

## True Spiritual Healing

### Its Appeal to Sick Souls and Despairing Minds.

(By W. Sidney Sweet, B.Sc., M.D. (Lond.), etc.)

**SPIRITUAL HEALING** covers an extensive field and has many aspects. For example, in its wider and more comprehensive sense it is what every conscientious rector tries to accomplish in his own parish. All souls are in need of healing, and especially in certain crises do they realise it. But the laity is more interested in its concrete side, viz., the healing of bodily organic disease through the ministrations of the Spirit, or the effect on diseased organs of the activities of Spirit and mind.

Most people are concerned about the health of their bodies, many too deeply. The interaction of spirit, mind and body is agreed upon, but the how is problematical. The desire to recommend some particular cure for a friend's illness is a common human weakness. Unfortunately, these so-called cures do not act on all alike. Remember the old adage, "What's one man's meat is another man's poison."

### Spiritual Healing in Every Parish.

The incumbent of a parish is expected to take an active interest in the sick among his people, but he is at a considerable disadvantage. The physician of the body and the physician of the soul are different persons, and the patient is more often concerned about his bodily ailment, not realising that sometimes there is an intimate relationship between his bodily sickness and his mental or spiritual state.

### Doctors and Clergy May Work in Harmony.

There should be a liaison between the doctors and the clergy, and they could often help each other if they conferred together. But such a suggestion is, or may be, resented by either party, or even the patient himself. When doctor, patient and clergyman are in harmony the patient may receive great benefits otherwise unattainable.

### Not Magic, but the Healing Spirit of Christ.

There are some very mistaken notions about spiritual healing. One hears a person say, "I have tried hot baths, and electricity, and I have tried spiritual healing, and they have all failed." Quite so. Spiritual healing is not a drug, and is not to be used in that way. It is quite different. **True spiritual healing is the healing that God gives to man through Christ.** It is not a form of medical cure. It produces its change through the spirit, and faith is a necessary condition. Those who have received great spiritual help through Holy Communion will realise the difference; and how much that help depends on their spiritual condition and spiritual outlook. Also, it depends on the spiritual development of the person, and this development may be very slow in its growth.

### Receptivity Dependent on the Spiritual Development of the Person.

So true spiritual healing may be very slow and very gradual, or more rapid, depending upon the spiritual condition and faith of the patient. Spiritual services may have little or immense benefit. Holy Communion can be, and of-

ten is, a service of spiritual healing, having definite and marked effects on mind and body. Think what value such a service may be to a person with a chronic bodily ailment unsuceptible of cure by the physician of the body, the doctor. And of proved greater value still is the combination of such a service with the "Sacrament of Healing" specially directed for the benefit of the sick person, and for which there is scriptural authority. To quote from an authority: "The four ways of dealing with disease suggested by the New Testament—Natural Means, Prayer, Miracle, Sacrament—are all found in the records of the Ancient Church."

### The Peace Which Christ's Healing Brings.

Such services soothe as well as heal, and get rid of the fear complex. They make the wounded spirit whole, but not necessarily at once. Many and repeated services of spiritual healing may be needful to give lasting relief; but what a boon such services must be to the hopelessly afflicted. And it is difficult to understand how the Church can much longer withhold such means of alleviation from the tuberculous or cancerous patient, for example, when it has already been sanctioned and recommended by the Lambeth Conference, and from the first commanded by Christ Himself; "Heal the sick"; "Preach the Gospel."

### Spiritual Healing Has the Highest Authority in the Church.

The Lambeth Conferences of 1920 and 1930 dealt in detail with these matters, and "The Ministry of Healing" (S.P.C.K., 1924), is a booklet which sets forth the conclusions arrived at by the joint medical and clerical committee. It makes interesting reading, and epoch-making recommendations. Are we going to let it rest there or be forgotten? Any diocese may use these detailed services on the highest authority of the Anglican Church. But they have to be rightly conducted, and the patients properly prepared. Consider the services of Holy Communion, the needful preparations, and the very different results upon the persons who use them.

### Christ Alone our Mediator and Healer.

People cannot expect to get spiritual healing by empirical means. True spiritual healing can only come through the mediation of the Master, Who by His humanity is able and willing to connect us with the power of God, which alone can overcome all diseased human conditions. The natural is the common course, but God can and does re-direct natural law, as related in Holy Scripture, by His supernatural power. "God's greatness surrounds our incompleteness," but through prayer and faith in Christ's agency it may be made available for our physical, mental and spiritual regeneration.

### Complete Surrender of the Will a Necessity.

It must be in accordance with the will of God, from which it follows that there must be complete surrender of our wills to His will. This is a necessary preliminary which is in absolute opposition to the self-willed. Self-will militates directly against true spiritual healing. But if it were difficult for the human Christ, as shown by the agony in the garden, how hard is it for average humanity to surrender self-will with the taint of original sin!

Yet, just as we get increasing relief from our communions and so progress is made; in the same manner, by means of repeated spiritual healing services, of which Holy Communion forms a part, relief of physical, mental and spiritual suffering is possible.

"By His stripes we are healed."

### Hope for the Mentally Stricken.

And what possibilities does this not open for mental cases, and those cases of nervous disease which are a prey to constant anxiety. We have here a means of relief which cannot but be fruitful, if rightly used, realising that supernatural power can overcome natural disease, and that this supernatural power can only be used by our Lord through faith in Him—that triumphant faith which originates in mutual love and trust. It is our one means of appeal. This must be the ideal towards which we must patiently work.

## William Tindale

### 400th Anniversary.

**THIS** year the four hundredth anniversary of William Tindale's martyrdom is being commemorated, and the British and Foreign Bible Society has just published a little book by the Rev. John A. Patten, its Literary Superintendent, entitled "Salute to Tindale," which honours his memory by recalling his life and work (price 3d.)

"When we read our English Bible and especially the New Testament," says Mr. Patten, "we are reading to a great extent the language of William Tindale. Many men played an honourable part in translating the Scriptures into English, but at the head of the list we must place his name. He was the peerless translator. . . . When all has been said, it is still hard to explain how Tindale came by a style so admirably suited to the work he had to do. It is a mystery past finding out. Erudition alone did not give it to him, and it was not by the self-discipline of severe training that he achieved it. The style is the man, and Tindale wrote English as he did because it was in him so to do. His style cannot be described in a word. It is simple and homely, and yet it is majestic and sonorous. It is rugged, and yet it flows easily. He chose the obvious word without becoming commonplace, and when he uses a phrase of uncommon beauty it does not seem obtrusive. The result is a translation of the Scriptures that has held its own for four hundred years."

### A Normal Part.

"While we pay tribute to Tindale and his work, it is worth remembering that the translation of God's Word into other tongues has now become a normal part of Christian activity."

"When the Bible Society was founded in 1804 the Scriptures, or some portion of them, had been translated into sixty or seventy languages; to-day the number of languages on the Society's list exceeds 700, and under its auspices more than ten million volumes of Holy Writ are annually circulated throughout the world."

"One of the best ways of honouring Tindale's memory on the occasion of the 400th anniversary of his martyrdom is by helping forward the kind of work that he accomplished with such distinction and at such cost."

## A Paper for Church of England People

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## Editorial

### Social Service Costs.

**DURING** the last financial year the Governments of Australia spent in relief measures, such as health, charity, unemployment and pensions, the huge sum of £36,159,000. In ten years the amount has increased by more than £15,000,000. When we think of our comparatively small population, the much lauded glorious climate, the wonderful living conditions and rich productivity of our land, this enormous expenditure on remedial work, should make us sit up! It is an enormous drain on the country's wealth and the tax-payers' pocket. That there should be national expenditure on the nation's welfare we have no question. "Bear ye one another's burdens and so fulfil the law of Christ" is an apostolic injunction. So is also, the further admonition, "every man must bear his own burdens." It will be noticed that expenditure in social service began to mount up long before the Depression came upon us, though the increase has been rapid of recent date. But this is not the only expenditure in that regard. There is that of the Friendly Societies, that of the Christian Church, besides the hundred and one communal and private organisations and giving. It seems extraordinary in this new land, with all its natural wealth and opportunity. Is the servile state coming in piecemeal? Is there a growing tendency among certain sections of people to shoulder their responsibility on to others? Is the political manoeuvring in such a state that the price of party support is calculated on the basis of loaves and fishes? Independence, hard work and thrift are certainly character-forming. The growth of the eleemosynary spirit is certainly not in the best interests of the race. Hence some scheme of national insurance seems welcome, in that it will throw responsibility on to each individual.

### A Sydney Clergyman Writes.

**AN** esteemed correspondent has sent us a copy of the parish magazine of St. Luke's Church, Christchurch, N.Z. Therein we read a let-

ter written by the Rev. R. Godfrey, who is on the staff of St. James' Church, King Street, Sydney. He at one time belonged to St. Luke's parish, Christchurch. In this letter Mr. Godfrey refers to his position on St. James' staff and to the influence of that church in Sydney. He proceeds: "Probably the task of bringing St. Luke's to the important position in Christchurch that St. James' holds in Sydney will be more difficult, because the contrast in Church life is not so great with you. Sydney church life is so very low (in more senses than one) that St. James' supplies a very real need."

The editor of St. Luke's parish magazine, commenting on this statement, remarks: "St. James', Sydney, is a city parish with practically no resident population. Christ Church, where Canon Perry preached a mission recently, is the same. Both are strongholds of Anglo-Catholicism in an extreme Low Church Diocese. The paragraph about St. Luke's refers to the possibility that St. Luke's may in the course of the next generation or two, become like St. James', a church hemmed in on all sides by business premises and attended only by people coming from other districts."

The amazing thing is that Anglo-Catholics do their level best to get in to Sydney Diocese. They find shelter under its hospitable roof and, as in this case, they proceed to pass derogatory remarks on the diocese which gives them such hospitality. It surprises us to think that one has been allowed to come into the diocese who will write of it, "Sydney church life is so very low (in more senses than one) that St. James' supplies a very real need." He should explain himself and inform his Diocesan what he means. We have heard similar remarks before from the like. It seems as if any old rod is good enough to whack Sydney with—and all because of her Protestant, Evangelical churchmanship. But it is not fair!

### Civil War in Spain.

**I**N spite of what he says, right-minded and cautious people in Australia will not be gulled by the propagandist speeches of the Roman Archbishop Duhig of Queensland, in relation to the civil war in Spain; nor will they be persuaded by his remarks in Brisbane last week that "It is for the leaders of society in this country to build up bulwarks against the forces of Communism, because yesterday it was Russia and Mexico, to-day it is Spain, to-morrow it may be Britain, and after to-morrow it may be Australia." There may be Communism in

Spain, but without doubt the present Spanish Government represents the aspirations of the great majority of the people of that land in their desire for freedom, for untrammelled education, and for democratic rule. The rebels are the emissaries of reactionary Fascism, as is seen in Italy; in other words, the ultramontane Church of Rome. Should that Church once again have the ascendancy in The Peninsula, then the dead hand of the old regime comes back and ecclesiastical autocracy, with all its issues, becomes the order of the day. Not long since, that Romanist organisation in the United States of America, the Knights of Columbus, petitioned President Roosevelt for an investigation of Mexican affairs. Mexico has had to do what Spain has done. Three-quarters of the land in Mexico was held by the Church of Rome, education was entirely in the hands of the hierarchy, hence backwardness, ignorance, superstition, and subservience to the priesthood. The Mexican Government in consequence passed laws drastically curtailing the influence and power of that Church in their land. Education was taken over by the State and laws passed democratising the country. It is a queer thing that States in which Rome has held complete sway are the centres of turmoil and bloodshed to-day. If only the political machinations of the Vatican in Europe and the world to-day could be unveiled, a staggering situation would be revealed. That Church is ever the same. She is the old Caesarism revived. We hope that the forces of true liberty in Spain will be victorious. There is need, however, for people to pay little heed to the cables which tell of churches and ecclesiastics being badly treated. Many of these cables are loaded.

### Evil Associations.

**P**LAIN speaking is not very well come in these flaccid, low-standard times. We are not surprised therefore, that the Rev. T. E. Ruth, of the Congregational Church, Sydney, has brought a hornet's nest about his ears. We hold no brief for him, but he has done well in castigating the Australian Broadcasting Commission for giving a cocktail party to certain visitors. That influential educational agency, with its tens of thousands of listeners, has certainly a great responsibility in the community. We agree with him when he says:—

"To people who have to relate social functions to social welfare, the associations of cocktail parties are not wholesome. We do not belong to Sydney's underworld, but it belongs to us, and we breed it and feed it. Our social habits, our Press accounts of costly

extravagance, our ostentatious parades and our pompous prosperity in the midst of undeserved poverty—all these things create criminals and Communists.

It is a well-known fact that Sunday night is a gala time for 'society people' with their parties of one kind and another. The wireless provides the music, and A.B.C. welcomes musical celebrities with the trite humanistic outlook of its chairman, that "we want Australians to be dissatisfied with cheap music and with nasty and vulgar things." So do we, but a vital spiritual religion is the main desideratum. "Evil communications corrupt good manners," says the Apostle St. Paul in his noble chapter in First Corinthians. Cocktail parties and certain Lord's Day usages are in the category of first offenders.

#### Purpose in Education.

THE official wireless from Great Britain recorded in the leading Australian press last week the following:—"In an address to teachers in Yorkshire yesterday, Saturday, August 1, the President of the Board of Education (Mr. Oliver Stanley), defined the purpose of education in the present-day schools as not so much the imparting of information, nor even the training of the mind in any formal sense, as the gradual adaptation of the child to its highly complicated social environment."

