

the heathen must be evangelised. Evangelists in the Established Church must play their part." Simeon, who was a doughty figure in the movement, with characteristic directness, proposed three questions: "What can we do? When shall we do it? How shall we do it?" He answered the questions thus: (1) We must stand forth before the public; (2) Not a moment is to be lost; (3) It is hopeless to wait for missionaries; send out catechists." No time was lost. A public meeting took place on Friday, 12th April, 1799, which, with fervent enthusiasm, established the since richly blessed, world-wide Church Missionary Society, familiarly known as the C.M.S.

#### Work with Ordinands.

Important and far-reaching as were his wider public and missionary work, Simeon's heart was centred primarily upon intensive teaching and seed-sowing among students. He was determined to send forth like-minded men into the ministry. He began a Sunday evening instruction class for intending Ordinands: it was before the days of theological colleges. Out of this there developed the sermon class, in which "his purpose was to make his younger friends intelligent and intelligible preachers, who knew both what they meant to say and how to say it, so as to arrest and reward attention." In 1812 he began his Friday Conversation Parties over the Arch of the King's Fellows Building. His rooms became famous. Friday was his open day, when anyone who wished could go to tea with him at six o'clock. This open invitation was welcomed by scores and scores of students. Meantime his own Church was always thronged. In 1811 "the sight of the overflowing church was almost electric; in 1814 'there was scarcely room to move, above or below'; in 1815 'the audiences were immense, attention candid and profound'; in 1823, 'many were unable to get inside the doors.' The famous Dean Houston, of Chester, went to worship there and wrote as follows: 'Trinity Church was crowded as usual, aisles as well as pews; the pews were not locked now. The text was Colossians 1: 18, 'That in all things He might have the pre-eminence.' Howson was gripped by the prophetic fire of the preacher, as Simeon, old man now, rose and dilated under the impress of his Master's glory. 'That he might have the pre-eminence. And He will have it!—And He must have it!—and He shall have it.'"

#### Sincerity and Earnestness.

It was Simeon's manifest sincerity and earnestness both in the pulpit and out of it that impressed thoughtful men of the time. Wilberforce remarked: "Simeon is in earnest. His reverential air, his impassioned reality, his unflinching energy, satisfied his hearers that he felt deeply." Whoever heard a dry sermon from Simeon's lips or had to listen to a dull remark in conversation with him! It was the same all through his life, so much so that when Bishop Melville, of rich memory, paid his second visit to the aged Patriarch, in his rooms in King's, in 1855, he could write: "A Christian so bright in grace, so simple in spirit, so abounding in love, so full of joy and peace in believing, I know not that I ever saw before. His presence was a sermon; I could not but feel humbled, exhorted and animated in his society."

#### Appointments to Cures.

One aspect of Church-life in England which engaged Simeon's deep concern was the appointment of clergy to the charge of parishes. He lived in a period of "prevailing stagnation." Many of the clergy before and during his time displayed a spirit anything but commendable. They were unashamed pluralists, place-seekers and pleasure-hunters. Simeon noticed that Godly clergy were passed over in appointments and utterly worthless and useless idlers were able to secure important livings for the sake of the loaves and fishes. He felt, therefore, that one of the greatest reforms needed in the Church was improvement in the method of clerical appointments. He was determined to bring this about, so he founded the Simeon Trust and committed it to men of fidelity and prayer. The purpose of the Trust was the acquisition by purchase or through gift the Patronage of Livings. Thus he planned to ensure the appointment of faithful, Godly men to the cure of souls. The idea caught and the Trust grew. That it has fulfilled the great ideal of its founder is now a matter of history. His brother left him a large legacy which he handed over to the Trust in perpetuity, which is at once an evidence of his sincerity in securing an Evangelical ministry in the Church. The Simeon Trustees to-day are noted for their fidelity, fair-mindedness and their serious sense of trust on behalf of the Church's true work and ministry. It is interesting to note that Dr. Field Flowers Goe, who became Bishop of Melbourne in 1887,

and Dr. John Charles Wright, who became Archbishop of Sydney in 1909, were both Simeon Trustees before they came to Australia.

#### Devoted Churchman.

Though Simeon had caught the enthusiasm and zeal of the eighteenth century "Methodists," he was a most loyal and devout churchman. Evangelical and fervent in spirit, he decidedly and warmly attached to the peculiarities of the church as Episcopal and liturgical. He was governed, in Bishop Moule's words, "by cordial allegiance to the doctrine and discipline of the English Church, and his love for the Redeemer's image wherever he saw it reflected." The use of the Prayer Book in public worship was one of his purest joys. He deplored coldness and slackness in ministerial work. As a true son of the English Church, Simeon was governed first and foremost by a deep and honest loyalty to Holy Scripture. "It is upon the broad, grand principles of the Gospel," he writes, "that I repose—it is not upon any particular promise here or there—any little portions of the Word, which some people seem to take comfort from, but I wish to look at the grand whole—at the vast scheme of redemption as from eternity to eternity."

He was a man of disciplined life and faithful in his habits of private meditation and devotion. He was courteous, almost to the point of affection. Those who knew him well marked his warmth of piety, his zeal and his love. He was an early riser and ever jealous about the use of time. "From Party spirit, as distinguished from a faithful and reverent jealousy for distinctive revealed truth," writes Bishop Moule, "Simeon was kept extraordinarily free all through his life." He had a high ideal of ministry and ever encouraged that pastoral idea—for which the Anglican Church at her best has been justly famed. It must not be thought, however, that Simeon was the acme of perfection. He was the last man to make such claim. Rather was he the man with the strength of his weaknesses. Quick temper was Simeon's weak point.

His unflinching neatness and carefulness, his irritation over casualness and careless ways in others, his hastiness of temper manifested in irritable replies and sharp rebukes were typical of the man. He could not suffer fools gladly. He was a man of method, exact in all his ways, regular in habit, punctilious about his appearance, keen in application to his work—and he expected these characteristics in others.

It is only fair to remember, however, when we record his sharpness of temper and seeming harshness of manner, Simeon's patience in enduring persecution, so contrary to the peculiar impulsiveness and uprightness of his natural temperament. One thing is certain, that his occasional hasty words and acts were each time repented of tenderly before God, and as often as possible confessed before men, whether his co-equals or his juniors, his friends or his servants. "It is surely less memorable," writes Bishop Moule, "that he sometimes lost patience in small things . . . than that a man so bold, so vigorous, so much disposed by nature to rush into impulsive action, should have been kept by Divine power, diligently sought and humbly welcomed, true to a straight line of endurance, unselfishness and practical wisdom." The story of his life justifies that tribute.

#### Faithful to the Last.

Simeon's health, which at times had been anything but robust, finally failed in 1836, hastened it is thought by a visitation which he carried out among some of the churches in the patronage of his Trustees. It involved a journey of 500 miles—almost too much at his age. He preached his last sermon in Holy Trinity Church, on September 18. Following a visit to the Bishop of Ely, he took a chill and was confined to his bed in October. On October 29 he dictated an address which was to be "his dying testimony," to a meeting of undergraduates, on the importance of preaching the Gospel to the Jews. Periods of unceasing suffering and lapses of unconsciousness supervened and on Friday, 11th November, he folded his hands for the last time in the attitude of prayer and then stretched them out in farewell to his friends. His passing took place two days later, on 13th November, just as the bell of Great St. Mary's had ceased to call the congregation to the University Sermon, of which it had been arranged that he should be the preacher. "Cambridge never saw quite such a funeral as Simeon's; for not only was the attendance vast, and the respect profound, but countless hearts felt that they had lost a father, and all remembered the contacts of the former days," so writes Bishop Moule. Tributes poured in from all over the land. From Cambridge he influenced England. In spite of the jeers of worldly men, he drew around him in suc-

cessive years large numbers of undergraduates whom he inspired and trained, and sent forth to be centres of influence elsewhere. He refused an estate and a fortune from his brother rather than forsake the work to which he felt called. "He was the greatest influence in Cambridge during his day," Lord Macaulay wrote: "as to Simeon, if you knew what his authority and influence were and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway over the Church was far greater than that of any Primæ. He was one of the truest servants the Church of England ever had and in his life showed that the converted life is, in its genuine development, a life of self-discipline, of consideration for everyone around, of courtesy and modesty, of hourly service to established duty, and of that daylight of truthfulness without which no piety can possibly be wholesome." It is of such lives the world is in great need to-day.

#### Co-operation of Clergy and Laity.

(Continued from page 3.)

should in his vocation and ministry do his part, not grudgingly or of necessity; but gladly and freely.

In such an ideal parish, the best business faculties of laymen will be devoted to the work of church-wardenship and like work. Those to whom a love of music and the gift of song have come will be loyal and enthusiastic chorists. Those who love children, and who have a desire to use God-given powers as expert teachers, will devote themselves to instruction of the young in Day and Sunday Schools; and I firmly believe that no branch of Church work open to the laity is more important than this, and that none is being done less effectively, mainly through failure to utilise existing resources within the Church.

Then, again, the ideal parish will probably have one or more capable, educated, devout lay-readers, who will do in the Mother Church, and in her branches all that they can do in the conducting of worship.

So far I have referred to activities which are carried on to some extent in parishes by no means model. But should the work of the layman be confined within the spheres so far mentioned? Are there no other gifts that can be dedicated to God's service?

What of the man who has the happy knack of writing what is read with interest, of selecting from his own reading what is worth passing on to others? He is the one to whom the editorship of the Parish Paper should be entrusted. Then, again, there are those who, though they have left adolescence and childhood behind them, are still young in spirit, and are happiest when they are mixing with young people, who are pronounced by the latter to be "good sports"—a term of very high praise. Can we not find room for these as managers of athletic and social clubs under the auspices of the Church, where our young people can derive amusement and benefit, learning at the same time that the Lord of the Churches delights in the happiness and welfare of the young of His flock.

There are, again, those on whom the responsibility for young people's literary societies could be placed; and akin to this work is conducting study-circles in which Missionary activities and social problems shall be discussed. It seems to me that this last branch of work is especially necessary just now.

There are problems awaiting, even demanding, solution; and there is, as we Christians are firmly convinced, only one way in which they can be solved, and that is by applying to them the Christian ethic, the central principle of the Sermon on the Mount, the Golden Rule. Let us get rid of the notion that the whole function of the Church is to save OUR souls, to minister to OUR spiritual needs, that religion is one thing and politics another; that the Church should not only hold itself aloof from party politics, but should also be silent in the face of crying social evils due to the neglect of Christian principles.

I said earlier that we of the laity have no right to expect from our clergy that they should bear the full responsibility of leadership in the various spheres referred to. But if and when there are laymen available able and willing to take on themselves such indisputably Christian work, there should be no hesitation on the part of clergy in extending and intensifying such activities under lay leadership. Diffidence will at times be shown by those who are asked to take up specialised work; but they may rest assured that with the call to service, responded to in the spirit of "Here am I, Lord, send me!" there will come a growing consciousness of efficiency under responsibilities which at first were shunned because of a sense of incompetence. —C.B.

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## Contents.

Imitation Romanism.

Leader.—Precious Lenten Lessons.

Parramatta Churchman.

Stipends of Clergy.

The Joy of Harvest.

## "THE AUSTRALIAN CHURCH RECORD"

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## Editorial

### The Call of Lent.

WE are approaching the sacred season of Lent with its solemn call to self-examination and self-discipline. We are called to re-think our opinions and ideas, our convictions, our judgments and the use we make of our times and opportunities as in the sight of God. We are called to examine carefully all our valuations as they are expressed in our daily conduct, and then in the strictest honesty compare them with the valuations of Christ as these are found in the Gospels. The starting point of our interrogations will be: Am I right with God? Until that is settled, until the relationship between ourselves and God is rightly and truly adjusted, there can be no progress in the spiritual life. And we shall do this as sensible and consistent churchmen. For the Church to which we owe allegiance ordains this "tradition" which is not contrary to the Word of God. Indeed, a careful study of Articles XX and XXXIV shows that she is within her authority in doing so. Let it be remembered, however, that the Lenten ideal of our Church is not a superstitious Romish fast, but the grace "to use such abstinence" that we may ever obey God; a duty which does not begin on Ash Wednesday or end on the Sunday before Easter. A way of real blessing through the season will be found in the way of more earnest and more frequent prayer. The cry of the disciples, "Lord, teach us to pray!" should be, if it is not, the burden of many Christian souls to-day, who long for help which will enable them not just to say prayers but really to pray in close

communion with God their Father, through His Son, their Lord and Saviour. Given this spirit and attitude throughout our parishes, Lent this year will be fraught with far-reaching blessing.

### Pro-Papal Sacerdotalists.

THE very advanced section of Anglo-Catholics in England are revealing themselves more and more boldly as suppliant children of Rome, to say nothing of their policy of absolute rebellion and lawlessness in the Church from which they draw their incomes. On October 19th last they gathered in great force in Caxton Hall, London. On the platform there sat a committee of Anglican clergymen, birettaed and soutaned, who told a full hall of their fellows and followers that:—"We are in schism, and the sooner it is ended the better"; that "we are committed to the acceptance of the Holy Father as the divinely appointed centre of Catholic unity"; that "fidelity to the Faith in its entirety is the glory of the Papacy"; that "one thing the Popes have always done is to teach the fullness of doctrine; they have never compromised with heresy; they will not compromise about that now. If we seek reunion with Rome we must have the Pope with his doctrine, for that, and that only is Rome." These references to the Pope, as they were made, were punctuated with applause. Upon inquiry after the meeting, one of the leaders stated that "We are exactly 1016 clergymen who have these last eight years subscribed to the faith of the Council of Trent, and pledged ourselves to preach it in our parishes. Moreover, some 2,000 others are in sympathy with our aims, and join us every year with their parishioners in a Novena for the return of the Anglican Church to the Papacy." Asked why they did not at once join the Roman Church, the Anglo-Catholic spokesman replied that they were preaching the Faith to half a million people before minding their own interests. It was remarked further that a mass return to Rome would be unconditional, it being "the Pope's business" to impose conditions. "We know that the Holy See will be as lenient with us as it was with the Constitutional Bishops consecrated by the apostate Talleyrand." Could there be greater treachery? Three thousand priests have all solemnly sworn allegiance to the Church of England, her Prayer Book and Articles, and in her communion they prefer to linger in order that they may exercise the cure of souls committed to them, because they swore allegiance to it. But all the while they teach in opposition to the very system to which they profess

to belong, and of the doctrines they were ordained to teach. And moreover, while so remaining, they are paid by the Church they are busily undermining. Not only is such conduct wilfully dishonest and scandalous, it is worthy of the contempt and condemnation of all loyal members of the Church. It is hypocrisy, falsehood and treachery of the worst kind.

