

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.

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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

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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

model. If the Continental nations will not listen to disarmament, then Britain will challenge their economic resources for armament programmes. In confidence gained from a Britain so determined, the French Government has apparently intervened at the international committee, with a firmness such as France has not shown since the invasion of the Ruhr. Her representative intimated that unless there were a prompt agreement to ban volunteers to Spain, France, in despair of decision by the committee, would take her own measures to stop the destruction of Spain under this foreign conflict.

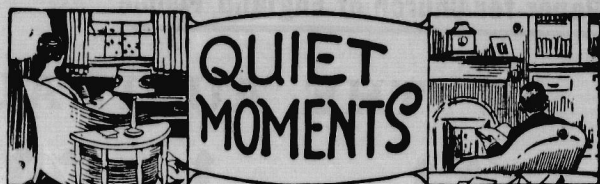
The result is that Germany and Italy are now toeing the line. If it was a perfect world of unambitious nations, of real amity and goodwill, each nation seeking the good of the other, idealism would naturally have its field day. But things are as they are—and Britain is following the only reasonable and workmanlike policy in her proposed huge armament expenditure.

Wonthaggi Disaster.

THE sympathy of the whole of Australia has gone out to the miners and their families at Wonthaggi, Victoria, in the disastrous and tragic coal-mine disaster which has befallen the town. Thirteen lives were lost and vast damage was done to the mine, its workings and neighbouring places. A single life is precious, and especially in Australia now with a declining birthrate, but we can ill afford to lose thirteen, all of whom were key-men in the mining operations of that centre. Naturally exhibitions of real heroism have been displayed in the rescue work. This is what we should expect in this day. Generous help has been forthcoming, as it should—in which the Empire's benefactor Lord Nuffield has happily shared. Coal-mining is one of the most dangerous of callings. Men literally take their lives in their hands as they descend into the bowels of the earth, though in modern workings vast improvements have been made in the matter of ventilation and safety devices. Nevertheless, because coal-mining is what it is and gas of various kinds seems ever ready, when least expected, to burst forth and cause tragic loss, it seems to us that miners deserve special consideration both in hours, conditions and remuneration. It is not like safe occupations. They need and should receive enhanced wages. We cannot help but note that in this disaster a marked feature was the readiness with which fellow miners risked their lives in descending the pit and worked without ceasing to get out the bodies of their unfortunate comrades. It has all been a wonderful exhibition of the genuine feelings of comradeship and brotherhood. The hour of supreme need never fails to bring out hidden qualities. Discipline is the drill ground of character. The price of all real advance is costly. We hold our lives in our hands. The challenge is to be faithful in the discharge of our duties no matter what the cost. Still, everything should be done which science and forethought can plan to make the workaday world as safe for life's toilers as possible.

From "The Presbyterian"—

A dour Scot said to a fellow Scot: "Last Sabbath as Kirk was coming out, a drover chiel from Dumfries came along the road whistling and looking as happy as if it was the middle of the week. Well, ours is a God-fearing set of lads, and they nearly killed him."



Building My Life.

"HOW am I going to build my life in this new world?" asks the Bishop of Gippsland in the current issue of his diocesan Church News. Quite a number of answers confront us. There is the answer of nationalism, that of communism, that of mechanism, that of humanism, and that of pure science. The first two are at present the most prominent, and neither can be evaded.

The totalitarian nation-state, insisting that race or blood is the ultimate thing, rests upon a positive untruth. "For the ultimate in man is that inner reality which defines his difference from the animal," which is pure race or blood, as every breeder of horses or cattle or dogs knows. Moreover, it is a complete delusion to think that any such thing exists in the world as a pure race. The totalitarian state has two goals. Both will prove to be intolerable in the long run. The first is that man's spirit "shall be the slave of that state and not the son of a totalitarian God." Said an eminent German Christian scholar recently, "My tragic dilemma is that I am the servant of a totalitarian God and the citizen of a totalitarian state." The second goal is "to create a world of mutually defiant aggressive states" with the ambition for dominating power vibrating through them. This goal must inevitably lead to world war.

The Communist answer is a fuller one. Its vision of a "world grouping of humanity," an idea that is congruous with Christianity, makes the uplift of the oppressed of all races one of its aims. But its insistence upon "the supremacy of economic forces over man's mass life," and "its denial of the spiritual personality of man as an individual" are radical errors which divorce it from ultimate reality.

The Forty Days of Lent are given us as a time of recollection and readjustment, a time for discipline of mind and body. The prospect before this new year is so utterly grave and challenging and menacing that I beg you all to accept the opportunity that this Lent brings. What shall be our direction as we come to it?

To whom shall we turn for the faith, the pattern, the power on which to build a new world? "God has an infinite desire to communicate Himself," said a French mystic, and all history confirms the truth of the assertion. It means that God's heart is a missionary heart, that He longs to speak to His children, that He does speak to them, and that in doing so He "broke through from eternity into time and entered into a human personality." "God is a missionary God and our Lord is His missionary enterprise." The parables of "the seeking shepherd," "the searching woman," "the longing father," and much more that the Christ taught, reveal a God for Whom it is a necessity always to be going out to seek and to save the lost.

Everything our Lord touched revealed "a transformation from the limited to the all-embracing."

For instance, with dramatic daring He took the three most typical conceptions of Jewish life and transformed them. The national Jewish Messiah, He transformed into a world Messiah, a Saviour of all mankind. The limited Jewish conception of a Palestinian Kingdom of God He turned into a world Kingdom of all nations and peoples. Then again, the most deeply nationalistic rite of the Passover Supper He made into that Lord's Supper that ever since has called more and more loudly every class and nation and race under heaven to join together in a fellowship of holy remembrance.

"Everything that Jesus touches He makes world-wide."

Therefore His Church, if it is truly to represent Him, must be as missionary as He is. If not, it does not represent Him. You and I may have built our beautiful Church building. We may be proud of it and its choir and its organisations. "But if its congregation can sit down and rest while any of God's sheep are lost on the mountains of the world it is not the Church of the Good Shepherd. The very touchstone of the Church, wherever it is, East or West, in city or village, is whether it is searching to bring back to God His estranged children."

These are the thoughts which seem to me to describe the challenge of the 1937 Lent.

Canadian Churchmen Rejoice.

THE Most Rev. Dr. Owen, Primate of the Church in Canada, drew up a special form of thanksgiving for use in the Church in Canada on the recent successful culmination of the Canadian Church Restoration Fund. It will be remembered that owing to certain defalcations several years ago, endowment losses to the extent of over £700,000 fell upon the Church in Western Canada. The Church, under inspiring leadership, at once set to work to reimburse this amount, and to date the official intimation announces a complete collection of 774,020 dollars. Of this amount, the clergy all over Canada contributed 59,054 dollars.

The Diocese of Rupert's Land sent a special deputation, headed by Chancellor Jules Prudhomme, to the meeting of the Executive Council of General Synod held in St. Paul's Memorial Hall, Toronto, to express gratitude for the restoration of its funds.

The Primate of Canada, Dr. Owen, then requested that the successful culmination of this great effort be the subject of special thanksgiving services in the churches during November and December.

Religion finds the love of happiness and the principle of duty separated in us. Its mission—its masterpiece—is to reunite them.

A generous mind is the best kind of nobility.

Pastoral Letter.

Read in all Churches of the Diocese of Brisbane on Quinquagesima Sunday.

My Dear People,

This is the first occasion on which I have addressed to you a Pastoral Letter. I hope that the uniqueness of the occurrence will emphasise its importance. The Archbishop of Canterbury has recently addressed to the members of the Church of England a call to the renewal and deepening of the spiritual life. Many of our religious leaders have echoed that call. It is my duty and my happiness to repeat it in this diocese.

There can be no doubt that the call comes at an appropriate moment. The Church has always the task of opposing worldliness and irreligion. At the present time this task has become peculiarly important, owing to the fact that worldliness is no longer a sign of mere thoughtlessness but, in many instances, the evident token of a carefully considered and planned opposition to religion.

It has become clear that the Christian Faith and the Christian morality go hand in hand, and those who desire to end the one seek also the destruction of the other. It is therefore evident that if we are to maintain the ideals of individual and family life which have been cherished for us by our Christian forefathers we must put forward our best efforts to consolidate and strengthen our forces. Our Christian heritage is of priceless value and we must hand it on enhanced rather than impaired. It is especially appropriate that we should consider our own duty in this respect as we prepare to enter the Lenten season, when the Church summons us all to a special effort.

There are two movements among ourselves for which I would like to ask your support. Last year we inaugurated a campaign for the better observance of Sunday. That met with an encouraging response, and I am anxious that we should make a still further advance this year. Sunday gives us a rallying point for the exercise of all our spiritual energies. It is a well of refreshment in the course of each week, from which we may draw fresh supplies of strength. The neglect of it is bound to lead to the weakening of our moral and spiritual forces. We have no desire to prevent the use of the day for rest and recreation; but we are anxious that our people should learn to put first things first and realise that no Christian has spent a Sunday properly unless he has taken part in public worship on that day.

It should be regarded as a fundamental rule of the Christian life that we attend church at least once every Sunday. I am aware that in some parts of the diocese, where services are infrequent, the fulfilment of this obligation in the letter may not be possible; but in such circumstances it may be possible to listen to services broadcast, or to draw the members of the family together for the recitation of one of the Prayer Book offices. I would particularly recommend the use of the Litany for such a purpose.

In this connection I wish to say one word about the candidates for confirmation. Some instances have come to my notice where those who are being prepared for this sacrament have neglected the rule of Sunday worship. There seems to me something unreal about the solemn profession of adherence to Christian standards on the part of those who are thus breaking one of the fundamental rules of the Christian life. I wish to issue a very solemn appeal to all clergy, parents and godparents to see that all those who are under preparation for confirmation shall not neglect this great privilege of Sunday worship.

The other movement for which I ask your special support is the Youth Crusade, which is to be inaugurated during Lent and to culminate on Whitsunday. The threefold object of the Crusade is to increase the number of children and young people in our Sunday Schools, Church Schools and Youth Societies; to encourage church attendance, and to secure active membership and service in the Kingdom of God.