Doubtless this means that the total life of the child must be related to the world in which he lives. That is, he truly fulfils his life only as he serves his fellows. So far so good. But as a church paper we believe that the religious side of the child's life is far and away the most important, and therefore, religion must have a deep and significant part in the education of our future citizens. In this onerous work the home plays a very vital part. Indeed, a Godly upbringing right from babyhood means everything. The Church, when given a chance, can play a noble part! The day school teacher occupies a strategic position. Naturally the child looks upon the school, which trains and equips him for life, as something of which he might well be proud. It has a supreme influence in the mental furnishing of the growing child. But unfortunately for all practical purposes, in our schools, secular and religious instruction are woefully sundered—to the infinite hurt of the child. Religious instruction should be part of the teaching in history, civics and English literature, that is, inherent in the very instruction of these subjects themselves. Far too many teachers just teach—and that is all. Definite religious instruction, character building, the sense of God-given responsibility in life, are practically not in it. Until these aspects of child training become just as important as the teaching, say, of mathematics, our educational method will fall grievously far short. The divorce of vital religion from our educational system is fatal to the religious life of our land, and spells the impoverishment of life. It is time the Church got busy somewhere!

#### LARGER VISION

"Real humility," said Lady Marian, "is a larger vision. A friend of mine, a fine pianist, is one of the humblest men I know; he feels behind him the composer, who is greater than he."—"Conversations in the House Beautiful." By H. E. Legge. (Scholaris Press)

## Quiet Moments.

### The Bible and Archeology

THE Bishop of Bendigo (the Right Rev. Donald Baker), in his monthly letters to his diocese, happily passes on to his readers the fruit of his theological and kindred reading. In the Bendigo Church News for July he writes:—

From time to time in these letters I have spoken about recent discoveries in Bible lands and how wonderfully archeology has helped us in our understanding the Scriptures in addition to confirming our faith in them. One such discovery has been made in Rome, not so very long ago. In itself, especially when compared with some other discoveries, it may not appear of great importance, yet it is full of interest and adds one more testimony to the veracity of the New Testament. Towards the end of St. Paul's Epistle to the Romans, he sends greetings to various individuals. In chapter 16, verse 14, we read, "Salute Asyncritus, Phlegon, Hermes," and others. It is the last name I want to think about. Along the famous Appian Way, some two miles from Rome, one descends into a little hollow. At the very bottom, on the right, stands the ancient Church of St. Sebastian. It is one of the oldest Churches in or about Rome, having been built in the reign of Constantine—say about 330 A.D. Originally it was called the Basilica of the Apostles, because a tradition associated it with St. Paul and St. Peter. The tradition maintained that during one of the persecutions (the Valerian persecution 253-60 A.D.), the bodies of these two Apostles were brought and concealed in a vault in this place. Attempts at excavation were made as far back as 1892, but as nothing very important was discovered, zeal grew cold, and the work ceased. During the war, however, further excavations were made, Austrian prisoners being employed for this purpose, and an old Roman house was discovered under the Church, with a row of ancient tombs in front of it. On the walls of one of the rooms of this house are written a number of prayers addressed to the Apostles, such as "Petre et Paule petite pro Native"; "Paule et Petre petite pro Victore." Incidentally, the order of the two names in the second inscription, i.e., Paul coming first, is interesting and instructive as revealing the fact that Peter's name did not always come first. (Other cases of this order are also found in Rome.) But what is for our purposes the main inscription is one which tells us it was "The House of Hermes." There are indeed many inscriptions and these show the house dates from the first half of the first century, A.D. The rooms are large, but the most interesting of all is a room evidently used as a very primitive Christian Church. On the walls are two rather crude drawings evidently depicting a celebration of the Holy Communion. There is the President, or, as we might say, clergyman, and a circle of people round a table; in the centre of the table is a large cup and loaves of bread. This picture gives us a vivid representation of a celebration in the first century. In addition, shards have been found there bearing the names of Paul and Peter. Hermes was evidently a Roman gentleman of wealth and position, as is shown by this large, well-built house of his. The spectacle of this Roman gentleman receiving a humble gathering of poor people and listening to the

words of the great Apostle makes us wish we knew more of him. What became of him? Did he seal his faith with his blood? Certainly what we know kindles the imagination and makes us long to know more. As I have mentioned, the house was on the Appian Way, that is the road by which Paul would enter Rome. Perhaps Hermes was one of those we read of in Acts 28: 15, who went to meet Paul and cheered him on his way. We may imagine this Christian household waving to Paul as he marched by, a prisoner under Roman guard and the kindly centurion. At our last Retreat, Mr. Hewett advised us to cultivate our imaginations; well here is a theme on which we can profitably do so, to the enriching of our grasp of St. Paul's circumstances.

The actual discovery of the house is interesting. Brother Damiano was told off to dig a grave for a fellow Franciscan. He worked hard and dug deep, and when he had nearly finished, fell right through the floor into a dark space. He had penetrated, unknowingly, the roof of the baptistry of Hermes' old house. Indeed, he narrowly escaped a bad accident, for he all but fell into an old well, which, had he actually fallen in, might have resulted in his following somewhat further the dead brother whose grave he was digging! Indeed at first he was not sure he had not done so. To go through the bottom of a grave suddenly into utter darkness was rather disconcerting for a humble monk whose mind was full of middle ages! In one of the adjoining rooms is an inscription in which Hermes states that when he was 75 years old, he freed all his slaves. Perhaps it was when he became a Christian. To the student of the history of the New Testament, all this is of absorbing interest. For consider the dates. The conversion of Hermes must have taken place before A.D. 58, or else he would not have been mentioned in the Epistle to the Romans. So we may claim that within, say, 35 years of their utterance, we have the words of Jesus represented in frescoes. For on the ceiling we have the scene of the sower sowing his seed. Below you can see depicted the different types produced, the indifferent man, the shallow Christian, and the various grades of true men. On one wall is a very fine fresco representing the parable of the Ten Virgins. On another ceiling one can see the Vine with its clusters of grapes. So we can reverently imagine the little congregation assembling in the House of Hermes for worship, and the preacher drawing his lessons from the ornamentation—and then the people talking over it all as they walk home. "Salute Asyncritus, Phlegon and Hermes," how the words are illuminated as we read them in the light of what we now know. How much closer it brings to us the sacred page.

### Hymns for Sundays and Holy Days.

(Numbers in brackets indicate easier tunes. Communion Hymns are not included.)

#### Hymnal Companion.

August 16, 10th S. aft. Trinity.—Morning: 10, 582, 400, 149; Evening: 178 (109), 365 (173), 579, 395.

August 23, 11th S. aft. Trinity.—Morning: 404, 147, 371 (tune 2), 574; Evening: 92 (332), 275 (7), 327, 580.

#### Hymns, A. & M.

August 16, 10th S. aft. Trinity.—Morning: 283, 292, 321, 238; Evening: 634, 198, 235, 31.

August 23, 11th S. aft. Trinity.—Morning: 12, 626 (482), 264, 516; Evening: 439, 261, 298, 22.

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## Dr. Percy Dearmer

Author of "Parson's Handbook" Retracts from "Catholic" Position.

THE death in London recently of Dr. Percy Dearmer, Canon of Westminster, brings in bold relief one who twenty-five to thirty years ago was the idol of the Romanising party in the Church of England—but who in recent years retracted very far from the so-called Catholic position. It was in 1931 that the then Prime Minister, Mr. Ramsay MacDonald, appointed him to the canonry in Westminster, to become for him a retreat in which he withdrew from most of his old associations and ways. He retained to the end his deep interest in all things artistic, and took pleasure in his work as Professor of Ecclesiastical Art in King's College, London.

"His was a complex and baffling personality," says a well-known London journal, "and there were probably few people outside his intimate circle of friends who really knew him or understood for what principles he stood in his later years. By those near to him he was much beloved, and that is a better testimony of character than the estimate of the world outside."

Dr. Dearmer never pursued the normal courses. His schooldays were partly spent in that foreign travel which opened his eyes to much of the beauty of ancient and mediaeval craftsmanship which was an abiding influence in his life. As an undergraduate at Oxford, he was caught up in the aesthetic movement, modish at the time, and he never shook it off. On the contrary, he pressed it ardently into the notable service he was to render the Church by his espousal of the ceremonial usages which he proclaimed as the true heritage of the English Church. The first of the fifty books which came from his pen was "The Parson's Handbook." When it was issued in 1899 it made no small stir. Never before had the English clergy been provided with such an exhaustive directory of dignified ceremonial. It was amply documented from authentic Anglican authorities, and though not entirely free from personal idiosyncrasy, was a work of comprehensive utility.

The following of the modern Roman ceremonial proved, however, to be too strongly entrenched for the revived Sarum Use to prevail against it. Furthermore, the English Use was more elaborate, and, accordingly, more expensive. Controversy raged. Dr. Dearmer and his associates were dubbed antiquaries, and gibes were flung at what the ecclesiastically minded jesters called "British Museum religion."

Two years after the book's publication, Percy Dearmer became Vicar of St. Mary's, Primrose Hill, and there had an opportunity of exemplifying the results of his ritualistic researches. He gathered round him an eclectic congregation, and in the cant phrase, put the church on the map. His preaching, moreover, was vigorous and shot through with much of that originality and arresting paradox which were later to degenerate into something bordering dangerously on eccentricity. Strongly individualistic as he was, Dearmer at this period was definitely enlisted in the Anglo-Catholic ranks.

Early in the war he resigned his living and went on lecturing tours for the Y.M.C.A. in France, and later to the Far East. Meanwhile, his gifted and vivacious wife, Mabel Dearmer, who had joined the Stobart Hospital Mission to Serbia, died in that country of enteric fever.

On his return to England, Dearmer was for some years very loosely attached to the Church's ministry; indeed, for a time he was joined with Miss Maude Royden in conducting undenominational services known as "Five Quarters," at the Guildhouse, Eccleston-square. His appointment in 1919 to the professorship at King's College gave him great pleasure, and he brought to it not only an abundant store of unusual knowledge, but a power of artistic appreciation which he was singularly successful in sharing with his hearers. For fifteen years Dearmer was neither beneficed nor licensed, and it was due to the loyalty of friends who remembered the fine work he had done in earlier years in the cause of social reform that the Prime Minister of the day was induced to nominate him to the stall at Westminster, left vacant by the death of Archbishop Charles.

That early work had been done as secretary of the Christian Social Union, with the foundation of which Scott Holland, Gore, and Westcott were associated. His first curacy had been served under Morris, the forceful democratic vicar of St. Anne's, South Lambeth, from whom he received the fire of enthusiasm for social betterment of the underserved. At St. Mark's, Marylebone-road, he served under another Socialist incumbent, in the person of the Rev. James Adderley. There and in the other London curacies which he

served, his pre-eminent gifts, his handsome bearing, and his infectious sense of mission were of incalculable service in waking the conscience of churchpeople to the social evils in their midst.

While at Primrose Hill he devoted a large part of his exuberant energy to the editorship of the "English Hymnal," a volume which contains much of his own original work, and has contributed more to the improvement of public worship than the much more ambitious "Parson's Handbook."

It was a sorrow to his old colleagues in many fine enterprises when Dearmer withdrew from the Catholic position. He began to dally with fads, and developed to everything Roman Catholic a virulent hostility which made him see the Scarlet Woman in many niches of the Anglican household. In its latest edition, the famous "Handbook" underwent significant modifications, and the sound Christian doctrine of the "English Hymnal" was supplanted in his esteem by the dubious contents of his "Songs of Praise," in which hymnody was made to serve the end of emasculated truth," so says the extreme Anglo-Catholic "Church Times."

To the end Dr. Dearmer remained a picturesque figure. In his time he had given the Church of his best, and it is not likely to be unkind in the future of the gratitude which is his due. He had a fine hatred of falsity and shams, and if in his later years he detected those evils where they did not exist, the Church of his birth, baptism and ministry remains permanently enriched by his zeal and learning.

## Bishop Berkeley's Philosophy

Address by Dr. D'Arcy.

By happy circumstance the Archbishop of Armagh and Primate of all Ireland (the Most Rev. C. F. D'Arcy), preached his first sermon in Sydney at the Cathedral University service, and gave his last address before leaving for New Zealand on his return home, in the Great Hall of the University. He there lectured on this last occasion, on the philosophy of Bishop Berkeley in relation to recent thought. He emphasised chiefly that some of the best thought of modern times was finding a refuge in the doctrine expounded by Bishop Berkeley some 200 years ago.

The Chancellor of the University (Sir Mungo MacCallum), presided, and the gathering included Archbishops, Mowll, other Church dignitaries, and members of the University Senate and Extension Board. Dr. D'Arcy said that Bishop Berkeley, early in his life, had taken to the study of philosophy, and, stimulated largely by Locke's Essay on the Human Understanding, he formed an idealist doctrine of the nature of the universe which had ever since been known by his name. Berkeley held that the material world was dependent throughout on the existence of spirit. Matter, apart from its apprehension by spiritual beings, had no existence at all. Thus Berkeley was led to believe in God as the ground and source of all reality, and their apprehension of the material world as a sharing in the life of God.

