

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 unscriptural 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,

Registral.

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

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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 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

own lives, and by the working of the Holy Spirit, calculated to be of saving and keeping power in other lives. Anything that savours of professionalism, mere routine, and popularity, holding on to a job, ecclesiastical busy-ness, will have no convincing and winning power in the life of a minister of religion. Indeed, such an exhibition of what is expected to be a heart-searching calling will only repel and hinder. "Woe is me if I preach not the Gospel," cries St. Paul in an urgent passage, but it is equally true and necessary to proclaim that the Christian's calling is a strait way through a narrow gate, that it demands intensity of conviction and purpose, unwearying service, full consecration, all-out for Christ and His saving power in men's lives, strengthened and empowered by earnest prayer life and constant study of the Word.

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-

sonal sincerity of those whose consciences led them to adopt the full pacifist position, nor did they regard them as disloyal to the Catholic Faith or to the Spirit of Jesus Christ.

The Archbishop of York expressed his disagreement with the extreme pacifist position as being based on an incomplete understanding of the implications of the Gospel as contained in the New Testament.

The Archbishop of Canterbury, looking at the question from the point of view of practical realities, said that the pacifist attitude involved consequences to others, in the event of war, which he as a Christian could not contemplate with equanimity.

All were agreed in condemning wars of aggression, but in the opinion of the Archbishops, circumstances might arise in which participation in war would not be inconsistent with their duty as Christians.

The hope was expressed that every effort would be made to avoid the evil of allowing the disagreement among Christians on the question as to how peace should be promoted to obscure the universal obligation of all Christians to work for the establishment of justice, good will, and peace among the nations.

Pastoral Letter.

To All Church of England People in this State of New South Wales.

We, the Archbishop and Bishops of the Church of England in the Province of New South Wales, send greeting.

The freedom that characterizes social relationships to-day marks a new era and we believe will result in a finer fellowship between the sexes and a comradeship based on a higher conception of ideals and status.

We are, however, deeply concerned lest these relationships be marred through the intemperance that frequently prevails, especially at dances and other functions where the sexes meet for social intercourse. The results of such intemperance are tragic and far reaching.

We write to you as Church people who not only value individual lives, their moral beauty and their happiness, but who also hold in your keeping the honour of Christ's Church and have the duty of safeguarding Christian standards and morals.

In the Name of our Saviour we ask that in all social functions connected with Church life where the sexes meet in fellowship, intoxicating liquor should not be provided nor countenanced, and that in all such social functions outside Church life, our people should use their influence to the same end, that ideal and wholesome relations between men and women in this happy freedom of social fellowship may be preserved and indeed enhanced.

We are,

Your friends and Bishops,

Howard Sydney, Metropolitan.
John William Grafton.
Reginald, Bishop of Riverina.
John S. Armidale.
Francis Newcastle.
Ernest Goulburn.
A. L. Bathurst.

Praise has different effect according to the mind it meets with. It makes a wise man modest and a fool more arrogant, turning his weak brain giddy.



The Keeping of Lent.

The Call to Repentance.

FOR the ordering of life in every department, the observance of some rules is necessary. Health cannot be maintained unless the life of the body is regulated. Intellectual mastery in any subject has been reached only because the learner made and observed certain rules of study. Equally true is it that without rules our religious life suffers. Yet, though a man's religion is the most important thing in his life, it is probably true that the majority of people tend to trouble less about rules in matters of religion than in any other matters. When John Wesley and his companions in Oxford ordered their living by certain strict regulations, they were nicknamed Methodists, men of method. The approach of the season of Lent calls our attention once more to this question of self-discipline by rule in spiritual things. Many pay no heed to the season. Others reluctantly feel that they must in some way observe it, but their observance is half-hearted and lacks the sovereign grace of willingness. To a few the season affords an opportunity which they thankfully use, for real growth in character and spiritual insight.

In his matchless chapter on Love, St. Paul says that, though he should give his body to be burned, and yet should be without love, his fierce self-sacrifice is worthless. In other words, what counts in the spiritual life is not the outward but the inward. A man who observes a religious rule, but all the while hates it, and inwardly rebels against it, is receiving very little benefit from his observance. God's service, we are told, is "perfect freedom." He loves the "cheerful giver" and notes motives and the state of our hearts and wills. We have, then, to distinguish sharply between Discipline as Rule, and Discipline as Love. Systems of religion in which the idea of merit plays a large part tend to emphasise the conception of discipline as rule, and to say that the more irksome the rule is, the greater is the merit in observing it. For the idea of merit, Christianity substitutes the idea of service gladly rendered, and in so doing diverts attention away from the outward to the inward, from the discipline of rule to the discipline of love. Here it is in line with the teaching of the prophets of the Old Testament, whose constant complaint against the popular religion of their day is that it is concerned with the outward, not the inward. Fasts and feasts scrupulously observed; altars streaming with the blood of sacrificial victims; an elaboration of ritual and ceremonial; these were the things which made up the popular religion. But all the while God was asking for moral conduct and the display of the elementary virtues of humanity; such as justice and pity for the poor and afflicted.

We need rules in religion because we very easily forget God amid the attractions of the world, but the rules should grow naturally out of principles

which have become part of ourselves. Our Lord did not lay down rules for the guidance of His followers, but enunciated principles which they were to apply for themselves. His method here was in sharp contrast with Judaism, which had become a religion of rules so detailed and complicated as to prove a burden grievous to be borne. In thus emphasising principles rather than rules, Jesus directed men's attention inward, away from the letter to the spirit, and taught that the heart of religion is the consecration of the personality to God. He respected man's inalienable freedom, and left each individual at liberty to translate principle into action in whatever way he thought best, provided that the claims of others were not disregarded.

For the keeping, then, of Lent no rules can be laid down for the individual by another. Each must decide how he will keep it, and if he makes rules, as he will probably be wise to do, must lay them down for himself. At all costs let us avoid the affectation of conventionality in this matter, remembering only that in things of the spiritual life, where human nature and its needs remain the same, the past was no less wise than we deem ourselves to be, and hence that their Lenten practice is not lightheartedly to be disregarded. Lent gives, what we so much need in our rushing life, opportunity for quiet reflection and self-recollectedness, for prayer and pause, that we may take stock of ourselves and note our growth or decline in character. It is helpful in such a season to select carefully the books we read. Let them be of a kind which lifts us into the region of the ideal and brings us face to face with the great issues of life. Best of all is it if we make a careful study of some book of the Bible. Religious people are often profoundly ignorant of their Bibles. Yet the Bible is "par excellence" the great text-book of religious experience as well as an unrivalled collection of literature. Self-discipline in some form is what Lent enjoins. For self-discipline there is always need; and to practise it with more rigour for a definite period helps to build it up as a habit in life taken as a whole.

Lent unfolds into Holy Week. As its days succeed each other the outline of the Cross grows clearer. The season is intended to lead our minds onwards to contemplation of Him Who died in love upon a Cross for the redemption of mankind from sin. Sin is pre-eminently a Lenten word. Ash Wednesday, which begins the season, sounds the call to repentance. We have opportunity in these weeks for bringing our lives face to face with Christ, and estimating how far short we come of His perfection. If the revelation is humiliating, let us remember that He Who hangs upon the Cross is the Pardoner. And more; as He pardons, so He restores, giving power to conquer sin. The Cross was not the last word. We look beyond the dark outlines of the Cross to the brightness of an Easter sunrise. We see death changed into life. The Crucified One is the Risen One. He has transforming power. In Him we may be "more than conquerors."

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Australian College of Theology.

Class Lists for 1936.

Scholar in Theology (Th.Schol.).	Diocese.
Second Class. Name.	Diocese.
Eldershaw, William Frederic H., M.A.,	Unattached
Pass.	
Cassidy, Eric Lefroy, C.A.	Goulburn
Hobart, Blake Isidore	Newcastle
Passed in Single Subjects.	
New Testament:	
Champion, Deaconess Dorothy Vera,	Melbourne
Sister Elisabeth, M.A., S.S.A.	Brisbane
Nell, George Alfred Montague ..	Goulburn
Ranwell, Reginald Frederick ..	Brisbane
Whiting, Thomas Edward, M.A.	Bathurst
Dogmatics:	
Alexander, Clarence Barton, M.A.,	Goulburn
Champion, Deaconess Dorothy Vera,	Melbourne
Marshall, Robert Arthur ..	Armidale
Ranwell, Reginald Frederick ..	Brisbane
Toomey, Alfred James ..	Perth
Whiting, Thomas Edward, M.A.	Bathurst
Moral and Social Science:	
Usher, Clifford Edward ..	Bathurst
Whiting, Thomas Edward, M.A.	Bathurst
Liturgiology:	
Walters, Walter ..	Tasmania
Greek and Latin Fathers:	
Dudley, Lancelot Stokes, B.A.	Sydney
Sister Elisabeth, M.A., S.S.A.	Brisbane
Ranwell, Reginald Frederick ..	Brisbane
Licentiate in Theology (Th.L.).	
First Class. Name.	College. Diocese.
Jupp, Laurence R., B.A., St. Barnabas'	Coll., Adelaide
Second Class.	
Were, John Owen, B.A., St. John's	Coll., Riverina
Cowling, Cedric Carlyle, Christ Coll.,	Tasmania
Ollis, John Newton, St. Barnabas'	Coll., Adelaide
Needham, Gregory, B.A., St. John's	Coll., Newcastle
Osborne, Frederick George, St. John's	Coll., Bathurst
Johnson, Richard T., St. Francis'	Coll., Unattached
Flint, Elwyn Henry, B.A., St. Francis'	Coll., Brisbane
Blakeway, Lionel Norman, St. Barnabas'	Coll., Adelaide
Whitfield, Lloyd Francis, B.A., Trin.	Coll., Unattached
Gilhespy, Charles Maurice, Moore	Coll., Sydney
Doig, Cecil Victor, B.A.	Canterbury
Pass (in alphabetical order).	
Ayscough, Roscoe Ward, St. John's	Coll., Newcastle
Browne-Calderwood, George, Ridley	Coll., Melbourne
Camroux, Frederick John, Moore	Coll., Sydney
Connell, Philip Minton, Ridley Coll.,	Unattached
Cowle, Maxwell Pressland, St. Barnabas'	Coll., Adelaide
Dando, Laurence Edward, Christ Coll.,	Tasmania
Davies, Robert Edward, St. John's	Coll., Newcastle
Evans, Cuthbert Ralph, St. John's	Coll., Armidale
Geary, Bernard Eugene, St. Francis'	Coll., Brisbane
Graham, Harold A., St. Columba's	Hall, Wangaratta
Green, Maurice Fernley ..	Bendigo
Innes, Alan Henry ..	North Queensland
James, Edgar Alan, Ridley Coll.,	Melbourne
Kemp, Jack Raymond King, St. John's	Coll., Newcastle
Lennard, Guy Neville, St. John's Coll.,	Goulburn
Lindsay, John Nelson, St. Francis' Coll.,	Brisbane
Maling, Fred, Ridley Coll., ..	Melbourne
Sister Maud, St. Hilda's House, Gippsland	
Minty, Norman Basil, Moore Coll., Sydney	
Molloy, Neale Gordon, B.A., Trin.	Coll., Ballarat
Nichols, Herbert William George, Bendigo	
Reynolds, Edward Thomas, Keble Hall,	Melbourne
Richards, Winfred James, St. John's	Coll., Newcastle
Rivett, Albert Lewis Donald ..	Ballarat
Talbot, Basil Arnold, St. Francis'	Coll., Brisbane
Thomas, Ralph, St. Barnabas' Coll., Perth	
Treagar, Kenneth Ernest, St. Francis'	Coll., North Queensland
Wright, Edwin Rudland ..	Waikato
(Eleven failed.)	