### Rome Aggressive.

INFORMATION at hand from the World's Evangelical Alliance, London, and Dr. Adolph Keller, of Switzerland, shows that the Church of Rome is using every far-sighted and astute endeavour on the Continent of Europe, as elsewhere, to advance her claims, prestige and hold upon peoples, as well as on government purses. For instance, the Minister for Labour and Industry in Queensland reports that a total of £112,769 had been spent out of the Unemployment Relief Fund during the last two financial years on properties owned or controlled by religious denominations in Brisbane.

The amount spent on Roman Catholic properties was £85,385, and on Church of England properties, £13,694; other denominations, £13,610; Jews, £80. Thus Rome, with one-third of the population, receives more than three times that of the rest. It is not for nothing that she over-weights Parliaments with her members and the public services with her devotees. Her policy is a far-sighted one. The latest illustration of Rome at work comes from the Mission Field. The Ven. Archdeacon Glossop, veteran missionary of the Universities' Mission to Central Africa, writes:—

"Just now we are suffering from a trouble of rather an opposite character (to the falling-off of financial support). A large sum of money was received by the Pope by the Vatican-Mussolini agreement, and much of this has been set aside to make an intensive campaign in the mission-field. The priests and lay brothers who have been sent out to Nyasaland are deliberately devoting their energies to the conversion of the converts of other Churches and missions, instead of preaching to the heathen. There is much evidence I could give of this. I will only translate a letter I received from one of our new native priests last week. 'Dear Father, greetings to you; since you left us, we have been well except that we are pressed by the Romans, who seek to change the hearts of our Christians to leave our Church. In July, a Roman padre baptised, when ill, one of our communicants to whom I had been giving the Blessed



Sacrament. This makes me very sad. But we must be patient; in the end truth will conquer. We cannot argue with them, but we must show good character ourselves and so prevail over our adversaries."

This policy of the Romans has been in evidence in the north and south of Lake Nyasa recently. It is very sadening when you know the country is full of heathen for their missionaries to preach to. But it is good to see that our young native priests can speak as Padre Jameson did to me.

This is not an isolated incident. Similar reports come from other parts of the mission-field.

#### Afraid of the Light.

THE New South Wales Legislature was caught napping recently, when a clause was slipped into a machinery education bill whereby the subjects of Modern History, Physiology and Biology became merely optional subjects for the leaving certificate examination. The reason has never really been given, and we are not surprised if citizens and lovers of the light feel that some influence of a reactionary nature has been at work. The Church of Rome, for instance, does not like to have the veil lifted off the scroll of history by dispassionate scholars. Indeed, it has been asserted in certain directions that "ignorance is the mother of devotion." This policy of darkness and veiling of the truth and the facts of life is in keeping with the Australian Commonwealth Government's fiat in banning the importation of certain books and literature into our fair land. Not once, but frequently of late, a certain hand has been at work in this area of Australian administration. There are obedient sons placed in positions of power. It is not without real significance in this connection that the notoriously Roman Catholic Government of Austria has issued a strict and rather odd book censorship in Vienna. The Viennese are not allowed to read books of Marxian theory and history, works of fiction by Maxim Gorki, Upton Sinclair, Egon Erwin Kisch, and Ilya Ehrenbourg, Karl Kraus' "Last Days of Man-kind," Thomas More's "Utopia," or the works of Mr. Lloyd George. More recently, additional names have been included in the list: Ramsay MacDonald, the Webbs, Katherine Mayo, Russell, Wells, Dostoevski, Gandhi, Kenworthy, Masaryk, and Vienna's most famous writer, Sigmund Freud. Is the same hidden hand at work in Australia in more places and ways than one?

The Bishop in Jerusalem has made the following appointments: The Rev. M. L. Maxwell, of Christ Church, Jerusalem, to be in charge of St. Paul's Church, Nicosia, and such other churches in the island of Cyprus as the Bishop may direct (from September 30, 1937). Canon Noel Ambrose Marshall (from 1926, Canon of St. Paul's Cathedral, Valletta, Malta), to be Canon-Missioner in the island of Cyprus.

Sir Robert Kennedy, K.C.M.G., loyal churchman—the grand old man of Ulster—has passed away in his 85th year. His remains were laid to rest in the private burying ground of Cultra Manor, Craigavad, Northern Ireland. He had a long and distinguished career in the British Diplomatic Service. He was an honour graduate of University College, Oxford. His first-hand knowledge of Roman Catholicism abroad made his addresses on these occasions both interesting and valuable. His last appearance in connection with the United Council was in October, 1925, at its Congress in the Central Hall, Westminster. His loss will be keenly felt by the Protestant Reformation Society and the Protestant Truth Society, of which he was a vice-president for many years.



### The Joy of Harvest.

By the Very Rev. W. R. Inge, K.C.V.O.

IN almost all parts of the world, wherever people are civilised enough to have a religion which rises above gross superstition, we find joyous religious festivals connected with the ingathering of the crops. "They joy before thee like the joy of harvest": the joy of harvest was proverbial. Seed-time was supposed to be the sad season, harvest the merry season. "He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." Such was the feeling among the Jews, and so it has been almost everywhere.

The great Jewish festivals were all connected with the farmer's year. In Palestine the harvest comes in the spring. At the Passover, the feast of unleavened bread, a barley-sheaf, the first-fruits of the harvest, was waved before the Lord. In the tropical valley of the Jordan the corn ripened even as early as Easter. Thus Easter in Palestine has a natural symbolism which we miss. Easter, the festival of the Resurrection, was at the beginning of harvest. "Christ the first-fruits" is the beginning of the harvest of the redeemed. He rose from the grave as a corn of wheat which has been buried in the ground rises up and bears much fruit.

Fifty days later came the Feast of Weeks or Pentecost, the real harvest-home, the thanksgiving for the ingathering of the wheat harvest. Our Whitsunday has lost these associations. The third Jewish festival, the Feast of Tabernacles, was a thanksgiving for the vintage and olive-crop; it celebrated the prosperous close of the husbandman's labours.

Thus we are quite right in making much of the Harvest Thanksgiving, in spite of the silence of the Prayer Book. But these simple natural rejoicings over God's good gifts have been deepened and spiritualised by Christianity. Even under the old dispensation, the Jewish feasts were enriched by other associations—the Passover by the deliverance from Egypt, the Tabernacles by the recollection of the wanderings in the wilderness. Our Harvest Thanksgiving has no special historical associations, but it invites us to follow the plan of our Lord's parables, and learn lessons from the book of nature. Wordsworth has taught us, more than any other modern prophet, how to do this; but our Lord's own teaching and practice are enough to guide us.

Some of us have lately been among the mountains, breathing the crisp, invigorating air of hills and moors, and enjoying the wide prospect over downs and plains. "I will lift up mine eyes unto the hills, from whence cometh my help." Our Lord Himself seems to have sought the hill-tops whenever His mission allowed Him to do so. His temptation was finally ended on a high mountain. He chose the Twelve on

a mountain; He preached to the multitude on a mountain—Tabor or Hermon. Once, and probably more than once, He retired alone to a mountain and spent the whole night in prayer to God.

And does not the sea speak to us of repentance, forgiveness, and purification—the moving waters never resting from "their priestlike task of pure ablution round earth's human shores"; the sea, which, as Euripides says, washes away all human ills?

How fond our Lord was, during those long and fatiguing walks among the stony hill-paths of Galilee, of taking illustrations of His teaching from the scenes which they passed. Anything they saw—a field of corn, a sower, a vineyard, a fig-tree, was "like" the kingdom of heaven. The little flowers, clothed by God in native grace and beauty, put to shame the tawdry vulgarity of king's courts. Those who have walked in Galilee in March have smiled at the notion that any royal robe could match the carpet of scarlet anemones which sets the ground ablaze. The parables of the sower and of the tares have a vivid meaning to those who have seen the fields of Palestine, especially on the plateau of Judaea.

In St. John, who for the most part gives us no parables, we have the wonderful verse about the corn of wheat, which illustrates the deepest part of the Christian revelation, that death is always the gate of life, that gain comes through pain, victory through apparent defeat, true glory through apparent humiliation. St. Paul, townsman as he was, works out this theme in a chapter which we all know well.

Our harvest sermons should sometimes call to our remembrance that little gem of a parable in St. Mark about the seed growing secretly. There is very little in St. Mark which is not to be found either in St. Matthew or St. Luke, or in both of them. But this little parable, about the secret growth of the seed, is only in St. Mark. It is not the same as the grain of mustard-seed, which is usually taken to symbolise the growth of the Church, but really reminds us how all great movements spring from apparently small beginnings. This parable is about what goes on in the heart of each person. In every life there is a seed-time and a harvest, and the harvest is not deferred to the life after death. We are always sowing our future, and we are always reaping our past. Every action that we do, every word that we speak, every thought to which we give harbourage, is like seed cast into the ground. It will bear fruit, and we—but not we ourselves only—shall have to reap it. We have very likely forgotten all about it; we sleep and rise night and day, and go about our business; but all the time the deed which we have done, the word which we have spoken, even the thought which we have harboured, is secretly growing and fructifying, growing up as wheat or tares, for ourselves or others to reap. St. Paul urges this thought upon us more than once. "Be not de-

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ceived; God is not mocked; whatever a man soweth, that shall he reap." That and nothing else; "the wheels of God grind slowly, but they grind exceeding small."

For those who have tried to "sow to the Spirit," the thought of the harvest should be a happy one. For ourselves, if we have tried to be good husbandmen, we need not fear the coming of the Reaper, Who will "put in the sickle, because the harvest is come." "Like as a shock of corn cometh in his season"; that is as it should be. For all the course of this world, with its varied show of things bright and beautiful, is only the moving image of the eternal world, of which we are already citizens, and in which we hope to have our rest and felicity when "the harvest of the earth is fully ripe"—that harvest of mingled good and evil, of happiness and bitter suffering, in which some have laboured, for weal or woe, and others have entered into their labours, reaping what they have sown, and sowing what future generations shall reap.

### Parramatta Churchman.

#### Notable Tribute.

St. John's Church, Parramatta, has lost a notable helper in the death of William Peter Noller, churchwarden for many years, Synodman, parochial nominator, Sunday School superintendent; he was a veritable father of the historic parish. The large and representative assembly, at his funeral eloquently testified to the high esteem in which he was held, both as citizen and churchman. The Ven. Archdeacon Johnstone, his friend for a quarter of a century, delivered the address at this service, and paid a notable tribute to the deceased. He said:—

"As I look over the life of William Peter Noller I feel how fittingly would be applied to him an expression which in the whole of Holy Scripture is applied to three men only. Of three men only it is said, 'He was a good man.' We very easily judge men good, and men bad, and men indifferent, but it is not so in the judgment of God. A man has to reach a very high standard before, cleansed in the precious blood of his Redeemer, he could have the divine judgment passed upon him. 'He was a good man.'"

"But according to the highest standard we know in this community, we can say of William Peter Noller, 'He was a good man.' First of all, he was a good man in his home. No wife ever had a more devoted husband, no children ever had a more devoted father; and those of you who are intimately acquainted with his devotion to his wife and to his children know what he was in his home."

"You know the sorrow that overtook him some years ago, when one of his boys was taken from him in a moment, in the twinkling of an eye. I passed with him through all that sorrow. As he determined courageously to go to the very inquest itself, it was my privilege to be at his side during the whole of those two or three days. And I well remember how this good man, when others in the audience there were tempted to condemn and to lay charges of negligence and carelessness, how just, how fair, how generous he was in every remark, although it had cost him so much."

"He was a good man if you take him in relation to the life of this church, every stone of which he loved, and where he worshipped so regularly for so many years. I think that, next to his home, he lived for St. John's Church and for St. John's parish. Every concern of the church was his concern. Not only in relation to the parish, but in the wider life of the diocese, he was called on to serve, and he served ungrudgingly. If ever he was missing from his seat near the northern door, we knew that it was for one of two reasons; either that he was desperately sick, or that he was away from the State, engaged in some other portion of Australia."

"He loved little children, another of the characteristics of the good man. We know of his devotion to St. John's Sunday School, his devotion to the Children's Home at Carlingford—how he took, both in the Sunday School and in the Homes, the little children to his very heart. We can almost see him, like the Master Himself, so to

speak, taking them up in his arms, putting his hands upon them, and blessing them. And though perhaps they do not realise it, many a boy and many a girl in our church homes will owe a better chance in life to the goodness of this man's heart and life."

"He was a good man because he cared for the poor. I never made an appeal for the poor upon any occasion during the twenty-five years that I was in this parish, to which his was not one of the most generous responses. And on Christmas Eve for many years, when the poor gathered together up at the old Rectory, it was always his delight to be present, and when he gave them a little address, he never failed to point them to the food that perisheth not, in the midst of all the Christmas cheer they were receiving."

"Because he was a good man, he was a good citizen. We think of the wonderful service he has rendered to this ancient borough of Parramatta, the confidence that was reposed in him by his fellow citizens, the long period of years that he served as Mayor and as alderman in this town."

"Because he was a good man, we think of him in his private calling. Many years ago, as I thought of the character of the work which he did as a builder, I felt constrained to say to him what I have the greatest joy in saying to-day—that in every structure which he built he put in something more than bricks and mortar; he put in his conscience. And the result is that those edifices which have been erected in Parramatta stand by the fidelity of their workmanship a memorial to the conscientiousness of this good man."