#### Doctrine Not Overthrown.

Dr. D'Arcy said that Berkeley's doctrine, although it had been attacked severely, had not, in his opinion, been overthrown. Berkeley's doctrine had astonished his own generation, and, although it did not convince them, it had had a great influence on those who came after. The principles of his philosophy supplied a great spiritual need at the present time.

Professor Francis Anderson moved a vote of thanks to Dr. D'Arcy, which was carried by acclamation.

#### SHALL THE PARSON TELL?

Should a patient who is dangerously ill be told of his danger? The question is a difficult one. Alarm may hinder the chance of recovery. If it is true that while there is life there is hope, it is also true that while there is hope there is always the possibility of renewed life. For this reason many doctors rather urge the avoidance of any talk to a patient of death, and what is beyond death. On the other hand, as a correspondent writes to us, failure to face ultimate realities may mean the loss of just those considerations that will bring relief to the mind. Worry is often a more potent aggravation of sickness than germs. If the secret can be removed or sublimated, what seems like a miracle can be effected. The knowledge that the illness is serious will bring a new readiness to open up long hidden troubles, if a wise friend is at hand. There is another consideration that should not be forgotten. A Christian has the right to a last chance of repentance and restoration. (Guardian).

## Wayside Jottings.

(By a Wayfarer.)

### Godliness and Peace

THE burning question of the hour is Peace or War. On the one hand we have Germany and Italy tearing up, at their convenience, every treaty, breaking every promise, neither fearing God nor regarding man. And on the other hand we have the British Government doing all in its power to make up for lost time, and striving to be ready against the time that the German thunderbolt may be launched against us.

A writer in an English journal recalls the glad willingness with which, a few years ago, the English people scrapped their warships, disbanded their regiments, and in every possible way went even beyond the limits of safe disarmament, in the confident belief that the other Great Powers would follow her example. "It only wants one to lead," said the optimists, "and all the rest will yield to their better impulses and will follow."

So Britain volunteered to lead, but there was no seconder. On the contrary, Germany immediately tore up all her "scraps of paper," increased her armaments, rebuilt her warships, spent vast sums on building fighting aircraft, and re-occupied the Rhineland; until to-day that English writer contrasts that glad and willing disarmament of only a few years past, with the British people's sad but stern acceptance of the present-day necessity for a full re-armament.

The next war will be fought from the air. The great cities of the contending nations will be made the targets of bombing squadrons, even if they be spared the worse cruelty and wickedness of having their populations wiped out by murderous rains of poison gas; and so we cannot be sorry to read that Great Britain has already risen in her re-armament to the rank of a first-class air-power, and is now engaged in increasing also her land and sea forces.

"The Australian Church Record" is not a political newspaper, nor does the Wayfarer know much about international problems; but it seems to be generally accepted that Germany's first move will, of course, be a demand for the return of her colonies. And, indeed, none of us, probably, would be surprised to read in our morning papers that the German Government has landed troops and taken forcible possession of them; in the hope that Britain and the other Great Powers of Europe will consider it better to let Germany have them than to plunge the world into another great war. And indeed, it is impossible to foretell how far Germany's confidence will be justified; for one thing may be considered nearly certain; namely, that the next war will mean the destruction of civilisation.

In the face of all these possible horrors, what is to be the attitude of the Christian patriot to-day? The Rev. H. R. L. Sheppard has been loudly proclaiming that our Christian duty is non-resistance. If the Germans seize Tanganyika, if they bombard and raid London, let them, says Mr. Dick Sheppard. Anything is better than shedding human blood. But the Wayfarer does not think that many Christian people will agree with Mr. Dick Sheppard. The religion of our Lord Jesus Christ forbids us to hate anyone. We

are commanded to love our enemies; and if we have to wage war we are bound to wage it with humanity and justice; but it is a question yet to be solved how far we are commanded to let our enemies have all their own way, especially where the well-being of the helpless child-races of the world is concerned.

But the British people, says one, are God's specially favoured people. He will intervene in their favour in the next war, as He did in the last; and will not suffer them to be crushed by such an ungodly power as Germany. It is a comforting thought, and we hope and pray that those who hold it may be justified by the event. But two disquieting reflections arise. First, we are not so certain that the Germans as a whole are such an ungodly people. There are ungodly men at the head of affairs in Germany to-day,—men who want the Church to play whatever tune the State calls for; and who are quite prepared to bring pressure to bear, even to the point of persecution, upon the German pastors who dare to resist them, or, in case of a general refusal, upon the German Church as a whole.

But there has been a refusal. The German Church did not prove so tractable as Hitler, Goering and Muller hoped; and these have had to withdraw many of their demands. And although it is true that the Higher Criticism has eaten like a plague into the Faith of German scholars, yet, for aught that the Wayfarer knows, the mass of the German people may still remain steadfast in the Faith of the Lord Jesus Christ and in the fear and love of God.

And in the meantime have we English people nothing to repent of—nothing for which we deserve chastisement at the Hands of Almighty God?

We may indeed thank God that, at least since the days of the Reformation, England has been the chief instrument in the hands of Almighty God for the regeneration of the world. In matters political she has led the world in the path of freedom; and in matters spiritual, in the still greater blessing of the spread of the Gospel of our Lord Jesus Christ. But while we thank God for that, and pray that these favours and these privileges may be continued to us, we cannot banish certain disquieting thoughts.

For is not England to-day, like Israel of old, falling away from the Faith and fear and love of God? We remember how, only half a century ago, English travellers were specially welcomed in Continental hotels, because, they said, "You English people never want work done on Sundays." And we question whether that is always said to-day!

A century ago the English nation was "the people of the Book." The Bible was read and known by the English people as by, almost certainly, no other people in the world. To-day we read with sorrow that the Bible is becoming in England an unknown Book. The British people, as a whole, worshipped God. To-day the Report of the Archbishops' Committee of Enquiry tells us that attendance at Public Worship has fallen off to something like 10 per cent. of the population.

The Scotch were once the strictest of all nations in their observance of the Sabbath. A clergyman of our Church who, as a young man, studied at Edinburgh University and lodged in Edinburgh City, told the Wayfarer that he had been warned by his landlady that if he continued to offend she would have to ask him to find other lodgings.

And it turned out, on enquiry, that his offence was that he drew up his window-blinds on the Sabbath.

That clergyman became a Naval Chaplain; and he told the Wayfarer that on one occasion the ship came into Glasgow late on Saturday night, so that it was past midnight before all was made snug, and the officer of the watch was free to go ashore. And as he walked up the street he whistled; until a policeman tapped him on the shoulder and said, "Man, ye ken it's the Sabbath; ye maunna whistle."

Those days have gone for ever. To-day you may pull up your blinds in Edinburgh, or may whistle in the streets of Glasgow, on the Sabbath, without fear of arrest, or even of blame. But is the fact that they have so gone a matter for all-round, unqualified congratulation? Does it not mean a general relaxation to-day of all religious observances, a more careless spirit, not only with regard to the Sabbath, but with respect to all matters of religion? Indeed, it does, and it is not a good omen for God's continued blessing on the British Empire.

What, then can we do? We are not in the councils of the nations; we cannot, or only in the very slightest degree, check the course of national apostasy, or avert a world conflict. Well, then, let us see that we do exert, each one of us, as a Christian patriot, in humble reliance on God's strength, that exceedingly slight degree of influence, and that all-prevailing power of faithful prayer, that actually do belong to every Christian man and woman.

Ten righteous men would have saved Sodom. Neither England nor Australia has fallen as low as Sodom. If then, a thousand readers of the Australian Church Record would join in definite prayer and effort for an increase of Christian Faith and Practice among us,—for a revival of the habit of Family Prayer, for a revival of the habit of Bible-reading, for a revival of the habit of Public Worship,—who can tell how far, and for how long, the evils that at present threaten our Empire and our own homes, may, in God's mercy, be averted or postponed?



The death of Sir Albert Gould in Sydney removes a prominent churchman, who had long associations with the Dioceses of Sydney and Newcastle. To an older generation he was the well-known Senator Gould of the Federal House of Parliament. He was a member of the Sydney Diocesan Synod, the Provincial Synod of N.S.W., and the General Synod. He was also Chancellor both of the Dioceses of Sydney and Newcastle.

Last week the Rev. G. M. Ware was welcomed as the new Rector of St. Stephen's, Hurlstone Park, Sydney. For several years he has been in charge of Grafton Cathedral parish, but recently exchanged parishes with the Rev. David Rettick. Mr. and Mrs. Rettick, on leaving Hurlstone Park for Grafton, received several presentations.

Miss Margaret Evelyn Popham, headmistress of Westonbirt School, near Tetbury, has been appointed principal of Cheltenham Ladies' College, in succession to Miss Beatrice M. Sparks. Miss Popham is an honours graduate in classics of the University of London. She was a student of Westfield College, London, from 1914 to 1918, and in 1919 obtained a Cambridge Teachers' Diploma with distinction.

In a letter which reached Sydney recently, Mrs. J. C. Wright, widow of Archbishop Wright, states that the Broughton centenary service held in Canterbury Cathedral was a very simple but very impressive service. "It was wonderful to think that we were being linked up with you so many thousands of miles away," she says. "I longed to hear some distant strains of St. Andrew's Cathedral choir taking up the refrain. One felt very much in the past. I am sure many in Sydney would join with me in remembering one of the successors of Bishop Broughton, who laboured so long for the welfare of the Sydney Diocese and Australia, and who has likewise entered into his rest after long and toilsome work—now over three years ago."

Mr. and Mrs. Reeves, after a residence of 25 years in the parish of Haberfield, Sydney, in close association with St. Oswald's Church, have moved to Castle Hill. Mr. Reeves for many years was Rector's Warden, and Parish Treasurer. The Rector, the Rev. A. J. A. Fraser, writes in glowing terms of their devotion and service to the work of God in the parish.

Lord Somers is to be the new President of the M.C.C. in succession to Lord Coblham. He was in the Tank Corps in the Great War, and had a distinguished record. From 1926 to 1931 he was Governor of Victoria. He is a first-class air pilot.

Mr. William Parry Blore has been appointed by the Dean and Chapter as Librarian of the Canterbury Cathedral Library, England, in place of the Rev. Dr. Samuel Bickersteth, who has resigned the post after holding it for nearly fourteen years. Mr. Blore is a son of the late Rev. Dr. Blore, Headmaster of The King's School, Canterbury, and Deputy Librarian for some years.

The Archbishop of Canterbury (Dr. Cosmo Lang), has approved of the degree of Doctor of Divinity of the University of Oxford being conferred on Archbishop Le Fanu, of Perth, W.A., and Primate of Australia. When a Lambeth degree (as it is termed), is conferred, the recipient receives the degree of the University of which the Archbishop of Canterbury is a member.

Mr. William O'Donnell, who has been churchwarden and honorary secretary of St. Martin's Church, Kensington, since its inception, having only missed one service, was presented, on behalf of the parishioners, with a wallet of notes last week. Mr. O'Donnell had attended about 4000 services during his 30 years' association with the church.

Lady Davidson, widow of Archbishop Lord Davidson, died at Canterbury on Friday, June 27, at the age of 77. She was born two years after the terrible trial which fell on her parents, Dr. and Mrs. Tait, in the loss of five little daughters from scarlet fever at Carlisle. Lady Davidson had been her husband's constant helper in all his many-sided work for Church and State, and she was greatly beloved for her personal qualities. The day of the Archbishop's retirement, November 12, 1928, was also his Golden Wedding day. Lady Davidson was buried on Monday, June 30, beside her husband in Canterbury Cathedral.

The Rev. A. C. Miles, Olinda, has been appointed to the charge of St. John's, Blackburn, in succession to the late Rev. L. H. R. Croker.

The Rev. C. L. Moyes, of St. Martin's, Hawksburn, has been appointed to succeed the Rev. C. J. T. Martin at St. Agnes', Glenhuntly, both in the Diocese of Melbourne.

The Rev. G. P. Birk, of St. Thomas', Auburn, has been appointed Rector of the historic parish of St. Matthew's, Windsor, Diocese of Sydney.

Heartily congratulations have been extended to Mr. L. F. Watkins, who has completed over 40 years of service as organist and choirmaster of St. Mark's Church, Wellington, N.Z. At a largely-attended meeting of parishioners held to mark this unique record, Mr. Watkins was presented with a new hood to replace his old one for the degree of Bachelor of Music, and a fountain pen suitably engraved.

At the last meeting of the Standing Committee of the Diocese of Sydney, several other friends being present for the occasion, the Archbishop of Sydney was presented with a solid silver salver as a token of appreciation of his work in connection with the Bishop Broughton Centenary celebrations.

Canon Perry is resigning the cure of St. Michael's, Christchurch, N.Z., and retiring on September 30. He will take up his residence in Sydney, where his wife's family lives. Canon Perry has been Vicar of St. Michael's since 1916. Born in Melbourne, he took his degree at St. John's, Oxford, and was ordained in 1894-5 by the Archbishop of Melbourne. He was appointed Warden of the Community of the Sacred Name, an Order of women of "Catholic" views and practices, in 1933, and in 1934 was elected a Canon of the Cathedral. Canon Perry is an advanced Anglo-Catholic.

Archdeacon Chatterton passed away at Tauranga, N.Z., after a life of devoted and distinguished service in the Church. Coming to Nelson in 1886, he was Domestic Chaplain to Bishop Suter from 1886 to 1888, Vicar of All Saints', 1888-1902, Principal of the Maori Theological College, Gisborne, 1902-1918, Vicar of Rotomanu, 1918-1934, Canon of Waiapu, 1918-1921, Archdeacon of Tauranga from 1921 to the day of his death. He was deeply interested in our Maori brethren, to whom he gave himself with a devotion and zeal beyond all praise. As a parish clergyman he was greatly beloved, and his memory is still revered and held in affection by the people of the parish in the diocese which he served so faithfully and so long.

