the Holy Land.

The Bishop of Durham, Dr. Hensley Henson, addressing his Diocesan Conference, referred to "this infamous war in Abyssinia which is being carried on against people virtually unarmed, by those possessing the terrible resources of modern scientific warfare." Dr. Henson said that at Geneva our representatives had done what Great Britain ought ever to do—to stand out as the consistent, steadfast, and unselfish champion of treaty rights and Covenant obligations.

It was decided at a recent meeting of the General Committee of the Church of England Zenana Missionary Society, to accept, with some qualification, and subject to the approval of the Charity Commissioners, the proposals of the Zenana Bible and Medical Mission, for the incorporation of that Society with the C.E.Z.M.S. A public appeal for £10,000 is being made, in aid of the future joint work of the two Zenana Societies.

Miss Maude Violet Clarke, Vice-Principal of Somerville College, Oxford, died at Belfast early in November, aged 43. Miss Clarke was one of the most learned of mediaeval scholars, and did much to throw light on the problems of English history in the fourteenth century. Her studies in the English Historical Review and other periodicals had established her position as an historian. Miss Clarke was the only daughter of Canon Clarke, rector of Carmoney, Co. Antrim.

What she termed the false maturity of some New Zealand schoolgirls was freely criticised at the recent annual speech day of the Auckland Anglican Diocesan School for Girls by the headmistress (Miss E. R. Edwards). "Are not some of our girls allowed to go to dances much too young?" asked Miss Edwards. "Are not a few of them allowed to wear hats and frocks and shoes that would be more suitable for their aunts? Must we allow a premature interest in activities suitable only for grown-ups by permitting this maturity of dress? I can

think of nothing more unsuitable than make-up on the face of a girl who has not left school."

Greetings were sent from the recent reunion gatherings of the Old Ridley Collegians' Association in Melbourne to the former Principal, Rev. C. E. Aickin, M.A., and sometime Dean of Melbourne, and also to the following fellow collegians on Missionary service:—The Revs. K. S. Adams, Singapore; L. Amey, Upper Nile; J. R. Harper, Central Tanganyika; Canon W. H. Hilliard, Kenya; T. E. Jones, B.C.A. Society, Sydney; H. S. Kidner, Tanganyika; Canon T. L. Lawrence, Uganda; A. B. H. Riley, Sudan; H. A. Witenbach, South China.

The Rev. C. B. G. Parker, of St. Paul's, Geelong, has been appointed to the charge of All Saints', St. Kilda, in succession to the Rev. E. H. Fernie, who leaves for England at the end of this year. Mr. Parker expects to take up his new work in the second week in January.

The New Zealand Board of Missions reports that the Rev. H. V. C. Reynolds is to go to Lololwa, New Hebrides, early this January, to take up the training of candidates for the ministry carried on for so many years, and with such success by Archdeacon Godfrey. Mr. Godfrey (formerly Archdeacon of Southern Melanesia, and now on the staff of St. James', Sydney), Miss E. M. Reynolds, of Devonport, Auckland, left for South India on November 6, under the C.M.S. (London), to become Assistant to Miss Margaret Young, the Diocesan High School for Girls, Bezwada.

Much interest attaches to the appointment of the Rev. Shen Tzu Kao, a Chinese clergyman, to the newly-created Diocese of Shensi in North China. The appointment is evidently in the nature of an experiment, and is full of hope. The new Diocese is relatively small. The southern border of the province of Shensi is about 600 miles N.W. of Hankow, and the province itself extends northwards a further 500 miles to the Great Wall and the borders of Mongolia—in the area where the Japanese are at present threatening action, in the direction of creating another "independent" state similar to Manchukuo. The Yellow River, which runs south from the Great Wall, forms the eastern boundary of the province. To the west is the province of Kansu, and these two districts are of special interest as being the cradle of Chinese civilisation—the ancient centre of Chinese history, art and romance.

With the approval of the Patronage Board the Bishop has appointed the Rev. Samuel Broadfoot, at present Rector of Bombala, Rector of Tumut in succession to the Rev. F. W. Rettie, appointed to North Goulburn.

The Venerable Archdeacon H. S. Begbie, Rector of St. Stephen's, Willoughby, has accepted nomination to the parish of St. John, Parramatta, vacated by the appointment of Archdeacon Johnstone as Registrar of the Diocese of Sydney. Archdeacon Begbie will take up his new duties in March.

The Rev. Canon A. L. Wade, Rector of St. James', Croydon, has accepted nomination to the parish of St. Swithin's, Pymble. Pymble is a favoured residential area of North Sydney, where plans are afoot for a new parish church.

The Right Rev. Dr. Burd, Bishop of Saskatchewan, Western Canada, is again in a Winnipeg Hospital for a further operation. Dr. Burd, who is an Englishman by birth, was a Divinity student at Emmanuel, Saskatoon, when the War broke out, and volunteered for military service. He was wounded in France and invalided back to Canada. On his recovery he volunteered again and was given a commission. He distinguished himself and was awarded the M.C. After the War he finished his studies was ordained, and at the call of Bishop Lloyd, went back

to the arduous work of the prairie. When the diocese was divided off from that of Saskatoon, he was elected its first bishop, but almost at once had to undergo a series of operations for injuries arising from his wounds. He had not long since got into full work again, when the incessant travelling which his office entails told upon him once more.

The Rev. Dr. Dey, of the Australian Christian World, has returned to his home at Cheltenham, N.S.W., after seven weeks in St. Luke's Hospital, Sydney, during which he went through a major operation. He is wonderfully improved in health.

It has been announced that the Rev. A. J. Grace, who has had charge of the Baptist Church at Devonport, Tasmania, for the past two and a half years, will resign from his church this month and will join the Church of England. Mr. Grace, prior to coming to Tasmania, was a missionary in India. During the war he was occupied with undenominational work in Egypt and Palestine, and later he went to India, where he was attached to the Baptist Mission Station at Calcutta. The Bishop of Tasmania has appointed Mr. Grace as assistant in the Parish of Holy Trinity, Hobart.

The Bishop of Waikato, N.Z., is sailing for England by the "Ionic" on February 15th. He will preach and speak there on behalf of six parishes in the Diocese which are burdened by heavy debts. The sum necessary to wipe them out is £5,000, and the Bishop hopes while in England to supplement the efforts which these parishes have been making for several years to get free of debt. The Bishop expects to be away for the best part of a year.