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

Part.	Name.	College.	Diocese.
I.	Morris, Leon Lamb, B.Sc.	Sydney	
I.	*Bennie, Peter, Trin. Coll., Melbourne		
I.	*Wilson, Edward R., B.A., Trin.		
I.	*Lidbetter, Arthur Henry, Moore	Coll., Melbourne	
I.	*Border, Joseph T., St. John's Coll.,	Sydney	
I.	*Thorpe, Harry R., St. John's	Coll., Bathurst	
I.	*Bleby, John R., B.A., St. Barnabas'	Coll., Adelaide	
I.	Keen, Norman, A., M.A., St.		
I. E.	*Wetherell, Evan W., B.A., St.	John's Coll., N. Queensland	
I.	Findlay, Robert Campbell,	Coll., Sydney	
I.	Mawson, Robert, St. John's	Coll., Goulburn	
II. E.	*May, John Lovett, B.A., Christ	Coll., Tasmania	
I. E.	*Tassell, Albert Henry, St. Francis'	Coll., Perth	
I.	Kerle, Robert Clive, Moore Coll.,	Sydney	
I.	Correll, Roger S., St. Barnabas'	Coll., Adelaide	
I. E.	*Wilson, Frederick J., St. Francis'	Coll., Brisbane	
I.	*Blaxell, Alwyn Charles, St. John's	Coll., Newcastle	
II. E.	Brill, Ronald David ..	Unattached	
II. E.	Timpson, Thomas H., B.A., Trin.		
I. E.	Compton, Christopher M., St.	John's Coll., Melbourne	
I.	Currie, Thomas E., St. Barnabas'	Coll., Perth	
I. E.	Dunn, Donald K., St. Francis'	Coll., Rockhampton	
I. E.	Ganly, Donald Andrew ..	Bendigo	
I. E.	Jenkins, Cyril Edgar, Ridley Coll.,	Gippsland	
I.	Norman, Harry, St. Barnabas'	Coll., Adelaide	
I.	Boddington, Benjamin, St. John's	Coll., Goulburn	
I.	McAuley, John L., B.A., St.	John's Coll., Bathurst	
I.	MacLeod, Ross D., St. John's	Coll., Goulburn	
I. E.	Smith, Alfred C., St. Francis'	Coll., Rockhampton	
II.	Clarke, Elwyn K., St. John's	Coll., Newcastle	
I. E.	McSpedden, William L., Ridley	Coll., Gippsland	
I.	Smith, Philip H., St. Barnabas'	Coll., Adelaide	
I.	*Clark, Thomas R., B.A., Trin.	Coll., Melbourne	
I.	*Wotton, Roy Arthur, Moore Coll.,	Sydney	
I.	Dryden, Albert F., St. John's	Coll., Bathurst	
II. E.	Doyle, Claude J., St. John's	Coll., Newcastle	
II. E.	Star, Charles H., St. Columba's	Hall, Wangaratta	
I. E.	Williams, Edward ..	Grafton	
I.	Latimer, Esme Lesley ..	Melbourne	
I.	Saville, Eldred Ernest ..	Bendigo	

The Following Candidates were Held Over.

Name.	College.	Diocese.
Ramsden, Samuel Raymond, St. John's	Coll., Bathurst	
Davison, Herbert Henry, Moore	Coll., Sydney	
Jaeger, George Edward, Ridley Coll.,	Unattached	
Robinson, John Victor J., St. John's	Coll., Grafton	
Roddick, Reginald John H., Ridley	Coll., Unattached	
McKay-Jones, Harold V., St. John's	Coll., Grafton	

(Twenty-one failed.)

*One extra subject.

E. indicates that the Candidate has satisfied the Examiner in Religious Education.

The Hey Sharp Prize is awarded to:—

Jupp, Lawrence R., B.A., St. Barnabas'

Coll., Adelaide

On behalf of the Council of Delegates,

JOHN FORSTER,

Registrar.

Armidale, N.S.W.,

2nd February, 1937.

MY HOUSE.

Father, bless the house we love,
Walls around and roof above,
Help us make it happy here,
With work and play, with love and cheer.
Now, and all the years to come,
Heavenly Father, bless our home.

Wayside Jottings.

(By a Wayfarer.)

THE THINGS WE ARE NOT TOLD.

SOME wise man has said that the silences of the Bible are as wonderful as its revelations. Had any one of us written it, or any part of it, how impossible it would have been for us to refrain from giving the most beautiful fancy descriptions of the glories and the occupations of Heaven. The Bible does, indeed, contain such imagery as the golden streets, the glassy sea, but about our future occupations, all it has to say is "His servants shall serve Him." (Rev. xxii. 3.)

It has been given to us to make known to us our Creator, His nature, His character, His will, and the relation in which all His creatures stand to Him, so that in the true fulfilment of these our happiness and our salvation may be to all eternity secured.

Not, indeed, that these are all. In the pages of such a wonderful book it could scarcely be but that coming events should cast their shadows before; and so in the prophecies of Ezekiel, Daniel and Zechariah, in the Book of the Revelation and in the teaching of our Lord Himself, we have intimations with regard to the future, right on to the end of the age. We are told of great future wars (Ezekiel xxxviii., xxxix., Zech. xiv.), of a vast systematic oppression of God's people (Daniel vii., Rev. xiii.), of a final attack upon the Christian Church, and of the coming of Christ to end all His people's troubles (Zech. xiv., Rev. 20). But all these are given with such wonderful restraint that while, at every time, Christ's people have always found reason to believe these things to be near, the details have never been so plain as to be identifiable as belonging unmistakably to any one age.

But while these and many others are points on which we should all be glad of further enlightenment, there is one matter on which we have all scanned our Bible with interest, hoping to find the information that we desire, and that is on the question of the life after death.

Even worldly men, with no interest in religion, are sufficiently assured, though they probably couldn't tell you how they got their conviction,—that death doesn't end all; but earnest, faithful Christians, though they neither doubt their immortality nor their salvation, would sometimes give much for just a glimpse of those who have gone before, so that they also might have some more definite ideas as to what lies before them also.

"Where wert thou, brother, those four days?"
There lives no record of reply
Which, showing what it is to die,
Had surely added praise to praise."

What will be our first experience when the burden of the flesh is laid down? Will our eyes indeed be closed on the dear familiar surroundings, the loved faces; shall we immediately, as the hymn says, "soar through tracts unknown"; or shall we still be with them in the quiet room, seeing and hearing our friends, and only astonished that they can't see us? Or will all that be of very little account, compared to the amazing fact that we shall be in the presence of Christ,—to see the thorn-scarred brow,—to prostrate ourselves in love and gratitude before the pierced feet; and never again to leave Him except when He sends us on His errands of love.

Except for the sake of his converts, St. Paul longed for death; because, for him, it was only departing and being with Christ, which was very far better.

But then St. Paul was a great saint, with a splendid record of work done and sufferings borne for Christ. At his coming the trumpets would indeed sound, and all Heaven throng to the gates to meet him. What about us, who are not saints at all? What about the wood, hay, stubble, that we are building; even though by God's grace we are building it on the one Foundation (1 Cor. iii. 12) so much of which must be burned, and in the burning of which we shall suffer loss; and though we be ourselves saved, yet it will be as through fire! Should we not have been thankful if, on such points as these, the Bible had been a little more communicative?

But perhaps the chief point on which this silence seems hardest to bear, the reticence most hurts us, is with relation to those whom we have loved and lost. Where are they? With Christ, we know; but is that near or far? Can they see us? Can they hear us? Do they know how we miss and mourn them? Do they know how we repent of this or that word—of this or that deed,—of this or that omission? Surely they forgive us; since they are with Christ,—at the very centre of the love of the universe! But oh! to know it! To have a word to say so!

Years ago the Wayfarer heard a beautiful song called "When Sparrows Build," and some of the lines were something like this:—

"O my love, my love, my own true love,
My love that loved me so,
Is there never a chink in the world above
Where they listen for words from below?"

And Tennyson, in his "Ellen Adair," says something like it:—

There I hid my face in the grass,
Whispered, "Listen to my despair!
I repent me of all I did;
Speak a little, Ellen Adair."

And it is just this unsatisfied craving for knowledge chiefly about our departed,—the longing to know what are the conditions under which they have passed, and under which we, too, shall one day pass; with the hope, too, of being able even to communicate with them, that has led so many to dabble at their souls' peril, in the new modern false religion of Spiritualism!

And yet never has any man or woman learned any truth from Spiritualism that might not have been already known from the Bible. A man who had had considerable experience in such evil things said once to the Wayfarer, "Their chief aim and delight seems to be to deceive us." And undoubtedly their first and fundamental deceit is when evil spirits personate the departed, as they so easily can when it is remembered that evil spirits can read our thoughts.

The classic example of all this in the Bible is, of course, the story of Saul. God, for his sins, refused him a special revelation, and Saul pleaded that as his excuse. True, but what special revelation did a King of Israel need, when his enemies, in their tens of thousands, had invaded the land? But Saul's conscience was heavy with sin. In particular the deaths of seventy-five priests, blameless and innocent men, murdered with their wives and children, weighed on his soul; and he desired to know the future. And so he rashly and daringly broke God's law and went to consult one that had an evil spirit; one whom we should to-day call a medium.

He went, he saw no one; but the medium assured him that Samuel

was present, and from the lips of the medium Saul received his sentence of death and returned to his army a faint and hopeless man. In Eastern warfare, far more than in Western, the moral is to the physical as 100 to 1. How could a discouraged and dispirited man lead an Eastern army to victory? The defeat of his army and his own suicide were only the natural results of that ill-spent night, and of that unlawful intercourse with the powers of evil.

Samuel loved Saul. Had Samuel, then, been really the speaker, what might we have expected him to say? Surely to rebuke Saul for his sin, and then to point him to repentance and to the everlasting mercy of God. And then, surely:—

"Another sight had seen that morn;
From Fate's dark book a leaf been torn."

and Gilboa had been Rephidim.

All that we need to know has been revealed to us. The daily guidance is daily granted in reply to the daily prayer. And what God chooses to hide from us it is the worst folly and wickedness to try to learn from the powers of evil. For the details of the future life we must wait until we come to it. But let us not attempt or think to learn it from those whose one business is to deceive us and keep us from Christ.

"Our knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And we shall be with Him."

The Borstal Institute.

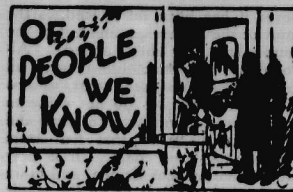
Rev. Stephen Jones' Work.

READERS of the five volumes of Mr. Robert Holmes, the famous Police Court Missioner at Sheffield, England, will know something of the remedial and character-building influences of the Borstal Institute at Rochester. It is only one of many. For years now, the British authorities have carried out in this institution a truly noble work in the reclaiming of juveniles who have been placed there as delinquents through the Children's Courts. The Rev. Stephen Jones, M.A., only son of the late Canon Nathaniel Jones, Principal of Moore Theological College, who is now in Sydney on his way to Geelong Grammar School, has had the happy fortune of spending five years' ministry as Chaplain at the Borstal Institute. He has had a wide and valued experience of youth of all types, conditions and misdemeanours. In an interview on his arrival in Sydney last week, he stated that "Most of the boys at Borstal Institutions have been previously bound over. In about 65 per cent. of cases they are reformed successfully. There are some hopeless cases, many of them psychological. One boy in the institution used to steal nothing but perambulators, and could not be cured." He is convinced that most cases of delinquencies in young people can be traced to bad home life. At Borstal, 70 per cent. of the boys came from "broken homes," and very few from normal homes.