## NEWS MAKING

In the November number of the "Journal" of the Institute of Journalists there is an outspoken article denouncing the crude vulgarity of the up-to-date "news-maker." The writer says: "The modern Nosey Parkers are not confined to predatory photographers who 'shoot' a private funeral, dog the steps of couples seeking to be married in the seclusion of the registrar's office, or snap witnesses in celebrated cases who vainly try to get in and out of court with the same security from publicity which, inside the court, is granted to them. This form of enterprise is not even limited by the detective genius of the 'crime investigator.' It follows up the merest social trivialities by domiciliary visits in search of possible developments. A labourer out of work wins a big prize in an Irish sweep; at once a reporter is despatched to ply him with questions. What is he going to do with it? What does it feel like to be made rich suddenly? And so on. An actress wins a divorce suit against a third husband; she is followed at home by a telephonic interviewer, who invites her confidence as to whom she is going to marry next, and what are her plans for her future career? A member of the R.A.F. crashes on a foreign station; a news editor sees the telegram, and rings up the poor man's father or mother to hear how he or she takes the fatal news, and promptly publishes to the world the agonized words of the bereaved parent." This is all perfectly true, and to a man proud of his craft, as I am, very saddening.

It is generally held by the Anglo-Catholics on one hand, and the Baptists on the other, that the churches of England and Ireland teach Baptismal Sacramental Regeneration, but the Privy Council, in the case of Gorham v. the Bishop of Exeter, in which the former held that the grace of regeneration does not necessarily accompany the act of baptism, that the grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it—in them alone it has a wholesome effect; but that in no case is regeneration in baptism unconditional, ruled that the doctrine taught by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England as by law established. It is generally thought that the decision given in this case by the Privy Council was one of the reasons why so many of the Tractarians went over to the Church of Rome.

## The Need of Christian Education

(By Rev. W. F. Pyke, B.D.)

Of all the problems that confront the Christian Church to-day, none is more important than that of Christian education in our schools and colleges. What kind of men and women are being sent out into life from our places of learning? On what basis do employers, ordinarily value men? Does our modern industrial system encourage a high valuation of the individual? In short, does character really count before service?

We believe the Church has a big contribution to make to the new social economic order. Viewed from the outside, industrial activity presents an extraordinary spectacle. It consists of an array of plantations, mines, ships, railways, offices, factories, and such like. These give the impression of enormous power, a power to exploit nature's resources. Man sees in these things the hope of less toil and more wealth and pleasure as the means of production become easier through the machine. By the mechanisation of industry a man need only work 40 hours per week to supply the needs of the community. The machine has taken charge and controls men. Men are often industrially incompetent at 50, and new machinery quickly displaces men.

The economic order is ever changing through invention and discovery. It is into this kind of situation that the universities and technical colleges are sending students, after graduation, to occupy positions of responsibility.

What kind of leadership are these men going to give to industry? What quality of person is being sent into industry? Have they moral judgments which will be effective in industry, or are they merely absorbed in "technique," with no thought of their influence on people, producers and consumers alike?

We are constantly being told that "The greatest need to-day is to Christianise our social order." The Church's great desire is to see our youth learning the meaning of being Christians in industry. That as they are brought into touch with managers and workers, their faith and convictions in God and their fellow men will be reckoned with.

The large number of students who are studying both day and night in our colleges, seem to be cut off from the normal activities of the Church in our parishes. Their week-ends seem to be largely spent in recreation in the country, tennis court, or golf, or on the beaches. We must not deny them this legitimate recreation.

Religion to many of them is a matter of preference. To some it means an escape from toil, or a luxury for the enthusiastic. To the majority it is passed by for more exciting experiences.

Something needs to be done for these students during their courses at the universities. The organised Church does not possess the institutions for really helping them with those things they are concerned about after college days, although the Student Christian Movement, &c., is doing great service to the few who belong to it.

The Church's task is to make God regnant in a society whose economic system operates to destroy mutuality and the most basic securities of life. Our Sunday Schools, Fellowships, and especially Confirmation Preparation must be the training ground for true Christian citizenship. Each individual Christian counts to-day as never before.

We need the power of renewal in our Australian life to-day. The whole world is in the melting pot, and great tasks lie before us. There are two ways open to us. Who shall say for how long? The way of Peter or of Judas. We can sell out for 30 pieces of silver, or its modern equivalent in cash, credit and get-out-what? Or we can progress with many blunders and betrayals to become followers of Christ, and so apply His principles to every detail of life. Peter, after many failures and shortcomings, finally won through loyalty to his Master.



# STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



## Protestantism's Roots

PROTESTANTISM has its roots in the very earliest days of Christianity. It is based upon nothing less than the authoritative teaching of the New Testament. To be more explicit, it has grown out of the belief that the Church is the body of believers each in direct and personal union with Christ. The Church is not a corporation to whose rulers Christ has given miraculous powers.

There is no denying the fact that two conflicting conceptions of Christianity divide Christendom to-day. On the one hand there are those who say that they can trace back the actual organisation of the Church to the days of the Apostles, and claim divine origin for the system of Church Government, as well as for the sacramental system which they regard as essential elements in the life of the Christian community. All of which is the outcome of ecclesiastics' own preconceived notions, and has no New Testament or Apostolic authority. On the other hand there are those who turn absolutely to revealed truth and show that the Church began through the acceptance of Christ by individual believers, so that the distinguishing characteristic of the body of believers was that each was in direct and personal union with Christ. Without doubt Church organisation as we have it is a later development, and is the outcome of many influences in the life of the passing centuries and the environment of the Church. Through the years forms of Church order and government came into being, doubtless suitable to the needs of the times, but in no way stereotyped. There was no Divine decree which rendered any one Church system unalterable for all time. There were no governors—no sacerdotal caste—to whom were entrusted miraculous powers to be transmitted to their successors only by men specially qualified to pass them on. This is the Protestant view of the Church; and it has its roots in the very earliest days of apostolic teaching and witness, and even in Christ's teaching itself.

This needs to be stated, not once, but again and again. The protagonists of the institutional or sacerdotal conception of Christianity are ever active. With cool assumption they term it "the Catholic conception of Christian life and witness," but this misuse of the term "Catholic" is to be emphatically deprecated. "The Catholic" faith is this, the "Catholic Church teaches this and that," are some of their catch-cries—and ever with an air of authoritativeness! Such teaching and propaganda are entirely false, for they give an altogether wrong impression. Of course, they are meant to secure for Roman Catholicism and Anglo-Catholicism an advantage and even a prestige which lend to the errors associated with their teaching a weight and character they in no way merit. It obscures the correct interpretation of "Catholic" as representing the universal elements common to all bodies of Christians. The amazing fact about these "Catholic" propagandists is their reiteration of false notions about the

Church, and that in a day when scholars dealing with the earliest ages of the Christian Church, show increasingly a tendency to reject this institutional and hierarchical conception of Christianity. But like the Bourbons of another day they neither forget anything nor learn anything, which may alter their set, preconceived ideas.

Dr. Edwyn Bevan, Honorary Fellow of New College, Oxford, Lecturer on Hellenistic History and Literature in King's College, London, and well-known as a sound scholar and a careful historian, writes with much illumination on this question in the Home University Library volume entitled "Christianity." In his chapter on "Internal Consolidation during the First Three Centuries," he shows that in very early Christianity there was "the note of free individual action and utterance according to the impulse of the Spirit." There were also elements of authority; for the Epistles show that in the local communities there were persons who directed and governed, and whom the other members of the community were enjoined to obey. The data are very scanty as to how the authority of Apostle and ruler and "charismatic freedom" worked together. But in the second century, with perhaps the exception of Egypt, there was a single president at the head of each local community called an "episcopos," a Greek word for "overseer," which has come to be Anglicised as "bishop."

The great controversy is in regard to the obscure interval which separates the second century from the days of the Apostles. Of this, he says: "For Catholics it is a matter of faith that the system of the second century goes back in essentials to Jesus Himself, and has obtained ever since there was a Church at all, that all bishops derive their authority by transmission from bishops ordained by one of the Twelve or by St. Paul." This cannot be proved from the New Testament and other Christian documents of the first century. But the data are, he admits, so few, that any theory of the constitution of the primitive Church has to fill in large gaps by conjecture. And "if the literary data do not prove the Catholic theory they are capable of being made, on certain suppositions, to square with it." This shows that there is no ground for the dogmatic assertions made by the upholders of the Institutional theory, and removes any idea of a foundation of Divine decree upon which it can be based. The history affords sufficient testimony that the growth of the Church system was a gradual development. It met fresh needs as they arose. Thus: "We are never told that all presbyter-bishops were ordained by Apostles. Nor are we ever told how new presbyters or bishops were to be instituted, as the original ones died off . . . It seems probable, as a matter of fact, that there was considerable variety between the arrangements in one local church and those in another—no uniform system at the beginning." When we picture to ourselves the small Christian communities surrounded by the great sea of Paganism, and the dangers arising from all kinds of theosophical notions, and the great mixture of races in the Churches, the necessity for strong teaching leadership is clear. "To the Word and to the Testimony"—that is, there must be authoritative expounders of the New Testament teaching. Doubtless this led to the demand for strict obedience in each Christian community to its leader—the bishop. So the safeguarding of the Christian teaching was regarded as secured by its maintenance in the chief centres of population

where the Church was strongest and most influential. In this way the most important sees obtained their predominating authority. The Church was not an end in itself. It existed to bring men into the living relationship with Christ as their Redeemer, which is the purpose of the Gospel, and of maintaining them in that relationship in which the Holy Spirit acts upon each individual believer without the intervention of any mediatorial caste.

This is the Protestant conception of the Church, and it is shown by all the evidence to be the view most in harmony with all that we know of the early days of the Church and the process of its development. This view does not require any manipulation of the literary data to show that "they are capable of being made on certain suppositions, to square with it." The only basis of Protestant Christianity is the teaching of the New Testament.

## SPIRITUAL HEALING

### "Faith Healing" Criticised.

THE world over, various types of people have been setting themselves up very much since the Great War, as "faith healers." It is largely an appeal to the ignorant and the credulous. Liverpool, England, for the last two years has been much exercised in the matter as a result of a widely advertised tent "healing mission" by an undenominational pastor. The Liverpool Diocesan Synod met last year to discuss the matter, when there was a joint conference between clergy and some of the doctors of medicine. The question is to be debated again by the Synod, probably next autumn. In the meantime, there is a most interesting article on "Spiritual Healing," in the current issue of the Diocesan Review, by Canon Harold Anson, Master of the Temple. The Canon sums up his arguments in favour of Faith-healing as follows:—

"We shall expect to see in the future a co-ordinated Ministry of healing, which will take the place of the departmentalised healing of to-day; an outlook on health, and an art of healing, which will make a united attack upon those morbid conditions of the emotions, the thought, and the physical organism of man, which are preventing man from attaining to an integrated personality; integrated, not merely in view of his terrestrial surroundings, but integrated in view of his eternal destiny, and his contribution to the life of humanity. It is to be hoped that, in the future, the Church will not concentrate its attentions on ceremonies and suggestive or tactual techniques, however valuable in practice in particular cases, but will rise to the great opportunities of an alliance with all those agencies which aim at securing the perfect manifestation of the sons of God."

This is the Canon's opinion. It is being challenged!

### A Medical Counterblast.

The whole question of "faith healing," and the teaching of certain church leaders has been very severely criticised at a Hospital Sunday service by Dr. F. Bennett Julian, one of the outstanding Liverpool definitely Christian medical men. In the course of a long, closely-reasoned address, he said there were three main reasons why doctors found themselves unable to enthuse about divine healing. In the first place the number who were cured by that means formed an infinitesimal percent-

age; in the second place, investigation of reputed cures proved, for the most part, disappointing; and, thirdly, in those cases where the cure had been undoubted and dramatic, doubt was cast on the suggested rationale of the cure by the known and recorded instances of spontaneous cures of the most advanced cases even of cancer, in which there was no question of spiritual means, or, indeed, of any means at all having been adopted.

### The Character of God at Stake.

Dr. Julian stated that his own personal objection to the doctrine of Divine Healing was, however, not medical, but religious. He felt that the character of God was at stake. Often the healing seemed to take place without any regard to the life or character of the person who was healed. The doctor does not believe there is anything distinctive or even religious about what is termed Divine healing.

### "If Jesus Were Here."

The doctor went on: "How very different from Christ's approach to the sick man are the methods employed by modern healing cults. One fails to notice the reticence so characteristic of Him. I believe that if Jesus were here to-day He would refer sufferers to the medical profession and to the hospitals. His healing ministry has no essential connection with the healing missions of to-day."

### Conferences of Doctors and Clergy Useless.

Dr. Julian gave weighty reasons in support of his belief that at present, at any rate, no good can be served by conferences of doctors and clergy. "A parson, as a parson, is no more fitted to deal with diseases of body or mind than a doctor of medicine, as a doctor, is qualified to lecture on theology." The healing grace of God is manifested daily in the hospital, where miracles of healing are performed daily.