## Appeal for Stamps.

The Rev. H. J. Likeman, St. Paul's Vicarage, Tiverton, Devon, England, and Hon. Sec., C.C.C.S. Stamp Dept., writes:—

I shall be very grateful if you will allow me space to make known to your readers one method by which they can give some help to the Church in the out-back districts of Australia. They will know of the big help given in the past by the Church at home through the Colonial and Continental Church Society, and of the still considerable help given by the Society to-day to the missionary dioceses, and they will realise that, like all similar societies, that help is limited by the funds at its disposal.

For some years we have raised a little money for the Society's work by the sale (to Collectors) of used Colonial postage stamps, and I have taken over this bit of work for the Society. I have a fair sale of packets of the low values and the higher denominations (and older stamps) are sold singly. I could sell many more of the latter if I had them, but of course, my ability to supply depends on the help of friends who send stamps to me for the work.

I am therefore appealing to churchpeople in Australia for this help. Will they send me any stamps they may have on old correspondence they have kept, and also any modern and current Australian stamps of threepence face value and over. The high value English stamps used on parcels will also be welcome.

I can assure them that any of these will be a real help to me in my efforts to raise a little money for the work, and the proceeds shall be earmarked definitely for work in Australia.

The true test of life is character. All else is extraneous, belonging only to the husk which shall fall off in the day of ripening; character is the kernel, the wheat, that which is enduring.

—J. R. Miller.



# STERLING HOME PAINT

THE ECONOMICAL PAINT  
DURABILITY — GUARANTEED





"To seem to be and not to be is the meanest thing on earth."—Anon.

"Let us walk honestly as in the day."—St. Paul.

#### JANUARY.

12th—1st Sunday after Epiphany. Knowing and doing is the teaching of this day. We do not always perceive, or we might do better. "Evil is wrought for want of thought" very often. Death of Dean Alford, a great scholar, 1871.

13th—Hilary, Bishop of Arles, died, 368.

15th—Queen Elizabeth crowned, 1559. British Museum opened, 1759.

16th—Irish Church Missions founded, 1849. Battle of Corunna, Spain, 1809, and death of the great Sir John Moore.

17th—Tyndale's Pentateuch published, 1530.

18th—Council of Trent re-assembled, 1562.

19th—2nd Sunday after Epiphany. The good government of the world by God is often questioned, while the forces of evil are permitted sway. But God is behind the shadows.

20th—Proclamation against the Vodois, a sincere and virtuous people of Protestant ways, who were exterminated, as part of the programme to limit the new uprising against the Papacy.

22nd—First Reformed Prayer Book, 1549. This was only a partial return to primitive worship, and it retained much that was mediaeval. Thus it is not the best standard of true Anglican doctrine and practice.

23rd—Parliamentary order to destroy images, 1641.



### Life of Archbishop Randall Davidson.

THE Life of Archbishop Lord Davidson, from the pen of the Right Rev. Dr. Bell, Bishop of Chichester, which churchmen the world over have eagerly awaited, has now been published in two volumes by "The Oxford Press, price 36s. "Unique respect, loyalty and affection" are the sub-titles of a striking review of the biography in the Church of England Newspaper for November 15, by the Very Rev. W. R. Inge, sometime Dean of St. Paul's, London. Dr. Inge states:—

"The Bishop of Chichester, a devoted disciple of his, has done his work admirably, suppressing his own opinions on controversial matters, and allowing the facts to speak for themselves. This was made easier by the Archbishop's habit of explaining himself at great length in letters, which must have taken up a great deal of his time. The picture which emerges is that of a most sincere and humble Christian, gifted with an amazing tact in handling men, and with an unflinching instinct for what could be done on each occasion as it arose. If the qualities required in a Primate are those of a wise, cautious, impartial administrator, no greater Archbishop has presided over the councils of the Church of England. It cannot be said that he ever gave a strong lead; he was like the skipper of a sailing yacht in a choppy sea, or a coachman with a restive team of horses. He was determined that

the boat should not be swamped while he held the tiller, that the coach should not upset while he was on the box.

In reading his biography, we pass from one troublesome controversy to another, and almost always the Archbishop sees the way out. Lord Haldane, who admired him greatly, described him to me once as "the ideal family solicitor." That is a very good thing to be. I have myself found that there was no wiser or kinder adviser in a difficulty.

We read with amusement in this biography how the Archbishop dealt with tiresome people, such as the egregious Bishop Weston. The incident was summed up by an anonymous poet: "There once was a Zanzibar-baron, who thought that some Bishops were Arian; so he wired to Randall for bell, book and candle; but Randall—well, Randall's a wary 'un." On two or three occasions we may venture to think that he might have taken a stronger line, especially in his dealings with that formidable champion of tradition, Bishop Gore. When Dr. Henson was appointed Bishop of Hereford, he allowed himself to be rattled into almost refusing to consecrate him, and in fact humiliated him in a manner which a less sweet-natured man would have found it hard to forgive. The event proved that the alarm was even ludicrously unnecessary. He might, one thinks, have reminded Bishop Gore that the best way of turning a suspected heretic into a bull-dog of orthodoxy is to make him a Bishop, as was shown in the case of Dr. Gore himself!

In the foolish "conversations" at Malines he avoided the trap set for him, but did not throw cold water on the self-appointed delegates. The Vatican, after playing with them like a cat with a mouse, delivered the premeditated insult straight from the shoulder.

Whether the Primate could have prevented the rejection of the new Prayer Book it is difficult to say. Speaking after the event, it is plain that if the authorities had confined themselves to non-controversial changes and had not mixed up revision with the quite different problem of ecclesiastical discipline, the revised book would have been accepted with hardly any opposition. All that was needed was for the Bishops to veto in advance any alterations in the service for Holy Communion after the Nicene Creed. It seems not to be true that the Archbishop was very deeply distressed by the action of the House of Commons, but undoubtedly he intended that the Bill should pass.

His pronouncement during the General Strike was very bitterly criticised; and many complained that "His Grace is now too much influenced by the young men at his elbow." Cardinal Bourne was praised by all supporters of the Government for a brief and manly declaration that the strike, being a revolutionary plot, was "sinful." The Archbishop himself told me that the Cardinal's attitude, when they met to consider what should be said, was very different. The Primate on this occasion had forgotten to borrow a long spoon from the Foreign Office.