He has come to the conclusion that children born during the war period had developed characteristics which reflected the troubled period in which they were born. They were inclined to be nervous and very quiet. "I think that the modern young man has not the character which the young men of earlier days had. In pre-war days boys were rowdier and more unruly, and then settled down to be good citizens."

Lord Mottistone, chairman of the National Savings Movement in Great Britain, said in the House of Lords recently that the savings of small investors in this movement had increased from £1,173,000,000 in 1932 to

(Continued on page 11.)



Canon H. T. Langley, Vicar of St. Mary's, Caulfield, Melbourne, plans to visit England in March. He will be accompanied by Mrs. and Miss Langley. The Rev. H. D. Peatt, M.A., B.D., formerly of Goulburn Diocese, will act as his locum tenens.

The Rev. M. A. Radford, who was ordained in the Diocese of Bendigo, and worked there for several years, has been appointed to take charge of St. Martin's and St. John the Evangelist's Home for Boys, Canterbury, Melbourne. Mr. Radford has always felt a special call for this form of social work, and will enter on his difficult and responsible duties with deep interest and enthusiasm.

The Right Rev. Bishop Frodsham, D.D., Vicar of Halifax, England, and formerly Bishop of North Queensland, has been forced to relinquish his work for a period. During January he visited the West Indies, accompanied by Mrs. Frodsham.

The Bishop of British Honduras, the Rt. Rev. Edward Arthur Dunn, has been appointed Archbishop of the West Indies. The new Archbishop, who was born in 1870, and whose father was Bishop of Quebec, was educated at Marlborough College, the Royal Grammar School, Lancaster, and Pembroke College, Cambridge. He was ordained priest in 1895, and since 1917 has been Bishop of British Honduras—a diocese which includes that colony, Guatemala, Spanish Honduras, Salvador, Nicaragua, Costa Rica and Northern Panama.

Mr. E. R. J. Hussey, C.M.S. assistant secretary, has been appointed secretary of the National Society (now the central Council for Religious Education), London, in the place of Mr. R. Holland, C.B.E., who has resigned after 53 years' service with the Society. Mr. Hussey is an old Repton boy and a graduate of Hertford College, Oxford.

A great Protestant stalwart has been taken from Evangelical forces in England through the death of the Rev. W. A. Limbrick, Vicar of Stagsden, and secretary of the Protestant Reformation Society. He was a man of far-seeing vision and great organising power. The Rev. Dr. G. E. Weeks, Rector of Fenny Compton and formerly headmaster of Trinity Grammar School, Sydney, preached his funeral sermon.

We have noticed some excellent articles in overseas church papers relating to the centenary of the birth of Frances Ridley Havergal. She was born at Astley Rectory, England, on December 4, 1836. She was a humble, devoted Christian, chiefly remembered by her hymns and devotional works. Many of her hymns are sung to-day.

Sir Edwin Deller, Principal of London University, died in London at the end of November last, as a result of a hoist accident at the new University buildings. He was in his early fifties and was largely responsible for the planning of the new London University. Sir Edwin was a great administrator and a man of vision; the son of a Devon carpenter, he was keenly interested in construction in all its practical branches.

Dr. Maude Royden, who has been minister of the Guildhouse, Eccleston Square, S.W.1, London, for 151 years, and who visited Australia several years ago, terminated her ministry there on Sunday, December 6. She is now in America lecturing on behalf of world peace.

It is proposed to raise a National Memorial Fund of £10,000 to commemorate the life and work of Sir Arthur Yapp, the great Y.M.C.A. leader. The fund will be used for the erection of three permanent memorial buildings at Larkhall, Salisbury Plain, at Catterick, and one in an Air Force centre, replacing Y.M.C.A. war-time huts, greatly beloved but falling down.

Lord Mottistone, chairman of the National Savings Movement in Great Britain, said in the House of Lords recently that the savings of small investors in this movement had increased from £1,173,000,000 in 1932 to

£1,292,000,000 in 1935, and up to October last the figure was £1,347,000,000. If they managed to escape being involved in a great war or some other catastrophe, he foresaw a period of ever-increasing prosperity for all classes in the country.

Three million children were entertained early in December last by the Nazis at Christmas gatherings in all parts of the Reich. The Church Minister, Dr. Kerrl, drew an analogy between the coming of Christ and Herr Hitler. The Berlin correspondent of "The Times" remarks that this tendency to deify Herr Hitler and make a religion of National Socialism accounts for not a few of the Church Minister's difficulties with both Protestant and Roman Catholic Churches in Germany.

Dr. Arnold Buntine, headmaster of the Hale School, Perth, W.A., has been given leave of absence by the Council of his school to enable him to take advantage of a grant which he has received from the Carnegie Trust Corporation. He will visit America and England this year to study developments in education. Dr. Buntine will sail from Fremantle on April 13 and will join the Monterey in Melbourne on April 24.

At St. Mary's Church, Preston, Melbourne, on January 14, Miss Margaret Helen Capper, only daughter of the Vicar of the parish, the Rev. A. M. Capper, and Mrs. Capper, was married to Dr. Louis Lancelot Oxley Bevan, only son of Professor L. R. O. Bevan, and the late Mrs. Bevan, formerly of China. The ceremony was performed by Canon Rowed, and the bride was given away by her father.

On June 20 last the Rev. W. T. C. Storrs, M.A., kept the golden jubilee of his ordination. He was ordained by the Bishop of Carlisle in 1886. His record of service in the Diocese of Melbourne from 1893 to 1935 is a most honourable one. Two of his four children are missionaries. On May 27 of this year the Rev. W. Green and E. G. Veal attained (D.V.) their diamond jubilees. They were amongst the first ordinands ordained by Bishop Moorhouse. The Rev. W. Green retired in 1917, and lived a quiet rural life in a picturesque home at Mount Evelyn. Mr. Veal is still on active service, hardly ever idle on Sundays, and doing chaplaincy work at Springvale during the week days. He was a Greek prizeman at Moore College, N.S.W., during his final year, and is still a diligent Biblical student. His knowledge of Greek and Hebrew is deep and thorough. This he proved by attaining the Th.Sch. in 1935.—"Melbourne Messenger."

At the induction of Rev. A. W. E. Bennett to the charge of Christ Church, Birregurra, the Bishop of Ballarat referred to the record of Mr. Bennett's father, Archdeacon T. P. Bennett. "I think," said the Bishop, "that various incidents in the Archdeacon's church life must be a record. He was confirmed by the first Bishop of the diocese; ordained by the second Bishop; made Archdeacon by the third Bishop; he was made administrator of the diocese by the fourth Bishop, and he enthroned the fifth Bishop. Now he is taking part in the service for the institution of his own son as Vicar of one of the parishes of the Ballarat Diocese. In all probability there is no other record such as this in the Church in Australia. I congratulate the Archdeacon on this very wonderful ministry, as indicated by the many events I have referred to."

We regret to record the death of the Rev. Thomas Distin Morgan, Rector of Bowral. He was 76 years of age. Mr. Morgan was a native of England. He came to Sydney at the age of three years. He studied at St. Paul's College, Sydney University, graduating B.A. in 1892. Subsequently he studied at Wyllie Hall, Oxford. He was ordained deacon by the Bishop of London for the

Bishop of Sydney in 1894, and priest the following year by the Bishop of Sydney. He served as curate at St. John's, Darlinghurst, and at Camden before being appointed Rector of St. Simon and Jude, Bowral, in 1910. He was rural dean of Berrima from 1921. He held the position of chaplain superintendent of the Sydney Mission to Seamen from 1895 to 1908, and was an acting chaplain, Royal Naval Establishment, Garden Island, from 1900 to 1908.

Miss Mary Cochran, of Illawarra Avenue, Wahroonga, the well-known teacher of music and a member of the staff of the Conservatorium of Music until a few years ago, died in a private hospital at Lindfield recently. She was in her 75th year. She was born in Ireland and came to Australia at an early age with her parents. Although she was recognised as an accomplished pianist, Miss Cochran devoted most of her life to teaching. In 1914 she published her first book, "A Sight Reading Pianoforte Tutor," and in 1929 her best-known works, "The ultimate Principles of Pianoforte Teaching and Playing," and "The Cochran James Method" were published. She was a sister of Mrs. Baker, wife of the Rev. Canon H. N. Baker, of St. Thomas', North Sydney.

The Rev. R. Godfrey, of St. James' Church, King Street, Sydney, has left for New Zealand, where he will take up work in the parish of Aramoho, Wanganui, in the Diocese of Wellington. Mr. Godfrey, who was formerly associated with the Melanesian Mission, will be succeeded at St. James' by the Rev. F. M. Oliver.

The Rev. Dr. P. A. Micklem, Rector of St. James' Church, King Street, Sydney, has decided to relinquish his work in Sydney and leave for England in May next, where he and Mrs. Micklem propose to make their home. Dr. Micklem has been associated with the parish of St. James for almost 20 years. He expresses the hope that many years' service with the Church still awaits him in Britain. Meantime, at the invitation of the Primate, he will act as a delegate from the Church in Australia at two important conferences this year, one on "Church, Community, and State," to be held in Oxford in July; and the other on "Faith and Order," to be held in Edinburgh in August.

The death is announced of the Rev. Samuel Shezo, Canon of Zanzibar, one of the pillars of the Church in Central Africa. Samuel Shezo was first brought into touch with Christianity as a boy, and was educated in the U.M.C.A. schools at Umba and Magila and at St. Andrew's College, Kiungani. He showed such promise that it was decided to send him to train for Holy Orders at Dorchester Missionary College, under Dr. Darwell Stone, from whom he learnt much that was to bear fruit a hundredfold in his ministry in Central Africa. He was ordained deacon by Bishop Hornby of Nyasaland at Iona, the island of great missionary saints, and then returned to his native land to be a parish priest among his own Bondi people at Misozwe in the Diocese of Zanzibar. After a much blessed ministry among the witchcraft-ridden people of the Usambara hills and forests, Bishop Weston asked him to go as a pioneer missionary to the district around Masasi, in what is now Southern Tanganyika, a journey of several hundreds of miles by sea and on foot. He and his brave wife with their little daughter set out as into a foreign country, where new tribes, new customs and new languages had to be studied and learnt. He has left behind a great record of service.

The Rev. W. A. P. Beebe has arrived in Sydney on a visit to his brother, Captain L. Beebe, of Mosman. Mr. Beebe has been Rector of Whitechurch, Tavistock, Devon, for the past 30 years, and was formerly Vicar of St. Luke's, Brighton, Sussex. He has not seen his brother for 27 years.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



The Craze for Dispensations.

THE Brisbane "Church Chronicle" publishes a notice to the effect that "The Church discourages marriages in Lent, and such marriages may only be performed by dispensation from the Archbishop. The Archbishop is ready to grant dispensations for marriage during Lent, but only on the application of the clergy, who must hold themselves responsible for the recommendation . . . In every case dispensation is only granted on the understanding that the wedding is as quiet as possible without flowers or music, and that where a notice is published in the press it shall be clearly stated that the wedding will take place quietly."

"A dispensation," says Stephens, "is a relaxation of the common law, made and granted by one that has the power of granting the same." "A dispensation," says Whitehead, "is a relaxation of the law, a permission to do something otherwise unlawful."