It is hoped that every parish in the Diocese will endeavour to take its proper share in this campaign. The methods pursued may not be the same in every parish, but everywhere the means adopted will be suited to the needs and possibilities of the respective areas. The local clergy will tell you what they specially ask you to do, and I appeal with confidence for your loyal support.

We have to remember that the very special care of the Church should be for the young. The future lies in their hands, and we can only ensure the continual strengthening of the Church by training a sufficient supply of men and women well fitted to serve God in Church and State who will be

prepared to take on our work as we lay it down.

If you will give your support to these movements I am certain that as a body we shall rapidly increase our coherence and our strength. We live in exhilarating times. Issues that once seemed obscure are becoming clear, and it is correspondingly easy to see where our duty lies. Human society is being rapidly refashioned and we have an opportunity of seeing that the new pattern is nearer than the old to the mind of Christ. The more we deepen and consolidate our religion the better equipped we shall be to do our part in meeting the needs of the age. We have every reason to look to the future with courage and with hope. The arm of God is not shortened and Christ remains the same yesterday, to-day and forever. There can be no doubt that He will bless every effort that we make in His Name and in accordance with His Spirit.

With my earnest prayers for His abundant blessing upon yourselves throughout this Holy season.

I remain,

Your affectionate friend and bishop,

WM. BRISBANE.

The "Bulletin" and the Church of England.

THE "Sydney Bulletin" (January 6th) admitted that its cartoon, "The First Stone," and its article in the same number on the Archbishop of Canterbury, had caused much comment; some of it hostile (writes the "Brisbane Church Chronicle"). It stated that it had been charged with making an attack on the Church of England, which it denied. We venture to express the opinion that any person at all interested in religion, who is a more or less regular reader of the "Bulletin" would have no doubt in his own mind that it betrays an intense dislike of the Church of England. That reader might be wrong, but an acquaintance with the "Bulletin" of over thirty years would range us on his side.

The overwhelming majority of the population of Australia is Anglican, Methodist and Presbyterian, and while other sections of the community might be unconscious of any bias on the part of the "Bulletin," we feel convinced that the majority in no way rejoices over the attitude of this Sydney weekly. The way of the "Boyce" is not the way of English-minded people, otherwise the paper which represents "The Little Boy of Manly" would be sitting most dolefully alongside his sturdy young sister, Miss Mirror, seeking sustenance and comfort from her.

The "Bulletin" has done great things for Australia; it has proved a stepping stone to many writers and artists who otherwise would have been sorely pressed for an outlet for their genius. It has given us some of the finest writings on current events to be found in Australia—it has rocked the world to laughter and it has, not infrequently, exposed a good deal of humbug in the political and financial world. But it has also, we think, exhibited a greater fondness for the shores of the Mediterranean than for the little kingdom off the shores of France and all that little kingdom has meant for the world.

General Synod.

The Most Reverend the Primate of Australia has appointed 19th October next as the date for the next Session of the General Synod. In accordance with the terms of the Constitution the Most Reverend the Archbishop of Sydney will be Acting Primate during the absence of the Primate.

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Wayside Jottings

(By a Wayfarer.)

"Shadows Cast Before."

TO the Bible reader, the Bible lover, there is perhaps nothing more interesting than that he should read his daily newspaper in the light of the history, the prophecies, and the general teaching of Scripture.

Not that he will expect ever to find in its pages anything more than general parallels. Ahab's murder of Naboth, and his seizure of the vineyard, bears only a general likeness to Mussolini's crimes of murder and spoliation in North Africa. But nevertheless we may expect a generally similar sequence from His hand to Whom, from the viewpoint of a million universes, an acre and a kingdom are the same. And the persecution of worshippers in Russia and Germany may have consequences not dissimilar to those that followed the decay of religion in Israel and Judah, or that they met with who prohibited prayer in Babylon.

But in the Bible we have not a mere "Case Register," from which precedents may be studied; we have something far greater and vaster. The Bible was not given to us that in it we may read history beforehand. But nevertheless, in such a wonderful book it would be strange indeed if coming events did not "cast their shadows before," and so in the Bible we have, looming indistinct through the mist, the giant forms of Empire, and a general outline of world-history as it will affect the Christian Church, right up to the time of the end. And the prospect is not a bright one.

For centuries now the Church has been free from persecution. But if we can at all understand our Bibles, that happy condition is not to be permanent.

Daniel speaks of the "Little Horn" (Daniel vii., 25) making war with the saints, and of their being "given into his hand until a time and times and the dividing of time." We might perhaps have thought that that prophecy was fulfilled and exhausted in Antiochus Epiphanes; but that it is repeated, with apparently the same note of duration, in Rev. xiii., 5 and 7; and all through that chapter (as well as through the previous chapter, Rev. xii.), a continuance of evil days for the Church seems unmistakably indicated.

And the same dark outlook (or even a darker one) is set before us by the greatest of all the prophets, even by our Blessed Lord Himself. His predictions of scourings, imprisonments, betrayals and deaths, with the hatred of all men (Luke xxi., 17), were not, surely, exhausted in the sufferings of the Early Church (why of the Early Church only?) in the days of Nero, Domitian and Galerius. Our Lord's words (Matt. xxiv., 29, 30; Luke xxi., 27) as well as Zech. xiv., 4, seem to imply that the Church will be in the last extremity from the attack of its enemies, when the final coming of Christ saves it.

And that is something like what we may gather from the general trend of modern events. Within the Church itself we have a general slackening of Christian faith and practice. Sabbath observance, public worship, Bible-reading, and family prayer have suffered a terrible decline; while the general tendency in the world around is toward a denial of individual liberty and a growth of absolute dictatorship,

with (spiritually) a growth of paganism that must inevitably, sooner or later, bring the secular governments into collision with the Christian Church.

Russia, Germany and Italy are now the seats of dictatorships; the newspapers call them Totalitarian States; meaning that in them the State is everything and the individual nothing; where not only are actions punishable, but even opinions, if they clash with those put forth by the dictator. And that inevitably means religious persecution; for the first principle and the first condition of religion are, and must be, the soul's unfettered liberty of approach to God.

In Germany the struggle has already begun; many of the Confessional pastors are in prison; Karl Barth and, doubtless, others with him, have had to escape to Switzerland, and some, we believe, have been put to death. In Russia, as we all know, there have been hundreds of martyrdoms, but the Totalitarian rule has been established in Russia the more easily because in that country there has never been much freedom of any kind.

In Italy the growth of dictatorship presents some interesting features.

For centuries both Italy and Spain have had a religious dictatorship—a spiritual Totalitarianism; and how, today, the spiritual dictatorship will be able to stand against the political, is an interesting question. It seems to be the schoolboy's old problem as to what will happen when an irresistible force meets an immovable post. When Mussolini, a few years ago, offered to the Pope a bit of Roman territory, thus making him again a temporal sovereign, he was really offering a baited hook which the Pope swallowed, and it stuck in his gills; and now the Pope can only swim as far and as long as Mussolini likes to allow him. A threat to take back the little bit of territory, —to resume the little grant of independent temporal power,—just as it ensured the Pope's silence over the Abyssinian crimes, will similarly always compel him to think twice before, on any important point, he opposes Mussolini. It has become a case of the vassal with his lord.

But the Bible forecast cannot end on a note of pessimism. The Roman theory and aim of a kingdom of the world and a Kingdom of Christ co-extensive with each other, with the Bishop of Rome as the Vicar of Christ at its head, is, by the very nature of Christ's Kingdom, doomed to failure. "My Kingdom," said Christ, "is not of this world." The Bible forecast is very different. Instead, we have a picture of the rise and development of the Anti-Christ, a great hostile power that is to rise, according to Daniel, chap. vii., and to St. John, Rev. xiii., from the sea; that is from the people, from a popular movement; and to make a tremendous, final and nearly successful attack upon the Christian Church, which will be saved only by the final triumphant coming of Christ (Zechariah xiv., 3., Rev. xx., 9.).

The Bible was not, indeed, given us that in its pages we may read beforehand the details of world history. But the Bible was written to warn us of coming trials,—to tell us, in a general way, their nature and their source, and to convey to the earnest reader the assurance that they shall never be greater than the faithful Christian is able to bear.

That troubles are ahead of the Christian Church we know. That they will be connected with the pagan dic-

tatorships that are springing up in Europe seems very likely. By prayer, public and private, by Bible-study, by consistency of Christian life, let us make our calling and election sure as genuine members of that great Church-universal,—and then, of a surety, we may in humble confidence take to ourselves that last word that Christ, about to suffer, spoke to His Church, the word with which He ended His earthly ministry: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John xvi., 33.)

The King's Weigh House Church, London.

THE notorious King's Weigh House Congregational Church, London, is receiving a peculiar recognition by the Bishop of London. It will be remembered that the Rev. Dr. Orchard, recent convert to Rome, was in charge of this church for a number of years and carried on a Roman ministry both in teaching and ritual, though at the time he was a Congregational minister. Ultimately he found his rightful home. Now it appears that the Rev. Cuthbert Paul Gliddon, Vicar of St. James', Walthamstow, has, with the approval of the Bishop of London and the Bishop of Chelmsford, accepted the call to be priest-in-charge of King's Weigh House Church. He is to be in association with the Rev. E. J. Alcock Rush, who has carried on the work at this extraordinary church for the past four and a half years, and who is seeking Anglican Ordination at the hands of the Bishop of London.

The queer thing is that the church will retain its present Constitution and largely its more or less bizarre forms of worship.

One of the most interesting features of this venture lies in the fact that the new chaplain has received promises of co-operation from leading Anglicans, of differing outlooks, such as the Rev. R. S. Eves, Anglo-Catholic Vicar of St. Alban's, Holborn, and Canon H. R. L. Sheppard, the peace propagandist, of St. Paul's Cathedral.

The "Catholic" Sacraments will be administered, so we are informed, only by priests whose Orders are approved by the Bishop of the diocese; but, inasmuch as the King's Weigh House has always endeavoured to provide a centre of unity, the pulpit will be open to all preachers, whether Anglican or Nonconformist, who are deeply distressed at the Christian disunity, and see in the work of the King's Weigh House a hopeful step towards the rebuilding of Christendom. It is a tall order when the vagaries and weird doings of this church are kept in mind.