Dr. Julian asked: "What can a minister bring to a sick man? Has he no place at all in the sick room? Is there no sense in which he can collaborate with the doctor? He can bring fellowship, encouragement, sympathy. He can, if he wishes, bring the sufferer a consecrated wafer, or even a consecrated oil, if the sick person has in the past associated such symbols with a definite religious experience. But to bring formulae, or wafers, or oil as a matter of course to all sick people is to come perilously near to the magical, and recalls all the mumbo-jumbo of mediaeval superstition. This is the kind of thing that is creeping back insidiously into the teaching of certain Church leaders, and it is a deplorable thing."

### THERE IS NO WASTE.

In his volume, "The Gate of Life," Dean Inge writes:—"Death, says Genesis, is a punishment. Death, says Science, is a law of Nature. Death, says Jesus Christ, is the gate through which we pass to immortal life." There is no waste in God's scheme of things. He has passed from the fetters of the flesh to a higher and freer ministry, expressed in words sent by one of our parishioners whom I have known since childhood:—

"O, fuller, nobler is that life,  
And clearer, ampler, is the air,  
Ere cannot see, nor heart conceive,  
The glory there.  
Nor know to what high purpose Thou  
Wilt yet employ these ripened powers,  
Nor how, at Thy behest, they touch  
This life of ours."

## Melbourne News and Views.

(By "Maccabaeus.")

### C.M.S. News.

At its July meeting, the General Committee of the C.M.S. welcomed the Bishop in Jerusalem who, for about half an hour, spoke of the wonderful vision of our C.M.S. forefathers, and the way in which the mission with which he is connected has adhered to the principles they laid down.

At the same meeting a welcome was given to Mr. and Mrs. Asche, recently returned from Hong Kong, and Miss F. A. Moller, of Kenya, as well as Mr. C. Maling, of Tanganyika.

Regret was expressed, in which many Melbourne friends will join, at the news of the illness of the Rev. P. W. Stephenson, who is so well-known and respected in Melbourne.

The Rev. C. W. T. Rogers has been appointed a Trustee in place of the Rev. C. H. Barnes, a fine old Evangelical whose health and age do not permit him to take the interest in C.M.S. affairs for which he was once noted.

The positions of Hon. Clerical Secretary for Gippsland and Bendigo have been accepted by the Revs. L. Benn and H. G. White respectively. Melbourne lost recently a fine C.M.S. worker in the person of Miss E. James, of Camberwell. The late Miss James was responsible, during 40 years of devoted C.M.S. work, for raising hundreds of pounds for the Society. It has been suggested that a Temple Day, to be held later in the year, should be conducted on behalf of the Society. The Rev. T. H. Watts was responsible for the suggestion, which has received the unanimous support of the Committee. A sub-committee was appointed to deal with the matter.

### Bishop Hart and Sydney.

Bishop Hart, on the occasion of his visit to Sydney for the Broughton Centenary, evidently put Sydney's churchmanship to a critical test. He is reported in the Melbourne Press to have said, "Two things always strike me in Sydney church life—their warm friendliness and courtesy to visitors, and their discontent with their own leaders." For many years Sydney has been the bulwark of Evangelicalism in Australia. The only diocese which has steadfastly resisted the inroads of "broad" and "tolerant" churchmanship, to say nothing of definite Anglo-Catholicism, is sure to be singled out for attack by High Churchmen elsewhere. Churchmen in other parts would be interested to know who is dissatisfied and why? There has been ample evidence that Sydney churchmen are wholeheartedly behind their Evangelical leaders. There are, no doubt, discontented churchmen in most dioceses, even Wangaratta not excepted.

### Changes in Diocese.

Recent changes involve two active members of the C.M.S. General Committee. The Rev. T. H. Watts, a member of the C.M.S. Executive, and for several years past Vicar of St. Michael's, North Carlton, is going to Bentleigh. North Carlton is one of the northern industrial parishes to which reference has been made in these notes. Mr. Watts new parish is one of the residential parishes on the opposite side of the City between Caulfield and Mordialloc. There are two churches in the district, and there is

good scope for Evangelical effort. Mr. Watts is a staunch Evangelical who is an effective preacher, and works hard in his parish.

The Rev. A. C. Miles, of Olinda, is going to Blackburn, rendered vacant by the death of the Rev. H. R. L. Croker. Mr. Miles has had a most successful ministry at Olinda, which is a well-known holiday resort in the Dandenong Ranges about thirty miles from Melbourne. A keen supporter of C.M.S. and all Evangelical movements, Mr. Miles is known and respected for his straightforward Evangelicalism. Olinda has had a good Evangelical leadership for many years now, and is the type of parish which would not survive under any other kind. For some years St. Matthew's Church was the only one in the district, but recently another body has become established there. Mr. Miles' new parish of Blackburn is on the suburban outskirts, just about half-way between the city and the Dandenongs.

Another change takes the Rev. C. L. Moyes from Hawksburn to Glen Huntly. Hawksburn was the parish in which Bishop Hart served for many years while in Melbourne. It has always been known as a High Church parish, though of late years it has perhaps not been so conspicuous on account of its churchmanship, as in former years. Mr. Moyes is not considered to be a really High Churchman, though his tendencies may appear to point in that direction. On the whole, we think he should do well at Glen Huntly, which is an Evangelical parish with many difficulties and a big debt. He is a live man and a good preacher, and, we think, one who would rather like taking on a hard job. He will find the need for all these qualities in his new parish.

### Anglican Church League.

The third of the series of addresses being given at St. Stephen's Church, Richmond, was held in July, when one of the League's oldest and best friends, Dr. Law, spoke on the Church "Reformed." It is unfortunate that the League has encountered bad weather for all these addresses. In spite of this the numbers have been quite satisfactory. Dr. Law is always worth hearing, and this occasion was no exception. Besides giving the history of the Church of England up to the time of the Reformation, Dr. Law emphasised many points which stand out in the reforming of our Church. The brief service was conducted by the Rev. L. L. Wenzel, the Vicar of St. Stephen's.

### C.E.B.S.

The Church of England Boys' Society is arranging a trip to Sydney. The cost to each boy under 16 will be £5/11/0, and the Society states that many applications to join the party have already been received. Arrangements are also in hand for the usual camps conducted by the Society. One camp is to be held during September, and the later camps in December and January. One camp will be for seniors, December 25th to January 3rd—one for city juniors, January 4th to 12th, and a country camp, January 13th to 23rd. These will all be held at the C.E.B.S. permanent camp at Frankston, a distant seaside Melbourne suburb.

### The Archbishop's Cope and Mitre.

The following correspondence between the Archbishop and Dr. Bearham, President of the Anglican Church League, which was published recently in the diocesan paper, will be read

(Continued on page 11.)



## NEW SOUTH WALES.

## Diocese of Sydney.

## ST. MARGARET'S HOSTEL.

Speaking at the annual meeting of St. Margaret's Hostel for Women Students, Sydney, Mrs. Mowll said:—

"There are so many temptations in this beautiful city that the Church has to face the problem of how it can help the youth of Sydney.

"Surely this hostel supplies one means by which we can help the few students here in this atmosphere. The daily service in the chapel surely gives the best possible help to students, especially to those from the country, where their life was so completely different that they must often feel the need for guidance, and must often feel, too, that they lack the strength to overcome temptation.

Speaking of the proposal to add a Common Room to the hostel, Mrs. Mowll said that such a room was a necessity, and congratulated the honorary treasurer, Mr. C. J. D. Goldie, who, she said, was a relative, on the credit balance of £480 in hand, and asked that she might be excused for having a little family pride. Mrs. Mowll added that the strong financial position was due in a great measure to the economies of the warden, Miss M. Thompson, although, judging by the appearance of the students present, it was evident that Miss Thompson did not economise over necessities.

## MISSIONS TO SEAMEN.

The Missions to Seamen in the various parts of the world not only prove a blessing to seafarers, but happily receive the support of leading citizens and especially that of the mercantile world.

The Acting Premier of N.S.W. (Mr. Bruxner), who attended the annual meeting of the Sydney Missions to Seamen last week, praised the work of the mission.

"Seamen need our practical help," Mr. Bruxner said, in paying a tribute to the work done for the mission by women helpers. "The confinement of ship life and the fact that their hobbies and acquaintances are necessarily circumscribed make them more dependent, on companionship and leave them far more open to temptations ashore than those who have home ties."

In appealing for more help for the mission from the churches, Miss Milner Stephen said she felt her persistence on this point might yet bring results.

"Looking through the list of subscribers, I find that only 19 parishes in the whole diocese have sent anything," she added. "One would think that the churches in this diocese would show greater practical support for the mission."

Tributes were paid to the work of Miss E. Flynn, whose retirement after 20 years' association with the mission had been announced.

The Bishop Coadjutor of Sydney (Dr. Pilcher), the mission chaplain (the Rev. F. J. Evans), Mr. D. J. Mackay Sim, and Mr. C. M. C. Shannon also spoke. Sir Kelso King presided.

## C. F. ANDREWS IN SYDNEY.

The general public are not greatly aware of the presence of the Rev. C. F. Andrews in Sydney. He has been confining his work to University students. He pleads for a display of friendliness between Australia and

India. Addressing the students, he states that India to-day, owing to the unsatisfactory nature of the proposed new central legislature and recent events in Abyssinia, was unhappy, dissatisfied, and almost sullen. The retention of Indian friendship was essential to the well-being of the British Commonwealth of Nations, and he strongly urged that a friendship should be built up between India and Australia, based on Australian hospitality to Indian students.

Mr. Andrews said that a definite line existed between Britain, India and Australia, which was a lifeline in the British Empire, and must never be broken. If a rupture occurred all three countries would suffer.

India to-day, he continued, was very troubled, and was not a happy member of the British Commonwealth of Nations. The Act recently passed by the British Parliament was not satisfactory to India. The proposed new central legislature was not an improvement on the existing one, and many leading Indians were saying that they would prefer to continue with the existing central legislature rather than run the risk of the suggested changes. The new legislature was so safeguarded with reservations, and so much power had been given to backward States under native rulers, that it was feared it would be a stumbling block, and not a help, to self-government. Neither Mohammedans nor Hindus were satisfied with the new Constitution.

The relationship between East and West in India had been further strained by recent events in Abyssinia. The Hindu people of India had great commercial and sentimental interest in Abyssinia. They felt that Abyssinia was one of the last portions of the Near East which was independent and free, and now Europe had destroyed this independence. The Mohammedans had a traditional friendship with Abyssinia, because of hospitality extended to Mahomet by the Abyssinians 1300 years ago.

To combat India's feeling of aloofness, the rest of the British Commonwealth of Nations should renew the old ties of friendship and endeavour to make India feel an integral part of that Commonwealth. Australia should offer post graduate scholarships at Australian Universities to Indian students, and make friends of those that won them. Once the students of India had been won to friendship by Australian hospitality, Australia and India would be friends for ever.

## Diocese of Newcastle.

## THE BISHOP'S LETTER.

The Bishop of the diocese writes:—

An outstanding memory of the past month is the Reunion at St. John's College, Morpeth, the first to be held under the direction of its new Warden. Although the date had to be altered, and the Reunion to be held at an unusual and not very propitious time of the year, more than thirty of the old students attended, and the whole experience was a most delightful one. The College Council was represented by the Bishops of Armidale and Goulburn, who gave us very valuable addresses on the second and third evenings, and made notable contributions to the discussion at the Morning Conference. The Bishop of Wangaratta most kindly came and lectured to us on the Proposed Constitution for the Church of England in Australia, which his name will always be most prominently identified. The lectures were a masterpiece of lucidity and reasonableness, and

transformed what some had feared might be a somewhat dull and hackneyed subject into the material for most eager and stimulating debates. Possibly what impressed us most of all was his concluding appeal as to the vital necessity for the Church in Australia to organise itself as a whole, in view of the many and menacing challenges which the Christian Church is likely to have to face in the immediate future. To meet these challenges unorganised and disunited would, in his opinion, be a courting of disaster. Such an appeal as this made our discussions over details of the Constitution of little account, and ought to make us ready to accept the Constitution, which, if it does not satisfy the aspirations of all, at least does no violence to any essential principle. Such a Constitution seems now to be within our reach as the result of a recent concordat which has been suggested on a point which had hitherto divided us. If this indeed is so, I pray that no unworthy prejudices or fears in any quarter may hinder us from accepting it.

## Diocese of Goulburn.

## QUARTERLY MEETINGS.

The usual quarterly meetings of diocesan Councils and committees were held on the 28th and 29th July, the Bishop presiding throughout. The Council of the diocese sat on the morning, afternoon and evening of the 28th, despatching a long agency letter welcomed two new members, Canon Edwards and Mr. S. Hilyard. It placed on record its appreciation of the Christian character and witness of the late Mrs. Chalmers and the late Mrs. Bartlett, and expressed appreciation of their legacies to the diocese. Messrs. J. L. Bush and R. J. Sands were re-appointed diocesan auditors. It received and adopted six months' diocesan accounts. It directed that the identity of the Karlsson Bequest was to be preserved and its income credited to the Clergy Widows' and Orphans' Fund. The Council decided to co-operate in the promotion of a determination in General Synod providing for the establishment of a Bishops' Pension Fund. Reports of all diocesan funds and activities were received and scrutinised, and the increasing use of the Diocesan Library noted. A large amount of business arising out of Synod was dealt with and instructions to the parishes in the matter of giving effect to the new Parochial Administration Ordinance were approved. Responsibility for poorer dioceses was recognised (at the request of the Primate), and a grant of £10 made to the Diocese of Bunbury. It was determined to allocate the Price Bequest as follows:—£500 to the new Children's Home, the balance to be held as an endowment for the Cathedral parish. A new Children's Home Committee was elected, charged particularly with the disposal of the old home and the remodelling of the new premises and their equipment to accommodate at least 40 children. Preliminary sketch plans and estimates of this were before the Council. The cost may possibly run into £3000, towards which the Council has £400 in hand, £500 in sight, and the ultimate proceeds of the old home. Mr. H. C. Manford was appointed architect for the reconstruction. At the instance of Synod an investigation was undertaken into the application of all Glebe rents and endowment moneys. A reclassification of parishes, Parochial and Missionary Districts, was made in the light of the new Parochial Administration Ordinance. Some small grants were voted. Approval was given for the sale of a disused church at Wymah. Ordinances providing for the sale of the present Children's Home, of a block of land at Cooma-mundra, and for an exchange of sites at Merimbula and Delegate were passed.