"Parramatta will miss him. Every good cause in this town has lost a friend. St. John's Church will miss him. The Rector of this parish will miss him; for no Rector ever had a more faithful, sympathetic, understanding and forgiving friend than I had in William Peter Noller. He was not always see eye to eye with me; but even when we differed—whether we were just together or in the councils of the parish—in his demeanour and conduct he never forgot that I was his Rector, and his whole attitude to me, as I believe it ever was to other people, was characterised by the utmost courtesy and gentlemanliness."

"I have lost a friend. I have the privilege to-day of paying this tribute to him. My difficulty is not in finding what I can say, but in restraining myself as I think of the many things that I could say, and the many things that ought to be said, of this good man. One of the things that he said during his illness was, 'I want to be with my boy'—he meant Stanley. And in those words he expressed, very simply and very adequately, the firmness of his conviction that death does not end human personality, and that there is a better and a more glorious life beyond this life, a life in which all the broken cords of human love shall be bound together by the loving hand of Him Who is the Resurrection and the Life."

### The late Rev. P. J. Evans.

THE Diocese of Sydney is infinitely the poorer in the passing of the Rev. Percy John Evans, Rector of Sans Souci-Langlea—and on the eve of his taking up duties in his former parish of Christ Church, Enmore. The fine parish church of St. Philip, Auburn, will always stand as a monument to his enterprise and industry. He laboured successfully also in the parishes of Katoomba, Enmore, and Dulwich Hill. A clear and earnest preacher of the Word, a manly, robust personality with a flair for intensive parochial activity, he will be greatly missed by a wide circle of friends. He was trained at Moore College, and from the first day of his ministry he gave promise of a true and zealous servant of God. These hopes were not destined to disappointment. His ministry was one of rich endeavour, wise and effective! Many in all walks of life thank God for Him and his labours. To Mrs. Evans and her son and two daughters we extend our prayerful sympathy.

HOUSEKEEPER to Lady or Gentleman. Highly recommended. References from Clergymen. Apply by letter, C.H., 112 Avenue Road, Mosman.



## Wayside Jottings.

(By a Wayfarer.)

### SOCIALISM.

IN the "S.M. Herald" of Saturday, January 16, appeared one of Dr. Ronald G. Macintyre's excellent articles on Religious Literature. This time he is reviewing Mr. Louis A. Finn's book, "Democracy and Freedom," in which Mr. Finn endeavours to persuade his readers that the present economic system (which he calls Capitalism) must be abolished in favour of one (which he calls Socialism), wherein men shall "collectively control the conditions under which they live"; and this (he says) can only be done by "putting an end to every sort of private property in the means of life."

With Mr. Finn's aim the Wayfarer is sure that every reader of the A.C.R. will cordially agree. What could be more desirable than that all men should collectively control the conditions under which they live! Parsons, for instance! Will they not be in a sort of Paradise when they collectively control the conditions under which they live? And parsons' wives! and women in general; and farmers; and soldiers and sailors; and working men! Every class in fact, excepting, of course, politicians, who already inhabit that paradise.

The Wayfarer is sorry, but cannot at this moment remember having ever seen a definition of Capitalism; but perhaps this will do for the present: "A system in which each man is required to labour, with hand or brain, for the necessities of life"; while Socialism may be defined as "a system under which the necessities of life are supplied equally to every man, good or bad, active or lazy, by a benevolent government"; money being, of course, in each case, the means of procuring food, clothing, pianos and other commodities.

Capitalism, the former, is our present system, and though on the whole it has proved roughly satisfactory, yet no one can claim that it is ideal, since, as a result of its working, many men have a disproportionate share of this world's goods, while others, often through no fault of their own, have so much less as to be seriously inconvenienced thereby.

Tennyson's Northern Farmer, of the New School of Rustic Philosophy, denies, indeed, that as a class these are morally irresponsible. He says:—

"Them or their feythers, Sammy, must have been a lazy lot;  
For work must have gone to the getting,  
wherever money was got."

—and that is, of course, true. Jacob's sons began life with a considerable advantage over Esau's sons, because Jacob was a shrewd, hard-working pastoralist. He didn't take life easy because working conditions were hard. "In the day the heat consumed me, and at night the frost, and sleep fled from my eyes." Whereas Esau loved hunting and fighting, and enjoyed as much of each as he could. The inevitable result being that at the death of their father, Jacob's sons found themselves comparatively wealthy. And, continuing and improving upon their father's characteristics, are to-day's world's foremost financiers; whereas Esau's sons degenerated into a robber tribe, and to this day they look upon settled work as an evil to be avoided at all hazards. "Bill working!" said one of the tribe (we don't know whether

he was a lineal Edomite or not) "Well, well!—ain't it wonderful what some men will do for money!"

But to-day a very widespread feeling has arisen that the handicap against Esau's sons has become intolerably severe; and that in its evil operation it adversely affects many who are not Esau's sons at all. So that many who would gladly work, and would work well, cannot get any work to do, largely because machinery has everywhere displaced human labour; and thoughtful men, watching the signs of the times, are convinced that the very stability of Society as at present constituted, is in danger; that unless we "do something" we may at any time find ourselves overwhelmed by a Soviet revolution.

And so we have wise and good men, like the Bishop of Goulburn and others, all talking vague Socialism, deprecating violence, deprecating thorough-going Socialistic schemes, deprecating rash legislation, all telling us that something must be done, and no one offering us any constructive scheme for the salvation of society.

And yet the remedy lies so close at hand. We have it in every book of the Bible, and especially of the New Testament. And the second (commandment) is like unto it. Thou shalt love thy neighbour as thyself. Look not every man on his own things, but every man also on the things of others. "Let no man seek his own, but every man another's welfare." "If I, the Lord and Master, have washed your feet, ye ought also to wash one another's feet." "Blessed is he that considereth the poor and needy; the Lord shall deliver him in time of trouble." "He that giveth to the poor lendeth to the Lord; and look, what he layeth out it shall be paid him again." "Bear ye one another's burdens, and so fulfil the law of Christ."

And will not one of the grounds of eternal reward be "I was hungry, thirsty, naked, sick and in prison,"—or if not I personally, some of these My brethren,—and you cared for Me in him; and in supplying his needs you supplied Mine"? And does not St. James tell us that the Christian faith is a dead faith unless it leads its possessor to supply the wants of the needy? Did not even the Baptist's ministry, the fore-runner of Christ's, enjoin that he that had two coats must give to him that had none, and he that had food must do likewise?

As a nation, most of us call ourselves Christians—then let those of us who so call ourselves, carry out that teaching and follow that example of Christ and of His Apostles; and what need will there be for Socialistic legislation? When the poor man, needing food, clothing, needing medicine for the sick, yet unable to pay a doctor's fee,—when he knows that he can go, not to a Government official, but to the house of the nearest Christian man to whom God has given more wealth than he himself has received, and that he need only state his case to have his needs supplied,—will not the running sore of Society be healed?

The Bishop of London calls himself a Christian Socialist; and when a London business man asked him once what was the difference between Christian and ordinary Socialism, the Bishop replied (and no doubt he practices what he preaches), "Ordinary Socialism says 'What is yours is mine.' Christian Socialism says, 'What is mine is yours'; and the Bishop of Goulburn and all those good men who advocate Christian Socialism, would, no doubt,

give us the same answer, and act in the same spirit. That is why the Wayfarer intends, when he is old, or if ever he is in want, to go and live at Goulburn.

Legislation to equalise the conditions of life is well-nigh useless. The Jacobs always end by having more than the Esaus. Even in Russia to-day Stalin and his entourage live in palaces and have servants to wait on them, and gold to spare; while many loyal and convinced Bolsheviks live two families in one room.

Legislation hurts as many as it helps; and above all, it never manifests, and cannot manifest, the spirit of Christian love. The Dole is a clumsy device, and a disgrace to our tenth-rate politicians. It simply exhibits the barrenness of their brain-power that cannot devise a system of widespread relief work such as would help the poor without pauperising them. Such as was advocated in the A.C.R. a few months ago.

But Christian love and liberality never fail. We thank God that they are not entirely lacking among us. But when every Christian takes soberly and seriously the law of Christ, the law of His fore-runner, and the law of His Apostles, as the rule of his life, and asks for God's Grace to love his neighbour as himself, the world's social problem will be solved.



The Rev. N. Keen, M.A., was ordained to the priesthood in St. James' Cathedral, Townsville, on January 17th. He is senior French Master on the staff of All Souls' School, Charters Towers, Queensland. He received his theological training at St. John's College, Morpeth, N.S.W., and formerly was on the staff of Trinity Grammar School, Kew, and Portora Royal School, Enniskillen, Northern Ireland.

The Rev. P. J. Thomas, of Darlington, Victoria, has left for Thursday Island, where he will undertake missionary work.

The Right Rev. Dr. Pilcher, Bishop Co-adjutor of Sydney, has been at Geelong presiding at the Church Missionary Society's Summer School. The School was held at Osborne House.

The Rev. G. B. Williams, of St. Columba's, Hawthorn, has been appointed incumbent of the parish of Belmont, near Geelong, Victoria.

The A.B.M. Summer School in Victoria was held during the first week of January at Ballarat. Bishop Johnson, of that diocese, presided and amongst those present were the Archbishop of Melbourne, the Bishop of Riverina, and the new Bishop of New Guinea.

Sister Dorothea Tomkins, of the Brisbane General Hospital, has volunteered for missionary service under the A.B.M. She is now at Epping, N.S.W., for a short course of special instruction before proceeding to the field. She is a niece of the late Rev. C. W. Tomkins, a well-known Brisbane clergyman.

The Rev. A. H. Venn, Rector of Merewether, has accepted nomination to the important parish of St. Mary, West Maitland. He will begin his work there in March. The Rev. A. H. Gumbey, who has been Rector of St. Mary's, West Maitland, for several years, has lately returned to England.

The Rev. Eric Constable is leaving Melbourne shortly to take up Bush Church Aid Society work in Penang, South Australia.

Canon and Mrs. T. H. Lawrence, C.M.S. missionaries in Uganda, expect to leave on furlough next April. They are travelling to Australia via England and America.

The Rev. W. T. and Mrs. Prentice, of Melbourne, hope to leave London on their return voyage this week. Shortly after his arrival in England Mr. Prentice had to undergo an operation, but has completely recovered.

The friends of the Rev. C. H. Nash, M.A., Principal of the Melbourne Bible Institute, to the number of about seventy, recently tendered him a complimentary luncheon to celebrate his seventieth birthday.

The Rev. Hugh Andrew, who has been assistant curate at St. Andrew's, Brighton, Melbourne, for the past two years, has been appointed to the charge of Omeo in the diocese of Gippsland. Mr. Andrew will enter upon his new duties on the last Sunday in January.

The Rev. G. B. McWilliam, assistant curate of St. Columba's, Hawthorn, has been appointed to the charge of Belmont and district in succession to the Rev. F. Philbey (Diocese of Melbourne). Mr. McWilliam is to begin his new work from February 1.

The Rev. C. B. Alexander has accepted the position of Assistant in the Parish of Albury and hopes to begin his work there as from the 1st February. Mr. Alexander is an M.A. of the Sydney University, and a Th. Schol. of the Australian College of Theology. His thesis for a Fellowship of the College has been accepted. He was ordained priest by the Archbishop of Sydney in 1932. He is now finishing a three years' Chaplaincy in the Diocese of Calcutta, India. He has been stationed at Darjeeling as Chaplain of St. Paul's School, Jalapahar. In this school he has also been classics master and sports coach.

The Rev. S. E. Jones, M.A., son of the late Canon Nathaniel Jones, M.A., Principal of Moore College, Sydney, has been appointed Chaplain of the Junior School at Geelong Grammar School, Victoria. Mr. Jones has been for the last five years Chaplain of H.M. Borstal Institute at Rochester, England. Previous to that he and his wife were doing mission work in the Sudan, where Mrs. Jones was in charge of the medical work. Mr. Jones was educated at the Sydney Church of England Grammar School, North Sydney, and at Moore College, later taking his degree at Oxford.

Mr. Frank Johnson, late of Point Piper, Sydney, has bequeathed £2000 to the Church of England Homes, Carlisle, while Miss Docker, also of Sydney, has left legacies to the Sydney Missions to Seamen, and the Home of Peace for the Dying.

The Rev. F. L. Wyman, formerly Rector of Glenorchy, Tasmania, and lately Acting Curate of St. Paul's, Stratford, London E.C., has been appointed Vicar of St. Barnabas', York, England, the patrons of which are the Church Pastoral Aid Society. Mr. Wyman is greatly missed by loyal Evangelical forces in Tasmania. He was a great help to this paper and the Church of England League.

Four new Bishops were consecrated in St. Paul's Cathedral on Monday morning, November 30 last. They were the Ven. H. N. Rodgers, Archbishop of Portsmouth and Rector of Havant, as Bishop Suffragan of Sherborne; Canon L. H. Lang, of Winchester, as Bishop Suffragan of Woolwich; Canon R. H. Moberly, Principal of Bishop's College, Cheshunt, as Bishop Suffragan of Stepney; and the Rev. R. P. Crabbe, chaplain of Dulwich College, as Bishop of Mombasa.

The Rev. Frank Houghton, son of the noted Rev. T. Houghton, stalwart Protestant and Evangelical champion in England, has been consecrated Bishop in N.W. Szechwan. The consecration took place in Shanghai. Mr. Houghton preached in Whittington Church, Norfolk, on the Sunday before he left England—the parish of his father, the Rev. T. Houghton. He had been a C.I.M. missionary in China.

Lieut.-Colonel E. C. Brown has been appointed Assistant (Lay) Secretary of the Church Pastoral Aid Society, London. The vacancy was caused by the much regretted retirement of Lieut.-Colonel J. A. McQueen, D.S.O., M.C., whose tenure of the office had been a real strength to the society. Colonel Brown served in the Army for 29 years, chiefly in India, and during the war he was in Mesopotamia, Kurdistan, Persia and the North-West Frontier. He is a member of the Officers' Christian Union, and is in close sympathy with the principles of the C.P.A.S.