DRUNKEN DRIVERS.

The Secretary of the N.S.W. Temperance Alliance writes to us following up a request from the Safety First Council, that ministers should back up the work of the Council from the pulpit. Mr. Pigott asks that the part alcohol plays in so many accidents should be stressed. The drunken driver seems to be receiving attention in various parts of the world. An American judge conducted a batch of offenders to the morgue and compelled them, in the presence of the dead, to take a solemn temperance pledge. New Zealand magistrates are conducting a stern campaign of "prison without the option." It is significant that the rapid rise during recent months in the consumption of liquor in New South Wales coincides with an appalling rise in the number of road accidents.



The Bishop of Lichfield, England, Dr. J. A. Kempthorne, has decided to retire in June when he will complete his 74th year of life and 24th as Bishop of the Diocese.

The Rev. F. Lewis Donaldson, Canon of Westminster and Treasurer of the Abbey, has been appointed Archdeacon of Westminster in place of Archdeacon Storr, who has succeeded the late Sub-Dean, Canon Carnegie.

Andrew W. Mellon, formerly United States Secretary to the Treasury, has offered his magnificent art collection as a free gift to the nation. He proposes to build and equip a national gallery at Washington to house the pictures, the value of which is \$10,000,000.

The death took place on December 31 of Rev. Canon William F. A. Ellison (72), director of Armagh Observatory, and one of the best-known astronomers in the British Isles. He was ordained in 1890 to the curacy of Tudhoe, County Durham, and was the hon. secretary of the Sunday School Society of Ireland from 1899 to 1902. In the latter year he was appointed Rector of Monart, County Wexford, and six years afterwards was instituted Rector of Fethard, which position he held until 1918, when he was appointed director of Armagh Observatory. In 1921 he was given charge of the parish of Kildartan. In 1932 he became a Canon of St. Patrick's Cathedral, Armagh.

The Most Rev. the Archbishop of Brisbane (Dr. Wand), has been honoured in being made a chaplain and sub-prefect of the Venerable Order of the Hospital of St. John of Jerusalem.

By his will the late Mr. Norman Napier Dangar, of Palmerston, near Armidale, gave the following legacies: £2500 to Twilight House, Sydney; £2000 to All Saints' Church, Singleton, to be added to the permanent endowment fund established by testator's father, the late Mr. A. A. Dangar, and uncle, the late Mr. W. J. Dangar; £2000 to the Bishop and Chapter of the Diocese of Armidale for the benefit of church work in the diocese; £1000 to the Dangar Cottage Hospital at Singleton, to be added to the endowment fund; £1000 to the Royal Alexandra Hospital for Children; £1000 to St. Luke's Hospital; £500 to the Armidale Hospital, and £500 to the Royal Society for the Prevention of Cruelty to Animals.

The Council of the Jerusalem and the East Mission, at a recent meeting, concurred in a suggestion made by the Bishop in Jerusalem, Dr. Graham Browne, that the Primate and Archbishop of New Zealand, Dr. A. W. Averill, should be invited to become one of the Episcopal Canons of the Collegiate Church of Saint George the Martyr, in Jerusalem, and should hold the Stall of Pisgah, this being the stall allotted to the area which includes New Zealand and Australia. The Archbishop has cordially accepted the invitation. Former holders of the Stall of Pisgah have been Archbishop Lowther Clark, of Melbourne, 1904-1929, and Archbishop Wright, of Sydney, Metropolitan of Australia, 1929-1932.

Rev. Samuel E. Woods, second son of the Bishop of Croydon, England, the Rt. Rev. E. S. Woods, and a godson of the Bishop of Christchurch, Dr. Campbell West-Watson, has arrived in New Zealand by the Arawa. He is now in Christchurch, having been invited by the Student Christian Movement to undertake special work there of pastoral care for students, at the same time acting as chaplain at the university hostel.

The Rev. Richard Godfrey, of St. James', Sydney, and formerly Archdeacon of Southern Melanesia, has been appointed Vicar of Aramoho, Diocese of Wellington. The induction will take place in March. He succeeds Canon Wilfred Williams, who has been appointed organiser of Maori work in the Diocese of Waipapu.

A beautiful stained glass window has been set in St. John's Church, Camden, in memory

of the late Brigadier-General G. M. Macarthur Onslow. The window, which was made at the studios of James Powell Ltd., Whitefriars, London, symbolises the conquest of evil and the advent of peace.

Bishop A. L. Fleming, whose diocese, far north of Canada, is on "the Top of the World" (the Arctic) has just completed a visitation of the Missions, which took three months. He travelled 9,479 miles, 4,579 being by air. He reports as follows: "The more I study the Eskimo and the Indians, the more convinced I am that not only are these people not inferior but given an adequate opportunity, I am satisfied that they could prove themselves very real rivals of the white man, and I believe that we have much to learn from both the Children of the Woods and the Children of the Snows." The Bishop came down to Ontario to attend the meeting of the Anglican Synod and has a busy winter before him in England, where he has engagements describing his work.

Two new appointments in the Diocese of Gippsland are the Rev. R. W. G. Phillips as Rector of Korumburra, and the Rev. Hugh Andrew, M.A., brother of Dr. Andrew at Yallourn, Vicar of Omeo.

Mr. E. O. Shield, who two years ago was awarded a Scholarship by the Board of Governors of the Bishop Hadfield Memorial Trusts, N.Z., gained his B.A. Degree at Oxford University and has been ordained in England. He is at present serving at Fallowfield, in the Manchester Diocese, and will at the end of two years return to New Zealand to serve in the Diocese of Wellington.

The death is announced of Dr. Edmund Arbuthnot Knox, who became Bishop of Manchester in 1904 and resigned his See in 1920. He had a remarkable career as scholar and Evangelical leader. He did much to help to secure the rejection of the Proposed Revised Prayer Book of 1928. He was also well-known as the father of two most brilliant sons, Father Ronald Knox, celebrated for his witty and satirical writings, and E. V. Knox, of "Punch" fame. His writings are well-known and should be studied by all churchmen. He was particularly interested in the Diocese of Sydney, where his chaplain and Archdeacon, the late Dr. John Charles Wright, became Archbishop.

The Rev. Canon Thomas Hamilton, who died at Christchurch, N.Z., on January 16th, in his eighty-eighth year, enjoyed the experience of an eventful life. In 1863 he entered the Navy as a cadet on the "Britannia," and afterwards served on the West African, Mediterranean and West Indian Stations until he was invalided out of the service. He then settled in New Zealand and took up timber milling, but on the property being destroyed by fire he entered the teaching profession. He was ordained in 1881, and served as Vicar of Ross on the West Coast, and later as Vicar of Temuka, Ashburton and Fendalton successively. He was the son of an English Vicar and the great-grandson of an Irish Bishop—the Bishop of Ossory.

The Melanesian mission steamer, "The Southern Cross," will visit New Zealand next month. The Bishop of Melanesia is travelling by the vessel, accompanied by some of the native Melanesians. The Bishop will be in New Zealand for some little while, as he is attending the Session of the General Synod, which will be held in Hamilton during April.

The Rev. Geoffrey F. Cranswick, who for 13 years has been Principal of a missionary school in Bengal, India, has resigned owing to his wife's health. Mr. and Mrs. Cranswick will arrive in Sydney during the year, and hope to make their home in Australia.

The death of Canon Percival Stacy Waddy, D.D., took place in England on February 9.

He was secretary to the S.P.G. Canon Waddy was headmaster of The King's School, Parramatta, for 10 years, from 1907 until 1916, when he joined the Australian Imperial Force as a chaplain. He was one of a noted family of cricketers, and in his younger years played with distinction in many representative matches. Dr. Waddy was born in Sydney in 1875, a son of Lieut.-Col. R. A. Waddy. He was educated at The King's School, whence he went to Oxford University with a scholarship won at the school. At Oxford he gained a degree with honours and played with the Oxford XI. for two seasons. As chaplain Mr. Waddy served in France in 1916, and in Palestine in 1917. In 1918 he was appointed a canon of St. George's Cathedral, Jerusalem, and he became Archdeacon in Palestine in 1922. Three years later he was appointed secretary of the Society for the Propagation of the Gospel, in London. He was appointed an honorary canon of Peterborough Cathedral in 1931.

We understand that Miss Gillespie, M.A., is relinquishing her position as head deaconess of the Sydney Deaconess Institution. She is greatly interested in the Group Movement.

Miss Agnes Isabella Docker, daughter of the late Mr. Joseph Docker, M.L.C., of Thornthwaite, Scone, and sister of the late Judge Docker, died at Bournemouth, England, recently, in her 87th year. She was formerly an active worker in the parish of St. John's Church, Darlinghurst. On the death of her mother in 1902 she went to live in England, and she returned to Australia only for two short visits.

February 17 marked the 50th year of the arrival of Sir Mungo and Lady MacCallum in Australia. "The whole community," writes the Archbishop of Sydney, "not least the University and the Diocese, owes so much to them for their unflinching kindness, generous support and wise leadership, that such an anniversary cannot pass without our expressing to them our good wishes and grateful thanks."

The Right Rev. Dr. Wilson, Bishop of Bunbury, the senior Bishop of the Church in Australia in point of consecration, has announced his retirement from the end of June next.

The Rev. P. Pickburn, assistant at St. Matthew's Church, Albury, for a number of years, has taken charge of the Parish of Binalong (N.S.W.). He is to be succeeded by the Rev. Clarence Alexander, who is at present stationed in the Diocese of Calcutta (India), as chaplain of St. Paul's School, Jalapar.

The Rev. C. A. Guest, who has been appointed Rector at Bellbird, was farewell by members of the Kookaburra Club in All Saints' Parish Hall, Singleton. The health of the guest was proposed by the Rev. W. Holmes, Rector of All Saints' Church, who made a presentation on behalf of the members.

To read without reflecting is like eating without digesting.

He who will not reason is a bigot; he who cannot, is a fool; and he who dares not, is a slave.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.

A sneer is often the sign of heartless malignity.

The difficult part of good temper consists in forbearance and accommodation to the ill-humor of others.



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The Distinctive Marks of an Evangelical Ministry.