The Archbishop is unable to indicate any common law that is violated by the solemnisation of matrimony in Lent. He is further unable to adduce any authority conferred upon him to grant a relaxation. There is no jurisdiction of any kind committed to Archbishops and Bishops in the Dominions relating to matrimonial causes. In England the Archbishop of Canterbury still retains a dispensing power which allows him to relax the obligations of having banns called and the usual conditions as to parochial residence. The Archbishop of Canterbury exercises this prerogative by virtue of the existing statute law of England. The State confers the power on him, and the State can remove it. The State in the Dominions has withdrawn all such powers from Archbishops and Bishops. Formerly, under the common law of England, there was power given to dispense from the restrictions on marriage at stated times of the year. This power no longer exists. Statute law has provided for the matter, and it is an excess of jurisdiction for any Archbishop to claim such a power. The history of this particular phase in the life of the Church of England is full of instruction.

The party with which the Archbishop of Brisbane is usually credited with closest affinity is seeking for freedom for the Church in its relation to the State. But if we are to judge by the pertinent instance before us, there must be some defect in the theory. In this case, the freedom which the Church of England secured after a prolonged toleration of the customs of common law is to be sacrificed at the whim of a single metropolitan. The Church ultimately triumphed in securing the removal of all restrictions as to the seasons of the year in which marriage can be solemnised.

Before the evidence for this statement is submitted it may be well to anticipate a controlling objection. It is sometimes stated that the restrictive regulations as to the times of marriage are part of the provisions of "The Church Catholic," by which, therefore, we ought still to be bound.

A threefold answer offers itself. In the first place, it is a presumptuous declaration. The Church of England is a portion of the Church Catholic, and has not contracted herself out of her inheritance. She has laid down, as the result of a study of the documents relating to ecclesiastical order, that "Every particular or national church hath authority to ordain, change and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying." It can hardly be contended that the restriction of marriage during Lent is portion of the Divine revelation. The observance of Lent itself as Bingham reminds us, began most probably as a fast of forty-eight hours, or the two days from the Passion to the Resurrection. It exhibits great variety in the point of time observable in the celebration of this fast in many churches.

In the second case "the Catholic" evidence for the custom under review is slender. The Council of Laodicea, dated usually about the middle of the fourth century, decreed that "No wedding or birthday feast shall be celebrated during Lent." The rule was renewed by a Portuguese Bishop in the sixth century, and found its way into the Canon of Gratian. Incidentally, we wonder why it is that the Archbishop confines his attention to Lent. The expanded rule of Roman Canon Law which operated as the common law of England, forbade marriages without dispensation from Advent until eight days after the Epiphany, from Septuagesima until eight days after Easter, and from Rogation Sunday until Trinity Sunday. As if to show how completely the Archbishop has become a law to himself in this matter, he advertises that "no dispensation is required for a marriage after noon on Easter Eve." But to return to the ancient canon, it is just to observe that Laodicea forbids daily communion in Lent. "During Lent the bread shall not be offered, except on Saturday and Sunday." Again, "Those who have lawfully and regularly entered upon a second marriage . . . shall, after a short period of prayer and fasting, be pardoned and again received into communion." Yet once more: "Christians, when they attend weddings, shall not jump and dance, but shall partake of the meal or breakfast with a modesty becoming Christians." Are we to expect further encyclicals from Brisbane dealing with these aspects of ecclesiastical ancient order? Each one is as "Catholic" as the other.

At the time of the Reformation there was considerable discussion regarding restrictive seasons which were still enforced by the authority of common law. The leaders in the Church were from the beginning hampered by the necessity for enforcing this mediaeval requirement.

Fortunately we have abundant evidence regarding this matter. The non-conforming Puritans were ever on the alert to discover deficiencies in the provisions enforced by Authority. They made a great point of this particular occasion of offence. We find, for example, in a lengthy letter written to Henry Bullinger, dated 1566, that Laurence Humphrey and Thomas Saunders mention, amongst thirteen points of exception to the rules laid down in the Church of England, licences for eating meat on days forbidden and in Lent, at which time also it is forbidden to celebrate marriages without a dispensation. Bishops Grindal and Horn replied in a letter dated February 6th, 1567. They point out that "the Court of Faculties whence-

soever it has been introduced, is the Court of the Sovereign, and not of the metropolitan." They added: "Although we are unable to remove all the abuses of this fiscal court, as also some others, yet we do not cease to find fault with and censure them and send them back to that hell from whence they proceeded." It is only fair to mention that Grindal and Horn expressed themselves as on the whole averse to the interrogations of infants in the baptismal service and the sign of the Cross in Baptism.

Convocation endeavoured, in a characteristic fashion, to overcome the difficulty occasioned by the legal enforcement of the restrictive requirements. In the Convocation held under the presidency of Grindal in 1576, new style, article fifteen read: "That the Bishops shall take order that it be published and declared in every parish church within their diocese before the first day of May next coming that marriage may be solemnised at all times of the year, so that the banns be first, upon three several Sundays or holy days in the service time, openly asked in the church, and none impediment objected, and so that the said marriage be also publicly solemnised in church at the usual time at morning prayer."

This article of Convocation together with article twelve of the same series, restricting private baptism to a lawful minister or deacon, was withdrawn from publication by order of Queen Elizabeth.

It is strange to notice in modern times the tendency to return to an old time form of Erastianism. It may possibly be contended that Convocation in 1576 was influenced by the conforming puritanism of Archbishop Grindal.

The argument raises an interesting question. Are clergymen allowed liberty to refuse submission to recognised authority except in cases which happen to coincide with their previous conceptions? The further question as to the precise authority of Convocation resolutions which do not rank as the ecclesiastical laws of the realm, would carry us beyond the field of our present inquiry.

But it may prove sufficient to absolve Convocation and Grindal from any charge of pandering to precisians in this matter to direct attention to the fact that Whitgift, who succeeded Grindal in 1583, and who is well known for his strict enforcement of conformity, shared these opinions. Whitgift wrote two replies to Thomas Cartwright, the distinguished Puritan. In "A Defence of the Answer to the Admonition," published in 1574, Whitgift deals with the matter before us. He writes: "As I do mislike that there should be any time forbidden to marry in (for that can have no good meaning) nor any dispensation for boys to keep benefices or excommunications and absolutions for money, for one man to be absolved for another, and if there be any other such like abuse; so do I utterly condemn your unseemly and unchristian terms . . . I think in dispensation this Court goeth no farther than the laws of the realm do." Whitgift adds: "In matters of government place must be given to governors, law makers, and to the State except there can be shewed invincible reasons to the contrary."

Matthew Parker likewise favoured the abolition of this faculty court, which permitted dispensations for children to hold ecclesiastical benefices as well as to allow persons to marry in Lent and on certain other prohibited days. Parker writes to Cecil: "I have a long time offered in Convocation to my brethren to procure the dispatchment of this offensive court. I have

signified the same to your honours (commissioners of the Privy Council). For I have more grief thereby than gain, and I would it were wholly suppressed as reason and statute would bear withal, or else committed to some other that could do it with better discretion, as I am sure there are many, for so divers profess in their open sermons, and utter the same in their private letters.

Another example of the attitude of the Reformed Church to this question of restricting marriage at certain seasons is formed in the writings of Thomas Becon, chaplain to Cranmer, exile for his faith, and the confidant of four Elizabethan Bishops. "An Epistle to the Afflicted People of God" was written in Strasburgh in 1554. Becon republished it with a dedicatory preface to Bp. Horn in 1563. He writes: "The Church of Christ suffereth matrimony as a thing most pure, most clean, at all times in the year freely to be solemnised between lawful persons in the temples of the Christians. The synagogue of Satan forbiddeth matrimony to be celebrated either secretly or openly divers times in the year . . . Notwithstanding this strait inhibition, if any man has money, he shall easily obtain a dispensation to marry where he will, and when he will, yea, if it be on Good Friday, when men creep to the Cross."

Becon repeated this opinion in "The Acts of Christ and of Anti-Christ," dedicated to William Barlow, the principal consecrator of Matthew Parker, and at the time Bishop of Chichester.

Hooker contents himself with explaining that "our predecessors thought it not amiss to take away the common liberty of marriages during the time which was appointed for the preparation unto and for exercise of general humiliation by fasting and praying, weeping for sins." The placing of responsibility on "our predecessors" is very significant to anyone acquainted with Hooker's method of polemic. It only remains to add that the canons of 1603 make no reference to prohibited times of marriage. This is the more remarkable as the conditions for the issue of licences are clearly laid down. A few scattered references in parish registers have been found setting out the times at which marriages are restricted. The last of these, as far as we have ascertained, is the instance cited in "Hieringia Anglicana" from the parish register of South Benfleet, by Jeffrey Philmead, who was inducted to the living on April 6th, 1663. But a much more significant feature is that in the early stages of the 1662 revision of the Book of Common Prayer it was proposed to insert the times wherein marriages are not solemnised in the list of Fast and Feast days, and also in the rubrics in the office for Holy Matrimony. Both of these proposals were rejected by the Committee of Convocation. There are thus two voices of the Church, as well as the judgment of three successive Archbishops of Canterbury, registered against the provision which we are assured has proper ecclesiastical sanction. Inasmuch as the common law in England has been changed, the Court of Faculty no longer possesses authority to issue dispensations in this matter; the marriage laws of the Dominions further restrict the liberty of ecclesiastics in the matter of solemnising matrimony; no canon or rubric of the Church of England can be adduced giving sanction to this particular custom. We are constrained to declare that the Archbishop's action has no justification now, either in the laws of our Church or realm.

A Call to the Nation.

The Archbishop's Historic Address.

(The following is the full text of the Archbishop of Canterbury's address broadcast on Sunday, December 13th, 1936, from the B.B.C. headquarters, London.)

DURING the last ten days we have seen strange things. Very rarely in the long course of history has this nation passed through a week of such bewilderment, suspense, anxiety. Within twenty-four hours one King went and another King came. Yet there has been no confusion, no strife, no clash of parties. Truly it has been a wonderful proof of the strength and stability of the Throne. It has been an even more striking proof of the steadiness of the people in this country and throughout the Empire. It seems as if some strong tide of instinct rather than of reasoned thought, flowing deep beneath the surface eddies of excitement, has borne them through the rapids of the crisis. It is right to be proud of the way in which the nation has stood the test. Yet let there be no boasting in our pride. Rather let it pass into humble and reverent thankfulness for this renewed token of the guidance of the nation's life by the over-ruling Providence of our God.

The Pity of It.

What pathos, nay, what tragedy, surrounds the central figure of these swiftly moving scenes! On the 11th day of December, two hundred and forty-eight years ago, King James II. fled from Whitehall. By a strange coincidence, on the 11th day of December last week, King Edward VIII., after speaking his last words to his people, left Windsor Castle, the centre of all the splendid traditions of his ancestors and his Throne, and went out an exile. In the darkness he left these shores.

Seldom, if ever, has any British Sovereign come to the Throne with greater natural gifts for his Kingship. Seldom, if ever, has any Sovereign been welcomed by a more enthusiastic loyalty. From God he had received a high and sacred trust. Yet by his own will he has abdicated—he has surrendered the trust. With characteristic frankness he has told us his motive. It was a craving for private happiness. Strange and sad it must be that for such a motive, however strongly it pressed upon his heart, he should have disappointed hopes so high and abandoned a trust so great. Even more strange and sad it is that he should have sought his happiness in a manner inconsistent with the Christian principles of marriage, and within a social circle whose standards and ways of life are alien to all the best instincts and traditions of his people. Let those who belong to this circle know that today they stand rebuked by the judgment of the nation which had loved King Edward. I have shrunk from saying these words. But I have felt compelled, for the sake of sincerity and truth, to say them.

Yet for one who has known him since his childhood, who has felt his charm and admired his gifts, these words cannot be the last. How can we forget the high hopes and promise of his youth; his most genuine care for the poor, the suffering, the unemployed; his years of eager service both at home and across the seas? It is the remembrance of these things that wrings from our heart the cry—"the pity of it. Oh, the pity of it!" To the infinite mercy and the protecting

care of God we commit him now, wherever he may be.