Nothing could be more untrue than to accuse Dr. Davidson of being an obsequious courtier. He was really a wise and courageous friend to the old Queen. Gladstone complained that Disraeli had made Queen Victoria "quite unmanageable." The Archbishop did not find her quite unmanageable, though she tried his tact to the

utmost. Soon after he became Dean of Windsor he prevented her from making a bad mistake, and remained in disgrace for a fortnight.

It was not easy for the Bishop of Chichester to refer to one criticism, which was often heard—that there was an unduly long list of Bishops and Deans who had been closely connected with Canterbury or Lambeth Palace. There is a sufficient answer—that all his nominees made good, some of them, like Dr. Bell himself, conspicuously so.

There can be no doubt that the Archbishop loved to be "in the middle of things," and, if we may use such an expression, to have a finger in every pie. He was much disappointed when Archbishop Frederick Temple, who seldom consulted anybody, did not consult him. And after his retirement he was distressed by his dwindling pile of correspondence, which other men would have viewed with satisfaction. Occasionally perhaps he was too ready to put in his oar. He need not have been concerned about the morals of the Chinese in the Transvaal—an unsavoury red herring dragged in by the Opposition as a political trick. And though the Government certainly lied about the sinking of the Audacious, I cannot help thinking that in war-time if a Member of Parliament insists on asking a question which he has been warned is contrary to the public interest, he cannot expect to be told the truth. But he was well qualified to take a prominent part in public life, and his advice was the more valuable because he stood quite outside party politics.

Personally, I always found him the kindest and wisest of friends, from the day when he married us in Canterbury Cathedral to the end of his life. I believe he once said, "What am I to do with these two Deans?" the other being Dr. Henson. But though I did not always keep step, I hope and think that I did not cause him any real anxiety.

### Universal Week of Prayer.

The World's Evangelical Alliance has issued the programme for the Universal Week of Prayer to be held from January 5th to 12th, 1936. A similar arrangement has been in existence for 90 years past, and has been largely observed in many countries. In accordance therewith a series of meetings will be held in Sydney from Monday, 6th, to Friday, 10th January, from 1 to 1.30 o'clock each day. The order of the meetings is as follows: Monday, Chapter House; Chairman, the Archbishop of Sydney, Dr. H. W. K. Mowll; Speaker, Rev. M. K. Gilmour, President Methodist Conference. Tuesday, Wesley Chapel, Castlereagh Street; Chairman, the Right Rev. Dr. G. R. S. Reid, Moderator General of Presbyterian Church; Speaker, Rev. W. H. Jones, President of the Council of Churches. Wednesday, Chairman, Dr. G. W. Thatcher, Chairman, Congregational Union. Thursday, Central Baptist Church, Bathurst Street; Chairman, Mr. T. E. Rolfe, President, Associated Churches of Christ; Speaker, the Archbishop of Sydney. Friday, Congregational Church, Pitt Street; Chairman, Colonel Bell, Salvation Army; Speaker, Rev. A. Driver, President, Baptist Union.

On Sunday, 5th January, at 4.30 p.m. for eight minutes, a broadcast message in connection with the Universal Week of Prayer will be given from London by Mr. H. H. Gooch, M.B.E., General Secretary of the World's Evangelical Alliance.

The King signs an average of 300 State papers every day when Parliament is in session. He signs the warrant of each sheriff, judge, or magistrate, envoy, dean, and bishop throughout the Empire, as well as all senior promotions in the Navy and Army, and the warrants of every diplomatic officer sent abroad. The documents arrive at Buckingham Palace guarded by detectives, every day at 5 p.m.

### Anglo-Catholicism at the Cross-Roads.

(By W.F.P.)

THERE has been a very notable development in the Anglo-Catholic Movement in England during the past few years. All is not well with the movement. The more thoughtful of its leaders are beginning to realise where the movement is gradually taking them. There seems to be in the minds of many the desire to give the Reformation much more of a place in their constructive thinking than in the past.

The question with them is not so much a matter of ceremonies or of even formularies, but the point of view. Whether it shall still be a backward look or forward to the increasing future. Whether the Anglo-Catholic beliefs and practices will meet the need of the modern man or whether they are found wanting in the realm of scientific thought. We have to thank men like the Bishop of Birmingham (Dr. Barnes) and others for their fearless criticism of what they feel to be a retrograde movement. The white light of historical criticism is doing much to reveal the obscurantism of Anglo-Catholic leaders. The Tractarians have "backed the wrong horse," as one writer has put it, and to-day nobody reads their treatises.

We cannot understand how any thoughtful Churchman can allow himself to be influenced by Anglo-Catholic pretensions. We often note the arrogant spirit displayed by many of their ardent followers.

Take the matter of Episcopacy. There is no warrant in the New Testament for the belief that Jesus Christ was concerned about any particular Church Order. The Apostles did not lay down any Rules or Laws of permanent and universal validity. Every sincere historian knows that the organisation in the Church was "fluid," and only hardened into a system as the spirit of the world entered the Church. The doctrine of development so strongly held by Anglo-Catholics reveals not so much the guiding of the Spirit of God as the perversity of human sinfulness. In the sub-apostolic age anyone can see in the "Didache" and in the writings of Irenaeus how the hardening processes were at work. It only needed a Cyprian of a few centuries later to complete the form of the hierarchy which has been sometimes more of a hindrance than a help to the pure religion of Christ.

There was change and adaptation in the early Church. Organisation was necessary, but it was never uniform and was always adapted to meet local conditions and the needs of local churches.

The Apostles held a unique position in the eyes of the Church, as they had seen the Lord and were witnesses of His resurrection. They ordained elders in every Church and so we have the three orders of the Church emerging by the end of the second century. The bond that held the Church together was a spiritual one, and the power was devotion to Christ. There was a "freedom" as the early Church fulfilled her missionary activities of preaching the gospel, and the gifts of the Holy Spirit were shared by all worthy recipients.

Again take the matter of Teaching. The Apostles were content to simply preach the fact of our Lord's claim to be the Saviour of men from sin, and to fulfil the prophecies as Messiah.

They told the facts of His life, death, and resurrection. St. Paul's teaching regarding the Holy Communion was a recitation of the actual words and acts of Christ.