The Archdeacon of London, the Ven. E. N. Sharpe, who recently visited Australia, preached to 1000 police in St. Paul's Cathedral, London, on his return. The Lord

Mayor of London, the Sheriffs of the city, and a general congregation of 2000 worshippers were present. In the course of his remarks the Archdeacon said: "I was greatly struck both in Australia and New Zealand, with the loyalty shown to our King and Empire, and with the great interest shown in the life of our Metropolitan City and Cathedral. There can be no doubt that the City of London and its customs, and this Cathedral Church of St. Paul's, has a marked place in the affections and life of our friends in the Dominions."

The Rev. F. H. Meyer, of St. John's, Maroubra, has been appointed Rector of St. Augustine's, Stanmore, and the Rev. C. L. Williams, of St. Augustine's, Stanmore, Rector of St. Peter's, Burwood East, both in the Diocese of Sydney.

At the great age of 93 the Rev. Canon Wright passed away at Merewether, N.S.W., on the 6th January, 1937. The Burial Service was conducted in his old parish church, St. Augustine's, Merewether, where he had served from 1894-1899 and from 1908-1920. The Processional Anthems were read by the present Rector of St. Augustine's, the Lesson by the Archdeacon of Newcastle, and the Bishop of the Diocese gave the address. The Bishop referred to his ministry in the far west of New South Wales, also in Marickville, Wingham, and Merewether. He spoke of his deep theological knowledge and his extensive reading. There were also present in robes, the Dean of Newcastle, Canons F. Cadell, W. J. Ritchie, F. V. Drake, and E. J. Withycombe, and the Revs. H. Linton, H. C. Baines, C. Jessop, W. H. G. Cochran, and C. E. Thomas. St. Augustine's organist, Mr. F. N. Bell, played appropriate music, including the Dead March in Saul. The interment took place in Sandgate Cemetery, when the Rev. A. H. Venn conducted the service, assisted by the Rev. Canon Cadell. Mrs. Wright passed away in May last, and one son, Edward Marsden Wright, passed away on the 3rd January this year. The Canon is survived by a daughter, Mrs. O. Murray, of Taree, and one son, Mr. Eric S. Wright, of Merewether.

The Rev. W. B. Seaton, headmaster of the Church Missionary School at Pawa, on Ugi Island, reached Sydney yesterday in the Malaita. He is travelling to England, having been granted a year's furlough.

The Rev. Canon D. Haultain, formerly Dean of Bendigo, and now Vicar of All Saints', Nelson (N.Z.), reached Sydney yesterday by the Maunganui, from Wellington. After spending a few days here he will leave for England by the Mongolia, where he will spend portion of his six months' leave. He was trained at the Moore Theological College, Sydney.

The Bishop of Wellington, N.Z., the Right Rev. Dr. St. Barbe Holland, has appointed the following to be his Commissaries in England: Canon C. C. Harper, Rector of Ford, Berwick-on-Tweed, Honorary Canon of Newcastle; the Rev. J. M. Campbell, Secretary to the Missionary Council of the Church of England; the Rev. G. F. Saywell, Rector of Holy Trinity, Marylebone, and the Rev. J. T. Holland, Curate of Huddersfield parish church.

News comes from South Africa that Mr. John Dube, founder and principal of the Ohlange Institution, Natal, has had the honorary degree of Doctor of Philosophy conferred on him by the University of South Africa. He is the first man of the Bantu race to be so honoured. Dr. Dube is the grandson of a great Zulu chief. His father was one of the first native missionaries among the Zulus, and after education in U.S.A. John Dube followed his example. While in America he had seen the great Tuskegee Institute, and talked to its founder, Booker T. Washington, and on his return to South Africa he determined to found a "Tuskegee" for his people. This he did at Ohlange, near Durban, in 1902, and the

Institution has grown in influence and power ever since.

Dr. John R. Mott, chairman of the International Missionary Council, and president of the World Alliance of Y.M.C.A.'s, has been in India attending the Y.M.C.A. World Conference at Mysore this January. This was the first world Y.M.C.A. Conference to be held in Asia. The conference was the guest of the Maharajah of Mysore, who recently visited England. Dr. Mott was accompanied by Mrs. Mott and by his niece, who acted as his secretary.

A memorial tablet to the late Miss Fanny Miller was recently unveiled by Canon Beck, an old friend, in St. Andrew's Cathedral, Sydney. Miss Beck, who died in 1932, was one of the first Anglican Sunday School superintendents in Sydney, and was first president of the Cassock and Surplice Guild. The memorial, situated in the cloisters near the south-western door, was dedicated by the Archbishop of Sydney (Dr. Mowll).

With regard to his recent visit to Tasmania, the Bishop of Newcastle writes: "The new tower and bells of St. David's Cathedral, Hobart, were dedicated by the Bishop of Tasmania on Sunday, December 6th, and I had the privilege of being one of the Bishops who made the journey from the mainland in order to be present on this notable occasion. The Church in Tasmania worked us pretty hard during the three days that we were in Hobart, but the hospitality of its people was unbounded, and I have never been conscious of a greater warmth of welcome anywhere. It was my privilege to preach on Sunday, 6th, at St. James' and All Saints' Churches, and to be one of the speakers at a Church Rally on Monday, 7th. Both the Bishop and the Dean are old friends of more than thirty years' standing, so that on personal grounds alone the visit was more than worth while. And the kindness of the Hobart people made it doubly so."

Dr. J. C. Bradshaw, D.Mus. (Vic. Univ., Manchester), organist and vicar of the Cathedral (Christchurch, N.Z.), since 1902, announced his retirement as this issue was in press, and we are not able to do justice to the great service he has rendered to the Cathedral, and to church and secular music in Christchurch during the 34 years since his coming. Fortunately that service is too well-known to need such reference, other than as appreciation, and his resignation does not take effect until March. "Who's Who in N.Z.," that invaluable collection of biographies published by Dr. Guy Scholefield, states that Dr. Bradshaw was born at Adlington, Lancs., on June 23, 1876, and took his Mus. Bac. at the age of 22, his doctorate at 25.

Admiral Sir Edward Evans—Evans of the "Broke"—is the new Rector of Aberdeen University. He was elected by the students succeeding Mr. Walter Elliot, Secretary for Scotland, and had a majority in three of the four "nations" into which the students are divided for voting purposes. Admiral Sir Edward Evans was with the late Captain Scott when he reached the South Pole nearly 25 years ago. He was also in charge of the Royal Australian Navy for a period, with headquarters in Sydney.

The Bishop of Rochester, Dr. Linton Smith, with the aid of a body of eighteen men, clergy and laymen, has had a religious census taken in one of the new housing areas in his diocese. In the course of four days, every house was visited and the unanimous conclusion of the band of workers was that the effort had revealed far greater attachment to, and influence of, the Church than was commonly expected. 2,556 houses were visited; in 643 of these the people were out. There were very few cases in which quite obviously the people were at home and refused to come to the door. This leaves 1,834 houses in which the inmates were interviewed, and could make their religious outlook plain.



# STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED





## Precious Lenten Lessons.

(By the Bishop of Bendigo.)

THE underlying thought of our Lenten Season is taken from our Lord's fast in the wilderness, and I have been struck by the suggestive nature of His temptations when they are regarded as Satan's suggestions to Christ that He should adopt unworthy methods to win the world. Perhaps we generally look upon the three temptations as aimed at our Lord's own personal nature. Thus the first one was directed towards His personal hunger after the forty days' fast. All this is quite true. But it is likely that there was, and is also a wider application. Indeed this wider application becomes more probable when we remember the historical setting of the temptation. Because it was immediately after the Baptism and the descent of the Holy Spirit on Christ. That is to say it was immediately after the time when He realised as never before Who He was and that His Divine Mission was to win the whole world. In the three temptations it was (I take it) as if Satan came to our Lord and said, "You are going to win the whole world, are you? I know all about that. I am the one who can show you how to achieve this. And that, too, without the nails, the spear, and the crown of thorns."

So the first temptation was in the realm of economics. Give the people plenty to eat. Attend to their material wants. Abolish all their taxes. Eliminate poverty. Even at that very time the rulers of Rome kept the mob quiet by "panem et circenses," i.e., bread and games. "You want to rule the world," Satan as much as said; "well, here is the way to do it." But the Church must ever bear in mind that her real arena is a higher one than the merely material. True, her message includes the material (as the sacramental principle shows), but only that it may serve the spiritual. Mark our Lord's answer, "Man shall not live by bread alone." The beasts may. But not man. For man is more than a cultured animal, more than an evolved brute. Man is made in the image of God and is so constituted that (though he may be ignorant of it) only God can satisfy him. Eternally it is true that man shall not live by material means alone; "O Lord, Thou hast made us for Thyself and our hearts are restless till they rest in Thee"—St. Augustine's words are as true as when he uttered them sixteen hundred years ago. So Satan's first attack was to tempt Christ to appeal to the people on the lowest plane, viz., the material "bread," obviously symbolising all material claims.

Satan's second attack (I follow St. Luke's order) moved on quite another plane—he tempted Christ to appeal to the love of splendour and earthly pomp. All the kingdoms of the world, all the glory that was Greece and the grandeur that was Rome, as well as the glittering opulence of the Orient—here was the bait. To-day we are witnessing in e.g., Russia, Germany, Italy and Japan, something of the intensity of the passion and the fire which such a tocsin kindles. It may take the form

of sheer patriotism (sometimes really a spurious patriotism) as in Italy. It may be so-called loyalty to race-purity as in Germany. Or it may be intense devotion to an economic programme as in Russia—in any case the State or Race or whatever it may be, becomes a God. There is the deification of the idea. And as we see to-day this has terrific driving force. Its dynamic is well-nigh irresistible. Witness Germany's wild enthusiasm the last few years. Yet fiercely as it burns, we are told it is as a candle to the sun compared with Japanese patriotism! (Incidentally, why cannot the Church call forth similar burning zeal for the cause of Christ?) Yes, indeed, he who strikes these chords in the human heart can sway mankind to do practically anything. And this was one of the temptations of Christ. "Make Yourself a Dictator," the Tempter whispered. "Appeal to their love of the earthly glory, and to their pride of race, and they will do anything for You, and will follow You anywhere. Why arouse antagonism when popularity will the better serve your ends?"

How plainly Christ saw the issue. Because to follow Satan's suggestions would be (not only to bow down and worship him, but also) to worship humanity. And indeed this may be a very gracious thing as much of the humanism of to-day shows. But when we get to the essence of it all, when we tear off the wrappings and get to the core of the matter, it is nothing more or less than the worship of man, and "thou shalt worship the Lord Thy God and Him only shalt thou serve," is a command of eternal validity.

The scene changes and the attack is waged on the highest plane of all. Satan can appear even as an angel of light. "If you do not wish to found your kingdom on material means nor on such appeals as patriotic pride, why not exploit their religious sense." All history shows the force of this. No power in the world is so great. Dr. Edersheim, the gifted Jewish Christian writer, pictures the scene thus. "The Spirit of God had driven Jesus into the wilderness, the spirit of the devil now carried Him to Jerusalem. Jesus stands on the lofty pinnacle of the Tower, or of the Temple-porch, presumably that on which every day a Priest was stationed to watch, as the pale morning light passed over the hills of Judea, to far-off Hebron, to announce it as the signal for offering the morning sacrifice. If we might indulge our imagination, the moment chosen would be just as the Priest had quitted the station, and Jesus stands on the watch-post vacated by the Priest. Fast and rosy morning light, deepening into crimson, and edged with gold, is spreading over the land. In the Priest's Court below Him the morning sacrifice has been offered. The massive Temple gates are slowly opening, the blasts of the priests' silver trumpets is summoning Israel to begin a new day by appearing before their Lord. Now then let Him descend, Heaven-borne, into the midst of Priests and people. What shouts of acclamation would greet His appearance! What homage of worship would be His! The goal can be reached at once, and that at the head of believing Israel."

Yes, religious fanaticism will do anything in this world that can be done as all history exemplifies. Would our Blessed Lord try to utilise that? No. Once again the Tempter is repulsed and the temptation is rejected. Not thus is the Kingdom of God to be won. Not by such means would the Son of Man reach His goal. The way of the

Cross would involve the intensest pain and infinite patience, yet it was the only way. Other ways might give temporary and immediate gain, but not by them would the real man be reached or humanity redeemed.

What lessons for us whether we think of ourselves as individuals or whether we think of the Church in her corporate capacity. May we this Lent learn these precious lessons—yes learn them and put them into practice.

## The Stipends of Clergy.

### Economic Reforms.

Twelve bishops of the Church in England, including Dr. Barnes, the Bishop of Birmingham, and many prominent ecclesiastical laymen, so the cables of January 11 state, have signed a plea for the radical economic reform of the Church of England, entitled, "Men, Money and the Ministry," which was published to-day.

The chief changes advocated are:—  
(1) The pooling of church resources;  
(2) The establishment of uniform stipends for all ordained clergymen, including bishops.

The manifesto declares: It is not a Christian principle that increased spiritual responsibility should necessarily mean larger incomes. Diocesan bishops must be tired of explaining to the public that most of their income goes in expenses, not in joyous living. Is it necessary, even in so class-ridden a country as England, that the successors of the apostles should be housed like wealthy merchants and rich landowners even if they live more frugally?

The proposed scale of stipends begins at £325, with allowances for wife and children.

Doubtless something of the sort may be needed in certain directions in the Old Land. We read of the committee of the Poor Clergy Relief Corporation, 27 Medway Street, Westminster, London, which, during the month of November last, distributed the sum of £837, made up as follows: £312 to twenty-five clergymen, £460 to thirty-two widows and orphan unmarried daughters, from the general funds £65 to four clergymen from the Country Clergy Holiday Funds, in addition to gifts of clothing in eighty-one cases.