The Queen Mother.

There are two other figures who will always stand out among the memories of these fateful days. One is our ever-honoured and beloved Queen Mary. She knows, for in her moving message she has told us so, that the respectful sympathy of the whole nation and Empire surrounds her. During all the strain and tense anxiety, deep as her distress has been, her wonderful calmness, self-control, steadiness of judgement have never failed. The thought of her reign by the side of her beloved husband for twenty-five years, of the sorrow which came to her when he passed from her sight, and of the fresh sorrow which within less than a year she has had to bear, is a threefold cord which binds her fast to the hearts of her people.

The other person who has earned our gratitude and admiration is the Prime Minister. With great courage he took the whole burden on himself. As one to whom, throughout all these anxieties he has given his confidence, I can personally testify that he has combined, as perhaps he only could, the Constitutional responsibility of a Minister, the human understanding of a man, and the faithfulness of a friend. History will record that he was the pilot who, by God's help, steered the Ship of State through difficult currents, through dangerous rocks and shoals, into the harbour where now it safely rests.

King George.

So much for the past; and now the future. The darkness of an anxious time is over. A new morning has dawned. A new reign has begun. George VI. is King. You can readily imagine what it means to him to be summoned so suddenly, so unexpectedly, in circumstances so painful to himself—for he was bound to his brother by ties of closest affection—to face the immense responsibilities of Kingship. Sympathy with him there must be, deep and real and personal. But it passes into loyalty, a loyalty all the more eager, strong and resolute because it rises from this heart of sympathy. It is this whole-hearted loyalty which with one heart and voice the peoples of this Realm and Empire offer him to-day. He will prove worthy of it.

What I shall venture to say of him will be no mere conventional eulogy. It will be said from the personal knowledge—I am sure he would allow me to say—of many years of friendship.

In manner and speech he is more quiet and reserved than his brother. (And here may I add a parenthesis which may not be unhelpful. When his people listen to him they will note an occasional and momentary hesitation in his speech. But he has brought it into full control, and to those who hear it need cause no sort of embarrassment, for it causes none to him who speaks.) He is frank, straightforward and unaffected. The six thousand boys from our public schools and from the homes of working-folk, whom for the last fifteen years he has gathered in the comradeship of a summer camp, know that he has been himself a boy among them.

In varied fields of service—in the Navy, in the Air Force, in association with all manner of public and charitable causes—he has gained a wide experience. He has made the welfare of industrial workers his special care and study. There is no branch of industry where he is not at home. In his visits with the Queen to Central Af-

(Continued on page 10.)



NEW SOUTH WALES.

Diocese of Sydney.

THE KING'S SCHOOL TOURISTS.

After a highly successful tour of Great Britain, the Rugby Union team from The King's School, Parramatta, which left Australia last August, has returned on the P. & O. liner Moldavia. In Britain the team took part in 16 matches against public schools and two University colleges, winning 12, drawing in two, and losing two.

"Our boys were heavier and older than the majority of those against whom we played," said Mr. R. A. O. Martin, manager of the side, "and the results of our matches are not to be taken as an indication of any superiority in the standard of the game in the schools of New South Wales. Actually the standard in Great Britain is very high, and it was mainly on account of our extra weight that we did so well."

"As a touring team we had an added advantage in that we were able to develop our combination considerably. But we were not mainly concerned about results, and even if we had not been so successful in matches, we should still have voted the tour a great success. It has been of wonderful educational value."

In London the team were the guests of the High Commissioner (Mr. Bruce) for the Lord Mayor's Show, and were shown over the Houses of Parliament at the instigation of the Secretary for the Dominions (Mr. Malcolm MacDonald). They were also entertained by the Agent-General for New South Wales (Mr. Heath), and by the Rugby Football Union. On their tour through Britain they covered about 2,500 miles, travelling throughout England by motor bus.

Diocese of Bathurst.

ST. BARNABAS', SOUTH BATHURST.

Dedication of Howell Memorial.

St. Barnabas' Church, South Bathurst, was thronged on Wednesday, January 27th, for the dedication of oak choir stalls in memory of Archdeacon William King Howell. The service was conducted by the Rector, the Rev. C. B. Elwin. The Rev. O. Van (Blayney), read the first lesson, the Rev. A. Mills (O'Connell), the second, and the Rev. S. C. O'B. Ball acted as Bishop's chaplain.

The Bishop elect, the Right Rev. A. L. Wyld, in a brief address after the dedication, said there was something really joyous in such a service. "The joy is that we have come to thank God for the life of one of His faithful servants and, at the same time, to offer gifts for His service. His was a life sacrificed to God, wholly devoted to the service of God, and lived to the greater glory of God."

"I well remember when Bishop Long met me as I first came to Bathurst over 15 years ago. When he had taken me to Bishopscourt he suddenly sprang from the seat in which he was sitting in the study and exclaimed, 'Here is Archdeacon Howell. I am glad he has come; I want you to meet him.' When I met him I was conscious that I was face to face with a man of God; a man of really deep humility, and one who understood almost to the full his complete dependence upon God. The second thing in connection with him that stands out in my memory is a day when I met him at the Pioneers' Club in Sydney. It was in the middle of that in-

tense suffering which he endured so heroically and so splendidly. And as he tried to hide his suffering from the terrible pain that racked him again there stood out that marvellous humility and dependence upon God for the strength with which he had been endowed. If you and I can keep on trying to lead a Christian life it can only be by looking at and trying to imitate such a life as his. Humility is the mark of our Lord Jesus Christ, Who humbled Himself, gave up His great glory with God in Heaven, and was found in the fashion of a man. There was nothing independent about our Lord. If there is anybody here who, like so many in the world to-day, is proud of his independence, then he is priding himself on the one thing that is keeping himself away from Christianity and Christ. For Christ, throughout His life, depended entirely upon His Father."

The Bishop referred to the words of the lesson, "I was as eyes to the blind and feet to the lame." "In the parish of Blayney—and it is good to see so many representatives here to-night—and in the parish of South Bathurst there are many who will realise the truth of those words as applied to William King Howell. He did not possess only those virtues which may be called abstract, but the concrete virtues. To many in Bathurst he was as eyes to the blind; he opened their eyes to great spiritual needs. Many men and women whose feet were almost straying off the path of Christian life realise that they were helped back to the road by Archdeacon Howell," said the bishop. He added that, in dedicating the choir stalls to the service of God they were doing just what the late Vicar-General would have wished—placing God first.

Diocese of Goulburn.

THE CHILDREN'S HOME.

The small inmates of St. Saviour's Diocesan Children's Home at Goulburn will move soon into new quarters—the beautiful old home of the Bell family, situated in Cowper Street, Goulburn.

The old house has been given to the Diocese by the executors of the estate of the late Mrs. Laura G. Bell, in her memory. The premises, which are situated next to Bishopscourt, are being reconstructed and extended to accommodate 40 children. The Church authorities believe that the present building will serve admirably as a nucleus for the institution's quarters. St. Saviour's home was founded in 1929.

The architects for the reconstruction are Messrs. Manfred and Sons, of Goulburn, and the contractors are Messrs. W. E. Armstrong and Sons, also of Goulburn.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:—Lent begins with Ash Wednesday on February 10, when once more we shall have a God-given opportunity for considering our Christian calling, and how far we are trying to be disciples of the Master. I shall send out a Lenten Pastoral Letter in due course to be read in the churches. I hope to preach

a course of sermons at the Cathedral on Sunday mornings, and the Bishop of Geelong on Sunday evenings during Lent. We shall be preaching short courses of sermons in different churches when we are not at the Cathedral.

During this holiday month (January) I want you to remember two things. One is the beauty of nature. Some people enjoy this beauty while on holiday, but go no further. We Christians need to remember that all that we see and enjoy at this time points us back to God, from Whom all good things do come. It makes a holiday all the more enjoyable if we can be grateful to our Father in heaven for what He gives to us. His children.

The other thing is the purpose of our lives. We enjoy the rest of a holiday and come back refreshed and strengthened for our work. But we must not work for ourselves that we may grow richer or more influential or have more leisure for enjoyment. Our lives should be dedicated to God, that we may do His will more efficiently as the years go on. After a holiday we need to pray on our return home, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee."

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Writing to his diocese upon his recent visit to Sydney, the Bishop states:—

I went to Sydney to the Conference of C.E.M.S., which is held once in three years. We were housed at Moore College, Sydney's theological college for those who do not attend the University and St. Paul's. The proceedings occupied four days, and they were pretty completely occupied, too. Four States sent delegates to the council, but South Australia was too busy with its centenary and West Australia was too far distant—as well as too weak in membership. It is rather a wonderful experience to meet men who are your fellow members, whose names you have read in the "Australian Church Record" and with whom possibly you have had correspondence. It is good to hear, at first hand, of the various activities of the society, what they have accomplished, and what difficulties they have met, and particularly of the quiet influence that does not get reported. I confess that I had not realised the full value of our Queensland president (Mr. Morris), who always keeps service of C.E.M.S. to the fore in his journeys, whether in business or on pleasure, and has done fine work for the Church in Brisbane in too many, and in fact, too confidential, ways to talk about here. The Rev. R. H. Pitt Owen, the N.S.W. chairman, and Mr. A. Hope, the N.S.W. secretary, I knew already. Much of the success of the gathering was due to Mr. Hope's thorough preparation. Then there was a good friend of us all, Canon Needham, who was born in Adelaide, educated in Melbourne, ordained in Perth, a Rector in Brisbane, and now domiciled in Sydney as chairman of A.B.M. He justly claims to belong to no State specially, but to be "just Australian." Another Brisbane man of note was Canon Birch, interesting always, but specially forceful in reference to C.E.B.S. and the younger members of C.E.M.S. There had seemed to be danger of conflict between the Queensland and Victorian members about the needs of those between about 18 to 25 years of age. But Canon Birch, Mr. Thorpe, of Morpeth, Rev. C. R. C. Tidmarsh, Rev. W. R. Tyler, Mr. Rowe, and others found time to compare opinions informally, and in the end a fine progressive scheme was worked out. Our own members—Rev. W. S. Dau, Messrs. Living and Harcourt—were very much in evidence. Our diocese had so much good progress to talk about that we became quite shy about referring to it. Mr. Dau's speech on Country Branches was one of the most interesting on the programme. I should like our men to know that Wangaratta counts for something in C.E.M.S. We missed that great man, our late vice-president, Sir Littleton Groom. Mr. Parkes, the Canberra president, was prevented from coming by the special session of the Commonwealth Parliament. But Mr. Ruegg, father of C.E.M.S. in Australia, was very much there, carrying his 73 years like a young man. The Rev. T. C. Hammond, principal of the College, gave us two splendid Bible studies on the opening chapters of Hebrews. He had most of the meals with us, and gave me a delightful bedroom in his own quarters. Of course, Mr. Rowe was untiring and magnificent, doing everything needed to make the meeting most useful and enjoyable. I had little time to do anything outside the Society, but I preached at Gordon for Rev. W. F. Pyke, my host last June, and spent a delightful hour with Canon Garrisey at St. Paul's.

Diocese of Willochra.

BISHOP'S LENTEN PASTORAL.

The Bishop has issued the following Lenten Pastoral to be read in all churches in Willochra Diocese between the second Sunday after Epiphany and the first Sunday in Lent. To the Reverend Clergy and Laity of the Diocese of Willochra, Greeting:—

The Observance of Good Friday.

In this brief pastoral letter which I am addressing to you I take for my subject the important question of the observance of Good Friday.