How far have many in our Church got away from these things, both in teaching and worship?

We ought to care more for our "common Christianity" than we do for our so-called "Catholicity"! The very essence of our faith is Brotherhood and a loyalty to Christ should overcome all other considerations.

There is a great need to-day for unity and for a corporate expression in the essential things of our faith.

Dr. Denton Thompson, the late Bishop of Sodor and Man, pleaded years ago for a "central Churchmanship" as a means of unity among clergy and laity.

Why do so many people object to Anglo-Catholic methods in teaching and worship? There is only one answer. Because they are founded upon wrong premises and are therefore unreal. And can anything that will not square with the teaching of Christ and to the simplicity of His life be called truly "Catholic"? What is Catholicism, after all, but an appeal to the Apostolic teaching and practice as seen in the New Testament? This has been always our appeal, and we insist on it more and more to-day.

Real unity can only come as we learn the Mind of Christ. As we do this we shall find there will be no room for all the appendages and excesses in the expression of our corporate faith and worship.

Perhaps the Sydney Synod can produce an Australian Hymnbook and Prayer Book which will aim at uniting as far as possible all churchmen in faith and worship.

### Death of "Billy" Sunday.

The Rev. William Ashley ("Billy") Sunday, the famous Presbyterian evangelist, died suddenly in Chicago after a heart attack last week. He would have been 72 had he lived till Tuesday next, November 19. There was no one quite like him, and it is highly probable that the extraordinary successes he achieved would have been impossible anywhere but in his native America. At 27 he was a baseball star. He gave up the game in order to be assistant secretary of Chicago Y.M.C.A. Five years later he became an evangelist, and in that capacity made amazing progress. As a preacher he developed extraordinary powers. He possessed a voice of astonishing range, and illustrated his messages with a wealth of dramatic gesture. His campaigns attracted enormous congregations, and temporary "tabernacles" accommodating 20,000 people, were erected for his meetings. Probably no man in America in modern times could so sway an audience. He thundered against the drink interest, and other social evils, and not infrequently saloon keepers lost nearly all their custom and had to go out of business.

### Good Friday.

"It is an amazement to me to find, on coming to Australia," said Archbishop Mowll in his presidential address to the recent Provincial Synod of N.S.W., "that the annual Show of the Royal Agricultural Society of New South Wales is officially opened in Holy Week and remains open on a day of such sacred and solemn associations as Good Friday. Public opinion is gradually being educated upon the matter, and I hope all members of this Synod will exert their influence in their own districts, so that this splendid Show may be moved to another date when the Church will be able wholeheartedly to support it. It is the plea that Easter holidays suit country as well as city visitors, which makes the closing of the Show on Good Friday so difficult. It is the concern not only of my own diocese, but of the whole Province, and I hope this Synod will give expression to its feelings in the matter."

### Australian College of Theology.

Class Lists for 1935.

Associate in Theology (Th.A.)  
(In Order of Merit.)

First Class.	Name.	Diocese.
	MacLennan, F. J.	Adelaide
	Woodford, H. E.	Brisbane
	Parkinson, M. D.	Sydney
	Allan, K.	Melbourne
	Woolf, F. M.	Melbourne
	Smith, L.	Melbourne
	Somerville, E. M.	Sydney

Second Class.	Name.	Diocese.
	Ross, M. F.	Melbourne
	Cool, E. E.	Melbourne
	Taylor, E. E.	Sydney
	Latimer, E. L.	Melbourne
	Wright, O.	Melbourne
	Smale, B.	Perth
	Koska, L.	Melbourne
	Mitchell, V.	Sydney
	McSpedden, W. L.	Gippsland
	Runting, A. M.	Bendigo
	Manders, G.	Goulburn
	Harvey, G.	Melbourne
	Flower, M. S.	Melbourne
	Pechey, K.	Brisbane
	Swan, F. H.	Melbourne
	Hahn, E. R.	Melbourne

Pass.	Name.	Diocese.
	Eime, A. C.	Adelaide
	McEwen, J. N.	Adelaide
	Browning, L. B.	Tasmania
	Pallister, D.	Sydney
	Wirth, T.	Bendigo
	Langley, E.	Sydney
	Rumming, J.	Melbourne
	King, A. I.	Bendigo
	Strudwick, R. L.	Adelaide
	Butler, M.	Adelaide
	Clow, V. W.	Adelaide
	Barry-Brown, E.	Melbourne
	Watts, G. E.	Melbourne
	Rankin, I. L.	Sydney
	Dobbs, D.	Sydney
	Clemens, D. V.	Sydney

(One Failed)

Passed the First Half of the Examination.  
(In Order of Merit.)

Fulton, V.	Melbourne
Sedgefield, M.	Melbourne
Nixon, E. V.	Bathurst
Strang, J.	Sydney
Davis, D.	Adelaide
Brattstrom, S.	Melbourne
Whiting, N.	Melbourne
Hooks, E.	Adelaide
Brown, W. A.	Sydney
Bulstrode, E.	Melbourne
Mander, L. R.	Brisbane
Peile, E.	Melbourne
Calver, J. A.	Tasmania
Novice, E.	Brisbane
Holdsforth, N.	Gippsland
Davis, P. E. E.	Adelaide
Palmer, H. E.	Goulburn
Laing, I.	Sydney
McRae, R. M.	Ballarat
Fisk, C.	Bendigo
Jackson, M.	Sydney
Furvis, E. I.	Goulburn
Dunstan, R. M.	Adelaide
Forster, B. T. B.Sc.	Goulburn
Novice, V.	Brisbane
Humphries, H.	Brisbane
Kekwick, M. M.	Adelaide
Irving, H. B.S.L.	Melbourne
Fitzpatrick, L.M.	Goulburn
Barton, A. L.	Wangaratta
Isobel Katherine	Perth
Webb, N. M.	Sydney
Phillips, L.	Tasmania
Rose, C. H.	Tasmania
Harvey, J.	Brisbane
Timpson, L.	Melbourne
Runciman, E.	Sydney
Godden, M.	Melbourne
Smith, T. M.	Brisbane
Tress, N.	Sydney
Harvard, D. P.	Adelaide
Sister G.	Melbourne
Wilson, M.	Melbourne
Blair, J.	Goulburn
Camfield, E.	Newcastle
Fletcher, E.	Sydney
Newton, J. A.	Ballarat
McKinlay, A.	Brisbane
Webber, J.	Sydney
Friswell, F.	Bendigo

The following candidates were held over:

Wall, K. E.	Tasmania
Marshall, D. L.	Sydney
Finch, B.	Tasmania
Brooks, T.	Tasmania

(Twenty failed.)