Then we read of the Friends of the Clergy Corporation, London, receiving, early last December, 100 applications from genuinely necessitous clergy for the few grants it has to make by trust. The Corporation appeals for funds so that real urgent cases of clerical need may be met among the poorer clergy of the Church of England before Christmas. Apart from this, it is well-known that charitably-minded churchmen in England in personal ways prove most helpful to their clergy. Possibly it will be said such conditions should not exist, especially when, on the one hand, very high stipends are paid in what are termed the good livings, while on the other hand very meagre stipends are paid in what are termed poor livings. How an equalisation in stipends can be brought about remains to be seen. Some parishes are composed of a few hundreds of parishioners, while other parishes are loaded with their teeming thousands. Small country livings with few calls on the purse and fewer expenses can never be placed on the same footing as large industrial parishes with many calls and expenses. One difficulty which has arisen in recent times has been the growth of large undowered parishes in the big modern

cities and in the new building areas on the outskirts of the great communities. With churches, halls, and vicarages to build, with staffs of workers to maintain, these naturally call on the funds of the diocese. Again, income of tens of thousands of pounds per annum will be lost to incumbents owing to the recent Tithe Act in England. It is evident that there is an altogether new orientation taking place in church growth, population and finance, and vast sums of money must be raised corporately to meet the increasing calls, and doubtless in the light of these, economic reform in church life and work is evolving in England. It is certainly full of interest.

### As to Australia.

Conditions in Australia are very different from those in England. On the average, clerical incomes here are not nearly so high. Sydney Diocese has aimed at an average stipend of £350 p.a., plus a rectory. For our part we cannot see how there can be equalisation here. There are the large industrial parishes, with big church populations and woefully understaffed. There are the smaller country parishes from the population standpoint and then the lighter suburban charges. Here the funds are raised on a voluntary basis and the parish councils have the disbursing of the same. On the whole, the church officers have a good idea of a fair thing and are ready to meet legitimate requirements with regard to stipends and so forth. However, for ourselves, we believe, that the day is fast coming in dioceses like Sydney and Melbourne when the whole question of parochial finance, stipends and corporate responsibility for diocesan and mission commitments will need revising. Parishes are not contributing as they might to the corporate work of the church. The whole economic position needs overhauling in the light of parochial, diocesan and overseas responsibilities. There is the question of surplice fees. Should not a share of the receipts from these go into diocesan funds for wider work instead of remaining the whole perquisite of the clergyman? In some dioceses a percentage goes to the diocese. Then there is the question of grants. It is well known that there are certain trust funds or monies available for the clergy either in augmentation of their stipends or as pension premiums. The former of these are administered on a graduated scale—and rightly so! In the case of the latter, in so far as Sydney is concerned, each incumbent receives an equal amount as a premium for clergy superannuation. Whether the rector on the £600 p.a. mark should receive the same as the rector on the £300 p.a. mark is, in the mind of the writer of this article, a matter which ought to be considered very seriously. He believes that in the matter of clergy premiums, there ought to be a graduated scale—and that not from one standpoint only! If such came about, monies would become available for other urgent needs. Then, too, why should not the lay staff in the Church House be enabled to make provision for advancing years. They are serving the church in sacrificial ways which demand corporate recognition in the way indicated.

It is just possible that these economic proposals of equalisation in England will serve to bring the whole of the church's parochial, diocesan and missionary finance into clear review. Maybe, there are certain trust funds, endowments, etc., which have gone on for years in a certain way, when conditions were altogether different,

which can be reviewed in the light of present day needs. And maybe, synodal action will be taken to re-implement them in ways more equitable to clerical needs and diocesan and overseas claims of an altogether new day.

## Imitation Romanism.

### Irish Ritual Case.

#### Dublin Vicar Censured.

A Church of Ireland Ecclesiastical Court, the first to be held for 14 years, sat in Belfast on October 7th last, for the purpose of hearing charges against Rev. S. R. S. Colquhoun, Vicar of St. John's Church, Sandymount, Dublin.

The Lord Primate (Most Rev. Dr. d'Arcy) presided, and the other members of the Court were: The Bishop of Derry (Rt. Rev. Dr. Peacocke), the Bishop of Clogher (Rt. Rev. Dr. Macmanaway), the Lord Chief Justice of Northern Ireland (Sir William Moore, Bart.), Lord Justice Best, Mr. Justice FitzGibbon, of the Irish Free State; and Judge Thompson (Recorder of Belfast).

When the Church of Ireland was disestablished, those who guided it set up a body of Canons which were intended to guard against any possible imitation of the Romanising Oxford Movement in the English Church, and these have proved remarkably successful. Nevertheless one or two clerics of Anglo-Catholic proclivities have attempted a Romanising process, but with only trifling encouragement. The most notorious has been the Church of St. John, Sandymount, Dublin. Happily the Irish laity have risen up and appealed to the provided Ecclesiastical Court constituted to adjudicate upon such matters.

The petitioners were: Fredk. W. Christie, Cheviot Avenue, Belfast (secretary, Irish Church Union); Wm. Channey, Elgin Road, Dublin; Frederick A. G. Davis, The Orchard, Chapelizod, Co. Dublin; Wm. H. Goring, Altavilla, Cahir, Co. Tipperary; William Hamilton Kenny, Belgrave Square, Monkstown, Dublin, and Percival B. Morrison, Antrim Road, Belfast, and they alleged that the respondent, on or about June 18, 1933, and March 11, 1934, and on divers other occasions, in the Church of St. John the Evangelist, in the diocese of Dublin, during a service prescribed for the administration of the Lord's Supper:

(1) Did not say the Lord's Prayer at the beginning of the service.  
(2) Did not rehearse the Ten Commandments or the summary of the Law prescribed as an alternative to the Ten Commandments.

(3) Remained seated during the singing of the Creed, from the words, "Begotten of the Father," to the end.

(4) Made the sign of the Cross during the Ascription before the sermon.

(5) Being the sole minister present, did remain standing with his back to the people.

(6) Pronounced the Ascription after the sermon with his back to the people.

(7) Made the sign of the Cross when pronouncing the Absolution.

(8) Used a hymn not prescribed in the office of Holy Communion and not ordered or permitted by the Ordinary or other lawful authority of the Church.

(9) Repeated a prayer which was inaudible after the prayer beginning "We do not presume."

(10) Repeated a prayer which the petitioners believe to be the Prayer of

Consecration while standing at the West side of the Holy Table, only moving to the North side immediately before the manual Acts were to be performed.

(11) Caused, or permitted a bell to be rung during the time when he was performing the Manual Acts.

(12) Elevated the cup and paten during the consecration beyond what was necessary for taking the same into his hands.

(13) Did sing, or cause to be sung, after the consecration of the Elements the Psalm, Hymn, or Prayer, "Agnus Dei," which is not prescribed in the office of Holy Communion, and was not ordered or permitted by the ordinary or other lawful authority of the Church.

(14) Made the sign of the Cross when pronouncing the Blessing.

(15) During the service wore a Biretta, which he frequently removed from and placed on his head, and also wore a cope and chasuble and other ecclesiastical vestments or ornaments not prescribed or permitted by the canons.

(16) Conducted the services with lighted candles standing on the Communion Table and lighted candles in the chancel, when the same were not necessary for the purpose of giving light.

(17) Caused or permitted a hanging lamp to remain burning over a side table during the celebration of the services when the same was not necessary for the purposes of giving light.

(18) Allowed a Cross to be on the Communion Table.

(19) Caused or permitted divers acts and ceremonies other than those prescribed in the Book of Common Prayer to be performed by the servers or acolytes, whose employment is not provided for in the Book of Common Prayer or the Canons.

(20) Performed acts of obeisance to the Lord's Table on various occasions too numerous to mention in detail.

(21) Used incense or permitted the same to be used in the church during public service.

The Court found all the charges (except No. 6) proved, and censured and admonished the Incumbent in question, ordering him to pay the costs of the petitioners. The Primate said to the cleric: "You admit in future your actions are to be guided by the law of the Church of Ireland?" To which came the reply, "Yes." "The Church Times" has bitter tears to shed in its issue of October 16th, and refers sadly to St. John's, Sandymount, as having been "a little oasis in the barren plains of the Irish Church," but now it disappears. Good Australian churchmen should note that it was the laity who brought the case forward and gained so clear a vindication of their action. It is a pity that the laity in the country dioceses of Australia are not more vocal in these matters. Only this week, we have been in a N.S.W. country Cathedral where the officiating minister is arrayed in chasuble and other Mass vestments, the sign of the Cross is made over each communicant, and over the people from the pulpit and in the pronouncing of the absolution and Benediction, then the singing of the Agnus Dei, lighted candles, all sorts of genuflections, and where other marks of Anglo-Catholicism prevail. Grumbles are heard on all sides that the spiritual life of the place is low and matters are generally dead. The sad thing is that there is no enlightened laity, as in the Church in Ireland, ready to stand up and protest against the introduction of Romish teaching and practices.





## NEW SOUTH WALES.

## Diocese of Sydney.

## THE ARCHBISHOP'S LETTER.

Writing to the Diocese of Sydney in his January letter, the Archbishop remarked:—

In view of the discussion which there has been about the Church and divorce, I would like to remind you of the resolution passed at the last meeting of the Lambeth Conference of Bishops in the following terms:—

(a) The Conference, while passing no judgment on the practice of regional or national Churches within our Communion, recommends that the marriage of one whose former partner is still living should not be celebrated according to the rites of the Church.

(b) Where an innocent person has remarried under civil sanction and desires to receive Holy Communion, it recommends that the case should be referred for consideration to the bishop, subject to provincial regulations.

(c) Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this, as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all bishops and clergy to keep this aim before them.

In New South Wales the Bishops of the Province in 1922 agreed that they could not give permission for the use of the form of the Solemnisation of Matrimony in the case of a divorced person whose partner was still living. The recent discussions in the papers have focussed attention upon the law of the Church. This question is beset with difficulties which it is not possible to discuss in a brief notice. But there is a moral responsibility resting on every clergyman, as pastor of a flock, and such responsibility cannot be discharged without every reasonable effort being made to guard the sanctity of the marriage bond. In the circumstances I trust the clergy in this Diocese will observe the recommendations of the Lambeth Conference, with which the Bishops of the Province are in agreement. I am always willing to be of help by having any particular difficulty referred to me. I would commend the work of the Mothers' Union and G.F.S. in this respect, and also the practice of some clergy who give instruction to those who come to them to be married.

I have been delighted to receive within the last few days a gift of one thousand pounds for the Cathedral Extension scheme. I trust it may be the precursor of many similar large gifts from individuals and companies in the community who are able to make contributions on this scale, in order that the Cathedral, when completed, may be worthy of our city.

## GOOD FRIDAY.

## (1) Procession of Witness.

The Archbishop of Sydney writes to his Diocese:—

"I have come to the conclusion that it will be a very great help for the better observance of Good Friday if we can have a Diocesan Procession of Witness on that day. I, therefore, propose that on Good Friday afternoon next all parishes in the Metropolitan Area should be asked to send as large a representation as possible, to assemble in the Domain at 4 o'clock, with the clergy and choir in the cathedral, and with the banners of any organisations. We will then march in order, at 4.30, to the Cathedral, where a brief service will be held. Amplifiers will be installed in the Chapter House and grounds. It is anticipated that the ser-

vice will conclude between 5.15 and 5.30. This will not interfere with those churches which have arranged to hold the evening services which they usually plan. I trust, therefore, that in view of this early notice you may be able to co-operate in this procession of witness.

## (2) Central Service in the Evening.

The Central Service of Witness is, as usual, being arranged to be held in the State Theatre on Good Friday evening at 7.45. I shall preside, and the speakers this year will be the Rev. J. McLeod, Minister of St. Stephen's Presbyterian Church, Macquarie Street, and the Rev. T. C. Hammond, Principal of Moore College.

## (3) Good Friday Offerings.

"I would remind you that Good Friday is most widely observed in the Anglican Communion as an appropriate time when offerings may be made for Missions to Jews. I know that in some parishes the Good Friday collections have for long been devoted to serving other special causes, but I would ask that the Jerusalem and the East Mission or the Church Missions to Jews may also be remembered on Good Friday."

## BISHOP P. N. WARRINGTON STRONG.

The new Bishop of New Guinea (the Right Rev. P. N. W. Strong), successor to Bishop Newton, who has retired because of advancing years and ill health, arrived at Sydney during the first week in January. He was met at Central Railway Station by the Archbishop of Sydney (Dr. Mowll), and the secretary of the Australian Board of Missions (the Rev. M. A. Warren).

Bishop Strong, who is 37 years of age, is making his first trip abroad.

## Missions Going Forward.

"I am looking forward to my new field," he said, when it was suggested that he would find a great difference there from an English parish.

"There are not as many savages in New Guinea as there used to be," he said. "The good work is always going forward."

Bishop Strong's last appointment was that of Vicar of St. Ignatius, Sunderland. There, he said, the workers had suffered severely during the depression, but last year ship-building, which was the principal industry, had been revived and conditions had improved immensely.

Bishop Strong remained in Sydney a couple of days, when he left for Brisbane. There he joined the Montoro on January 15 for Papua.

## CANON R. B. S. HAMMOND.

Canon R. B. S. Hammond is nothing if not versatile. He has the ear of Sydney. His social work has hosts of supporters, while he himself has long since become an institution in Australia's most populous metropolis. For ten days at Christmas time he had a tent erected on a vacant block of land on the corner of Market and Castlereagh Streets, Sydney. There he and his deputies waited, and received gifts for and on behalf of his ever-widening work.

Parcels of Christmas gifts received, 1072; coins placed in the "Cottage" Box, 4465; Total amount of money donated, £208/5/3. Value of "P. & G." cash order given, £150. Number of friendly callers, over 500.

The tent itself was a simple contrivance, run without expense of any kind, so that practically the whole of the proceeds were available for the poor relief purposes for which it was instituted. Messrs. David Jones Ltd., who are building an immense new store at the corner of Market and Castlereagh Sts., on which site the tent was pitched, made the land available free of rent, and the demolition contractors (Messrs. E. M. Spinks Ltd.) who are temporarily in control of the area,

raised no objection; in fact, they proved the most delightful co-operators imaginable, and even erected the platform with their own labour. The architects, Messrs. Crauford, Mackellar and Partridge, also extended the glad hand of spontaneous friendship to the Canon, and Sir Samuel Walder provided the tent equipment, so that "Canon Hammond's Christmas Poor Relief Receiving Depot" as it was called, was, indeed, launched on to a veritable ocean of goodwill right from its inception.