Those who have the spiritual and moral welfare of the human race at heart are concerned because of the growing tendency in the direction of the secularisation of Good Friday, a day which on the part of sincere Christians should be regarded as the most solemn day in the year. It is hardly necessary for me to remind you, my reverend brethren and faithful members of the laity, how important it is for this day to be observed in a manner which accords with that devotion which should be the outward expression of love and reverence for our Divine Redeemer Who for our sakes laid down His life upon the Cross of Calvary.

In these days sport and recreation occupy a certain amount of the time of people of all ages and ranks of society, and it has happened occasionally that tournaments and matches have been arranged to take place on Good Friday. Probably there is no intentional irreverence or disrespect towards our Divine Lord and Master suggested, and people who are enthusiastic members of clubs acquiesce in arrangements made, rather than attract notice to themselves by raising their voices in protest.

There are times when we must speak and make a firm stand. If faithful members of the Church will show the reality of their faith by their courage in speaking boldly, and very clearly and firmly decline to take part in tournaments and organised sport on Good Friday, the witness which they make will not only strengthen their own characters, but will call forth the admiration of those who are less courageous than themselves, and also influence for good those who are hostile to the ideals of the Christian faith.

It is my wish that you to whom this pastoral is addressed should use your influence in the direction I have indicated. Men and women of goodwill will always respect those who in a charitable spirit stand firmly by the principles upon which their characters have been built.

Your servant in Jesus Christ,

(Signed) RICHARD.

Bishop of Willochra.

There is a popular error to which I desire to call your attention. It has become the fashion in certain quarters to call the day between Good Friday and Easter Sunday by the name of Easter Saturday. This is incorrect. Easter Saturday is the Saturday after Easter. The day before Easter Day is known as Easter Eve.

QUEENSLAND.

Diocese of Carpentaria.

THE BISHOP'S LETTER.

During this last quarter we welcomed to the Diocese Philip Seymour from Western Australia, who has gone to the Mitchell River as Chaplain, and William Gowing, who also came from the Diocese of Perth, W.A., via England, and who has commenced his work in Torres Strait.

No doubt 1936 was a very difficult year in this Diocese, and we are thankful that 1937 looks brighter; that is, from the point of view of staff.

There is one side of the work that is still very difficult; that is, financing the missions. During the years of depression we had our A.B.M. grants reduced by 25 per cent. These grants have never been restored, and we have been labouring on, short-staffed and in

debt. I know that it is not altogether the fault of the Board of Missions that these grants have not been restored. They do not get the help from their supporters that they should. For one thing I am grateful to you in this Diocese; our own contribution to A.B.M. funds is only small, but when the Board asked us to increase this by 25 per cent., your Diocesan Council accepted the increase and you have paid it. Thank you. To what a pass we are coming I will give you an indication.

Lockhart River Mission had a launch and a lugger. Between 50 and 60 men from this mission work on beche-de-mer boats. Of course fifteen of these should have been working on the Mission lugger, but I have had to sell this lugger to the men of St. Paul's, Moa, in order to pay for a school building at the Lockhart. This building will be erected during this quarter and will be used for Church purposes as well as for school. Previously we had to use the agricultural implement shed, and drays, etc., had to be left in the rain; this was very uneconomical, but is only another illustration of our difficulties.

TASMANIA.

THE BISHOP'S LETTER.

In a recent letter to his diocese the Bishop writes:—

Viewed from our diocesan standpoint, the past month (December) has been more than usually eventful. It began with a meeting of Synod. I think we established a record. Not only was there a very large attendance of members, but the business was happily and satisfactorily dealt with in two days, and the way was cleared for the outstanding event to which we all had been looking forward, the dedication of the Tower and Bells, which marked the completion of our Cathedral. I must pay a tribute of praise to the Dean and his staff of workers for the excellent way in which all the arrangements were carried out. There seemed nothing lacking in the organisation and management to make the service and everything in connection with it, most worthy of the great occasion. Our hearts are also full of gratitude to the Archbishops of Sydney and Melbourne and the seven Bishops for the pleasure which their presence and interest gave to us, and for the encouragement and help which we derived from their messages in sermons and addresses. From Laus Deo for the glad uplifting experience which we have had on this memorable occasion of the completion of our beautiful Cathedral. "Not unto us, O Lord, but unto Thy Name be the praise."

POLYNESIA.

Diocesan Synod.

The Bishop of the Diocese (Dr. Kempthorne) has appointed Thursday, February 4th, 1937, as the opening day for the Synod of the Diocese. The opening service will be held at the Pro-Cathedral on the evening of that day, and we shall meet again on the following two days and, if necessary, on the following Monday (the Bishop writes). "I have refrained from calling the Synod together during recent years owing to the cost involved, and hope that the Synod will not censure me for so doing. But there are matters needing decision at the present time which need the authority of the Synod. Scattered as we are as a Diocese, it is exceedingly difficult for us to assemble, but I am making arrangements for the clergy of the Diocese at least to assemble."

"I want to take this opportunity of offering a welcome to the Governor of Fiji, who will be in office by the time this appears. Sir Arthur Richards comes from a Colony where 22 years ago I was offered the Chaplaincy, and his previous service was in another part of the Empire where I too, had a happy period of service. We are glad to welcome him and assure him of our prayers for God's guidance in the responsibilities which our Sovereign Lord the King commits to him."

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Melbourne News and Views.

(By "Maccabaeus.")

The inquiry into the affairs of St. Martin's and St. John's Homes for Boys continued to excite much public interest, even after having been abandoned by the Government. There was much surprise when, a week or so before Christmas, the Archbishop wrote an amazing letter to the Society for the Prevention of Cruelty to Children, in which he admitted the need for reform at the Homes. After thanking the Society for its disinterested service, His Grace stated that "This has enabled me to rectify the conditions which have hitherto prevailed at the Home, and I desire to assure your Society that there will be no repetition of the conduct which made its intervention necessary. Neither the Rev. Eric Thornton, Miss Thornton nor Miss Clarke will again be employed by the Church in any work connected with any home for girls or boys, and effective steps will at once be taken to appoint a committee to properly supervise the conduct and management of the Home. In these circumstances I request your Society to ask the Chief Secretary to revoke the Commission and thus bring about a termination of the inquiry. If your Society so desires, I have no objection to the publication by it of this letter."

In view of this letter the Society requested the abandonment of the inquiry, which the Archbishop was stated to have desired.

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A leading evening newspaper, in its leading columns had the following to say regarding the matter:—

"When the Society for the Prevention of Cruelty to Children brought the case of the Homes under public notice, and bravely pressed for Government enquiry, its action won general applause. The public is particularly sensitive to matters associated with the treatment of helpless children, and is quick to recognise a disinterested, public spirit. The Society did its duty in bringing the complaints against the boys' home under notice. It could not reasonably be required to act as prosecutor. That was a responsibility of the Chief Secretary's department, and it is difficult to understand clearly why, notwithstanding all the representations made for silence, the Cabinet should have been so accommodating."

"The Archbishop's letter presented certain facts. There was conduct in the management of the home which could not be repeated, and which made intervention necessary. The three resigned officials were not considered suitable for further similar appointments. There had been no adequate supervision, or why the undertaking to appoint a supervising committee? The public are interested to know more about the nature of the conduct which made intervention necessary, and what suffering it caused to the unfortunate objects of charity. There is also a natural desire, in the case of a public institution, to know for how long the condemned 'conduct' had continued, and what official slackness or weaknesses in the law made its continuation possible. It is evidently necessary to bring under review the measure of authoritative independent supervision that is applied to other homes as well as to this—in the interests of ordinary humanity."

It was generally felt, however, that an inquiry would have been of little use following the resignation of those most concerned. The matter was practically ended, and almost forgotten when during January the Society discovered that the two ladies associated with the Rector were still at the home, and the Archbishop had to give another promise that they would not remain after the end of January. The homes have now been placed under the control of the Mission of St. James and St. John, an Evangelical body, under Archdeacon Lambie, which has much similar good work to its credit.

The Rev. M. A. Radford, who is now on the staff of the Mission, is the sub-warden. Melbourne is pleased to see that Sister Terry, widow of the late Rev. T. Terry, and a daughter of Archdeacon Begbie, is to be the new Matron of the homes. Archdeacon Lambie has outlined the policy to be followed, and this will coincide with that adopted in the other successfully conducted homes of the Mission. It is stated that Mr. Thornton may go to England. He is showing the strain of recent events and would no doubt welcome such a change.

Also arising out of this matter is the appointment of Archdeacon Hancock as warden of the Mission to the Streets and Lanes, which conducts homes for babies. This is an Anglo-Catholic sisterhood, of which Mr. Thornton was also warden.

Death of Deaconess Champion.

Deaconess Champion, who was in charge of Deaconess House, met her death when a

motor car in which she was travelling overturned. She was journeying to Newhaven, where the Mission of St. James and St. John conducts a boys' home.

C.M.S.

The Rev. A. Stanway left Melbourne in January for Kenya, where he will work on behalf of the Parent C.M.S.

The Rev. E. Constable also leaves Melbourne for Penang, South Australia, for work with the B.C.A.

These young men are both promising Evangelicals, whose presence would have meant much to Melbourne. Both were active members of C.M.S. youth movements, and were members of C.M.S. General Committee.

Recently the General Committee dealt with a suggestion that a Missionary Committee should be appointed by Synod. The object of this was to co-ordinate the efforts of A.B.M. and C.M.S. As the C.M.S. Committee felt that it must retain complete control of all its affairs, the proposal was rejected, as was also another invitation from the A.B.M. to join in a combined Temple Day during the coming Lenten season. This latter decision was reached because it was felt that C.M.S. could not be interested in another such appeal so closely following a successful effort made in November last.

Canon Langley on the Abdication.

"An act of God condemning the drunkenness, the evil companionship, the slackness in home life, and the high life, which is really the low life of society," was the way the Rev. Canon H. T. Langley, of St. Mary's Church, Caulfield, styled the church's part in the crisis which ended in the abdication of Edward VIII.

Canon Langley said that it was not so much God condemning King Edward, who, in many ways was a lovable and great man, but God's purpose to condemn the evil in the life of the people and the society in which he lived, and many of those over whom he ruled. "I do not think that the church and her people were ever so near to devout prayer as they were during that crisis, which was a great judgment on the life of the people," he said. "The worst that could be said of the King was that in some matters he was only too like some of those over whom he ruled."

Young Clergyman for Central Australia.

The Rev. E. K. Leslie, a young Melbourne man, curate of Holy Trinity, Coburg, is leaving Melbourne for Tennant Creek, the Central Australian mining field, where he will establish a parish and build a church. Mr. Leslie will travel in a motor truck supplied by the Mothers' Union of England.

Death of the Rev. G. C. Cox.

Early in January the death occurred very suddenly of the Rev. G. C. Cox, who was Vicar of St. Cuthbert's, East Brunswick. St. Cuthbert's was the parish recently handed over by the Archbishop to the Brotherhood of St. Lawrence. The late Mr. Cox was really the nominee of the brotherhood, of which he was a member. No doubt another member of that order will again take charge of the parish.

A Call to the Nation.

(Continued from page 7.)

rica, to Australia and New Zealand, he has studied the peoples and the problems of the great Empire over which he is now called to rule. He has high ideals of life and duty, and he will pursue them with a quiet steadfastness of will. He inherits the name, he will follow the example, of King George V., to whose memory let us offer now the homage of our undying affection and respect.

A Happy Home.