## NEW SOUTH WALES.

## Diocese of Sydney.

## APPEAL FOR AMBULANCE.

For Use in Abyssinia.

Acknowledgements to Dr. Mowll.

The Archbishop of Sydney (Dr. Mowll) has received from the chaplain to the Archbishop of Canterbury a letter, acknowledging receipt of subscriptions to the fund to provide and maintain a British ambulance service in Abyssinia. The letter expresses appreciation "not only of Dr. Mowll's kindness in sending an appeal to the Press, but also of the generosity of the immediate response of the people in and around Sydney."

The letter stated that an ambulance unit, fully equipped, with 16 lorries, six doctors, and other personnel, had left England for Abyssinia early in November. Money was still needed for the maintenance of the unit, and possibly for the provision of further units, if the need arose.

## Subscription List up to Dec. 24.

Amt. previously acknowledged	£149	6	5
P. R. Allen	2	0	0
Packenhelm P'byterian Homes			
Mission Station	2	2	0
Miss Janet Upward	4	0	0
Miss E. M. Spencer	2	0	0
Amounts under £2	7	9	0
	£166	17	5

## MISSIONS TO SEAMEN.

At a meeting of the executive committee of the Missions to Seamen, the Chaplain (the Rev. F. J. Evans), reported that arrangements had been made to entertain sailors in port during the Christmas season at a dinner on December 19, at Christmas and New Year parties, and at picnics on Boxing Day and New Year's Day.

Mr. C. M. C. Shannon, on behalf of the Bethel Trust, announced that the lease of the Rawson Institute to the Missions to Seamen had been extended for 25 years. He expressed admiration of the work of the mission, and wished it continued success.

Mr. Evans said he hoped in the near future to see a definite scheme drawn up to provide additional accommodation at the Institute.

The Committee recorded its gratitude to the Orient Line for its support of the work of the mission.

## NEW CHURCH AT ENFIELD.

The foundation stone of St. Nicholas's Church, Enfield, was laid on Saturday, December 22, by Archbishop Mowll. Speeches were delivered by the Premier (Mr. Stevens) and the Revs. A. P. Wade, of Wentworthville, and R. P. Gee, Rector of the parish.

## MERIDEN SCHOOL FOR GIRLS.

Extensive additions are being made to Meriden Church of England Grammar School for Girls, Strathfield. The works comprise the erection of an assembly hall to seat 450 persons. A stage is provided at one side of the hall, off which is a left archway, fitted with sliding doors opening to an octagonal shaped chapel. The chapel will form an apsidal end to the main building, will have an open timbered roof, quatrefoil stained

glass windows, and will be fitted with carved rail, table, lectern, etc. A new verandah and balcony each 160 feet in length, library, spacious dormitories, teachers' and class rooms, bathrooms, shower cubicles (divided by marble terrazzo partitions), tiled floor and walls, and other additions are being made. A feature of the construction is an Innes-Bell concrete floor, carrying the upper story. This was designed by the Innes-Bell Company's engineer (Mr. Malcolm Stanley), to give a clear span of 40 feet and a level ceiling, unbroken by beams, to the assembly hall below. The facade 120 feet long facing north to Redmyre-road, will be of brickwork, in graded shades of red. Here is the main verandah and balcony, enclosed with an arched colonnade, flanked with buttressed and domed turrets. The main roof is to be covered with Welsh slates, and the hall floor with polished tallow-wood. A modern lighting system is to be installed. The work is to be completed for the opening of the school's first term in 1936.

## ST. DAVID'S, ARNCLIFFE.

## Memorials Dedicated.

The Archbishop of Sydney (Dr. Mowll), has dedicated a memorial chapel at St. David's Church of England, Arncliffe. The chapel includes handiwork, seating accommodation and panelling of fine English oak, being installed at a cost of £100. The chapel is in memory of two church officers, Sergeant C. P. Bebb, of the police force, and Mr. F. T. Brooks. A large detachment of police from headquarters were present. Archbishop Mowll also dedicated an oak seat in memory of Mr. Charles Lucas, and two books for the Holy Table, presented by Alderman and Mrs. L. L. Earl, in honour of their golden wedding anniversary. These books will replace two books presented by Mr. and Mrs. Earl 21 years ago.

## ST. AUGUSTINE'S, NEUTRAL BAY.

## Rev. L. A. Pearce's Return.

The Rector of St. Augustine's, Neutral Bay (Rev. L. A. Pearce), who returned to Sydney by the Maunganui on December 14 from a tour abroad, said that the Archbishop of Canterbury's summons to the churchpeople to work and pray for the renaissance of religion had been greeted with enthusiastic support. The Archbishop's desire, Mr. Pearce added, was that England should be better fitted to retain its moral leadership.

Throughout England, he proceeded, the Church was doing faithful, steady work. English women Church workers were particularly active. It was encouraging, too, to see a revival of religious thought in the universities, where the undergraduates seemed to be more serious-minded. The Oxford Group Movement was gripping the younger generation and reviving many neglected features of early Christianity, such as decision, meditation, Bible study, and guidance. It had overcome a great weakness of English religion by inspiring its members to share their religious experiences with others. Its followers claimed that religion alone could make the League of Nations completely successful.

## HAMMONDVILLE

In 10 years, about 70 per cent. of those who have established themselves at Hammondville are likely to own their own homes there, and the land on which their dwellings have been erected.

Canon Hammond expressed this view at a largely-attended luncheon at Sergeant's,

Market Street, Sydney, when the Parliamentary Under-Secretary for Re-employment (Sir Frederick Stewart), one of the directors of the Hammondville Pioneer Homes Trust, was welcomed home.

Canon Hammond said the settlers at Hammondville had been without homes and without employment, and they had been entirely dependent upon Government sustenance and child endowment, yet they had already paid £700 off their cottages. What, he added, might have been termed a penniless people, had provided for the erection of seven cottages. Out of their poverty they had enriched the community.