THE greatest need in the Church today in Australia is a rich supply of truly converted, wholly consecrated ministers of the Word and Sacraments. Dioceses are woefully understaffed, the sheep of Christ's flock are unshepherded, and an aggressive forward work awaits leadership—but men for the ministry are not forthcoming in nearly sufficient numbers. Doubtless the spiritual lethargy which is abroad, the prevailing worldliness, the materialism and soul-deadness which still linger as an aftermath of the Great War are responsible. However, given a succession of men of God for the work of His vineyard, what are the outstanding characteristics which must ever distinguish a genuine Evangelical ministry?

First, then, we would place a sincere acceptance of the Holy Bible as God's sufficient and final revelation to man in this present dispensation. It is in all its parts from beginning to end, inspired by the Holy Spirit, the living and abiding Word, the sum and substance of Divine truth. The Evangelical minister, therefore, will not be ever looking for new light, he will not be drawn aside by human speculations or traditions, he will not waste his energies upon any vain attempts to reconstruct the Gospel in accordance with the fleeting fancies of the age; the expression of sublime and immutable verities that satisfied St. Paul and St. John will be enough for him. He will not neglect the questions connected with the form in which the Word of God was originally given and subsequently transmitted from generation to generation. Textual variants, exact renderings, Oriental allusions and figures, and the historical standpoint of the several writers will have for him their due importance, and no aid to correct exegesis will be despised. These things, however, will be subservient to the main purpose of the Sacred Scriptures, which is to unfold the way of life to sinners through the incarnate Saviour. He feels that he is most faithful to the testimony of prophets and evangelists when he ceases not to teach and to preach Jesus as the Christ.

Some persons deride this attitude towards the Bible as the effacement of reason, the negation of learning and the annihilation of all spiritual development. They ridicule or commiserate the Evangelical minister as stranded in an intellectual backwater, or sunk in the quagmire of mental stagnation, or an echoer of watchwords that long since lost their meaning, or a lonely figure left far behind by the triumphal progress of the "Catholic Church," or a puny warrior hopelessly struggling against the overwhelming hosts of scientific discovery and historical research. He is not, however, greatly troubled by these things. He knows that science, with all its achievements, is limited and conditioned by human ignorance and error, and that it can never enter into successful conflict

with the wisdom that comes from above. At best it can only touch the fringe of those tremendous concerns in which man is eternally interested. It will never salve a guilty conscience or bind up a broken heart. He has the same assurance with regard to ecclesiastical traditions. They are only the Christianised revivals of defunct heathenism, the perpetual uprising of sacerdotal assumptions against the faith which was once for all delivered to the saints. In each and every case the theory must be tried by the touchstone of Divine revelation, and the Evangelical minister must be on the alert not to endeavour vainly to accommodate the Gospel to their purblind fancies, but to expose their fallacies in the light of the eternal Word. Thus he must ever be a soldier of God, fighting for the truth and controverting falsehood with all the mental powers and spiritual gifts with which he has been endowed.

Missionary zeal is another mark that distinguishes an Evangelical ministry. We do not refer to the zeal which seeks to propagate some system of ecclesiastical government or to swell the ranks of a particular denomination, but the zeal that seeks for individual souls at home and abroad, in Fatherland or foreign field. It aims at the building up of the real temple of God by means of separate conversions. It freely recognises the sublime fact that everyone who is a partaker of the life of God is born of the Holy Spirit, but it also believes that in the accomplishment of His will He uses the instrumentality of human preachers and teachers. Still, as of old, those who have found the Saviour bring their brothers to His feet. Spiritual work by spiritual persons has ever been the aim of true Evangelicalism. Its constraining motive is the love of Christ, its paramount desire is the glory of the Saviour in the salvation of the saved. And here we are met by another consideration. The Evangelical minister admits the full guilt and penal consequences of sin as described in Holy Scripture. He does not for a moment allow that deliverance can be sought in improved education, better environment, social reorganisation and the like. With all the tenacity of settled conviction he holds that there is but one remedy for the plague of man's heart, one only way by which the wanderer can return to his Father and his Home. So while others are busy planning and discussing all kinds of temporal reforms, he goes on preaching redemption through the blood and righteousness of Christ. He may not move the world, but he is instrumental in turning one here and one there from darkness to light and in gathering out that election which will be for the everlasting praise and glory of God. As aids to his work he values organisation and system up to a certain point and in their proper place, but he can never regard them as substitutes for the supreme service of seeking and edifying souls. There may be the most elaborate symmetry and order enshrouding a ministry of spiritual death.

Another characteristic of the Evangelical minister is expectancy. His desire for himself and others is expressed in the apostolic prayer, "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." If on the one hand he is deprived of those worldly honours that attend upon Ritualistic and Rationalistic ministries, on the other he is free from the gloomy dream of Purgatory or the vague negations of groping

minds. His soul is anchored within the veil, and for him death is but passing behind time's shadows into the blissful realities of eternity. His confidence in the predictive element of prophecy and his firm conviction that no good thing will fail of all which the Lord has promised, also lead him to look earnestly for the advent of the Saviour and the consummation of this age. The eschatological difficulties which some have tried to raise cause him no perplexity or bewilderment. He humbly receives all that the Word has made known respecting the future, and he thereby preserves the proportion of the Faith. He does not, indeed, profess to account for everything or to explain minor details, but he holds and teaches the return of the glorified Saviour and the radiant hope that one day he will be a partaker of His triumph and His Throne.

Liberty of the Press.

Need of Sincerity and Seriousness.

A FREE press is one of the most necessary safeguards of our liberties, writes the Bishop of Wangaratta. We value liberty, but it is only the thoughtful man who worries about other people's liberty, and to be anxious that one's opponents should have a full opportunity to express their opposition, indicates not only thoughtfulness but exceptional sincerity. A political partisan, for instance, may be entirely free from unworthy motives; he may honestly believe that his party is the only one that can lead the nation to secure prosperity. That being so, he is prone to suppose that the party which seeks its overthrow must, if it is honest, be incurably stupid. How can he desire that its totally wrong conclusions should become more widely known? That is a very natural state of mind, is it not? It is so natural that it prevails to-day over the whole of Europe, except France, Great Britain, and some of the smaller countries. It prevails wherever a party gets it into its head that a nation is a body of people too stupid or too thoughtless to direct itself. The nation needs a boss, and the enlightened minority is entitled to be the boss. I wonder how many of our communists picture themselves, after communism has been established, as being among the people governed. I fancy almost every one of them imagines himself as some kind of boss, and he may be quite sincere in believing that he would be a good boss, quite desirous of having under him a contented and prosperous crowd of obedient nonentities. The true democrat, on the other hand, believes in human nature. He thinks that, possibly through hard experience of which he is not afraid, it can rise to a true power of self-government. He believes in leaders, but they must lead by persuasion, and not rule by force. He believes in the submission of individuals to the common mind, and he is quite willing to submit himself. He believes in his own opinions, but he is willing to be patient until they become the opinions of the majority. Great is truth, and it must prevail. The autocrat may be genuinely distressed by the sorrows of the people, as Karl Marx was. The democrat believes that the greatest of all evils is for a man to lose his proper manhood and sink to the position of "dumb, driven cattle," but that so long as a man preserves his integrity and is captain of his own soul, he can bear hardships "like a man," and finds his highest

glory in fighting against the evils that oppress the weaker souls. Is that a dream? The true basis of the democrat's optimism is the belief that his creed is no dream, but the revelation in himself of the will of God, and that his cause for which he fights is the eternal purpose of the Almighty.

Now I think it is not difficult to see why the autocrats who rule most of Europe always destroy the liberty of the press, and why democracy everywhere aims at the education of the people to think for themselves, and values a means by which they can have day by day true information about the state of their country and of all countries, upon which to base their thoughts and form their opinions.

If we were sensible, as we ought to be, we should demand from our press, as the very condition of its continued existence, the highest possible standards of sincerity and seriousness. Last night I read that the Bishop of Birmingham had made a speech in the convocation of York, the newspaper being ignorant of the fact that Birmingham and the other dioceses mentioned in the report are in the convocation of Canterbury. A few days ago it was reported that the Royal Family were having a special memorial service on the anniversary of George V.'s death, but the next day it was contradicted. Then there was the story of a serious accident to Mr. Bradman, which did not happen. A little earlier it was said that I and my family had taken a house in Point Lonsdale for the holidays, whereas I am writing this in a boarding house. These errors are very small matters, but they happen much too often. They imply too much carelessness about the accuracy of the published statements. When I find that reporters are so liable to mistake where I happen to know the facts, I begin to doubt what they say about the Spanish War or the negotiations of nations.

A Sydney paper once reported at great length an interview with me about the Church constitution, which had never occurred, the statements attributed to me having been collected from previous published ones on the same subject. When I mentioned that to a Melbourne business man he told me he knew of a similar case in Melbourne. When the Sydney Synod turned down our proposed constitution another paper rang me up and told me what had occurred. I told him that it did not matter to me personally because I was finished with it, meaning that I was finished with my constitutional endeavours. He published that I was "finished with Sydney," which may have been an innocent, if somewhat stupid, mistake. But the Editorial staff put a headline, "Bitter Attack on Sydney," which the report, even as printed, did not justify. As a matter of fact, I have never received from Sydney churchmen anything but courtesy and brotherly kindness, and I have no bitterness against them.

If the press is to be worthy of its vocation in the community it must avoid sensationalism, it must verify the rumours of which it becomes aware, it must eschew idle and trivial gossip. Possibly some of you find these things the most interesting reading in your paper, and I suppose it is just for that reason that they occur. But you ought not to, and there is no editor deserving of his position who does not know that to feed you day by day on trivialities is the way to make you more and more shallow, less and less serious about your citizenship and your human worth and destiny. Just consider what an ocean of surmise and sensa-

tion we were almost drowned in when the late King's abdication was mooted. Over against it put the articles of Sir Richard Garrahan. They were the sort of thing we needed, which it was the business of the press to give us. The rest was on a level with the silliest stuff of the cinemas.