The depot demonstrated many wonderful things, but the greatest of them all was the manifestation of gentleness on the part of the citizens of this great city towards those less fortunate than themselves. "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto Me," seemed to be the guiding spirit of every one of the many hundreds of callers who came to pay their tribute in money and goods.

## Diocese of Newcastle.

## THE BISHOP'S LETTER.

In a lengthy letter to his diocese on many matters, the Bishop refers to the critical events which shook England and the Empire regarding Edward's abdication. The Bishop proceeds:—

Although no conflict between Church and State was involved in it, the recent crisis has been the occasion for reviving more than one misconception about the Church of England. We have had the old mis-statement that the King is "the Head of the Church." But he is not. It is true that for twenty-four years (1534-1558) that title was bestowed upon the English Sovereign by an Act of the English Parliament. But in the latter year the Act was repealed and has never since been re-enacted. It is interesting to remember (seeing that the statement is sometimes made by Roman Catholic critics of the Church of England) that the last English Sovereign to use the title was Queen Mary, who was as good a Papist as ever lived. The title which was substituted for it was that of "Supreme Governor," but every precaution was taken to ensure that this should not be understood as claiming for the Sovereign any spiritual jurisdiction. Side by side with Article XXXVIII, which claims for the Sovereign the "chief government" of the Church, we must read Article XX, which lays it down quite plainly that it is "The Church and not the Sovereign" which has power to decree rites or ceremonies, and hath authority in matters of faith. All that "supreme government" practically means is that in any matter in which a subject believes himself to have been wronged, whether by Church or State, the decision of the King's Courts must be final. And this is a claim which has to be made on behalf of every sovereign ruler, and in respect of any Church, and not only for the British monarch and the Church of England. Another misconception which has made its reappearance is that the Church of England is "endowed by the State." This again is untrue. The Church of England has been endowed by the liberality of its members, past and present. It does not receive one penny from State revenue other than a payment made for services specifically rendered to Government institutions, the Army, the Navy, Prisons, Asylums, etc. The representatives of any other denomination giving similar service would be similarly paid.

The Bishop then writes at length on the misconception which is abroad regarding the re-marriage of divorced persons. He quotes St. Mark 10, verses 2-12, and St. Matthew 19, verses 2-12, and then states:—

It is sometimes urged that the re-marriage of the innocent party to a divorce claimed on the ground of adultery should be permitted. But we cannot close our eyes to the fact that such divorces can be, and sometimes are, arranged under cover of an inferred act or series of acts of adultery when in reality these grounds are fictitious and the divorce is desired for quite other reasons. In such cases the phrase "the innocent party" may have no more than a technical significance, and the party to whom it is technically applicable may in fact be the cause of the breach which created the desire for divorce. Once you admit the possibility of divorce which permits of re-marriage, you admit the possibility of collusion. And once you permit the possibility of collusion, you are on the way to reduce matrimony to the level of a contract which can be dissolved at the will of the contracting parties. And as a student of sociology, I believe that such a reduction would be a deadly blow to the stability of the social structure. From that point of view alone I believe it to be the Church's duty to bear clear and undeviating witness to the true principle which Christ laid down.

To us Churchmen the duty is of course plainer still. Recently a representative committee was appointed by the English Convo-

cations under the chairmanship of the late Bishop of Salisbury to deal with the whole question of Marriage. Here is an extract from their report: "Assuming that all who come to be married are loyal members of the Church and subject to its discipline, the service puts into the mouth of each party undertakings which involve a permanent union 'until death us do part,' and concludes with the solemn warning that those whom God hath joined together let no man put asunder." The Church cannot, therefore, formally bless the second making of vows 'till death do us part,' while the former partner is still alive." With this statement I find myself in complete accord, but even if I did not, I should be bound to its practical implications by a triple bond—the resolutions of the Australian House of Bishops, and the regulation laid down by the Bishops of the Province of New South Wales. This last runs: "The Bishops of the Province will not give permission for the use of the form of the solemnisation of Matrimony in the case of a divorced person whose partner is still living."

## Diocese of Goulburn.

## MISSIONARY GIVING.

For the year 1936 just ended the Diocese was assessed for foreign missionary contributions as follows: A.B.M., £1000; C.M.S., £250. Contributions for the year to A.B.M. reached £1006, and to C.M.S. £114. When it is remembered that A.B.M. carries on major work only amongst the Australian Aborigines, New Guinea and Melanesia, it means that little for the missionary work of the Church in great non-Christian lands such as Japan, China, India, and Africa, together with Moslem fields. A comparative statement affords much interest. During the last five years the missionary giving of the Diocese has been as follows: A.B.M., £1066, £811, £841, £814, £1006; C.M.S., £150, £137, £122, £102, £114; Miscellaneous, £18, £63, £24, £40, £45. It will be seen that proportionately, the contributions to C.M.S. engaged as she is in the great overseas fields, have declined. St. Saviour's Cathedral, Goulburn, missionary giving totalled £166, Wagga Wagga £100, Canberra £75, Albury £63, Junee £61, Binda £53, Cootamundra £53, Cooma £50, Yass £50. These were the highest contributions.

## THE DIOCESAN FUND.

The general income for the Goulburn Diocesan Fund amounted to £1498 for the year ending December 31st, 1936. During the year certain capital funds in the Diocese were increased to the extent of £3355. Canon Peatt, the organising secretary of the Fund, has had added to his responsibilities the task of collecting for the maintenance and extension of the Children's Home. His collections for the year in this regard amounted to £2137.

During 1935 the Council of the Diocese found it possible and deemed it wise to restore in part the grants formerly made towards the removal expenses of the clergy. To a benefited priest of three years' standing, moving at the Bishop's request, a grant of one-fourth of the total removal expenses is made up to a maximum of £10. Even with those restrictions the total grant under this heading for 1936 amounted to £53. Total grants made for buildings, personal and parochial emergencies, Bishopric endowment, stipends, etc., amounted to £1210.

The Clergy Superannuation Fund is protected by an adequate capital. The overdraft on the revenue account is temporary only, and is steadily reducing. The Diocesan Council is supplementing Bishop Radford's retiring allowance from the Clergy Provident Fund, Sydney. Archdeacon Pike was superannuated from the Clergy Provident Fund, Sydney, and our own funds as from the 1st January, 1936. The Diocesan Council is taking steps to ensure that the pension to any future retiring Bishop of Goulburn shall not be less than £400 per annum from all sources. It has promised co-operation in an All-Australian scheme to be submitted by the Newcastle Diocese to the General Synod. In the meantime it is setting aside £50 per annum towards any such plan.

Despite the most drastic reductions and economies, the position regarding the clergy widows' and orphans' fund continues to be most precarious. It cannot be safe until a capital fund of at least £10,000 has been built up. One grantee died during 1936 and one was added.

The Clergy Training Fund income is only just sufficient for our needs. There may even be a deficit in 1937. In 1937 we shall have eight students in all, three at Morpeth (two of them at the cost of the Diocese), three taking an Arts course at the Canberra University College, one a science course at the Sydney University, and one in Deacon's Orders.

## Diocese of Bathurst.

## APPOINTMENTS.

The Rev. G. W. A. Kircher has accepted the Cure of Souls in the Parish of Kandos. He began his ministry there on November 29, the first Sunday in Advent. The institution and induction took place on Tuesday evening, December 15, in the Church of St. Lawrence, Kandos.

The Rev. J. S. Richards, Rector of Narrorine, has accepted the Cure of Souls in the parish of Rylstone. Sunday, December 13, was his last Sunday in the parish of Narrorine, and his institution and induction took place on Wednesday evening, December 16, in the Church of St. James, Rylstone.

Mr. F. G. Osborne, student of St. John's College, Morpeth, was ordained Deacon in St. John's Church, Mudgee, on Sunday morning, December 20, in which parish he began his ministry as assistant to the Rev. L. C. S. Walker.

## BISHOP WYLDE'S LETTER.

Writing in the Bathurst Diocesan Journal, "The Drover," Bishop Wyld states:—

"I am grateful indeed to all who have in all sorts of ways sent their good wishes and their congratulations on my election. Messages have come not only from clergy and laity within the Diocese, but from numbers outside our Diocese, too. I am going to try in some way or other to get 'replies' sent to them all before Christmas. Every Bishop of the Province of New South Wales has written most kindly, so I think we may take it for granted that it is only a matter of days before the official confirmation of my election comes from our Metropolitan, the Archbishop of Sydney, and I am sure that, all being well, we may fix quite definitely Tuesday evening, February 23, 1937, as the date of the Enthronement in Bathurst Cathedral.

There are one or two things I want to say about the Diocese, and also one or two ways in which I want to ask the help and active co-operation of clergy and laity alike:—

1. During the past twelve months I have visited every parish in the Diocese and have held Confirmations or visitations in all except two; in most of them I have had the privilege of meeting the Wardens and Vestry, sometimes informally. It is good to know that on the whole the parishes realise that the "Diocese" wants to help them, and it is splendid to find a very healthy spirit and the desire to do the right thing by parish and Diocese existing in them all. We must all make it our aim to foster that good spirit and make that desire grow, for apart from the Diocese the parishes cannot properly function—we are a Church, not separate congregations.

2. Very soon I shall be sending out the mandates for the election of lay members for the new Synod. It has been good to see splendid attendances at the last three meetings of the last Synod, and we want such attendances to be the rule. I do not think it is a wise plan to elect a layman to Synod and hope by doing so to make him a keen churchman. I am sure that everyone knows that the right men for Synod are those who are keen churchmen, who know a good deal about their parishes and their Diocese, and who will make time to attend Synod.

3. Churchwardens and Treasurers will very soon be making out their annual parochial returns and I am asking them to exercise special care this year to give their auditors every facility to make a careful and thorough audit. The accounts from every sub-centre and of every society in connection with the parish should all be audited, reports on them all should be made at the annual meetings by their secretaries and treasurers. The extra trouble taken to ensure absolutely correct returns will be found well worth while. I have found in practically every parish that bank managers and accountants are very ready to help our treasurers in every possible way. It will be of the greatest assistance to the Diocese and to each parish if our Rectors, Wardens and Treasurers will pay special attention to their returns this year and have all their accounts carefully audited and correct balance-sheets drawn up.

## VICTORIA.

## Diocese of Melbourne.

## THE ARCHBISHOP'S LETTER.

The Archbishop of Melbourne writes to his Diocese:—

The inquiry into the administration of the St. John's and St. Martin's Homes for Boys by the Reverend Eric Thornton was withdrawn by the Government on December 21. I have now appointed Archdeacon Lambie as Rector of the Homes in place of the Rev. Eric

Thornton, who resigned at the beginning of December. This will mean that these Homes will be run in conjunction with the Mission of St. James and St. John, and the Rev. M. A. Radford, who has hitherto been on the staff at St. Paul's, Newhaven, will act as Sub-Warden of the St. John's and St. Martin's Homes as from January 1, 1937. It has not been easy to make satisfactory arrangements to bring to an end a difficult situation. I hope that Archdeacon Lambie will receive the support of all those who have hitherto backed up the Rev. Eric Thornton, so that this valuable work for our boys may not suffer because of the events of the last six months.

The Church has received a wonderful gift at Christmas time from a great Christian leader, Mr. A. M. Nicholas. He has given £10,000 in order to provide a site and a suitable building for the Church of England Missions to Seamen at the Port of Melbourne. The details have not yet been all arranged, but this will mean that the spiritual work among the sailors who visit this port will be given a house that is far more suitable to it than its present home. We are very grateful to Mr. Nicholas. We also owe a great deal to the kindly influence of His Excellency the Governor. We also thank the Hon. W. Angliss, M.L.C., for his generous gift of

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£2000 to enable a preparatory school for girls to be built on the new piece of ground which has just been bought by the Tintern Girls' Grammar School in Hawthorn. Mr. Anglias has already helped the Boys' Grammar School at Camberwell, and we are very grateful to him for this splendid gift to the educational work of the Church among the girls at Hawthorn.

#### MISSION TO SEAMEN.

New Building to be Erected.  
Gift of Mr. Nicholas.

A further benefaction to those already made by the Nicholas brothers was announced when the chaplain-superintendent of the Victoria Missions to Seamen (Rev. F. L. O. Ivert), stated that Mr. A. M. Nicholas had undertaken to finance the building of a new Institute at Port Melbourne. Rev. Oliver said he had wanted to rebuild the Port Melbourne branch of the Institute for some years. Early this year Mr. Nicholas became interested in the project, and had now promised to finance the new Institute, which would be on a site more advantageous than the present one.

The building will be of a type unequalled among seamen's missions in Australia, and will cost at least £10,000. It will include a chaplaincy, caretaker's quarters, a chapel, separate quarters for officers, and every facility for recreation. A tennis court may also be included. The design for the building has not yet been finalised, but there is a possibility that it will be of the Spanish mission type. The existing building in Beach Street, Port Melbourne, was built in 1886, and is considered to have outlived its time. It is hoped to start work on the new Institute early in the New Year. Mr. H. A. Norris is the architect for the work.

#### Diocese of Gippsland.

##### THE BISHOP'S LETTER.

Writing to his Diocese in December, the Bishop of Gippsland remarked—

The King is not "the head" of the Church of England, although Archbishop Mannix is reported to have had the bad taste to avail himself of our national time of trouble in order once again to assert the opposite, with a peevishness that comes, surely, not from ignorance, but from prejudice. Far more correct would it be to say that in her long history, dating from the dawn of our race, our ancient Church has on occasions had to assume the role of King maker. Even before parliaments were thought of, the Church was intimately connected with the monarchy in a formative way. To this very day it is the Archbishop of Canterbury, the presiding Bishop of the Church of England throughout the world, who has the wonderful duty and privilege of crowning the King and anointing him with oil. Moreover, it is as The Defender of the Faith that both Church and Nation acclaim the King—the Defender of the loving, large-hearted, generous-minded Catholic Faith, handed down from age to age by the Church of England, of which it is necessary that the King shall be a faithful communicant.