## "Becoming Land Minded."

Canon Hammond said that, at Hammondville, with the co-operation of the trust which had been created, and with the help of other extraordinarily good friends, he was merely trying to translate Christian faith into the terms of human need. Nearly 300 children at the settlement were already becoming land-minded. Mr. R. R. Dangar's wonderful gift now served to carry the scope of the property down to the water's edge, and they were hopeful of having a playground established for the children.

"We have had seven lots of twins out there," added Canon Hammond, amid applause, referring to the increase in the local population.

Canon Hammond acknowledged the receipt of two cheques, each for £100, during the luncheon.

The chairman of directors of the movement (Sir Samuel Walder), in presenting the annual balance-sheet, said that 35 new cottages had been erected during the year, and there was material on hand for the building of 10 more dwellings. The public school, trebled in size, was not now large enough for requirements. The community hall had been doubled in size; a bakery and a fire station were in course of construction, and 100 acres, the gift of Mr. R. R. Dangar, were available for further development. Since June, 1933, Canon Hammond had been responsible for the collection of nearly £11,000 for the settlement.

## Diocese of Armidale.

## EDUCATION REFORM

## The Bishop's Views

Bishop Moyes, speaking at the prize-giving of the New England Girls' Grammar School, Armidale, questioned whether the present system of education for girls was in the best interests of the community.

"Seven girls out of eight marry," he said, "but education to-day has the single girl so much in view that the professional life training is too much to the fore. Their education has been copied too directly from boys' education—and is too much dominated by the idea of examinations."

"Obviously, we cannot go back to the old type of education which consisted in 'accomplishments' by which a girl was made attractive and more likely, therefore, to make a good match, nor can we go back from the education which develops a girl's mind through literature, history, mathematics, and science. The solution, therefore, would seem to be an education with an eye on both possibilities, and which will yet deliver many girls from the strain and stress of examinations. Some girls will still follow the path that leads to examinations, others will not, but the school must have both in view."

## Diocese of Goulburn.

## ORDINATION

On St. Thomas' Day, the Bishop ordained to the Diaconate in his Cathedral, Walter James Archibald Daniels. Mr. Daniels is to serve his diaconate in the parish of Junee and thereafter will proceed to the Mission field.

The Rev. Canon Done preached. He took the 1st Rubric of the Ordinal as his text—"There shall be a Sermon or Exhortation, declaring the duty and office of such as come to be submitted Deacons; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office, and he followed this out in a simple and homely address, with special reference to Mr. Daniels, with future sphere of the work amongst the Aborigines.

The Rev. Canon Needham, Chairman of the Australian Board of Missions, presented the candidate.

## MARULAN

## Institution of Rector

On Thursday evening, 19th December, the Bishop instituted the Rev. H. F. Hawkins to

the cure of souls in Marulan and inducted him into the benefice of All Saints. A good congregation attended, representative of different parts of the parish. Mrs. Les Siler played the organ and the singing was led by the choir of Christ Church, West Goulburn. Mr. Hawkins' previous parish, The service followed the usual order, the rector taking possession, ringing the bell and admitting representatives of the congregation.

The Bishop preached, his text, Isaiah xlii, 13: "I will work and who shall let it?"

The Hebrew prophets never apologised for God. They saw God's will as inevitable and Man's wisdom in identifying himself with that will. That attitude of the Hebrew prophets is a right one. It is a distorted view of God to picture Him pampering His people with feeble kindness. God is a God of Love, but that love is an exacting love, it demands the best man is capable of. God's love is not indulgent, selfish or unwise. He recalled Dr. Kagawa's striking phrase "Ye are little Christs." History is a relentless process of selection and rejection. That is God's method. Leadership passes when the opportunity is missed. Leadership may even now pass from the Nations of Europe if they fail to build the Kingdom of God in the world. Second-rate churchmanship and third-rate Christianity will not save that fate. This church, this parish is one little unit in the Army of God. Here in this little church may we find clearness of vision, renewed enthusiasm and the quickening of the spirit which will enable us to do God's work.

## Quarterly Meetings

A very busy three days was spent from the 3rd to the 5th December. On Tuesday, December 3rd, a specially summoned session of the Synod for assent to the Constitution and the Second Session of the 20th Synod met formally with the requisite quorum and adjourned both sessions until Tuesday, 21st April, 1936.

The Diocesan Council sat almost continuously for the greater part of two days. It revised the annual grants and allowances. It dissolved the Michelago Mission district, apportioning its centres to the parishes of Cooma, Bungendore and Queanbeyan, the experiment to be made for 12 months. It viewed with serious concern the indebtedness of some parishes to the Diocese. The question of increasing the cost of the "Southern Churchman" to 2/- per annum was remitted to a committee. The Council is anxious not to do anything which will affect the circulation which is now one of the largest of any diocesan magazine. The Organising Secretary was congratulated on the improvement in the Church Society subscriptions collected by him. Various reports for Synod were referred to the sub-committees concerned. A long list of students' bad debts on account of broken agreements were written off. Four men were adopted as students. The whole question of the superannuation of Bishops was reviewed and remitted to a Committee to take action.

The Broughton Centenary Committee was thanked for its work and discharged. The projected pageant at the time of Synod was postponed. The Bishop was asked instead, to arrange for a commemorative service at the time of Synod, with a special preacher. A committee was elected and entrusted with the planning of a series of commemorations in 1938 including the Centenary of three parishes and the 75th anniversary of the foundation of the Diocese. Preliminary discussions took place on the Agenda and Time-table for Synod and all Synod arrangements remitted to a Committee to complete. Some appointments to Synod under Constitution 14 were made.

The Council sat on Tuesday evening and Wednesday morning, afternoon and evening and revised in detail for presentation to

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## ANGLICAN CHURCH LEAGUE

## Change of Secretary.

The Annual Meeting of the Anglican Church League was held on December 3, when an enthusiastic gathering of members received a report of the activities of the League for the year ending August 31, 1935. Dr. G. B. Bearham was again elected President. Mr. H. Wray, of Mt. Evelyn, was appointed Secretary, and Mr. G. Doyle Treasurer. The meeting accepted with regret the resignation of Mr. J. A. Thick from the positions of Secretary and Treasurer. These two offices have been jointly held by Mr. Thick since the formation of the League in 1929. The personnel of the Committee is much the same, there being only a few changes in both clerical and lay representation.