We know that the newspapers are a business that must be made to pay, and we guess that sometimes it gives the managers a headache, but from the moral point of view there is no reason why they should pay or exist at all if it is only to pander to our bad taste and perverted curiosity. There is every reason why they should not exist if they stir up bitterness, partisanship and false beliefs about serious things. Yet whatever I say, the basic fact remains that the press must be free. Its standards must be set by itself and no one else. I wonder if it occurs to you that there are less than a score of papers in all Australia that seriously matter to anyone, and that a conference of their managers from time to time should be able to reach common standards that would result in a more valuable aid to democracy than any country in the world possesses or has ever possessed. I wonder, also, whether you who believe in praying remember to pray for "all who lead the minds of the people in Church or State." That, at least, you should do if you really think that it is important that the world should be rightly led.

The Marriage Ceremony.

Forty Different Sects.

MORE than 40 religions or sects exist whose ministers are entitled to perform marriage ceremonies in New South Wales. Those who prefer a civil ceremony can be married at a Registry Office.

Most of the registered ministers of religion are Christians of various denominations, though the names of eight Jewish ministers appear in a list published in the Government Gazette recently.

Buddhists, Mohammedans and such creeds are not represented.

The chief Christian churches of the State, according to the number of registered ministers, are the Church of England and the Roman Catholic Church, Methodists, Presbyterians, Congregationalists and Baptists.

The Seventh Day Adventists have 15 registered pastors, while 69 Salvation Army officers of various ranks may perform the marriage ceremony.

Denominations less known include the Assembly of God, the Sydney Company of Jehovah's Witnesses, the Pentecostal Church, the Elm Four Square Gospel Church of Australasia, and the Christadelphian Ecclesia.

Two branches of the Church of Jesus Christ of Latter-Day Saints exist, the larger being known as the "Reorganised" Church. We call them Mormons.

A Particular Baptist Church, and a Strict Baptist Church and an International Baptist Union bring the number of Baptist organisations to four.

Other churches include the Lutheran Church, the Greek Orthodox Church, and the Orthodox Church of Antioch.

Each church has its own form of marriage ceremony.

In the Steps of St. Paul.

(By J. A. I. Perry, Chancellor of the Diocese of Grafton.)

THIS remarkable book by H. V. Morton has caused me to understand much more fully the Acts of the Apostles and the Epistles of St. Paul. The author not only follows in the steps of the great missionary, but gives a wealth of detail of the places visited and at the same time brings into prominence the historical aspect of the times in which the Apostles lived and worked. Moreover, he emphasises that the letters of the apostle are "the earliest Christian writings on record" and that people do not generally appreciate "that they were written before any of the four Gospels." In looking up my notes, I find that the Epistles were written between 52 and 64 A.D., whereas the Gospels somewhat as follows: St. Matthew, about 100-110 A.D.; St. Mark written earlier, about 90 A.D.; St. Luke about 100 A.D. or earlier; St. John perhaps 105 A.D. The "Acts" were written by St. Luke about 80 or 100 A.D. Mr. Morton depicts with marvellous accuracy the journeyings of Paul, and really mapped his great adventure on the lines laid down in the Acts; and in addition, saturated himself with many books on the subject. He narrates that the Apostle lived during the reigns of Augustus, Tiberius, Caligula, Claudius and Nero. There is no doubt that Paul, after his conversion, pursued with undeviating courage and indomitable will his missionary career, notwithstanding the malevolence of his enemies. His inspiration carried him on, no matter what difficulties confronted him.

No man who has ever lived has so succinctly put out his message. Take an illustration, Romans 7 and 19th verse: "For the good that I would I do not but the evil which I would not that I do." Nothing could be more pithy and arresting. Has anyone else framed so much in such a small compass? The only writer occurring to my mind who clothed his thoughts in somewhat similar phrases was Epictetus. For instance, "So that nothing may come to pass against our will nor may aught fail to come to pass that we wish for." And again, "Whence it results to those who so order it, that they never fail to obtain what they would, nor to avoid what they would not." Epictetus was a Greek Stoic philosopher, born in Phrygia about 60 A.D. It is assumed that the ideas of Christian teachers must have influenced him, although Gibbon does not recognise this.

Curiously, he never wrote anything. He delivered lectures or discourses, and one of his students, Flavius Arrianus, took copious notes which he afterwards published. I understand the year of the birth of Paul is unknown, but at the time of the martyrdom of Stephen, 33 A.D., he must have been about 30. He is alleged to have suffered martyrdom in Rome in 67 A.D., presumably at the age of 65, so that Epictetus was born about 10 years before Paul's death. The author refers to the intense hatred of the Jews by the Greeks and Romans. To-day we may add the Arabs. In one thing, however, the Jews and Arabs think together. Both are dissatisfied with the British mandate of Palestine. The expulsion of the Jews from Rome by the Emperor Claudius did one good thing, because Aquila and Priscilla, the firm friends of Paul, set up housekeeping

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

"I am inviting all parishes in the Metropolitan Area to send a large representation on Good Friday to the Domain at 4 o'clock with a view to a procession passing thence at 4.30 to the Cathedral as an act of witness," writes the Archbishop. "A brief service will be held in the Cathedral, and loud speakers will be installed outside. I hope this arrangement will prove convenient to those who have three-hour services, and also have an evening service of witness. Such a diocesan act will, I am sure, help towards the better observance of Good Friday. The united central service of witness will be held, as in former years, in the State Theatre at 7.45, and I hope those parishes which do not have their own special services may co-operate to make this, by the large numbers attending and the reverent service itself, the impressive act of witness it has been in former years."

"Immediately after Easter I shall commence the visits to various parishes for a Day of Witness. I hope this effort may encourage the workers in the parishes and strengthen the Church life in each centre."

"The Coronation is to be observed in Sydney by a united service in the Town Hall on the eve of the Coronation, May 11. This the Premier has asked me to arrange, and it will begin at 8 p.m. The Official Service will be in St. Andrew's Cathedral on the morning of the Coronation Day at 11 o'clock, when the service will follow the order to be observed in Westminster Abbey—Litany with Holy Communion, and the symbolism of the Coronation ceremony explained. There will be, I understand, a military review in the afternoon in Centennial Park at 3 o'clock, and a display of fireworks in the evening. On Thursday there is to be a special entertainment for children. The following Sunday, May 16, will be the Centenary of the laying of the Foundation Stone of St. Andrew's Cathedral on May 16, 1937, by Governor Bourke. The Town Hall has been engaged for the following week, and I trust that as we all felt the stimulus of the Broughton celebrations, so by the same spirit of co-operation, this week will be equally successful. The Broughton Choir will sing at a reception in the Town Hall on Monday evening, May 17, and the Rev. O. S. Fleck and the Precursor will be glad to hear of any additional members—choirs or individuals. Fortnightly practices are commencing in the Chapter House immediately. I hope the Home Mission Society Festival may be held on the Tuesday evening. The Pageant of the history of the early Church, which Bishop Pilcher is writing, is almost completed. This will be performed in the Town Hall on the Thursday, Friday and Saturday evenings, with a rehearsal on Wednesday night. As soon as my wife returns from her holiday I trust that groups will be organised for the different scenes."

"During March I hope to visit, with the Bishop Coadjutor, the rural deaneries. He will give devotional addresses during the day and at night I hope to address the Church officers and those clergy who can be present with their wives, and at that time I shall be able to go into further details."

HAMMOND HOTELS.

Seventh Anniversary.

Seven years have elapsed since Canon R. B. S. Hammond opened his unemployed single men's hotels on a big scale, and in that period 4187 men had been accommodated.

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more and wider financial support, so that, on the sound principles established, he may be able to receive and train and place in jobs a larger number than is possible at the moment.

Diocese of Goulburn.

DEMOCRACY BEING TESTED.

Australia's chances of development are being retarded by the existence of a spirit of defeatism, said the Bishop of Goulburn (Dr. Burgmann), who spoke at the Goulburn Chamber of Commerce gathering last week. A democracy could not hope to survive without intelligence and understanding, said Bishop Burgmann.

"Fascism and Communism are in the field," he said, "and are going to compete with our democracy, and unless we do better in the economic and political field, democracy will go down."

VICTORIA.

Diocese of Melbourne.

ST. JOHN'S, TOORAK.

St. John's, Toorak, is undergoing additions and embellishments in the shape of a chapel with apertures, to be called the Chapel of St. Michael and All Angels. The gifts for this purpose are as follows:—

Chapel, £3000, a parishioner; oak screens, £600, three parishioners; apse, £350, Miss Grace Turner; retables, £120, a parishioner; chairs, £100, Sewing Guild and others; Holy Table, £87, Mr. Claude Anderson; Lectern, £80, Mrs. J. H. Maddock; rose window, £79, Mr. and Mrs. Horton; hanging lamp, £45, confitees and another parishioner; prayer desk, £40, Sir John Higgins; Communion rails, £20, Architect, Joiner and Carver.

These gifts, in round figures, total £4900 and with Vestries, Marble and Cloister, £4500, Litany Desk, £80, new floor covering in Nave, £100, to which should be added the Pews, £2500, make a sum of £12,080 expended in four years. There is a present debt of £2000, which it is confidently hoped will soon be reduced.

The chapel will be dedicated by the Archbishop of Melbourne on Sunday, 28th February.

Diocese of Ballarat.

THE BISHOP'S LETTER.

In a letter to his diocese the Bishop of Ballarat states:—

You must have noticed, if you read the daily papers, that New Year's Day was used as an occasion upon which to invite prominent people to give a message to their fellow beings. Those messages were of great interest; but I was impressed rather sadly by the fact that many of them were very pessimistic in tone.

For instance, General Smuts, the eminent South African statesman, said: "The situation in Europe is working up for an unhappy climax. Faith in international co-operation seems to have perished. What hope can one reasonably entertain for the future?" Dr. Maude Royden said: "The people of England are in a state of despair, and are living in appalling fear of war. Women have so far failed to exercise any influence on the peace of the world."

These things reminded me of Basil Matthews' book, "The Clash of World Forces," in which he drew an alarming word-picture of a storm in the Atlantic in which there was "a whole gale with very high and dangerous seas." He then went on to speak of the baroque of humanity being scourged by tempestuous nationalist and racial passions, while the cross-swell of Bolshevism from one direction and Fascism from another made our civilisation to lurch and reel.

The Menace of Fatalism.