The Diocesan Missionary Council surveyed the progress of missionary effort in the diocese. It was disappointed at the breakdown of certain deputational plans. It decided to entrust the Women's Lenten Offering next year to the Churchwomen's Diocesan Council. It hoped that opportunity would be made for the two diocesan missionary secretaries, the Rev. D. Blanche, and the Rev. E. M. Cutcliffe, to visit parishes in their respective Archdeaconries.

The most important business transacted by the Church of England Property Trust was the decision to offer the old Bishopsthorpe Estate and the West Goulburn Glebe for sale by tender.

## THE BISHOP'S LETTER.

The Bishop of the diocese writes:—

I often wonder whether our personal religion is adequate for the tasks that confront us. We suffer from widespread spiritual inertia. A mental weariness is one of the marks of our time. We take it for granted that the morning paper will bring us new shocks and we defend ourselves by a growing insensitiveness. If the fresh calamities

that are befalling the world are remote from us for the time being, we close our minds to their existence and their significance and seek new enjoyments or selfish interests to occupy our time. We feel so powerless in the face of oncoming events that we decide that it is little or no use worrying ourselves about anything. Let us get what we can out of life while the going is good and when fate overwhelms us, as we somehow feel it will, then let us make the best of it. We are not convinced that we can have any say in the making of the future, and therefore we snatch at anything we can get or make out of the present. We are no longer master of events; we are mere puppets in the play; forces over which we have no control pull the strings that make us act. Our lives, therefore, lack the feeling of sense and reality. We are beaten by circumstances. The world is on top of us and we are smothered by its weight.

I fear that this defeatist spirit is widespread. Years of unemployment for many and of insecurity for most have had their effect on the public mind. The attempt to make us believe that the depression has passed and that prosperity has returned when slums are appearing where they never existed before, when beggars, young and old, still knock at the door, when people still sleep under bags because blankets are unavailable, when our youth only too often go to gas instead of to work, simply undermines our confidence in statements official and otherwise. There might be something in faith-healing, but faith in fictions will never create the facts of a new world. The depression in Australia is not a world of illusion. The pretence that all is well is shaking the confidence of people that all will ever be well again. To cry peace when there is no peace only results in destroying belief in the possibility of peace at all.

## VICTORIA.

## Diocese of Melbourne.

## THE ARCHBISHOP'S LETTER.

On July 16 His Majesty King Edward VIII ran the risk of assassination as he was riding near the Marble Arch on his way home from the Trooping of the Colour. This was a forcible reminder of the supreme value of the Monarchy to the Empire at the present time. Germany and Italy are in the hands of Dictators. France is in a state of political unrest. Spain is passing through a Civil War. Russia is in the hands of the Communists, who are struggling back towards Constitutional Government. In England there is the ordinary strife of parties within a free Parliament, but the Monarchy stands for something which is above parties, for it has lasted over 1,000 years. We owe much within the last hundred years to the Christian leadership of Queen Victoria and King George the Fifth. We look forward to long years of Christian leadership under King Edward VIII. On that Thursday there went up to God from millions of loyal subjects a thanksgiving that the life of His Majesty had been spared, and a prayer for God's blessing on the life of the Sovereign. Long live the King!

The University of Sydney has, within the last few weeks, created the Degree of Bachelor of Divinity. This Degree is to be given by examination at the hands of recognised teachers of Theology. The Melbourne College of Divinity has existed now for several years apart from the University. Archbishop Lowther Clarke was much interested in the foundation of this College, and in it we have the machinery by which the teaching and the examinations for such a Degree may become possible here some day. We may well hope that the University of Melbourne will follow the example of the University of Sydney, and create Degrees in Divinity as it has created them in so many other subjects of secular learning.

## Diocese of Ballarat.

## THE BISHOP ELECT.

The diocese is looking forward with keen interest to the consecration of the Very Rev. W. H. Johnson, Dean of Newcastle, as Ballarat's new Bishop. It is understood that the consecration will take place in St. Paul's Cathedral, Melbourne, on October 28. Dean Johnson was born in Brighton, South Australia, on 12th May, 1889. His father, the late Samuel Johnson, M.A., came from the Old Country fifty years ago to devote his life to the care and education of the afflicted, particularly the blind and deaf and dumb, in Australia. The Dean's mother is still living in Brighton, South Australia, where his only brother, Mr. Harry Johnson, is engaged in

the same work to which his father devoted his life. The Dean has one sister, who is in London, and is the wife of Mr. Clive Carey, B.A., Mus. Bac., who is on the staff of the Royal College of Music.

Dean Johnson began his education at the Glenelg Grammar School, and later entered St. Peter's College, Adelaide. He graduated in Arts at the Adelaide University, and then entered St. John's College, Melbourne, of which the Very Reverend Dr. Reginald Stephen, Dean of Melbourne (now the Right Rev. Bishop Stephen), was the Warden. He was ordained to the diaconate in St. Peter's Church, Melbourne, in 1913, and the priesthood in St. Paul's Cathedral, Melbourne, in 1914, by the late Most Reverend Dr. Henry Lowther Clarke, Archbishop of Melbourne. He received his title as Curate of Holy Trinity, Kew, from Canon Sutton, the present Sub-Dean of St. Paul's Cathedral, Melbourne, who was then Vicar of Holy Trinity, Kew. He remained with Canon Sutton until he was appointed to a Chaplaincy in the A.I.F. in 1917. He left for the front at three days' notice, without having been in camp at all, and on reaching France was immediately attached to the 13th Australian Light Horse. It was in France that his friendship with the late Bishop Long matured. After the war he became Rector of St. Cuthbert's, Prospect, Adelaide. During his Rectory at St. Cuthbert's the church was filled with crowded congregations, and headed the parishes of the diocese in its contributions, both to Home and Foreign Missionary work. £10,000 was spent in new buildings and improvements, and when he left the parish was without a debt. One of the three buildings was a parish hall which consisted of a large hall, a kindergarten, and fourteen class rooms.

While at St. Cuthbert's the future Bishop was married by the present Bishop of Adelaide, Right Rev. Dr. A. N. Thomas, to Miss Dymphna de Chair, daughter of the late Lieut. Francis de Chair, and niece of Admiral Sir Dudley de Chair, a former Governor of New South Wales. Mrs. Johnson, who is also a niece of Mrs. A. F. Cudmore, of Adelaide, has one sister who is the wife of Colonel J. Thorburn, of Frinton-on-sea, England.

The Dean and Mrs. Johnson have three children, the oldest of whom is twelve.

During his time at St. Cuthbert's, the Dean received several invitations to other work, including two Archdeaconries, and an invitation from Bishop Long to join him in Bathurst. However, feeling that his work at St. Cuthbert's was not done, he remained there for nine years.

In 1928, Bishop Long, who that year had become Bishop of Newcastle, nominated him to be Dean of Newcastle.

## Diocese of Bendigo.

## DIOCESAN SYNOD.

Synod will meet on August 23. The Archbishop of Melbourne and Bishop Banerjee will be the visiting Bishops. On Synod Sunday the Archbishop will preach at All Saints' pro-Cathedral at the morning service, and St. Paul's, Bendigo, in the evening. Bishop Banerjee will reverse this, i.e., will preach at St. Paul's in the morning, and at All Saints' in the evening. On Sunday afternoon, the Archbishop will preach at a men's service at St. Paul's. The programme for the Monday will include a Quiet Morning with Holy Communion at the Cathedral, a Corporate Breakfast, and addresses by both our Episcopal visitors. At 11.45 there will be a Civic Reception by His Worship the Mayor. In the afternoon a women's meeting will be arranged by Mrs. Baker, when Bishop Banerjee will speak. The usual Synod service will be held, and then Synod will assemble. The chief legislation will be the (long overdue) revision of Standing Orders. The Diocesan Festival will be held on the Tuesday night of Synod week, when the Archbishop and Bishop Banerjee will speak. The Missionary morning will be on Thursday.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## THE BISHOP'S LETTER.

The Bishop of the Diocese writes:—

## The Synod.

Synod opens on the night of Monday, August 31st, and I take this opportunity of inviting all who can to come to the opening service at 8 p.m. The public are welcome, and you can hear one of the best Cathedral Choirs in Australia at this service also I hope to deliver my annual Pastoral Address.

I wonder whether some of our Synodmen missed what I said last year? I was speaking of the duties of Synodmen, and I said that their first duty is to attend—and not only to attend the opening meeting when their names are called, but every meeting. And their second duty is to go home and report to their congregations what Synod has done—and it is for you Churchpeople to ask for such report, and see that you get it! Such report might well be given in Church.

And there is another duty which comes before all others, both for Clergy and Lay Synodmen, but which is sometimes overlooked—and that is, to take part in the corporate Communion on Tuesday morning, and to attend the opening service on Monday evening. Loyalty to your Church bids you come, and it is wonderful how loyalty begets loyalty.

The Church is often reproached, even by her own people, for her neglect of social work. But the Church is quietly doing much good social work, and our own churchpeople do not know it, or trouble to find out about it, and often give their financial support to less deserving efforts. You will have the opportunity of getting to know about two of our institutions this month, for they hold their annual meetings on August 8th and August 10th.

The Orphan Home for Girls, now situated at Mitcham, has been at work for 75 years! That is a long time for this country! And during that time hundreds of girls have been cared for, trained, and started in life. With the co-operation and help of another of our institutions, St. Mary's Mission of Hope, in Halifax Street, we hope soon to establish a home for Adolescent Girls, from the age of 12 to 16 or thereabout. St. Mary's Mission will still take little children up to the age of 6, girls above that age will be sent on to the Home at Mitcham, where they will be cared for until they are 12 years old. The front portion of St. Mary's Mission will be rebuilt, and adapted as a home for girls from 12 years upwards. From this centre the girls will be able to attend technical classes, and to this home our senior girls will be sent. With Miss D. M. Martin at Matron at the Orphan Home, and Miss Price at St. Mary's Mission, we hope for the best results from this development of our work.

On August 10th will be held the annual meeting of the Girls' Club—the Lady Victoria Buxton Girls' Club, to give it its full title. This club was founded by the wife of one of our former Governors in 1898.

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and is to be found in Whitmore Square, close to one of the poorest districts of our city. Here factory girls and others come at night for amusement and instruction; it keeps many from the streets and from undesirable companions; and hundreds of girls have passed through and regard the club with gratitude. It is, I think, unique in its work in Adelaide. The work has greatly developed since its foundation, two good halls have been built, and there is now also a Home, where girls can live, and where they simply pay a boarding fee according to their earnings. There are 25 cubicles in three dormitories, and these beds are seldom empty! Do you ask what they do in the Club? Physical culture, singing, sewing, dramatic work, guiding, Junior Red Cross work, dancing, basketball, dressmaking—these are their chief activities, and good and useful ones too; and their Chaplain is the Rev. J. Bruce Montgomerie. It is an institution worth helping.

## TASMANIA.

### CHURCH OF ENGLAND LEAGUE.

At the last meeting of the Church of England League the Rev. A. A. Bennett, Rector of St. George's, Hobart, gave a very illuminating lecture on "Confession—Its Use and Abuse." Mr. Bennett traced the history of confession from its rise in the early days of the Church, when confession of serious sin was made publicly in the presence of the congregation up to the time of the Reformation, when confession had become private, and was a powerful weapon for keeping the people in subjection to the priesthood. He pointed out that in pre-Reformation days the laity had no Bible, and their only source of spiritual instruction and guidance was the priest, who might have served as a most useful teacher and guide. But the priests had become almost as ignorant of divine truth as the people, and to cover their ignorance, had claimed for themselves divine authority for what they said and did. Today, with an open Bible, and ability to read it, the Christian had not the same need of priestly guidance, though the Christian minister was always ready to give spiritual advice and guidance in any difficulty that was submitted to him.

At the Reformation the Church of England definitely ousted the priest as an intermediary between the soul of man and God. The penitent child could go direct to his Heavenly Father. Neither did the believer need the absolution of the priest. The assurance of pardon and peace was given directly by God through the Holy Spirit.