#### The Church and Divorce.

A second thing that once again has been made clear to the whole world during these last few days is that the Church's rules about

divorce and about the re-marriage of divorced persons while their original partners are living—rules entrusted to the Church's keeping by Christ Himself—may not be broken or set on one side either by King or commoner. History is rich in illustrations of the fact that whatever the State may or may not legalise in these matters, the Church's rules remain constant and unalterable because of the Divine source from which they came. Hence it is the privilege of the Church to stand forth to-day, as she has done throughout the ages, as the champion of the utter sacredness of the tie that binds together husband and wife as being the responsible makers of that most precious unit of healthy national life, viz., the Christian home. The last few days have presented a drama of surpassing interest in which unforgettable scenes have been enacted, and our British race has been called upon to contemplate afresh some of the fundamental things that belong unto its peace.

#### The Soul of the Race.

The third thing that has been revealed to us is altogether glorious and heartening. Despite the loudly advertised claims of "the New Morality," and other so-called up-to-date doctrines with which modern life has been compelled to become familiar, this tense testing time has shown that the Soul of the Race is to be depended upon to a wonderful degree. By that greatly honoured leader, Mr. Baldwin, the Prime Minister of Great Britain, followed by the leaders of literally every Anglo-Saxon part of the Empire, and by the Editors of the great newspapers in every British centre the world over, there has been sounded one dominant note. It is this. However beloved and popular a King may be, this race demands that because there is enshrined in him the precious link that holds the British Commonwealth together as one unit in the midst of a distraught and disunited world, there shall not be permitted in his private life or his public profession anything that is not in agreement with the highest we know. If this sacred conviction calls upon the King to surrender everything to duty, who may complain? To the men and women of the British name the Kingship is a sacred thing, a symbol that stands for all the loyalties that are holiest in our great tradition, and, we believe, most precious to the world at large. If the King is called to the most sacrificial loyalty of us all, it is completely just, it is absolutely right. The sublime motto of the Prince of Wales is "I Serve," and supplies surely the most fitting of preparations for Kingship.

#### Diocese of St. Arnaud.

##### LEGACY OF SEASIDE HOME FOR THE CLERGY.

By the will of Miss Eleanor Eddington, late of Ballarat, her house, "Cotswold," at Point Lonsdale, has been bequeathed to the Diocese of St. Arnaud to be used as a clergy rest home. The Bishop has been notified that when matters in connection with the estate are adjusted the house will be handed over to the diocese. In his letter to the diocese in the last issue of the St. Arnaud "Churchman," the Bishop proposes that the property be called "The Eleanor Eddington Clergy Rest."

## QUEENSLAND.

### SCHOOL NOMINATIONS TO THE PUBLIC SERVICE.

The Chairman of the December meeting of the Brisbane Diocesan Council referred to the matter of school nominations to the Queensland Public Service, drawing the attention of the Council to the fact that very few nominations were made by Church of England Schools.

After discussion the matter was referred to the Archbishop.

It is a well-known fact that the authorities of the Church of Rome are well to the fore in this matter. The members of the Civil Services in Australia who belong to the Roman persuasion are out of all proportion to those of other denominations. Rome sees to it. It is an open secret that in those government services where lads are apprenticed or taken on at 16 years of age, Roman Catholic lads are entered on the lists as soon as they are fourteen years of age, so as to gain precedence when they are near the apprenticeship or appointing age.

## SOUTH AUSTRALIA.

### Diocese of Adelaide.

#### THE BISHOP'S LETTER.

The Bishop writes to his Diocese:—

This has been a wonderful year in South Australia. Never before have there been such rejoicings in this State; and all those who have organised—and organised so successfully—processions and pageants, exhibitions and plays, speed trials, corroborees, tattoos, and other displays, deserve the thanks of the community. Moreover, a wonderful generosity has been displayed, and much money has been poured out, both in country and city, in queen competitions and other ways, often on a scale that has perplexed the locality as to how best to spend it. Added to all this, the harvest has in most places been good, and there has been a good price for wheat, and there has been a good price for wool—for all of which we thank God.

We are beginning the second century of our life in this State of ours. In many ways the job before us all is just as hard as that before Governor Hindmarsh, Colonel Light, Robert Gouger, and all the other pioneers a hundred years ago. Let us start out upon this new century with the same courage, faith, hope, determination and resourcefulness, and with at least as great a trust in God and as great a confidence in His power to perform the good work He has begun. Think it out during these holidays. What are you going to do this year? The international outlook is an anxious one; Australia has taken her place among the nations of the world, and, however much some might desire it, it will be practically impossible for us to hold ourselves aloof from happenings in Europe. It is our concern, then, to be prepared—to be ready for all happenings; and to bring to bear upon them as pioneers of this second century the same courage, faith, hope, determination, resourcefulness, and trust in God which characterised those

pioneers of 1836. What are you going to do about it?

With this thought in mind I appeal to all who will listen (and Australians are a fair-minded people), to consider afresh the claims of Jesus Christ upon them, and the great value of the Christian religion. There seems to be so many Christians, or semi-Christians, in the Church or outside it, who are curiously unaware of the amazing richness of their religion, in the grandeur of its goal, the width of its outlook, the closeness of its relation to common life, and the strength of its appeal to all the powers of body and mind which man possesses. In so many who are at all religious there is a strange tendency to rail off a department of their life for what they call religion. Within that department are dumped all manner of things which are supposed to belong there: church-going, pious reading, prayers, meetings, missions, parsons, charities, and the like. But all the while the real business of life is carried on outside this fence. Life's interests and pleasures and recreations, its richness and colour, its gaiety and fun, and all the engrossing details of daily work, and all the personal relationships involved—these are the things which form the real stuff of human living, and for too many they have nothing to do with religion. But Jesus Christ was concerned, and is concerned, with life in all its fulness. And to be a Christian is to bring our religion into our whole life, and to consecrate our whole life to Christ.

The Archbishop of Canterbury, Dr. Cosmo Gordon Lang, in a broadcast message to the Empire a few days ago, made a magnificent appeal to us all to turn from the past to the future, and regard all that has happened in the past year as a call to re-establish and re-settle the foundations of our national life. This "recall to religion" is the very thing we need to-day, and I am asking the clergy this year to urge it upon us all, and I ask you, dear people, to urge it upon others. It has been said that "religion has fallen into a rut of irrelevance to life." If so, we must dig it out; we must get our religion back from life's circumference to its centre, and show its entire relevance to all that concerns our life. We must re-discover what it really means to be a Christian. Will you start on this voyage of re-discovery?

I will give you a rough outline of our campaign. On the three Sundays with the long names before Lent begins, there will be a call to penitence, individual and corporate. In Lent itself there will be a call to discipleship, with all its practical consequences. In the great Forty Days that follow Easter there will be a call to a better observance of the Lord's Day, for which our Synod pleaded last September. You cannot expect a Pagan to care about Sunday, but Sunday observance will fall into its natural place, as we seek to return to God. Our only hope of a religious Sunday lies in the increase of true religion.

Will you join this campaign? If so, will you use the prayers I have appended, and ask your Rector for the "Church Guardian" which will help you to follow the course of the campaign? These are great and stirring days. God make us worthy!

## WEST AUSTRALIA.

### BUNBURY CENTENARY.

Service in Historic Church.

The important city of Bunbury in West Australia has been celebrating its centenary. The celebrations opened on December 20 with thanksgiving in all churches. At the old church at Pictou, where the history of the settlement is told by the inscriptions on graves of pioneers beneath the shade of peppermints and cypresses, a large crowd gathered in the afternoon for a special service. Radio carried to the whole State the sound of hymns from within walls humbly raised for worship by a few isolated settlers in a wilderness nearly a century ago.

The little wooden church was built by settlers in 1842 at the inspiration of Archdeacon J. R. Wollaston, but after serving for many years as the centre of the district's life, it was allowed to fall into disrepair. Recently it was restored, and is now used again for regular worship. How closely it was joined to the early life of Bunbury was recalled to-day not only by the mute record of the graves and the words of the service, but also by scraps of conversation among the old folks present, who, looking again on the holy place, recalled tales of christenings, weddings and funerals, epitomising mortal life.

The thanksgiving service was conducted by the Rev. Arnold Fryer (Rector of South Bunbury). The lesson was read by the Rev. Canon Burton—Ecclesiasticus 44: "Their seed shall remain for ever; their glory shall not be blotted out;" and the Bishop of Bun-

bury (Dr. Wilson) unveiled a tablet to the memory of Archdeacon Wollaston and the pioneers of the district.

#### District's Early Days.

An address was given by Dr. J. S. Battye. It was fitting, he said, that centenary celebrations should begin with church thanksgiving services and the unveiling of such a tablet. He sketched the early history of the district—the military post established for a brief period in 1830. Lieut. Bunbury's visit in 1836, the first settlement by the Scots in 1837, the Australind settlement in the forties and the labours of Archdeacon Wollaston.

"Through trial and tribulation, faced often with danger and starvation, those early pioneers of whom this church is the monument, set their faces bravely forward and went through all difficulties and all dangers to justify the faith that was in them and make Western Australia great," said Dr. Battye. "Those who lie in the churchyard around us to-day and those who lie in unknown graves in distant and lonely places of this great territory passed to their rest without having seen the fulness of the work they had done. We who enjoy their work to-day can bow our heads in reverence. May this little church long remain the monument of the faith of Archdeacon Wollaston and the pioneers, and a witness to the God they served."

Among the gathering at Pictou were Parliamentarians, local dignitaries and official representatives. More notable on such an occasion, however, were probably the old colonists. Out of dozens of candidates might be mentioned Mrs. Flaherty, aged 82, a descendant of Allison, a soldier who accompanied Bunbury on his expedition of 1836, and Mesdames Purdy and Drysdale, granddaughters of the first John Scott.

## NEW ZEALAND.

### Diocese of Auckland.

#### GROWING SERIOUSNESS.

The Archbishop of New Zealand, Dr. Averill, writing to his diocese, says:—

There is, I believe, a growing consciousness amongst men and women, of the paramount importance of real vital religion in spite of all that may seem to contradict such a belief. We have heard too much of the pessimistic cry of the failure of Christianity; we have had too much talk about people not going to Church, etc. My experience in the Diocese is that where the Church is really and conscientiously "doing its job," there is no lack of support and no need for pessimism. It is far better to seek for the real reason why in some quarters there is apparent indifference to what is called institutional religion, than to sit down and deplore an imagined fact. I have seen recently many indications of the vital interest in religion and a real desire to strengthen the witness and work of the Church. I was able to announce at Synod time that the number of confirmations between Synod 1935 and Synod 1936 had increased by over 400 compared with the previous year. On Thursday, November 19th, no less than 26 adults were presented for Confirmation in Bishops' court Chapel. On a recent Sunday I had the privilege of celebrating the Holy Communion at 8 a.m. in a church where there were 250 communicants, many of them young and keen churchpeople. Several Parochial Districts have raised their stipends to the amount required by the Statutes, and I am hopeful that their good example will inspire others to do the same. If individuals and parishes will fight the spirit of pessimism and look forward hopefully and cheerfully to a brighter future, I believe that there will be a really happy new year in store for them. At any rate, I have every confidence in wishing you all a very Happy New Year, and I trust that all will work together in unity, peace and concord for the strengthening of the witness of the Church, and for the honour of our God and of His Christ.

#### People We Know.

The Rev. Canon Mather, of Newcastle, was felicitated at a luncheon in Newcastle on St. Thomas' Day by some forty clergy, on the occasion of the jubilee of his ordination. The Bishop of Newcastle made a happy speech. Canon Mather was ordained in England and served in the ministry some 25 years before coming to Newcastle. He was the first Rector of South Waratah, appointed some 25 years ago.

In October last, nearly 150 outgoing Church Missionary Society missionaries were farewelled in London. They included three bishops, one bishop-designate, three archdeacons, 24 other clergy, 76 wo-



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men. Thirty-nine were recruits, 27 were returning after over 20 years' service with the C.M.S. One lady had served 48 years, her husband 45. Col. Sir R. Williams, presiding, spoke of "the very noble band of men and women who have borne the heat and burden for many years," and the younger ones going out in what was the most disturbed age the world had ever known.

It is interesting to learn of the different ways in which people of various countries greet each other when they meet.

The Americans and English say, "How do you do?"

The Italians say, "Buon giorno" (Good day).

The French say, "Bonjour" (Good day).

The Germans say, "Wie behute sich?" (How are you?).

The ancient Romans said, "Vale" (Be well).

The Arabians say, "Salem" (Peace).

The Greeks say, "What do you do?"

The Persians say, "May your shadow never grow less."

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George St., Sydney.  
Tel. M3164.

#### Victorian Secretary,

Cathedral Buildings,  
Flinders Lane,  
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## The Presentation of Christ in The Temple.

On Tuesday, February 2nd, the Church commemorates one of the special events in the early life of our Blessed Lord. Having thankfully celebrated His Nativity, His Circumcision and His Epiphany to the Gentiles, it is right that His Presentation should have, in our Church's order, the prominence which is given to it in the sacred narrative by the Evangelist St. Luke. The perversity of human nature has obscured the significance of the event by giving to the day the title of "The Purification of Saint Mary the Virgin." Although our Reformers, in 1662, restored the true title "The Presentation of Christ in the Temple," relegating the misleading title to a sub-heading distinguished by the explanatory phrase "commonly-called," yet the Calendar retains the inferior title and is followed by ecclesiastical and other almanacs. Thus the honour which belongs to our Lord is given to His Mother and the cultus of the Virgin Mary receives further unscripural encouragement.