Of course General Smuts, Dr. Maude Royden and Dr. Basil Matthews are people of faith, incapable of giving way to pessimism or despair. Basil Matthews, for instance, declares that in spite of the muddle and suffering which human ignorance and folly may produce, ultimately the control rests with a "Navigator Who sails by the fixed stars of eternal purpose and whose grasp on the wheel no gale can conquer. But how many are there to-day who have a confident attitude like that? The majority of men would seem to be facing the future with a haunting fear, as though the future were charged with tragedy which cannot be averted. The arch prophet of this kind of out-

Diocese of Gippsland.

THE BISHOP'S LETTER.

look is Bertrand Russell, who says: "All the loneliness of humanity, amid hostile forces, is concentrated upon the individual soul, which must struggle alone, with what courage it can command, against the whole weight of the universe that cares nothing for his hopes or fears."

This is an attitude which the Christian must resist with all the energy he is capable of. He must assert that the most baffling of all the slaveries that seem to control men is the tyranny of the despots that man himself creates; he must declare that the most dangerous of all heresies is the notion that man himself has no power to alter the trend of circumstances, that he can do nothing but cower, hopeless and helpless before coming events which will inevitably involve him in irremediable disaster.

A little knowledge of history would dispel this pessimism. There is, for instance, the experience of Japan. Less than a hundred years ago Japan was the apparently helpless victim of a benighted feudalism. But with one colossal bound Japan has come into the ranks of the foremost nations in civilisation. What accounts for this? Simply the fact that there were men who saw the vision of a new Japan, and not only imparted that vision to others but inspired them with the dynamic of a great faith which turned that vision into fact.

Power of Religious Faith.

If a people's faith in their own national ability and resources could achieve a miracle like that, what is there that the dynamic of a true religious faith could not achieve? Men are looking for leaders to-day. They follow dictators because dictators speak with the air of authority and claim to offer leadership in a great cause. But we know that the dictators that are springing up in all parts of the world are gaining followers simply by playing upon the national or class passions of their people. Such tactics will certainly bring international conflict and disaster.

The kind of leadership which the world is ripe for is the leadership of men who have seen the vision of a new world built not upon the policy of the Caesars, but upon the policy of the Lord Christ; men whose weapons are not bullets and bayonets, bombs and poisonous gas, but "faith, hope and love"; men whose battle-cry is: "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

The man of the world will, of course, smile at all this. In ages long gone by there were men of the world who smiled, nay jeered, at a little band of men who, inspired by this very faith, set out on the seemingly impossible and absurd task of winning the Roman Empire for Christ. We know what the sequel was. Facing cruel persecution and an outlook far more terrifying than anything we have experienced, the followers of our Lord went forth and conquered that world and laid the foundations of a new civilisation. And let us remember that the vision that inspired them was this: "I saw a new heaven and a new earth. . . . And He that sat upon the throne said, 'Behold, I make all things new.'"

That is precisely the leadership that the world is ripe for to-day. God is calling the Christian people to the greatest venture the world has yet seen. If there are a sufficient number of men and women inspired by the dynamic of a great religious faith, and prepared to surrender themselves to Christ so that He can work through them, there will come not irremediable disaster, but the dawn of a new era in human life.

I feel impelled to write these things to you in the first issue of our Chronicle for the New Year, because I feel that it is the message that our age needs. In my broadcast message at New Year's time I spoke on similar lines, and something of what I said was published in the press. I was impressed by the letters I received subsequently from different parts of Victoria. Let us remember two little phrases that were constantly on the lips of our Lord—"Be of good courage." "Have faith."

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R.S.P.C.A.

HUMANE SUNDAY, 1937

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ELIZABETH ST., MELBOURNE

M.A., Director of Religious Education, and he had for his subject "Immortality." The second lecture, dealing with "Problems of Conduct," given by the Rev. Harry Thomas, M.A., Principal of St. Francis' College, proved to be a model of clarity and a veritable mine for richness of thought.

The problems awakened by both the lecturers, the possible and actual solutions at which they hinted, or which they gave, caused much keen speculation and valuable discussion. Always in these discussions the views of His Grace the Archbishop were keenly awaited, and when given proved of very real value indeed. These lectures were divided into four sections, being given on Tuesday, Wednesday, Thursday and Friday mornings.

The evening lectures on Tuesday, Wednesday and Thursday, though of an entirely different nature, proved equally instructing and of quite considerable usefulness. The first, given by the Very Rev. the Dean of Brisbane, dealt with "Coronation Rites"; the second, "Church Architecture," was a paper prepared by Mr. Lange Powell, and read by the Archbishop of Brisbane, whilst the third paper was given by His Grace the Archbishop and dealt comprehensively and entertainingly with "Modern Poetry."

NEW GUINEA.

THE ENTHRONEMENT OF THE BISHOP OF NEW GUINEA.

The Right Reverend P. N. Warrington Strong.

The Bishop arrived at Dogura on the mission launch Maclaren-King at 5 a.m. on Monday, January 25, the Feast of the Conversion of St. Paul. There was a celebration of the Holy Communion at 5.30 a.m., the celebrant being the Rev. A. P. Jennings, in

the chapel for those who would be working during the later services. There was a second celebration of the Holy Communion at 6 a.m., the celebrant being the Rev. S. R. M. Gill, when there were 740 communicants. The Rev. J. D. Bodger brought the Bishop up to Dogura on the motor lorry, where he rested and prepared himself for the service of enthronement, which took place at 9 a.m. There were about 2000 people present and about 1600 in the church for the service of enthronement. There were two processions, one of the clergy from the vestry to the West door of the church, where they, with the Administrator, awaited the arrival of the Bishop, who was led up to the West door of the church by the Revs. A. P. Jennings (Chaplain), S. R. M. Gill and Peter Rautamara. The mandate from the Archbishop of Brisbane, Metropolitan of Queensland, authorising the enthronement, was read at the West door by the Administrator, after which the Bishop was led to the faldstool by the Revs. J. D. Bodger and S. Tomlinson during the singing of Psalm 122; then the service proceeded according to the order provided for the enthronement of a Bishop. After prayers at the Holy Table, the Administrator enthroned the Bishop and gave his staff into his hand. Then the Bishop was led up to the Holy Table and celebrated the Holy Communion. The sermon was preached by the Administrator, the Rev. R. Leck.

It was a very beautiful and reverent service. At 11 a.m. the mission staff assembled in the library, where the Administrator presented each one to the Bishop and we had morning tea. At 1 p.m. there was a luncheon in the lounge, when some speeches were made by many members of the staff, welcoming the Bishop. What added to the happiness of it all was the presence of Bishop Newton, who was carried into the church for the service and afterwards to the library and lounge for the reception and luncheon.

NEW ZEALAND.

HISTORIC CHURCH BELL.

A historic church bell which was buried for more than 50 years is to be put into service again, as a memorial. Originally the bell was housed in a church at the Maori settlement of Wairoa, Tarawera, and together with the remains of that old building it was buried in the eruption of 1886, since when it had lain several feet under the surface of the ground until unearthed last year. The bell is now in the hands of Bishop Bennett. It is his intention to present the bell for erection on the site where the church stood, as a memorial to the late Rev. F. M. Spencer, who was the first missionary stationed at Wairoa.

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Tel. M3164.

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Cathedral Buildings,
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Melbourne. Tel. F5675.

Coronation Oath.

New Mode of Attack.

WHEN King William III and Mary came to the throne in 1688 they were required to swear to maintain the Protestant religion as by law established. This same Coronation Oath has been required of every King or Queen since, at their respective coronations. The exact words of the oath are as follows:—

"Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed religion established by law?"

The Church of Rome has never been pleased about this, and as pursuant of her general policy, has hoped and quietly schemed for a whittling down of the oath—in the hope that some day the words "Protestant religion as by law established" might be expunged from it for ever. She even hopes that a Roman Catholic may yet sit on the British Throne.

Rome never sleeps. To-day she has found a new mode of attack through the Statute of Westminster. This Statute, which passed into law several years ago, makes the Dominions accountable, as it were, to the King direct and not to the British Parliament. In other words, the connection is between the Royal Person and his Dominions. Besides, this statute gives equality of status to the Dominions. So we find that at the approaching Coronation of King George VI it has been agreed by members of "the British Commonwealth of Nations" to have two oaths, one relating to his government of Great Britain, and the Dominions generally, and the other having reference to the United Kingdom only and the maintenance of the Protestant religion. Thus the new form of the general oath to be taken by the King on Coronation Day will be as follows:—

"Will you solemnly promise and swear to govern the peoples of Great Britain, Ireland, Canada, Australia, New Zealand, and the Union of South Africa, of your possessions and the other territories to any of them belonging or pertaining, and of your Empire of India, according to their respective laws and customs?"

However, as the maintenance of the Protestant religion concerns only the

United Kingdom (we are now informed), the King's Protestant oath will be as follows:—

"Will you, to the utmost of your power, maintain the laws of God and the true profession of the Gospel? Will you, to the utmost of your power, maintain in the United Kingdom, the Protestant reformed religion established by law; and will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England; and will you preserve until the bishops of clergy of England, and to the churches there committed to their charge, all such rights and privileges as by law do, or shall, appertain to them, or any of them?"

Mr. Lyons, Prime Minister of the Commonwealth, who is a zealous Roman Catholic, is reported in the daily press to have stated that "the declaration to be made by the King at the Coronation in regard to the maintenance of the Protestant religion, was one that concerned only the United Kingdom. It had no relation to Australia, as there was no established church in Australia."

This paper is not blind to the fact that the Church of Rome wants to be the dominant religious force in this fair country. She plans deeply and far-sightedly to bring such about. She is filling the Public Services, entrenching herself in key government departments, and all the while seeking to weaken the Protestant position.



"PUNCH" ON H. V. MORTON'S NEW BOOK.

"In the Steps of St. Paul."