## NEW ZEALAND.

### Diocese of Nelson.

#### NELSON SYNOD.

##### Bishop Hilliard's Charge.

In his presidential charge to the recent Synod of the Diocese of Nelson, New Zealand, the Right Rev. W. G. Hilliard referred to many matters of diocesan and local interest. In a concluding section of his interesting and comprehensive review he refers to the world outlook as follows:—

I am afraid that this review has been concerned almost entirely with domestic affairs, but I would not have you think that I am, therefore, unmindful of the larger problems which confront the world in which we live. I would, however, refer you to what I said

upon these matters last year—you will find it, of course, in the printed report—for the situation has intensified, rather than altered, in the intervening months. I would remind you that we meet to discuss our local affairs at a time when in the great world around us there is being waged a life and death conflict between the Spirit and principles of our Holy Faith on the one hand, and the determined aggression of a pagan way of life on the other. In Germany the gloves are off, in Russia the forces that are opposed to Christianity are for the time being in the ascendant, and in Italy, the headquarters of the mighty Roman Catholic Church, the religious leaders have apparently been unable to restrain the exponent of that Fascism whose motto is "Nothing against the State, nothing outside the State, everything for the State," from violating his sacred pledges to the League of Nations, the Kellogg Pact, and with all the dastardly brutality of a blustering bully massacring the defenceless primitive people who professed their willingness to submit their dispute to the judgment of the League, and in the name of European civilisation and Italian culture spreading the havoc of poison gas. These are only outstanding instances of the widespread menace of the Totalitarian State, which, in the words of Dr. Oldham, "conceives of the State as an absolute, in comparison with which all individuals or groups are relative, only to be conceived of in their relation to the State." The Totalitarian State is a State which lays claim to man in the totality of his being; which declares its own authority to be the source of all authority; which refuses to recognise the independence in their own sphere of relation, culture, education and the family, which seeks to impose on all its citizens a particular philosophy of life; and which sets out to create by means of all the agencies of public information and education, a particular type of man in accordance with its own understanding of the meaning and end of man's existence."

The leaven is at work in other countries besides those to which I have referred, and we must not imagine that because the political system of our own British community differs from that of those less fortunate lands, we are therefore, out of the conflict. The field of Christian endeavour is the world, and the weakening of its power in any place must have a prejudicial effect upon its enterprise. Moreover, there are not wanting in our own countries advocates of these political systems, and in any case the danger comes not so much from the power of the State as such as from the pagan ideals of life for which that power in the instances I have quoted is being used. As Dr. Oldham says, "the life and death struggle of the Christian Church is not with the State as such, but with modern paganism. When the State adopts a pagan philosophy of life and seeks to impose its principles and standards on the whole community, the struggle becomes acute. But the conflict is none the less real when the general mind of the community becomes paganised, even though the State may remain politically neutral. What is common to the whole world is a far-reaching secularisation of thought and life."

To a smaller extent we are threatened by the exponents of a new morality which, in many ways it seems to us to resemble the old immorality, differs from it in this respect that it does not admit a disregard of

what it recognises as moral at the behest of pleasure, but claims to be justifiable to conscience in the light of modern knowledge and experience.

This situation constitutes a tremendous challenge to the Christian Church, and the challenge is accentuated by the failure of the League of Nations in the Abyssinian affair, and the hardening of public opinion towards war. The pity and the tragedy of it all! I suppose you have read these staggering figures in connection with the last European War:—

10,000,000 dead.  
20,000,000 wounded.  
3,000,000 prisoners.  
14,000,000 widows and orphans.  
13,000,000 civilians dead.

The mere material cost has been set down as £80,000,000,000, and it has been estimated that with that sum we could have built a \$500 house, furnished it with \$200 worth of furniture, placed it on five acres of land worth £20 an acre, and given this home to each and every family in England, Wales, Ireland, Scotland, Canada, Australia, France, Belgium, Germany, the United States and Russia. We could have given to each city of 20,000 inhabitants and over in each country named a million pounds library, and a two million pounds university. Out of what was left we could have set aside a sum of 5 per cent, that would have provided a £200 yearly salary for an army of 125,000 nurses. And yet the nations drift towards war! Does it not make one despair of their being deterred by mere knowledge of their results and of the material alternatives the war expenditure could buy? We are certainly up against it, and it will do us good to realise the fact. Are we, then, to sit down and cry that all is lost? Surely that would be the negation of our Christian Faith.

## The Home Mission Society

(Diocese of Sydney)

The Home Mission Society is the spearhead of the Church in active endeavour for Christ in the community."—Archbishop Wright.

The Home Mission Society has its own DISTINCTIVE position in the Diocese.

It is—

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- Mission Stations at Wilcannia, N.S.W., the N.W. Mallee, Victoria, Cann River, Victoria, Kirtton Point, S.A., Penong and Ceduna, S.A., and the Denmark Settlement in Western Australia.

### Organising Missioner,

Bush Church Aid Society,  
Church House,  
George St., Sydney.  
Tel. M3164.

### Victorian Secretary,

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

## Letters to the Editor.

### BRITISH ISRAELISM.

The Editor, "Church Record."

Dear Sir,

I understand that soon there is coming to Sydney a notable advocate of the British Israel theory. Its supporters in our midst spare no pains in their efforts to propagate their particular belief. Many churchpeople are influenced by the arguments dogmatically submitted as proof of the truth of this theory. Among them are church officers and Sunday School teachers, and this fact, particularly in the case of the latter, raises a grave problem. If this theory is being taught in our Sunday Schools, then it follows that the Bible is taught as supporting the British Israel position.

An outline of the British Israel position, issued by its leaders, contains some surprising data. Permit me to quote a few examples.

1. Israel had colonised "the Isles." Isaiah plainly addressed his grandest prophetic message to Israel in the Isles; see from chap. 40 on to the end of Isaiah.

2. To that colony, after years of wandering, the ten tribes House of Israel came.

3. To that colony the tribe of Benjamin came, having separated from Judah after the destruction of the nation of the Jews in A.D. 70. They came to Britain as Normans.

4. That united colony became the nation Israel regathered from all lands according to Divine prophecy. That nation Israel is the Britain of the Christian dispensation, the Israel of prophecy.

5. There is not a kingdom nor a nation, nor a people, nor a tongue on earth which is not included in the great plan of the ages. But through the agency of Israel as God's ministering kingdom and nation, must the blessings of the Kingdom come to them. Therefore we are proclaiming this Gospel of the Kingdom to all the world as a witness to all nations at this time.

It is clear that the theory is based on assumption. Surely a question of this kind is one of fact rather than assumption! The supporters claim that this theory alone makes the prophecies of the Bible true. It is taught as being the message of the Bible, and this constitutes its real danger. The propagation of the British Israel theory seems so much waste opportunity. The extension of the work of the Church at home and in the Mission Field is so vital and urgent, as also of far greater importance in the great task of winning men and women to Christ. On the light of St. Paul's words: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3: 28, 29), the British Israel theory is needless. The theory aggravates the prevailing spirit of nationalism which is so marked a feature of the world to-day. And nationalism is a formidable stumbling block in the path of goodwill so much desired in international affairs.

My object in writing is to suggest that it would be a real service to churchpeople if in this paper a series of articles were devoted to the question exposing its assumptions in the light of Holy Scripture and in accordance with the weight of historical evidence available.

"DIDASKALOS."

### "I NEVER READ IT."

I fail to understand the attitude of those churchpeople—highly-placed dignitaries among them—who make a boast of the fact that they never read a church newspaper, suggesting that they had as much cause for self-congratulation as a member of the medical profession who never read the "British Medical Journal," or looked inside the "Lancet," under the impression that he was thereby conferring some eminence on himself. On the contrary, I consider that it is the plain duty of every member of the Church to read a religious newspaper, and that, if that duty were recognised, the effect would be prodigious.—C. B. Mortlock.

### ASTRONOMICAL

"We are on a tiny planet, the child of a middling-sized star near the centre of a huge cluster of stars containing, perhaps, half a million others like it."—"Worlds in the Making." By R. Barnard Way. (Chatterbox Co.)

### MELBOURNE NEWS AND VIEWS.

(Continued from page 7.)

with interest. Evangelicals in Melbourne have not yet been able to understand the Archbishop's attitude, and the correspondence which follows will certainly not make it any easier for them to do so.

Cr. Keon St. and St. George's Rd.,  
Thornbury, N.17.  
30/6/1936.

The Archbishop of Melbourne.

Your Grace,—I am enclosing a cutting from this morning's "Argus." Some few weeks ago the morning papers published a photo showing Bishop Booth and yourself seated in Cope and Mitre at the opening of a "Community House" at Cheltenham.

I feel, your Grace, that our Anglo-Catholic friends are using the fact that on occasions you see fit to wear this attire, for propaganda purposes, hoping that by repeatedly showing our leaders to the public thus vested, that the public will accept things as normal, which otherwise they would not be willing to do.

I feel that by such photos appearing in the press numbers of our church folk are made to feel very sad.

To obviate this, would it not be possible to either ask the Press not to publish such photos, or to refrain from posing for them to be taken?

In conclusion, your Grace, I would like to mention that I was present at the service at St. Peter's yesterday morning, and as far as I could tell only Mr. Maynard and a member of the choir partook of Communion at that service.

Yours sincerely,

GEORGE B. BEARHAM.

Bishopscourt,

Melbourne East, C.2.

July 2, 1936.

Dr. G. B. Bearham,

Cr. Keon St. and St. George's Road,

Thornbury, N.17.

Dear Dr. Bearham.—Thank you for your letter. I much appreciate the courteous way in which you make your protest against my appearance in a Cope and Mitre at St. Peter's Day Celebrations at St. Peter's Church on June 29, coming as it does so soon after my similar appearance at the opening of the Community House of the Sisters of the Holy Name at Cheltenham on May 26. You express your two-fold objection, first, that I should wear these vestments at all, and secondly, that they should be given publicity by photographs in the press.

I can quite understand that what I have done should give offence to some of the Evangelicals in our Church, and I am too fond of the principles for which you stand to do anything really to hinder their progress in the Church of England. I have two rules with regard to these matters which, so far as possible, I carry out. The first is that I only wear these vestments on special occasions, such as a Patronal Festival or the anniversary of some great event or something else definitely outside my ordinary routine.

My second rule is that, so far as it can be prevented, I allow no photographs to be taken of any service inside the Cathedral or any Church in the Diocese. I was asked to wear the Cope and Mitre on the two occasions in question, and I felt that they were services which I could legitimately regard as exceptional, for at St. Peter's we were celebrating the 90th anniversary of the laying of the Foundation Stone.

I have made it known that my usual dress in the Diocese at ordinary services is the rochet and black chimere, and on particular occasions or official services I wear the red Chimere, as the Bishops do at the Lambeth Conference. If you look in the newspapers you will see that I am frequently photographed in these robes as contrasted with the rare occasions on which I appear in Cope and Mitre.

It is perhaps worth while remembering that these vestments are much more frequently worn in many Dioceses in England and in Australia. I am sure that you would not wish me to be unfair to a large and active group of members of the Church of England for whom these robes express the continuity of our Church as a part of the Catholic Church.

I am trying, by the rules which I have laid down for myself, to be just to them, but in so doing I am anxious to avoid doing anything which would legitimately give offence to my Evangelical friends, whose loyalty and goodwill I very greatly value.

God give us both a right judgment in all things.

I am,

Yours sincerely,

F.W. MELBOURNE.



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## A Five-year Missionary Campaign

British Missionary Societies Annual Conference.

(By the Rev. A. J. Mortimore, M.A., Clerical Secretary of the C.E.Z.M.S.)

THE conference of the Missionary Societies of Great Britain and Ireland, which attains its Silver Jubilee this year, held its twenty-fifth annual conference at Swanwick this last June. There were over 150 members present, the missionary representation being 50 per cent. larger than usual, owing to their special concern with the subject discussed and the part they will be called upon to play in preparation for the projected World Missionary Meeting in 1938, which is to be held at Hangchow, an ancient and picturesque town four hours' railway journey from Shanghai, and thus both secluded and accessible.

The duties of chairmanship were shared by Mr. J. Gurney Barclay (C.M.S.), and the Rev. Dr. C. W. A. Taylor (Church of Scotland Foreign Mission Committee). Among the "distinguished visitors" were three from China (including one lady), representatives from Yale and Boston Universities, from Sweden and Upsala, Dr. J. R. Mott, Chairman, and Dr. A. L. Warnshuis, American Secretary of the International Missionary Council. Mrs. Reid, Secretary of the National Christian Council of India, the Bishops of Tinnevely, Chekiang, and Hong Kong, and Mr. Basil Mathews.

### A Day of the Lord.

Dr. Mott, for the past twenty-five years one of the most stirring of world-travellers, who gave the opening address, is fitted, perhaps more than anyone, to gauge the trend of events and their significance in a world changing rapidly and fundamentally its outlook on life in the social, political, and moral spheres. Dr. Mott sees "greater unsolved problems than ever before." It is a Day of the Lord, of God's visitation, in judgment as in mercy. The change, as it affects the Church's missionary policy, calls not so much for discussion as for decision. Events are moving quickly and the decisions to be made are momentous. In the missionary enterprise there can be no "status quo," no marking time. Are we to expand or contract our missionary work? Never before was there so long a vista of open doors, never has the non-Christian world been so ready to receive the Christian evangel. Does this mean that God has provided the opportunity because He now has sufficient consecrated workers? Clergy and laity, men and women, must press in and press on. We need to strengthen the quality of leadership. Are we planning for the great future opening out before us? Are we enlisting the service of youth? Are we multiplying the doors and not the doing only? Are we testing and framing our plans as relevant to the needs of the younger Churches? Are we relying on visible or invisible resources? Christ must dominate our material resources. Preach Him, and material wealth will be liberated. Finally, is the new advance to be with united or divided forces? "That they may be one... that the world may believe." In this prayer our Lord lays bare the secret of success. Are we prepared to meet the cost—in time, thought, action, money, prayer, self-dedication?