The Collect for the Day, however, rings true—"Almighty and ever living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen." Here there is no mention of the Virgin Mary; the fact to be commemorated is His presentation, not her presenting, much less her purification. It is interesting to notice how the inspired Scripture puts the events in their true proportion—"And when the days of her purification according to the law of Moses were accomplished, they brought him up to Jerusalem to present him to the Lord . . . and to offer a sacrifice according to that which is said in the law of the Lord." The chief purpose was the presentation; the purification was already accomplished. Mary's humble sacrifice was subsidiary so that, as the narrative proceeds, "when the parents brought in the child Jesus, to do for Him after the custom of the law" the aged Simeon "received him into his arms" (RV.) and poured forth his own Nunc Dimittis. Here the Person of our Lord is the prominent feature of the occasion, for it was fitting then, as always, that in all things He should have the pre-eminence. Well might Joseph and Mary marvel at those things which were spoken of Him. There was indeed a subordinate position and should always remain so.

We have dwelt upon the matter as being of more than mere liturgical importance. It behoves all true Church-people to take their guidance from the Scriptures which our Church delights to acknowledge as having supreme authority; and when, either in this or in other matters, the influence of false doctrine and superstition would come in to distort the true scriptural witness of the Church, the opportunity should be embraced to restore the balance and to vindicate the truth.

It is ours, therefore, on this special day, to seek to enter into the spirit of aged Simeon and to see in the Babe presented in the Jewish temple God's "prepared" Salvation—(the word here translated "salvation" would almost suggest the very "apparatus of salvation")—a light to lighten the Gentiles and the glory of God's people Israel. Those who like Simeon, are "led by the Spirit" will give to God's dear Son, then but a Babe in Simeon's arms, the enthusiastic honour due to His holy

Name, while they hear with true sympathy the inspired words addressed to the lowly mother of His humanity—"Yea, a sword shall pierce through thine own soul also." In the Babe, Simeon who had been "waiting for the consolation of Israel" saw the Agent of Divine Salvation; in Mary, he only saw the sufferer of human sorrow; and while he mourned for the one, he rejoiced in the Other.

## Books.

**Everyman's Problems and Difficulties**, by the Right Rev. Arthur Winnington Ingram, D.D., Bishop of London; published by Longmans Green & Co. Our copy from the publishers. English price, 2/6.

For many years now the Bishop of London has been instrumental in causing to be written and published each Lent a special Lenten volume. Indeed, this is the thirtieth book. Notable writers have paid heed to the Bishop's behest in this regard, with the result that the books have made their mark. Somehow or another it is peculiarly fitting that the Bishop's Lent book this year should be written by himself. This he has done under the title of "Everyman's Problems and Difficulties," and is a record of a faith which has been the writer's strength and stay for 50 years, and which he has preached in all parts of the world. The book is written not so much for scholars and theologians, as for "the ordinary man," who is instinctively religious yet sensitive to an atmosphere of doubt and questioning. "Is there a God? Is there Life after Death? Are miracles possible? Can the earth have created itself? Why do we suffer?" "What is sin?" These are some of the questions to which the Bishop addresses himself. He puts his arguments with characteristic terseness and directness, and illustrates them well with apt and vivid phrase. The Archbishop of Canterbury writes a felicitous foreword to the volume as follows:—

"It is written not for scholars or philosophers or scientists or theologians, but for the ordinary man; for the man he has known so well in the clubs of East London in the universities, in the City, or on the golf course; and for women, especially young women, instinctively religious yet sensitive to the atmosphere of doubts and questions which surrounds them."

**Victorious Living**, by Dr. Stanley Jones; published by Hodder & Stoughton. Our copy from The Book Depot, Castlereagh Street, Sydney, price 6/-.

Dr. Stanley Jones, missionary in India, is a versatile writer and has given us half-a-dozen thoughtful, splendid books. This latest volume is a book of devotion, and there are those who think that it is the most important book he has yet written. He believes that victorious living is the most needful thing for present day Christians, for the reason that he believes that the number of people who are living lives marked by moral and spiritual defeat is appalling. Indeed, every faithful clergyman is distressed by the weak lives of his flock. It is not that they are wicked, but that they are so weak. Many people exist as Christians only because their ministers give them frequent doses of soothing syrup—the smallest accident, bereavement or illness is enough to make them give up the vigour of faith. This book will be a real help to those clergy and ministers (and they are many) who earnestly desire to brace up the faith of those who attend their ministries. The book consists of a page for each day in the Christian year, with a meditation and a short personal prayer. He begins as the Bible does, with Genesis 1: 1, and then on an amazing page asks, "Shall we follow a Life-No, or a Life-Yes?" It puts clearly the difference between the two elemental philosophies of life: Buddha's and Christ's. By the end of the first week a choice has been made in the words, "I vote for life." On that basis Dr. Jones builds his working philosophy of life—victorious life—in Christ. The book may be read as a continuous whole, or discussed in weekly study circles as the meditations are grouped in sevens, or it may be used as a book of daily devotion for personal, group or family use. We honestly believe that this is a book which will bring sanctification, and by the grace of the Holy Spirit will enable Christians to become in St. Paul's telling phrase, "More than Conquerors."

**Five Great Non-Christian Religions**, by the Rev. C. H. Titterton, M.A., B.D.; published by the Inter-Varsity Fellowship of Evangelical Unions, London. Our copy from the publishers, price 2/6 in England.

This is a most useful volume on Mohammedanism, Hinduism, Buddhism, Confucian-

ism, and Shintoism, from the pen of the Rev. C. H. Titterton, formerly Vans Dunlop Scholar in Hebrew and Oriental Languages in Edinburgh University, with a commendatory preface by the Right Rev. Dr. Perowne, Bishop of Worcester. Mr. Titterton is well versed in his subject, and has read deeply and widely. He gives a succinct historical statement in each chapter, and then portrays the teaching of the particular religion in clear, well-balanced statements. The chapters are very readable and full of information, and exceedingly understandable. He brings out the central affirmations and purpose of each religion, and then in each case he shows with convincing force that in Jesus Christ, the Eternal Son of God, is met the longing of the Hindu for union with the Divine, the longing of the Buddhist for escape from evil; the longing of the Mohammedan for a transcendent God worthy of his adoration; the longing of the Confucian for lofty ethics; the craving of Shinto for a way to the Father and the building up of a transfigured life. We warmly recommend this volume to all students and workers for overseas missions.

## Australian College of Theology.

### Class Lists for 1936.

#### Associate in Theology (Th.A.).

(In order of Merit.)

Name.	Diocese.
First Class.	
Davis, Dorothy Irene	Adelaide
Fisher Johnson, Jean	Sydney
Brattstrom, Sylvia	Melbourne
Brown, William Arthur	Sydney
Fulton, Violet Vivien	Melbourne
Nixon, Ethne Vida	Bathurst
Pimrose, Marguerite	Melbourne
Second Class.	
Irving, Harold	Wellington (N.Z.)
Hooke, Enid	Melbourne
Calver, Jessie A.	Tasmania
Peile, Edith J.	Melbourne
Sister Elizabeth, C.D.S.C.	Brisbane
Purvis, Ethel Isabel	Goulburn
Tress, E. Nora	Sydney
Dunstan, Reeta May	Adelaide
Bulstrode, Evelyn	Melbourne
Webb, Naomi Marie	Sydney

Pass.	
Fitzpatrick, Lily M.	Goulburn
Rose, Cecil Henry	Tasmania
Humphreys, Harvey	Brisbane
Barton, Annie Louisa	Wangarratta
Harvey, James	Brisbane
Timpson, Lilian M.	Melbourne
Mander, Lavinia Rose	Brisbane
Camfield, Edward	Newcastle
Jackson, Mollie	Sydney
Novice, Isobel Katharine	Perth
Godden, Mavis M.	Melbourne
Wilson, Maurice Richard	Melbourne
Newton, Joan Avis	Ballaarat
Blair, John T.	Goulburn
Wall, Katharine Emma	Melbourne
Finch, Barbara	Tasmania

#### Passed the First Half of the Examination.

(In order of merit.)

Name.	Diocese.
Kee (Captain), David, C. A.	Auckland (N.Z.)
Eggleston, E. M.	Melbourne
Palm, Daphne Alexandra	Adelaide
Collins, Bertha	Sydney
Hayes, Albert Edward	Sydney
Watkin, Clara Elizabeth	Brisbane
Burden, Phyllis	Brisbane
Kerr, Florence	Brisbane
Brett, Ruth Irene Ford	Adelaide
Hudson, Ruby	Sydney
Oborn, May Isobel	Adelaide
Forwood, Amy Ritchie	Melbourne
Cashman, Harold Begg	Sydney
Stockdale, Edna Mavis	Adelaide
Wilkinson, Edith Alice	Sydney
Spicer, Elizabeth	Melbourne
Horwood, Florence Ethel	Adelaide
Lock, Heather	Sydney
Marjorie Elsie	Sydney
Wright, Pauline Margaret	Melbourne
Goding, Geoffrey	Adelaide
Crowther, Raymond	Melbourne
Ind, Eric George	Gippsland
Harper, Blanch	Brisbane
Flatt, Herbert J.	Gippsland
Noon, Doris	Perth
Gilbert, Ruth Mary	Melbourne

#### The following Candidates were held over.

Name.	Diocese.
Preston, M. Winifred	Sydney
Gledsmith, Ernest Henry	Sydney
Brailsford, Bertha E.	Melbourne

(Sixteen failed.)

On behalf of the Council of Delegates,

JOHN FORSTER,

Armidale, N.S.W., 14th January, 1937.

The Th.L. results had not come to hand up to the time this issue went to press.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

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## Contents.

A Call to the Nation.

Leader.—The Craze for Dispensations.

Melbourne News and Views.

The Bortol Institute.

The War in Spain.

## Editorial

### C.M.S. MASS MOVEMENT FUND.

THE parent Committee of the Church Missionary Society in London has launched a £25,000 appeal on behalf of its work in connection with the Mass Movement in India. Though only a few weeks elapsed, the amount of the appeal was subscribed, with the result that C.M.S. leaders are full of gratitude for the help so generously and readily given. The policy pursued by the Committee of the Society in London in trying to meet the needs arising from the new awakening in India has been to regard evangelisation as primarily the task of the Indian Church, for unless the Church in India is prepared to bear the major burden in witness and service, the harvest cannot be reaped. But it is recognised that a Church so largely composed of lower caste and outcaste peoples cannot bear the entire cost of the forward movement called for, hence the appeal for a fund with which to supplement what the Church in India is doing, and thus to work, not in any separated way as a missionary society, but rather in and through the Church of India. This fund, therefore, enables the Church of England to express in practical terms its fellowship with the Church of India in this hour of need and opportunity.

Appeal has been made to leaders in different areas in India to make a survey of the problem as they are facing it, and to give the Society a scheme under which it could help by making temporary emergency grants during the next five years. It has asked each diocese to show how work thus begun should be continued after the grants cease, and how its cost can be borne ultimately by local support. This survey is being made through the C.M.S. Mass Movement Committee in India under the leadership of the Bishop of Dornakal. Information and applications are therefore coming in from different areas in India.

The National Christian Council of India is co-ordinating all the efforts being made by different Churches and Societies to help the outcastes, and they have undertaken an important

survey of existing conditions and the method adopted in the evangelisation of these people.

Substantial gifts have already been made to certain areas with the happiest results. For example, Archdeacon Tanner, of Beywada, writes: "I am putting your money to help to build a place of worship for some poor Bezawada Christians who lost their homes and all their material things in a flood. They have had to build their homes on a new site three miles away because the former one was dangerous."

Sister Churches in the Mission Fields are helping in this appeal because the whole world now is linked by a great chain of Churches, united in the fellowship of Christ and in the common task of winning the world for Jesus Christ. Thus the work of God goes forward.

### The Power of Conviction.

COMMENTING on the recent celebration of the centenary of the death of Charles Simeon, the great Evangelical leader, the London "Times," in a leading article gave an inspiring word on the power of conviction. It stated:—

"That tremendous intensity of conviction which Simeon showed, and his concentration on primary truths, have become uncommon. If, as is often alleged, the power of the pulpit has declined, here in part may lie the explanation. A merely incidental religion, with a complacent approval of the Christian ideal, can never be a force to move multitudes or a message to satisfy the deeper cravings of the human soul. Equally inadequate is a Gospel which seems to concern itself chiefly with the remedying of outward conditions. The one presentment of Christianity which, from the first days, has had dynamic power is that which fearlessly proclaims the need of redemption from sin, and insists that the transformation of the world can be accomplished only by the reformation of its spiritual life. The preachers who have set forth these truths with passionate sincerity have been, from St. Paul onwards, the preachers whose work endures. And in that succession Charles Simeon stands."

Words such as these ought to be a reminder—full of suggestiveness to Christian ministers and workers to-day. Whether men will heed or not, it is only the person with deep, profound conviction on the eternal truths of the Bible who wins converts and disciples to the Master's service. We want in the ranks of the Church, men and women who really believe the truths of the Gospel and proclaim them and witness to them as a power in their

### Rome and Spain.

WE make no apology for publishing in our columns a remarkable letter from Senor Enrique Moreno, a Spanish Roman Catholic, Spanish Lecturer at the University of Oxford. He sent it in the first place to the London "Church Times." It clearly and convincingly substantiates the position which we have taken up all through the Spanish struggle. He is a Spaniard, an eye-witness of events in Spain, and he whole-heartedly supports the Government in power, and in this he has the support of Roman Catholics in France and Belgium. It must never be lost sight of that the great majority of the Spanish town proletariat, and a large percentage of the peasants and the "petite bourgeoisie" are behind the Government, which would have suppressed the rising long ago but for the assistance in material and men that General Franco has received from Italy and Germany, as well as from the Mohammedan Moors of North Africa.

### A Sane Reply.

RECENTLY the Archbishops of Canterbury and York received at Lambeth Palace a deputation representing a number of pacifist clergy on the question of war and defence. Canon H. R. L. Sheppard headed the deputation, and he and those with him were outspoken in their opposition to war in any shape or form.

The Archbishop said, in reply, that while they felt bound to dissociate themselves from the standpoint represented by the deputation, they did not question for a moment the per-