London "Punch" writes (November 25, 1936):—

Most of us groaned in our youth as we followed St. Paul on the missionary journeys. Mr. H. V. Morton is rather courageous to travel a route so closely associated with the first lesson on Monday mornings. Moreover, in following "In the Steps of St. Paul" (Rich and Cowan, 7/6), he is handicapped by the success of Kemal Ataturk in eliminating the last vestiges of the immemorial East from the regions of Anatolia. Even Athens and Corinth have little in common with the cities which St. Paul visited, especially as most of our author's remarks about the latter city refer to the city destroyed in 146 B.C., not to the city rebuilt a century later. Moreover, Mr. Morton has fallen into the common mistake of supposing that St. Paul came across "Oriental sex-cults" and similar mysteries of iniquity. Most of his hearers were quite respectable people. Still, the reader who likes the narrative of the New Testament, interpreted in the m'n according to Sir William Ramsay, fitted into a lively account of the curious methods by which Mr. Morton travelled, the curious people whom Mr. Morton met and the curious meals which Mr. Morton ate, will find here a very lively and readable guide to the history and principal objects of interest of the great cities of the Levant. If his excursions into New Testament criticism are at times temerarious, he disarms the critic by his preliminary apologies.

SACREDNESS OF HUMAN LIFE.

Bishop of Ely and Sinister Signs of the Times.

Writing in "The Ely Diocesan Gazette" for September, the Bishop of Ely (Dr. Heywood) says:—

"One of the more sinister signs of the times is the widespread disregard of the sac-

redness of human life. As I write these words two immediate illustrations present themselves to my mind.

"(1) There is the continued slaughter on the roads, in respect of which the national conscience is not yet sufficiently aroused. More—sometimes considerably more—than 110 persons have lately been killed each week on the public highways in this country, and thousands injured. That really is a shocking tragedy; and the experience of our own country is repeated wherever the motor-car is present in quantity. It may be that more strict regulations in regard to traffic will be needed; and particularly, that far severer penalties for callous recklessness must be imposed. But the only final solution will be found in the growth of care and consideration for the lives of other people—which is manifestly a Christian duty. No doubt some pedestrians and pedal cyclists are culpably thoughtless and careless, but it is the man (or woman) in charge of the motor vehicle who deals out death, and it is his duty, by watchfulness and proper restraint, to make the public highways so safe that 'wayfaring men, though fools, shall not err therein.'"

"(2) My other illustration is offered by the civil war in Spain, which has been waged with shocking savagery on both sides; savagery so ruthless that the ordinary unprejudiced observer may well have found it difficult to decide to which of the opposing armies he wished success. For murder both of prisoners and of civilians seems to have been an instrument wielded alike by the forces of the Government and by those of the insurgents. Fascism in Spain appears to be as merciless as atheistic Communism, and both of these are the negation of Christianity. For Christianity teaches the supreme value of the human soul—redeemed by the supreme sacrifice—and thus declares the essential worth of the individual. Whereas—as Nicolai Berdiaeff writes—"The Communist religion is not interested in personality." "Communism permits a cruel, even a merciless attitude towards the concrete living individual, for the sake of the social collective—the perfect society, which is to come—for the sake of the power of the social man."

"While, in contrast with Fascism, Christianity affirms that (I quote the Archbishop of York) 'The primary fact of the world is God, that each individual is a child of God . . . and that he is a child of God before he is a citizen of any national community. The state must always treat him as a child of God, recognise his freedom, and appeal to his freedom, working through it and not against it.'"

"(It is noticeable that although these words appear in the course of a criticism of Communism, they are equally applicable as a criticism of continental Fascism.)"

"Again and again we need to emphasise the vital, and immensely practical, Christian doctrines to which the Archbishop refers."

THE UNKINDEST CUT.

The Archdeacon of Fiji (the Ven. H. Mayo Harris), states that he recently received from a N. S. S. Supt. a letter in which she said: "Since meeting you in Fiji, hearing and seeing something of your work, our contributions to the Melanesian Mission have increased considerably."!!! We can well understand the baffled fury with which he asks permission to remind friends of the Mission that Fiji, Tonga and Western Samoa are not in Melanesia, but in the Diocese of Polynesia, which extends roughly from Neuva and Ocean Islands in the west to Tahiti and the Marquesas in the east, and includes the Crown Colony of Fiji, the mandated Territory of Western Samoa, and Rarotonga with the Cook Islands. Which reminds us that last year we published a map of the Diocese of Polynesia, the block of which we lent Polynesia's diocesan magazine and haven't had returned!

THE CHRISTIAN SOCIAL IDEAL.

No Race or Colour Bar.

In a remarkable article on Christian Statesmanship in the "Spectator," the writer said: "The ideals of Christianity transcend all national frontiers. They are as alien to the conception of the colour bar prevalent in various parts of the British Dominions, as they are to current German doctrines of race. They impose the theory of trusteeship in its highest and most honourable interpretation; they prohibit absolutely the retention of territory or the subjugation of peoples from motives of self-interest, even if the motive be dignified by some such phrase as the welfare of the Empire."



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The Coronation and the Cromer Convention.

With the near approach of the Coronation of King George VI., it is certain that the thoughts of people everywhere will be turning towards the home-country. It is probable, too, that large numbers will find it possible to visit England for this event which so much preparation is already in hand, not only in London, but in almost every large town. Many of our overseas visitors will be returning to England for a holiday and they may be glad to know of other matters which can claim their interest.

One such matter is the annual Cromer Convention, which is organised by the Anglican Evangelical Group Movement, the Liberal Evangelical movement in the Church of England. For some years now, a number of overseas guests have been welcomed at this Convention, and since little more than a month will divide it this year from the Cor-

oration, the organisers look forward to welcoming a much larger number from among those who will be revisiting the old country. While it is, of course, primarily a Church of England gathering, the rota of speakers includes many Nonconformists, and there is no kind of sectarian qualification for membership of the Convention itself.

Cromer, the venue of the Convention, is the most delightful East-coast holiday resort—one of the finest of its kind in England. Its many amenities, its bracing air, its golden sands, its picturesque scenery, make it an ideal place for such a Convention. Added to this, most of the hotels and boarding houses offer special facilities for the week, so that the 2,000 people who gather for the Convention enjoy at the same time an extremely cheap holiday. Primarily, of course, the Convention is organised for the deepening of spiritual life, and the programme is so arranged that it covers both intellectual and devotional needs. It is, therefore, both bracing intellectually and also an experience in worship, but as well as this, the Convention definitely aims at encouraging facilities for physical recreation and Cromer lends itself admirably to this desire.

Under the leadership of such men as the Bishop of Middleton and the Ven. V. F. Storr, Archdeacon of Westminster, the Convention will take place from June 26th to July 3rd. The subject will be that of "Christ and Authority." The various morning studies will consider the claims of the State, Conscience, the Church, and the Bible, while the evening sessions will include devotional addresses around the main subject.

The preliminary booklet will soon be available and any desiring this or other information should write to the A.E.G.M. Secretary, 519 Grand Buildings, Trafalgar Sq., London, W.C. 2.

In the Steps of St. Paul.

(Continued from page 7.)

in Corinth and were there at the time of Paul's first visit to the city. An account is given of this visit in the 18th Chapter of the Acts. Paul lodged with them and they both worked as tent-makers. The author refers to that masterly defence of Paul before King Agrippa when Agrippa said, "Almost thou persuadest me to be a Christian." My interpretation of the expression of Agrippa, however, is that it was subtle irony. The Romans were masters of satire. One of their expressions was "iste vir optimus" (that excellent man of yours). Taking the expression by itself, no one would take exception to it, but the tone in which it was said would alter the whole meaning. No doubt Agrippa would say **Almost**, emphasising the word and adopting that hauteur characteristic of the haughty and educated Roman.

Paul disregarded the irony, as many others do, and said seriously, "I would to God that not only thou, but also all that hear me this day were both almost—" Where Polytheism flourished, the Romans regarded Christianity as only another religion added to the number. Rome's principal objection was not so much to the religion itself as to the fact that the members took no part in the worship of the Gods.

Into the causes there is no occasion for me to enter. I merely mention these few facts which compel me to think that Agrippa was not sincere in what he said. Subsequently many important citizens embraced Christianity. Paul of Tarsus, however, laid a sure and lasting foundation and we must feel deeply indebted to the Author for the excellent manner in which he has treated the whole subject. I took up the book with a thrill of expectancy. I laid it down with a feeling that if we only in a small measure felt the enduring courage of the great Apostle, what great things could be accomplished and what a difference there would be amongst the governments of the earth!

A Man of God.

Robert Murray M'Cheyne.
(M.L.L.)

We live in stirring days. The hosts of the Philistines have set themselves once more in battle array and wherever there is an inch of room on which to take their stand, they are determined to defy the armies of the living God. Neither shepherd nor flock is immune from the fiery darts and cunning wiles of Satan. Yet while the world puts its arrows to the string, while Ritualism and Modernism assail our strongholds, we are still in possession of one impregnable Tower of Strength—our Lord and Redeemer. But how grave is the danger that in the heat of battle, our spiritual weapons will be stolen away and we find ourselves vainly "beating the air"! How real is the peril that we shall be taken unawares, because, like Samson, our locks have been shorn, our spiritual strength has vanished away! Of all men, Evangelicals have most need to hearken to St. Paul's words, "Take heed to yourselves." If we are to be mighty in battle like Gideon, we must be mighty men of the Lord; if we are to wield the sword of David—and "there is none like it"—let us be often like David, quietly refreshing our souls by the still water-brooks. We do well to ponder the lives of those upon whom God has set the seal of His blessing in no ordinary way. Such a life is that of Robert Murray M'Cheyne. His "Memoirs" (edited by Dr. A. Bonar) are equalled by few biographies in the "Christlike fragrance they breathe, and in the precious sweetness of their message to the soul. His name deserves to stand side by side with that of men like Samuel Rutherford and David Brainerd. Bishop Ryle says that he was a man who would have adorned any church on earth, and the heart must be hard indeed that can study the record of his life and still be unmoved by the gentle influences of the Holy Spirit.

His Early Years.