### Meeting the World's Challenge.

If Dr. Mott's address on the first evening was with power, no less was Mr. Paton's on the following morning. Taking as his subject "the 1938 meeting and the need for it," his rapid survey of world conditions today made clear the need. "Through passing events," he said, "we learn of God." In Europe we see a growing encroachment on liberation and democracy. We see religion excluded from Russia, tampered with in Germany, banned in Turkey; we see there and in Persia tradition and custom uprooted, and in Japan the apotheosis of the Emperor. We see with this increasing challenge to Christianity the missionary enterprise held up by lack of funds! Alongside of these factors we see the spread of new philosophies, the rise of gods, new and old, the revival of pagan myths, the deification of race and state and of military strength. And yet also alongside of these is a wistful seeking after God in China, in the Near East, in India (witness the mass movements), as in many other fields. Like Dr. Mott, Mr. Paton perceives in the present situation a Day of the Lord and "Multitudes in the Valley of Decision." The projected 1938 meeting is an effort to meet this world challenge, to succour those who suffer, to guide the perplexed, to strengthen the weak, but first to learn and to interpret and to effect God's purpose and will at this time.

"In the fulness of time"—Christ came into the world, and "to such a time as this" it would seem we, too, have been called. The 1938 meeting is no isolated event, but a focal point to which will converge two and a half years of preparation, and from which will emerge—we hope—new inspiration and help as we learn God's will. The meeting's general theme is "The Church of Christ," viewed from five aspects: "The Faith by which it Lives," "Its Witness to that Faith," "Its Inner Life and Strength," "The Church in Relation to its Environment," and "The Church at Work in Co-operation and Unity." The expression of the Church's faith, so admirably stated in the Jerusalem Conference Report, is our starting point. It remains to apply it to present world conditions. As for the Church's witness, a comprehensive study is being made of contemporary evangelism the world over, its inner life and strength must be fostered in the home and in congregational worship, and expressing itself in the spheres of economics, the social order in the State, in the Christian attitude to war. Such a task demands, in ever-increasing measure, co-operation and unity.

Dr. Wu, Principal of Gintong College, Nanking, who followed Mr. Paton, told us that the thinking youth of China were needing and seeking guidance in regard to the growth of materialism, the state and control of human life, the rival claims of nationalism and inter-nationalism, of war and peace, of communism and Christianity.

The Bishop of Hong Kong expressed the opinion that many present-day heresies, so-called, were really "heresies of action" due to economic stress. In China those mostly in need of guidance were young men and women of marriageable age.

The Bishop of Tinnevely asked that any theological statements enunciated at Hangchow should be related to the problems of modern life, and that, as far as possible, where problems were stated, the way of solution should be indicated. His suggestion should be concentrated not on the 1938 meeting, except as a focal point in a five-year plan was taken up and sponsored by succeeding speakers. The Rev. C. S. Pugh (B.M.S.), hoped the 1938 meeting would emphasise the divine character and permanence of the Church of Christ in an unstable world. He added that in the Belgian Congo there had been a recedescence of paganism due to lack of confidence in the ability of the white man to control the economic situation.

### The Church's Witness.

Succeeding speakers dealt in turn with the four other aspects of the Church of Christ referred to above. Speaking of "The Faith by which the Church Lives," the Rev. A. S. Kydd (Church of Scotland), said we need to think of God as a living God, moving and working in the affairs of men, controlling the moral order, a God of justice and retribution as well as of mercy and forgiveness. We need to think of man as a free and responsible agent, and of what Christ has done for him. The Church is a divine society—God's people and God's instrument. Preb. Cash, speaking of the Church's witness, stressed the point that Evangelism presupposes a personal experience of Christ's redeeming power. That the field of labour was for those at home, their neighbours, as for those in the mission field. The urge to evangelise had emerged from the Jerusalem Conference, and was still growing and spreading throughout the world. The recent financial stress had led us to see God's purpose that this task should be undertaken by voluntary labour. It was every man's work. Professor Latourette, of Yale Divinity School, reminded us that the Church's inner life and strength came only from daily communion with God; we are to be "wells of water springing up," and so be ready to give to "the thirsty soul."

### The Church in Relation to its Environment.

Discussing "The Church in Relation to its Environment," Mr. Basil Mathews said the Christian was called, not to conform to, but to transform, his environment. That environment differed for different converts. For one, there was a large Christian community to welcome and help, for another, poverty, illiteracy, superstition, and suffering. The Chinese convert had to face communism, "Red" armies, and bandits. The Japanese and Koreans the rigours of a divine imperialism. The Hindu convert faced exclusion and isolation from his cultural inheritance; the Moslem convert, persecution, and possibly death. Yet Christ was King of kings and Lord of lords, who gives us power to revolutionise society, a power like heaven, to transform; like salt, to preserve and purify; like light, to radiate; like the shepherd, to seek the lost. Dealing with the fifth aspect, "Co-operation and Unity," the Rev. W. J. Noble (M.M.S.), in a moving address, pointed out that the general theme of the 1938 meeting

was "The Church of Christ," not the "Churches of Christ." If we accepted the will of Christ, "that they may be one," we should be convicted of the sin of division, and our prayers for Union would be followed by prayer for guidance as to its fulfilment. Union work in the mission-field was largely institutional and was not enough. We must strive for organic unity. In the world we had a contrary element, the desire for self-determination. In the Church, God is the Father of the one family and Christ the Head of the one body. Shall stern necessity, or shall "the love of Christ constrain us"?

To Mr. Kenneth MacLennan, for thirty years a leader in co-operative work, and who resigns at the end of this year, was entrusted the closing and beautiful Devotional session of a memorable and notable Conference. To him more than to any one person the missionary societies owe a debt of gratitude for his wise guidance and devoted leadership. He is to be succeeded by the Rev. J. W. C. Dougall, Educational Adviser in Nairobi and Kenya, who is taking up his duties in December next. The experience gained in his present post, and formerly as Secretary of the Stoke-Phelps Commission will serve him in good stead as he takes up his new and responsible sphere of work.

## Bush Church Aid Society

East-West Railway.

Hospital to be Built.

As a result of the good response to the appeal, the memorial hospital on the East-West Railway in memory of Bishop Kirkby is now in sight. The hospital will be built before the end of the year. Referring to the matter on Sunday in St. Andrew's Cathedral, the Archbishop of Sydney made an appeal for a doctor to undertake medical mission service among the scattered settlements on the Nullarbor Plain in South Australia. He said the position called for a man who would make certain sacrifices. A munificent salary could not be paid, but the man who accepted the post would be provided with an aeroplane as well as a motor car, to enable him to cover the great distances which the medical service would involve.

The headquarters of the doctor, the Archbishop stated, would be at Penong, near the head of the Great Australian Bight, and from there he would render service to the villages situated along the Transcontinental Railway and other settlements over a wide area.

Dr. Mowll was outlining to the congregation at a memorial service to the late Bishop Kirkby the details of a plan initiated by the Bush Church Aid Society for the establishment of a hospital, to be known as the Bishop Kirkby Memorial Hospital, Bishop Kirkby having been organiser of the society for 13 years.

### Hospital to Cost £3,500.

The society, since the beginning of this year, has been actively canvassing support for the project. It considers that a hospital at Cook would serve a district that is now dependent for medical service on either Port Augusta at the one side, or Kalbarri on the other, each of which is more than 500 miles away. Medical advice is received from these centres by telephone. The project is expected to cost £3,500, in addition to £1,000 for the purchase of an aeroplane, and £100 for the tuition of the doctor in flying. Towards the cost of the building £1350 has already been received, and £810 has been contributed towards the cost of the plane. Bishop Kirkby was the first to agitate for the establishment of a hospital at Cook. The work has been taken up by the Bush Church Aid Society, not only because of the definite need to be filled, but as a memorial to the work which the late Bishop rendered to the society and to the Church.

Among the consistent supporters of the society has been a retired bank manager living in Sydney, who for some years has contributed a small amount each year to its funds. A few days ago he gave the society a Commonwealth bond for £50, and stipulated that the interest from this should be devoted to the advancement of its work, and, if necessary, applied to the hospital scheme. The society has received substantial support from the Federal Government, which has undertaken to provide the hospital with electricity free of charge from the Cook telegraph office plant, and water from the Railway Department's supply, as well as free carriage of building materials and equipment over the Commonwealth line.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

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## Contents.

Accidental Religion.

A Little Bit of St. John.—J.S.W.

Leader.—Active Christian Witness.

The Layman.—Very Rev. Dr. Inge.

The Reunion of Christendom.

## "THE AUSTRALIAN CHURCH RECORD"

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

## Editorial

Legalists and Moralists.

SYNODICAL Government as we have it in the Church in Australia is a feature of our ecclesiastical life which every well-informed churchman justly prizes. It is fraught with the utmost good for the many-sided life of the Church. In the larger dioceses there is a membership, clerical and lay, running into several hundreds. Naturally there are many types of mind in such assemblies, and equally as many approaches to the great and important matters which come up for legislation and otherwise. Synod is the parliament of the Church. Be that as it may, we have been twitted, not once, but many times, on the supposed fact that our Synods are made up of two groups, "legalists" and "moralists." Possibly the terms are not happily chosen, still their meaning is sufficiently clear, namely, those who lay the chief stress upon organisation and machinery, and those who seek to promote Christ's purpose through personal influence and the diffusion of Christian knowledge. The danger to which the legalists are exposed is that they spend so much time and energy in providing means and in regulating and elaborating methods that they fail to reach the point where all this machinery should become effective. It is even asserted that the great majority of both men and women find it far easier to take part in this more or less mechanical work, than they do to think out moral and intellectual problems (both of which may come under the head of spiritual problems), and to expend spiritual energy in exercising moral influence on others. ("Moral" here is,

of course, a synonym for righteous or Christian.) The best way of forming an estimate of these two modes of procedure is to watch them at work in the promotion of Christianity from the first. For that reason we are glad to note that the living work of the Church is coming more and more into purview and consideration by the Church's legislative bodies. For ourselves, we believe that the antithesis between these two groups of Synodmen is more apparent than real. So we bid them all go forward in their good work.

### Change in Relief System.

CLEARLY the opposition to the new relief scheme in New South Wales is very serious for the Government in power. The opposition comes not only from social workers, who are in close touch with the unemployed, but from the Government's ranks themselves. The State Government's decision is to discontinue gradually, unemployment relief works in favour of the full-time employment of men on public works at award wages. But this has already affected hundreds of relief workers in the metropolitan area. They are now doing nothing. It is freely stated, and it has not been refuted, that several thousands have been dismissed, and thus placed on the dole. If this policy comes into full effect, conservative estimates reckon that 20,000 men will be forced on to food relief within the next three or four months. No right-thinking person wants to see any man placed on the dole rationing system. Such a life is corrosive of personality and must sow a harvest of trouble and expense, from which the body politic will not recover for generations. We are not surprised that thoughtful men are up in arms when it is known that the £6,000,000 collected in unemployment relief tax in the Mother State is not all directly used for the relief of unemployment. It is pointed out that the amount of money made available to the Unemployment Relief Council and the Labour and Industry Department totalled only £1,600,000 this year, compared with £3,250,000 in the last financial year.

No wonder large numbers of people in the State regret the Government's action and maintain that the unemployed are deserving of better treatment. There is something wrong somewhere, and the sooner people make themselves felt in the matter, the better for all concerned. After all, the primary consideration has to do with human lives. The sooner we address ourselves to that fact rather than jettison thousands of able-bodied men, the better! Besides, what of their families? The whole State should rise up

in burning indignation against social injustice and wrong.

### Australia Eclipsed.

THE total eclipse of Australian athletes at the Olympic Games in Berlin should have a very salutary effect on our Australian youth. Not long since we heard a wise and experienced head of one of our greatest Public Schools state that a grave peril with Australian youth is that of vacuity—here, there and everywhere, and nothing much in the end! This may be a strong statement, but all true observers note the casualness and lack of worthy aim and steadfast persistence amongst so many young people in our midst. They can't be bothered! It is too much trouble! There is a want of self-help and ever an early satisfaction with what is being done. Doubtless this is a present day trend. The American doctrine of consumptionism, quickly-made and non-lasting articles, rapid turn-overs, go-getting with no reality behind the salesmanship, are all calculated to undermine character and produce slipshod, shallow methods and doings. Doubtless it will be argued that in this country we do not want introduced the regimentation and militarised drill system which seem to actuate Japanese and German methods of athletic training. Nevertheless a little more of that spirit in Australians' outlook on life will do no harm, possibly much good. A certain type of daily press is no real help to athletes. The much publicity and talk, the constant posing for photographs, the publication of inconsequential details of training and doings and small talk are not in the best interests of participants. Australians have a lot to learn. We are not all the world. In reality, we are only small fry as yet, but there is the making of great things if only we have the will and, with set purpose, follow the true standards of greatness and achievement. One aspect of the whole matter which needs the most careful watching is the control which some overseas athletic unions have over their men. The nabobs at the head of these organisations appear to have despotic power. It is the machine again. We don't want that in Australia.

### A Queer Belief.

IT is amazing what some people will believe, and it is still more amazing what some accredited teachers will teach. Of course, the vagaries of the human mind can never be accounted for! It is to us pitiable to read in the daily press that the following remarks were made in Sydney on Sunday last:—