## Moorehouse Lectures

The Right Rev. Bishop Reg. Stephen during December delivered the Moorehouse Lectures for 1935 in St. Paul's Cathedral. The subject chosen by the lecturer was that of "Ancient Law and Modern Problems." It concerned the study and application of Christian morals to present day society. In the first lecture the Ten Commandments were dealt with, followed by lectures on "Christ and Morality," "Christian Morals," "Morals and Marriage," "Morals and the State," "Morals and the Economic System."

## Proposed Visit of Bishop of Jerusalem.

Melbourne is to have a visit from the Right Rev. G. F. Graham-Brown, Bishop of Jerusalem, who will spend a fortnight in Victoria following the celebrations in Sydney to mark the centenary of Bishop Broughton, Australia's first bishop. Bishop Graham-Brown is a distinguished scholar of Cambridge and Oxford universities. He was lecturer at Wadham College, Oxford University, for two years, and later, for seven years was Principal of Wycliffe Hall, Oxford. He was consecrated Bishop in Jerusalem in June, 1932, in St. Paul's Cathedral, by the Archbishop of Canterbury. He is Sub-Prelate and

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chaplain of the Order of St. John of Jerusalem. Dr. Graham-Brown's itinerary in Victoria has yet to be prepared; but it is expected that he will be heard both as preacher and lecturer. He is certain to preach in St. Paul's Cathedral. The Church in Jerusalem is in close touch with the Eastern Orthodox churches. Bishop Graham-Brown's knowledge of the religious activities of the Holy Land should make his visit of intense interest to the public associated with church life.

## Diocese of Gippsland.

### THE BISHOP'S LETTER

The Bishop writes:

Mrs. Cranswick and I have been greatly touched by the delightful "Welcome Home" which you were good enough to give us on December 5. I must confess that we had not expected anything on so large a scale. Not only is it the height of the milking season just now, but the weather was very threatening. When therefore we found the Cathedral Hall packed to the doors, and from 24 to 30 parishes represented by clergy and lay people, and letters and telegrams from the remainder, we were deeply moved

## The Home Mission Society

(Diocese of Sydney)

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and very grateful. Even Omeo in the far North-East, and Bass in the far South-West were represented.

It was a wonderful thing last April to be able to go away without a care in the sure confidence that with Archbishop Weir's fine leadership, backed by your loving support, all would be well under God's care with the Church in the diocese. It has been a more wonderful experience to return and to be met on all sides with such a wealth of fellowship. I have always known that there is something very steadfast and great about our diocese, with its readiness to rise to the occasion in response to a leader's call. Many is the time, as you know, that I have put my trust in you for this, and never have you disappointed me. But an incident like the Diocesan Welcome last week makes me very thankful and encouraged. My prayer is that God will help me to be worthy of Him and of you.

Last Sunday morning was a memorable time when, at 8 o'clock, I met the Cathedral people in large numbers in the most wonderful and helpful of all services, and in meeting them realised that in spirit I was meeting many hundreds of my fellow-communicants through the length and breadth of Gippsland. After that service I felt that we had really come together again and that a new start had been made in the Name of the Lord. All the more did I feel this later when happy news of purposeful services in other parish churches reached me. I like to think that you all and I took a step forward together in the Master's presence last Sunday morning.

I am finding it a great joy to be at home and in harness again. I am kept busy with files that tell the history of the past seven months, and with correspondents, interviews and visits to near-by parishes. But it is delightful to find what new zest for work of all kinds—whether it be colorful or drab—follows the kind of retreat for body, mind and spirit from which I have returned. I am also getting time to look 1936 in the face. I had hoped to have before me suggestions from every parish for my parochial visitations next year; for as long ago as October 29 Archbishop Weir wrote to each one asking for a reply "as early as possible," indicating the work and the time of the year that it would be most helpful for me to arrange. But, alas, 23 parishes have not yet complied with the request. As a result of this I shall not be able now to finalise this urgent bit of planning before Christmas, as I had hoped to do. I am most grateful to those who have been good enough to write, but if only as an act of justice to them I do trust that the silent brethren will lose no time now in mending the hurt they are unwittingly doing to our fellowship by their silence.

I am proposing to spend most of the Sundays in January in taking the parochial duty of one or two clergy to enable them to get away for a holiday. I wish I could do this for many more. As a matter of fact, the last Sunday is still unengaged, and I shall be glad to hear from anyone to whom I can offer help similarly.

## Diocese of Wanganatta.

### PEACE-MAKING

Writing to his diocese the Bishop of Wanganatta states: Sunday night's sermon was on peace and war, since we were on the eve of Armistice day, and I made two points which I think are important enough to repeat. One is that to be peacemakers is a larger and more Christian thing than to be pacifists. Pacifism is great if it means that we are ready to suffer rather than violate principles of our religion. Its defect is a negative attitude towards the world. Peace-making is positive. It summons us to efforts to remove the causes of war, and its creativeness of a better world makes the peace-makers blessed as children of God. The other point is that the use of force to curb evil-doers is the essential characteristic of the State, with-

out which it would not be a State at all. That, however, goes hardly any distance towards justifying war. War can by no means be called a police force as it is waged today, although the League of Nations must be developed into a world-wide "community" which will need and possess some means of policing the world, and may for a time have to allow war as a last resort.

## SOUTH AUSTRALIA.

### Diocese of Adelaide.

#### APPOINTMENTS.

The Ven. Archdeacon Clarke has accepted the living of Mount Gambier, and will be instituted on January 30th. He will resign the Archdeaconry of the Broughton, and be appointed Archdeacon of Mt. Gambier.

The Ven. Archdeacon Walker will be appointed Archdeacon of the Broughton.

The Rev. G. W. Thompson will accompany Archdeacon Clarke as Curate to Mt. Gambier.

The Rev. Cecil Swan, Rector of Clare, has accepted the living of Hawthorn, and will be instituted on February 6th.

The Rev. George Mellowish has resigned the charge of Millicent as from January 31st, and is going to serve in England for a period.

The Rev. Vernon F. Meyer has been appointed to Loxton.

The Rev. F. W. Wray, who has been in charge of Holy Trinity during the Rev. R. M. Fulford's absence, will for a time take charge of Robe and Kingston.