M'Cheyne was born in Edinburgh on the 1st May, 1813, the youngest child of his family. Even from his earliest years he was endowed with a peculiarly sweet and affectionate temper and when this gift of nature was sanctified by the Holy Spirit, it contributed much to the wonderful usefulness of his life and ministry. After his school-days he entered Edinburgh University in 1827 and acquitted himself well in his studies. But as for his standing in the eyes of God, he personally "regarded these as days of ungodliness—days wherein he cherished a pure morality, but lived in heart a Pharisee." The instrument in God's hand for bringing him out of darkness into marvellous light was the death of an elder brother. It was a loss that wounded him sore and broke down his heart before God, and now step by step he was drawn into a full personal acceptance of the Saviour and into the full consecration of his whole life to God. In 1831 he began to study theology under Dr. Chalmers. He was deeply affected by the tremendous responsibility resting on every preacher of the Gospel and the way of his ordination was paved by ceaseless prayer and Bible reading. After a few months at Larbert as assistant minister he was finally called to the new church of St. Peter's, in Dundee, where he was ordained in 1836.

His Ministry.

Dundee was the Lord's chosen battlefield for M'Cheyne. He found some 4000 souls in his parish, and Sunday by Sunday he preached the unsearchable riches of Christ to a congregation of 1,100 and more. He was a true watchman like Ezekiel. His preaching was so full and clear, so utterly Christ-exalting, and so marked with grace and power, that it was often irresistible. The most hardened sinners, the most notorious cases were made to tremble and many came with broken hearts to the foot of the Cross. His work in a large industrial city reminds one of the work of Henry Venn in Huddersfield. Again and again his labours were owned by God and he was used to lay some fresh trophy before the Throne of Grace, to win some new jewel for the Saviour's matchless crown. There is not room here to tell of all his mighty labours; I must pass by his voyage to the Holy Land in the mission to the Jews. I can barely mention how he was "sick nigh unto death" like Epaphroditus in a strange and far-off land while he was "about his Father's business"; I cannot stay to tell of how he carried the glorious tidings of salvation near and far; but I must mention the extraordinary revival in Dundee, begun in his absence under William Burns, but caught up and carried on through him to the close

of his life. It was as though God had opened the windows of Heaven in answer to his fervent and incessant prayers, and the Holy Spirit was poured down in such mighty, convicting and converting power that the whole city was shaken from end to end. It was as though he held in his hand the rod of Moses and had struck the rock and now stood by while the living waters came gushing out. The Lord had put in His sickle and was reaping a glorious harvest. But in the midst of it all he was suddenly stricken down with a fatal illness. His work was done, and the trumpets were sounding to herald him into the Master's presence, and on the 25th March, 1843, he was taken to be ever with the Lord. His death deprived Scotland of one of her brightest stars. As Dr. Bonar says, "A prince in Israel had fallen; and many a careless man felt a secret awe creep over his hardened soul as he cast his eye on the solemn spectacle of his funeral."

His Character.

He was a man of unfeigned humility. Rare and lovely as that grace is, it shone in him with unusual beauty. It was as though he had once seen into the lowest depths of the horrible pit as well as into the inner chambers of the House of David. His whole soul rebelled against the uprisings of pride—how often he writes in his diary: "Sit in the dust, O my soul." He saw himself to be black as the tents of Kedar and he loved to betake himself to Jehovah-Taidkenu, the Lord our Righteousness, for then and only then was he comely as the curtains of Solomon. We often overhear the secret longings of his heart in words like these: "O my unfeigned humility! I know I have cause to be humble and yet I know not one half of that cause. I know I am proud and yet I do not know the half of that pride." As God decks the lily with its pure white beauty, so did the Holy Spirit clothe him with humility as the garment of his soul, and "ere he reached the age at which a priest in Israel would have been entering on his course, he dwelt at the mercy seat as if it were his home."

He was a man of rare personal holiness. His heart was filled with one all-absorbing desire—the glory of his Redeemer, and to this end, personal holiness and the salvation of sinners were ever before his eye. Few men of the last century bear in their bodies the marks of the Lord Jesus so completely as he did. The Christlikeness of his heart and life sometimes left a more indelible impression than even his most powerful sermons. The light that shone so unwittingly on his face, bore an unmistakable testimony to the Master he loved and served. Men could not help taking knowledge of him that he had been with Jesus.

A Life of Trial.

He was a man moulded by much affliction. Many a time he found himself in the midst of the fiery furnace, but at such times he always found that there was another, One like the Son of Man, at his side. He learned to look death full in the face while his own heart was strengthened with a calm and peaceful hope of glory from which nothing could detract. It made him thirst the more vehemently for dying sinners and like Richard Baxter he longed to be always speaking "as a dying man to dying men." Thus he would pour out his heart to God in prayer, he would cast himself at the Master's feet like a broken and worthless vessel, and then he would rise to preach in the mighty power of His Spirit. At one time we find him quietly pondering over God's Word by Galilee's shores or kneeling in earnest prayer amid the quiet shades of Gethsemane's garden, and at another we see him lifting up his voice till the night is far spent, or going from home to home while the day of Grace permits—ever anxiously watching for souls. Here is a man after God's own heart—O for ten such men in our midst to-day! Up! Up for our Lord's and the Gospel's sake. Though Satan numbers his men at arms by thousands, and few be found to stand with their Redeemer, it matters not. "There is no restraint to the Lord to save by many or by few," and let ten men like M'Cheyne appear and who can put a bound to what the arm of the Lord may do?

"Thus saith the Lord, stand ye in the ways and seek and ask for the old paths where is the good way and walk therein and ye shall find rest for your souls."—(Jeremiah Chap. 6, v. 16.)

Let prayer be the key of the morning and the bolt of the evening.

Truth is the ground of science, the centre wherein all things repose, and is the type of eternity.

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Editorial

Canterbury's Appeal.

ELSEWHERE in our columns we publish the Archbishop of Canterbury's broadcast appeal to British people on the last Sunday of the Old Year, in which he gave both a lead and a challenge to the Christian Churches. He spoke of the drift away from religion in the United Kingdom, of the instinct of religion and sound morality in the common heart, and of the longing for that which true religion can alone give. "What is needed, then," he said, "is a new, deliberate and sustained endeavour to arrest the drift, to arouse and strengthen the instinct, to satisfy the longing." He further said, both rightly and advisedly, "the cause of recalling the nation to the Christian Faith and way of life cannot be left to the ministers of religion. It must be the concern of all who profess and call themselves Christians."

We welcome these words and trust that they will lay hold of the consciences of men and women everywhere, producing under God's grace, the desired fruit. A desperately grave responsibility rests upon all who are in the ranks of the ordained ministry. They are in places of leadership. If the minister fails, if the shepherds do not feed the hungry sheep, if they foul the streams by worldly compromise and lack of solemn appreciation of their high calling of God in Christ Jesus, we shall not be surprised if the flock suffer and the world looks on with disdain. The problem is how to reach the great masses of outsiders. If Christians are not witnessing Christians

the situation is doubly weakened and imperilled. Unfortunately, in this secularistic day, when each man is concerned only with himself, we see on all sides little or no sense of personal responsibility for the souls of the people,—almost a refusal to accept it! There is an almost sickening obsession with pleasure and sport on Saturdays, Sundays and week-days alike! This passion is fed by the daily press and "Big Business," both with selfish interests. The question is how are we going to get a response to the Archbishop's appeal?

Something Deeper.

IT goes almost without saying that during the last quarter of a century an entirely new outlook and way have come over people. Authority, whether it be that of the parent or truth, has gone. Broadly speaking, the home sets no true and worthy example, either in precept or practice. A crass materialistic way of living seems to be the only way. Large areas of men's life are practically atheistic. Other sections, vaster in range, say, "Oh, God is good; it'll be all right in the end." Many don't care, and there is a false individualism about the kind of religion many others have, lacking as it does, in conviction and loyalty. Then in the churches there are vast numbers with no real religious experience. Hence all around there are tens of thousands who will not face up to the responsibilities involved in the full fellowship of the Church. They prefer their own brand of religion that leaves them free from such obligations as Church membership entails.

Then, too, the urge to escape from the daily grind and the grip of poverty leads to such inordinate desires for pleasure that the finer instincts become perverted or deadened. The mother feeds, with her children's bread, the bookmaker. The girl, lip-sticked and "permed," lives in a world of dreams and folly; and the youth, regardless of his family's need, smokes endless cigarettes and lives at the dog-track or the sporting pitch.

The queer thing is that many of these, even if they are among those who only go to church for weddings, christenings and funerals, read and say they "enjoy," religious articles in the papers, and they never fail to listen to somebody on the air. Yet they do not take the step that would lead them toward the liberty wherewith Christ makes men free!

How shall we stress, with effectiveness, the urgency of spiritual things to such as these?

That the religious life and practice have shrunk in New South Wales during the last ten years, we have no doubt. Are we as a Church, pooling our ideas, our resources, our methods of attack in an endeavour to see what may be done to stem the decline?

Rome and the Films.

"CATHOLIC ACTION," that is, another name for insidious Roman Catholic propaganda, the world over, is out to "clean up" the film industry. Governments have been attempting this, more or less successfully, for several years. But this is not enough for Rome. It is not altogether the type of film that she is concerned about; rather is it to track down anything that may be educational, and thus inimical to the "Church," its teaching and place. It is on all fours with the Australian book censorship. She has a finger in that pie and the Australian Commonwealth has the unenviable notoriety of running neck to neck with de Valera's Irish Free State in being the most book censored country in the world. However, with regard to the films, she is getting back to the sources. The Los Angeles "Daily News," on November 21 last, announces that James A. Farley, National Democratic Chairman, has been offered the presidency of the Association of Motion Pictures, and that upon his return from a vacation in Ireland would be in charge of that office. The same journal also stated that Patrick Flaherty would be the assistant to the president of the Producers' Association. That is, he will become the industry's self-appointed censor, who will view all pictures to decide if they will be offensive to organisations like the Legion of Decency. The Toronto "Sentinel," commenting on these appointments, states: "The stranglehold of the Roman Church on the film industry will be complete. Mr. Farley, the Democratic chairman, as Postmaster-General in the Roosevelt cabinet, swept hundreds of Protestant postmasters from their jobs and replaced them with Roman Catholics. He is the supreme homage-payer to Rome in the United States to-day, and in his new position there can be no doubt that in films which are produced in Hollywood under his regime, the interests of the Roman Church will have first consideration."

"Patrick Flaherty will no doubt carry out the functions as the self-appointed censor to the entire satisfaction of the Roman hierarchy. As first lieutenant of Farley, he will complete a combination of which the ecclesiastics will have no reason to complain. The Roman Catholic Legion of Dec-