No passage in the last message of the Duke of Windsor, as we must now learn to call our late King, was more touching than that in which he spoke of his brother's "matchless blessing—a happy home with wife and children." King George will have at his side the gentle strength and quiet wisdom of a wife who has already endeared herself to all by her grace, her charm, her bright and eager kindness of heart. As for her dear children, I will only say that they are as delightful and fascinating as she was in her own childhood, as I remember it over thirty years ago. Truly it is good to think that among the homes of our Empire—the homes from which all that is best within it springs—none can be more happy and united than the home of our King and Queen.

A King has gone. God be with him. A King has come. God bless him, keep him, guide him now and ever.

A Call to the Nation.

Only a few moments are left in which to say what I had most chiefly wished to say. I must now reserve it for the message which I hope to broadcast a fortnight hence on the last Sunday of the year. My desire is then, if God will help me, to make to the nation a somewhat solemn recall to religion. Who can doubt that in all the events of these memorable days God has been speaking? It has been a time of shaking—a shaking, in possibility itself; a shaking of confidence, of seemingly assured hopes. Is there not a call to us to see that 'those things which cannot be shaken may remain'—faith in God, in His Will, in His Kingdom? We are all rallying to our new King. Will there not be a rally also to the King of kings?

There is, I am persuaded, a real deep instinct of religion in the heart of the people. But instinct, if it is to hold in times of stress such as these in which we are living, must be made strong by conviction and kindled by conscious faith. We still call ourselves a Christian nation. But, if the title is to be a reality and not a mere phrase, there must be a renewal in our midst of definite and deliberate allegiance to Christ—to His standards of life, to the principles of His Kingdom.

We are now able to look forward with hope and joy to the coronation of our King. He himself and his Kingdom will then be solemnly consecrated to the service of the Most High God. But the august ceremony will be bereft of a great part of its true meaning unless it is accompanied by a self-consecration of his people to the same high service. So may King and people alike acknowledge their allegiance to God and dedicate themselves to seek first His Kingdom and His righteousness. "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."



WIDE OF THE MARK.

The Editor,

Dear Sir,—I am sure that the Rev. Hugh A. Morton, Organising Secretary for the A.B.M. in N.S.W. and the Rev. H. S. Kidner, Acting General Secretary of the C.M.S., N.S.W. Branch, are in error in a letter which they have addressed to the clergy re the allocation of Lenten giving. This is what they say:—

"You are probably aware that Lenten Appeals were first brought into general use in the Church in Australia by the missionary agencies of the Church, and that A.B.M. and C.M.S. go to a considerable amount of trouble and expense in the organisation of the Lenten offerings, because they constitute an important source of our revenue."

"We are distressed to find, however, that an increasing number of parishes are using this opportunity to appeal either for ordinary parish funds, or for special objects within the parish. We feel that this practice may have contributed to the lamentable decrease in missionary offerings during recent years, and that it injures not only the great cause of extending the Church, but ultimately also the parishes concerned."

Now I am positive that they are quite wrong in their contention, and that the 'boot is on the other foot.' Both are young men and doubtless were only just out of swaddling clothes when the system of Lenten giving for the parish per means of the little oblong or square cardboard box with the caption printed thereon, "At least one penny a day during Lent for my Church" was inaugurated. Messrs. D. S. Ford, printers, of Reservoir Street, Sydney, were the first to bring out these small Lenten savings cartons, when in their old premises in George Street. That is thirty years ago. As far back as 1908 (29 years ago this Lent), Archdeacon Martin introduced these cartons into the Marrickville parish for parochial expenses. I well remember it, and particularly the wording on the side: "If 600 persons each take a box and each place one penny per day in his or her box for the forty days the total amount will be £100." The scheme spread to other parishes like St. Stephen's, Newtown, St. Peter's, Woolloomooloo, Holy Trinity, Dulwich Hill, and so on!

Now if my memory serves me correctly, the C.M.S. did not adopt this method of gathering funds till the Secretaryship of the Rev. M. G. Hinsby some 16 years ago. The A.B.M. had the system in vogue some little time before. It was begun during the regime of the Rev. John Jones, then General

Secretary of the A.B.M., several years after the parishes had the system well under way. It is unfortunate that this circular letter has gone forth. It suggests that the parish clergy have used Missionary Societies' methods of gathering funds when it is the Missionary Societies which have bagged it from the clergy.

I am, etc.
INTERESTED.

PRO-PAPAL SACERDOTALISTS.

Hamilton, N.E.2,
Brisbane,
Jan. 30th, 1937.

Dear Sir,

I am greatly interested in two (2) articles which appear in your issue of January 28th. The first, that headed "Pro-Papal Sacerdotalists." It has always been most incomprehensible to me how any man who had taken that sacred vow, the Ordination Vow of the Church of England, could consent by the continuous use of Romish ritual, to subvert the faith of those consigned by that Church to his spiritual care, and still continue to be a recipient of their contributions towards the maintenance of their church. I would not blame such a one for embracing the Roman Catholic Faith if, in so doing, he thought he was nearer salvation; but to consent to occupy so degrading a dual position is to prostitute both faiths!

The other most interesting matter is that under the heading, "Imitation Romanism"; "Irish Ritual Case." The whole 21 indictments are full of interest. I however, wish to refer to your closing comments on the case. You, when referring to the laity in the country dioceses of Australia, go on to say: "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." That there are plenty of brainy men and women in the country dioceses of Australia cannot be gainsaid, otherwise Australia would not be where she now is in the council of nations. I ask, "What is to be gained by coming forward in opposition to such a state of affairs when those responsible for curbing Church lawlessness fail to, or cannot, exercise their office when protests by parishioners are not considered, and in some cases received with contumely by new incumbents, even when emanating from parishioners of many years' residence?" Those subjected to such treatment either cease going to their church or go to some other church and withdraw their children from such influences.

No Sir! the cure must come from within; and I assert that there will yet be found among the clergy enough honourable servants of God to so voice their views as to make their disloyal members seek to find nooks and crannies wherein to hide themselves from those they sought to betray!

HENRY CAULFIELD.

The Borstal Institute.

(Continued from page 4.)

In the Borstal Institutes boys learn all sorts of trades, varying from painting to baking, and any who show outstanding ability are taken up by friends of the institution and given a University course.

Missionary Work in Sudan.

Before undertaking this chaplaincy work at Borstal, Rochester, Mr. Jones, accompanied by Mrs. Jones, carried on missionary work in the Sudan for two and a half years. Mrs. Jones, who hails from Hurstville, N.S.W., took a special course in London at the Tropical School of Medicine and gained her diploma. At Heiban, their station in the Sudan, she opened a dispensary, besides assisting in the native school. Mr. Jones has been appointed chaplain to the Geelong Grammar School.

"Donal' an' Dauid went tae th' races an' met wi' deefertent fortune. Donal' won, an' Dauid lost. At the end o' th' day Donal's pockets were fu', an' Dauid's were empty. Dauid said tae his friend, 'Ah've no' sae muckle as a tram fare tae see me hame. Donal', An' then Donal' spak' up, 'Ah'm no' th' mon tae deesert a friend,' he says. 'Ah'll walk hame wi' ye, Dauid.'"



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THE ATTACK ON SUNDAY.

"There has not been for centuries such a time as this," says the Rev. T. McDougall, "when all that Christian faith holds dear is threatened. With Western civilisation hovering on the edge of the abyss, those who tamper with the moral and spiritual foundation, of which the Christian Sunday is one, on which Christian faith rests, are not only rebels against God, but traitors to the race and to its highest good. That is why I commend to you the words of Paul in Philippians 1: 27-30 (Moffatt), 'Only do lead a life that is worthy of the Gospel of Christ... Let me know that you are standing firm in a common spirit, fighting side by side like one man for the faith of the Gospel. Never be scared for a second by your opponents; your fearlessness is a clear omen of ruin for them and of your own salvation—at the hands of God. For on behalf of Christ you have the favour of suffering no less than of believing in Him, by waging the same conflict that... I wage myself.'"

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Cathedral Buildings,
Flinders Lane,
Melbourne. Tel. F5675.

The War in Spain.

A Spanish Roman Catholic on the Spanish Press.

WE have received the following letter for publication. We print it without either criticising or endorsing its contents as it was received, with the exception of the cross-headings and the omission of a few passages owing to exigencies of space.

To the Editor of "The Church Times."

Sir,—As a Spanish Catholic, and speaking in the name of many others, I think it is my duty to protest publicly against the campaign that the Catholic press in this country is carrying on in favour of the rebels. These papers seem to forget that Catholic doctrine does not permit the faithful to revolt against a legally constituted Government. You can find the clearest expression of these teachings in the encyclicals "Immortale Dei," "An milien," "Quod apostolici," and "Diuturnum," by Pope Leo XIII., in Pius X's "Gravissimo," and even in the "Divini illius" of the Holy Father Pius XI. I will quote some of these texts.

The Church . . . has always disapproved of the doctrines and likewise condemned the men who rebel against the legitimate authority. And this in the very time when the depositaries of power abused it against the Church. ("An milien.")

If . . . princes rashly exceed in the exercise of their power, Catholic doctrine does not permit an insurrection against them, for fear lest the tranquillity of order be increasingly disturbed and that society should suffer still greater harm. ("Quod apostolici.")

Let the Catholics fight in defence of the rights of the Church with perseverance and energy, but without ever using sedition and violence. ("Gravissimo.")

The good Catholic, precisely in virtue of Catholic doctrine, is for this reason the best citizen, who loves his country and is loyally subject to the civil authority constituted in any legitimate form of Government. ("Divini illius.")

As it was not possible to contradict these doctrines, the Catholic Press has tried to deny the legitimacy of our Government, under pretext that the elections of February 16 were not conducted in a regular way, and giving accounts of the social unrest that there was in Spain before the rising, without saying to what extent this unrest was due to the activities of those people who have not hesitated to plunge the country into the horrors of a civil war.

An Eye-Witness in Madrid.

These papers have also tried to justify the revolt on the ground that, as the Government supporters began to burn the churches and to kill the priests, Catholics were obliged to rise in defence of God and of His Church. But I was in Madrid at the beginning of the rebellion, and I can testify that on July 19, that is to say, when the revolt had already broken out and the Government had armed the people, I was able to attend Mass at the Church of Our Lady of Covadonga, without being molested by the Militia. On Monday, July 20, the day on which the army tried to seize power in Madrid, I saw with my own eyes how the militiamen were fired on from this church's tower and windows. On July 21 I went out and saw signs of the previous day's fighting in the Cathedral, in San Andres, in San Cayetano, and in the convent of Santa Isabel la Real. This scene, which repeated itself in many other places, explains some of the most terrible features of the war. I do not know if I am what is called by the Catholic press "a reliable eye-witness," but, in any case, I am a man who is signing this letter with his name.

Therefore, it cannot be doubted, from the beginning, the clergy took an active part in the rebellion. As Spanish Catholics, we consider it our duty to condemn this fact, which is a proof of the spiritual corruption of those bishops and priests who, after centuries of living under protection of the State, were not able to fight with the spiritual weapons which Christ Himself had committed into their hands. They have been tempted by the possibility of an immediate and purely political victory, without knowing the very nature of the things which they wished to be preserved in Spain. They did not realise that, by acting so, they were bringing the Church into disrepute in the eyes of the majority of Spaniards.