The Rev. A. DePledge Sykes has resigned the charge of Plympton, and accepted an appointment at Claremont, in the Diocese of Perth.

The Rev. A. T. Roberts has been appointed to the charge of Plympton and Glendore.

## Names on Foundation Stones.

One thing has distressed me for years, in moving about the Diocese of Goulburn, and that is to see the surname both of bishops, archdeacons and priests on Rectory and worse still, on Church foundation stones. One case was so blatant that it was spread abroad that the priest had actually had his name put on the church door mat (where it would indeed be less objectionable, in the certainty of soon wearing out, which possibility was not so likely on a stone). I claim the right to object, for I have never allowed my name to be inscribed on any foundation stone and I remember Bishop Radford commending me for putting on a foundation stone "The Bishop of Goulburn." Here is a lesson for us. The other day General Rosenthal laid a foundation stone of a Soldiers' Club and on the stone these words were engraved: "This stone was laid by a soldier." I write this in the hope that this objectionable practice may cease. In future I would like to see on foundation stones: "Laid by the Bishop of Goulburn, the Priest of this Parish, or a Priest."—The Bishop of Goulburn.

## Tanner and Skinner.

The fact that Mr. Tanner has succeeded Mr. Skinner as Dean's verger at St. Paul's Cathedral, London, has inspired the Rev. Harry Cockson, of Hove, to write the following pretty jingle:—

When the skinner has skinned off the skins,  
Then the work of the tanner begins;  
At St. Paul's, in a similar manner,  
Mr. Skinner precedes Mr. Tanner!

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## Letters to The Editor.

(Continued from page 3.)

### CHRISTMAS CHEER

The Editor,

"The Australian Church Record."

Sir,

In urging your readers to contribute to "remedial agencies" as liberally as possible at Christmas, you appear to me to strike a fundamentally wrong note on the matter, and on analysis it appears that this arises from a misconception of the situation. It is true that a great many people suffer from very serious poverty, amounting in some cases to starvation itself, but how does this arise, and what is the proper method of attack? Although there is a great inertia among the people to-day an unwillingness to face the social problem for fear of the disquieting results of finding the principles which govern modern social conditions, yet there is also an increasing conviction that a radical examination of the social and economic phenomena which occupy so much attention is necessary.

One thing can be safely asserted. Poverty in the midst of plenty is a monstrous perversion of nature. It is not natural and not inevitable.

Why then advocate contributions to "charity"? This is compounding the felony. Men are forced to accept soul-degrading charity by a crime. That is why Henry George wrote "The Crime of Poverty." Murder is a crime, but it is not a crime to be murdered. The crime of exposing our fellow men to poverty from which their struggles are ineffectual to release them is a crime, and a continuing crime. Therefore to offer them a bandage to bind up their broken bodies, instead of taking part in a campaign to find the cause of their brutal treatment and to remove it, is to compound the felony.

Nor does the "charity" make things any better. The forces which put the would-be producer among the charity-receivers absorb the whole of the "charity," and the receivers remain as poverty-stricken as ever. This is not theory but fact. Public and private charities to-day are ten times as great as they were a generation ago, but is poverty showing any signs of vanishing? Is it not rather relentlessly increasing its grip?

One example will make this clear. At a royal event of great splendour in London certain wealthy foreign visitors were induced by kind-hearted "welfare-workers" to contribute a large sum for the relief of the inhabitants of a particularly vicious block of slums. The fund thus raised was paid systematically to those slum-dwellers, and as a consequence made it more desirable to be an occupant of those slums. Consequently the rent of those slums rose correspondingly, and the fund thus went almost directly into the pockets of the land-lords. So is every effort frustrated which is not based on justice.

"Charity," so-called, is not justice. It is no remedy to injured people to give them what they have no right to. A complete change of attitude is necessary, viz., to restore to the people their rights.

As the Rev. E. C. Frewin is reported as saying on page 11 of your last issue: "The

Church's lead in social service is no substitute for social justice." "We want to remedy causes, not relieve symptoms."

There is only one store-house from which men can satisfy their needs, and that is the store-house which God created and gave to all men as a right. While some men claim to own this planet, so long must there be masses of other men forced to live on charity.

As God provided the earth, and gave men the power to labor for the satisfaction of their needs, so did He provide a method by which as civilisation advances men may retain their rights in the land and also reap all the benefits of their own labor. A fund comes into existence instantaneously and contemporaneously with the beginning and growth of civilisation, viz., the land-values or economic rent. Only by using this fund for public purposes, and dispensing with taxation, will it be possible to obey Christ's economic precept: "Render to Caesar the things that are Caesar's."

The remedy which I have indicated is pointed to over and over again in the Bible, and yet people who profess to be guided by the teachings of the Bible will persist in glorifying the futile, not to say somewhat inconsistent, habit of "charitable contributions" to relieve conditions which are caused by injustice which they themselves help to create and persist in creating.—Yours, etc.,

W. A. DOWE,

32 Railway Parade, Lakemba, N.S.W., 18/12/35.

### "DISSATISFIED AND IMPATIENT."

The Editor,

As a constant reader of the "A.C.R." I am becoming increasingly dissatisfied and impatient with the narrow pharisaical tone of superiority which the paper exhibits from time to time. Often it breathes in the same atmosphere of the pharisee whom our Lord pictured in His parable of the Pharisee and Tax-gatherer—an air of superlative goodness, which our Lord condemned when an attitude of humility is expected. Often I feel there stands behind some of your articles and letters published, a ghostlike figure which articulately says, "Thank God I am not as other men are." Letters such as "Don't poison the children's bread," writes, are by far too frequent and are nauseating to the many who hold that effective Christian witness and discipleship is indicated by our Lord's own words, "by their fruits ye shall know them," which are applicable to all parties within the Church.

The majority of the younger clergy are "sick to death" of the cries of deep throated partisans who are for ever shouting their party "shibboleths" from the house tops—in public meetings and through medium of Church newspapers.

When, O! when shall we, who are members of the Anglican Church, learn the lessons of the Christmastide message of Peace and goodwill, within the Church. We need love, not hate; co-operation, not division, service, not self. We need to "take our coats off" and with a divine love burning in our breasts set out to win the world for Christ. But how can we do so when the raucous cries of ecclesiastical vendors shout their wares and fling their unkindly and subtle criticisms at those with whom they cannot see eye to



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