It would not be, however, true to say that all the priests have now revolted. Everybody knows that the Basque priests, as members of a democratic and really social Catholic party, are fighting in defence of the legal Government. And as in that region of Spain the clergy have not rebelled, there has been no aggression on the part of the people, and the Church is enjoying there the same lib-

erties, and probably more than she had at the beginning of the civil war. But there are also many other priests, besides the Basques, who have considered it to be their duty to support the legitimate Government. I can mention the names of Canon Don Jose Manuel Gallegos, a lecturer at the University of Madrid; Canon Don Juan Aguilar Jimenez, Fr. Leoncio Lobo, Canon Don Jeronimo Garcia Gallego, of the Cathedral of Osema, Fr. Juan Garcia Morales and Fr. Enrique Monter. All of them are worthy priests in full possession of their clerical rights. Among the laymen I will limit myself to pointing out the Christian social leader, Senor Ossorio y Gallardo, and the great Catholic writer, Senor Bergamin, who have taken sides in favour of the Republic. And this movement has not been limited to Spain, but we have been assured of the sympathy of as important an organ of opinion as the French Catholic Review, "Esprit."

A False View.

It is a pity that the Catholic press in this country has been so deeply interested in presenting this war of ours as a kind of religious one between Catholicism and Communism, omitting the fact that some priests—both Protestants and Catholics—have been shot by the rebels, and that many others, including the Bishop of Pampluna, are really prisoners in their hands. This is not a religious war. This is a war between the rich and the poor.

You can read in the French Catholic paper "L'Aube," in its issue of October 3, that the Spanish peasants cry with terror at the sight of the rebel aeroplanes: "They are the Pope's aeroplanes." This is a consequence of the fact that those aeroplanes had been dropping leaflets saying that the Pope had blessed the insurgents. It is easy to imagine the religious feelings of these men when they come to the conclusion that the Moors are "the Pope's soldiers."

But the Catholic press suggests that all the troubles of Spain are but the work of a handful of people from Moscow, and that it is only necessary to kill the few hundreds of Spaniards who have been deceived by them to restore the country to those happy conditions—both spiritual and economic—in which it lived before the year 1931. If there are Spanish Catholics who consider this war as a stupid crime, it is because they are not true Catholics, or because they do not know Spain as well as do the editors of the "Universe" or the "Catholic Times."

I should be only too ready to excuse this nonsense. But what I cannot so easily excuse are the tales of horrors and the attempt to carry on a campaign against the Spanish people and its legitimate Government, while speaking of Moors and legionaries as the champions of Christianity, the saviours of Spain and the defenders of what they call "Western civilisation."

The Moors.

In a leaflet published by the "Universe," we are informed that the Moors "are only a fraction of the Foreign Legion," and that in the year 1931 the Spanish Government decreed "the immediate suppression of all religious orders and the confiscation of their property." The "Catholic Times" of September 25 tells us that the Archbishop of Tarragona, who is now living in Rome, "was killed when about to board a train which had been provided for him by a representative of the Italian Government." And the "Catholic Herald," in its issue of October 30, says, describing conditions in the country before the war, "even the President of the Republic suffered from this anarchy, having to pay two hundred pesetas on June 21 to obtain a free passage."

These are lines, chosen at random, which usually come under the title of "Spain: the Facts," or "The Truth About Spain." With them we can class the report that General Don Jose Miaja, who, faithful to his oath, is defending Madrid against the Moors, is not himself, but a Russian who has taken his name and appearance; or those others stating that the Foreign Legion is a body composed almost exclusively of Spaniards, but which is so called in order to terrify the children or to impress the girls with a flavour of elegant cosmopolitanism.

And who has said that the Moors are mercenaries? The "Catholic Herald" of October 23 gives, so to speak, theological reasons for which they have come to kill Spaniards. One of their chieftains is supposed to have said:—

The Reds are brave enough to steal and pillage where there is no danger, but when they are forced to fight they run away. Mahomet wants us to fight these destroyers, and through Allah's strength we will kill them all, because through Allah, the caliph and all Moroccans want Christ, your King, to reign over Spain.

The Atrocities.

Now let us speak of the atrocities. I must begin by saying that I know enough of them committed by people who professed to be supporters of the Government to make me blush. And I know that there have been abuses on the loyal side, not only from a direct acquaintance with the facts, but also from the knowledge of those measures which have been taken by the Government to put a stop to them, and which are the clearest proof of their real existence.

If the Government has not always succeeded, the fault lies with those who, in rebelling, deprived the State of the instrument of its authority. Therefore I do not deny that the reports of the shooting of opponents, the execution of prisoners without a trial, and the murder of suspicious persons, are unfortunately true. But, at the same time, I must declare that, having been in Spain for two months after the outbreak of the war, working in the service of the Committee for the Protection of National Artistic Treasures, I heard nothing of those horrors, such as the burning of people, crucifixion, tortures, violation and stripping of nuns, which are seen in the pages of the Catholic Press. These reports are due to the invention of unscrupulous Spaniards or the imagination of those who spread them, as you can see in the following instance in the "Catholic Herald" of October 16:—

This man stated he saw at Murcia a priest killed in the street, then a miliciano cut off an ear, roasted it in a fire nearby, and ate it before the crowd.

And what have the rebels done? The rebels have let loose a terrible war against their country; the rebels have organised what they call "la limpia," that is to say, the systematic killing of all Liberals, Socialists, Communists and anarchists, who have fallen into their hands; they have massacred thousands of men at Rio Tinto and Badajoz; they have thrown bombs through the windows of the workmen's houses in Seville; they have executed Spanish soldiers for the crime of being faithful to their oath; they have brought the Moors into Spain to cover their lack of national support; they have shot the great Spanish poet, Federico Garcia Lorca; they killed the wounded in the hospitals of Toledo; they have given up Spanish girls to the Moors. The rebels are attacking Madrid with liquid fire in an attempt to terrorise the population; they have granted the Balearic Isles to Italy; and they pretend that they are doing all this in defence of God and of His Church.

The Biggest Atrocity.

Before these facts we, Spanish Catholics, consider it as our duty to protest against the greatest of all the atrocities and the biggest of all the horrors that have been committed in Spain, which is the origin of the others and of those which will be committed in the future, namely, the breaking out of the war. We protest, too, against the purpose of making use of the Mystical Body of our Lord as a screen to hide the political and economic interest of Fascism. God is not a Fascist. We must show, on the contrary, that Catholicism is not necessarily connected with reaction, and that there are Catholics who behave in accordance with their Church's principles, which cannot change as a consequence of Hitler and Mussolini's attitude. And these principles oblige us to support a Government which is but the constitutional expression of those parties—Basque Catholics, Liberals of the Left, Socialists, Communists and anarchists—which won a majority in the elections of February 16.

If there have been abuses against holy things and consecrated persons, we are the first, as Catholics, to condemn these facts. But we know that the Government has done all in its power to stop them. If the Government has been left with no other means of re-establishing order than all decent citizens' support, this is not a reason for revolting.

God knows that the Spanish peasants and workers, whose sons are killed by the legionaries and whose daughters are violated by the Moors, have not started the war. It was God Himself, according to the Scriptures, Who, seeing that Cain had killed his brother Abel, called the fratricide, and said to him, "Vox sanguinis fratris tui clamavit ad me de terra." Now He sees that the blood that the Spanish insurgents are shedding is precisely the blood of Abel. Let us remind ourselves of it, because God will not forget it.

ENRIQUE MORENO.

Spanish Lecturer at the University of Oxford.

The mind that is elevated and insolent with prosperity and cast down with adversity is generally abject and base.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Editorial

"Wanted—A Uniform Rite."

UNDER this heading a plea was put forth recently by "Australia's only church weekly," "for the establishment of a uniform Rite in the Australian Church"—whatever that term means! May we suggest that the Church of England in Australia has it already, if only clerics were loyal to their Book of Common Prayer. Anarchical conduct in Divine Worship by officiating ministers is not, however, peculiar to Australia. It is notorious, so in England. For example, the Church of St. Gregory, Small Heath, has been under a ban by the Bishop of Birmingham for several years because of its Romanist services. The other day the Bishop had the joy of instituting a Vicar to this parish, and apropos to this whole question he remarked:—

"I think you all know what I feel I must decide in order to ensure some unity in the diocese. I demand, in conformity with the decision of Parliament in 1927, repeated in 1928, that there should be no Reservation. I ask also that there should be no votive candles."

"It cannot be denied that the ritual of this church has been anarchical; it has not conformed to any known usage either of the Church of England or of the Church of Rome. But one can rightly demand that the Prayer Book, which every man who accepts a benefice undertakes to use, shall be the standard of worship. You have heard the declaration of assent read to-day."

"The declaration of assent is highly important and very stringent in some

of its terms. It says of the Book of Common Prayer: 'I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the word of God.' Such a clause, of course, gives considerable latitude of belief; and latitude of belief is, to my mind, one of the glories of our Church. But the declaration of assent goes on to say: 'and in public prayer and administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority.' These words are tightly drawn, and I do not think any man who recites them as a condition of receiving institution to a benefice is entitled to disregard them."

"We must have, of course, some common standard of belief, of doctrine and ritual in public worship. We cannot obtain the unity which the Church sorely needs if each incumbent feels at liberty to go his own way. Wilful anarchy led to a state of disorder in the Church during the war, and only as the disturbance due to that cataclysm has slowly died down has a new sense of orderly unity been developed."

It hardly needs stating that the services of our Church, loyally carried out, have a rich dignity and beauty which is but part of our Anglican tradition. We have our uniform rite. All that is needed on the part of the clergy is loyalty to it, not a seeking after an exotic cult of worship which in some cases even out-Romes Rome!

Clerical Conferences.

THIS paper is a great believer in clerical conferences. It is all to the good the getting of the clergy together for mutual discussion, edification and understanding, on the practicalities and needs of our parochial life. Synod does not meet these needs. It works to a time schedule. It has its own form and legal way of working. The clergy need something more informal, elastic and understanding. A conference of the whole body is best calculated to achieve a worthwhile purpose in the way of pooling ideas, exchanging thought, estimating each other's methods and so on in the parochial life. The strength of the Church's life and witness lies in the parishes. The parochial clergy are the key to all the big forward policies in Church. Parishes may differ in some respects, but deep down their problems, demands and approaches are fundamentally the same. What better way to size these up, gain light upon them and learn how to tackle them than by conference? Sectional conferences will not do it. It must be an

all-in policy. With schools starting again, there is the all-important matter of methods of instruction. What are the clergy doing in the way of a syllabus of teaching? Are the lessons haphazard, casual, planned at the eleventh hour, on the spur of the moment? With the Church's children going here, there and elsewhere from parishes to the various secondary and graded schools, what co-operation is there, what following up, passing on from rector to rector? There is the question of teaching the vast absentee body of adults. The need of an apostolate of simple literature. There is the hospital work. It needs co-ordination. Baptismal methods, instruction for couples seeking marriage, the coping with adolescents, all call for corporate discussion. A conference such as we envisage does not want addresses by people brought in from the outside, or from people detached from the main stream of parochial activity, but it would welcome brief talks for the purpose of releasing discussion and learning how the other is meeting his challenges and problems. Whether we like it or not, there is not a little decline in many areas of church life. The salvation in one sense will only come from within the ranks, not in any other way. We must get the whole body of clergy together.

Britain Rearms.

BRITAIN'S project to spend one billion five hundred thousand million pounds on armaments and defensive measures is not for nothing. A White Paper deeply deplores the necessity for this vast expenditure, but intimates that the British Government is convinced that it must be undertaken.

"It has been forced upon the Government partly by the circumstances of the times, and partly by the long interval during which comparatively small demands have been made upon the national finances for the purposes of the defence forces. It would be neither practicable nor just that the whole burden of making good these deficiencies in the short period of five years should be thrown upon the taxpayer during that time, and the British Government is satisfied, in proposing to spread part of it over a longer period, that it is pursuing a course which is fully justified both in equity and in the general interests of the nation."

As the "Sydney Morning Herald" remarks: "The British Government has evidently determined to make the Central and Eastern European Powers understand that Britain will count no cost too great to prevent the outbreak of a new European war on this Spanish