

tian broadcasting station in the world was erected in China by a Christian Chinese, and the C.M.S. does its part in broadcasting the Gospel message. Hundreds of enquiries have come from people who have listened over the air and read the message in the newspapers—and many have come into discipleship through these means.

Another C.M.S. school of outstanding value is the Bishop Gobat School in Jerusalem. Here Jews, Moslems and Christians work and play together. The "G.B.S." boys are in great demand for Government and other posts of authority where good judgment and character are needed. This institution is making a definite contribution to a better understanding between Jew and Moslem.

And so we could go on, had we space, to tell of the wonderful way in which God is using the schools and general educational work of the Church Missionary Society. The Society has seen the vision of the great company of the youth of these great lands and peoples captured for Christ, and with inadequate equipment it is doing a marvellous piece of work, obviously guided and blessed by God's Holy Spirit, but falling far short of its possibilities because so large a section of us in the Church at home, failing to hear the call and see the vision, do nothing to help.

Pray that the C.M.S. may be able to take advantage of the wonderful opportunities everywhere abounding, through education. May our imagination be fired, and our faith quickened, that we, too, may catch the vision of the youth of the non-Christian world under the sway of Christ—that, controlling the youth, He may build His Kingdom on this earth, within this present generation.

The Rev. J. A. Schofield has been appointed to the charge of All Saints, St. Kilda, in the Diocese of Melbourne.

MR. W. H. DIBLEY.

The late Mr. W. H. Dibley, who died on January 10th, was prominent for many years in Christian work in Sydney. His passing will be a big loss to many societies to which he belonged, and to which he gave liberal support. His Christian testimony in business, his manifest keenness in various activities in the Church, his humble walk with God, his deep-rooted convictions, based on God's Word, contributed to make his life a witness that bore abundant spiritual fruit. He had broad sympathies, and in a sense he belonged to all the Churches. Among his associations were the Church Missionary Society, the Deaconess Institute, the Home of Peace, the Bible Society, the China Inland Mission, the Scripture Union, Children's Special Service Mission, Missions to Jews, and Open Air Campaigners. One of his daughters, Miss Florence Dibley, served for some years in China in the Diocese of West China, in connection with the China Inland Mission.

There was a large and representative gathering at the funeral service in St. Clement's, Marrickville, which was conducted by Canon Denman. Archdeacon Charlton gave the address and made fitting reference to Mr. Dibley's saintly life. Other clergy present were Archdeacon Begbie, Canon R. B. S. Hammond, Revs. R. H. Simmons, R. W. Hemming, L. Gabbott, H. E. Taylor, G. Mashman (brother-in-law), Hulme-Moir, A. Grace.

The Rev. R. B. Robinson gave the address at the graveside.

The Bishop of Lincoln (Eng.), Dr. Hicks, has been ordered complete rest for at least six months, owing to overwork.

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MADRAS CONFERENCE

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

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[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

Some of the Anglican Delegates AT The Madras Missionary Conference

DECEMBER, 1938



FRONT ROW (left to right): Bp. Curtis, Chekiang; Bp. Sasaki, Mid-Japan; Bp. Johnson, Sierra Leone; Bp. of Guildford; Bp. Tarafdar, Calcutta; Bp. of Lebombo; Bp. Akinyele, Nigeria; Bp. of Winchester; Archbishop of Sydney; Bp. of Dornakal; Bp. Bennett, Aotearoa; Bp. Thompson, Iran; Bp. Tsen, Honan; Bp. Mann, Kyushu; Bp. Hobson, Southern Ohio; Bp. Neill, Tinnevely; Dean of Worcester.
Mrs. H. W. K. Mowll, back row, third from right; Canon Needham, second row, behind Bp. Bennett.

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Notes and Comments.**THE MADRAS CONFERENCE.**

FOLLOWING our publication in previous issues of the programme and place of this epoch-making Conference, we make no apology for the amount of space devoted in this issue to its proceedings. We are only sorry that we cannot reproduce more of the interesting description we have received from Mr. Basil Matthews, who is acting as publicity officer. The "Findings" will be printed as occasion offers, and we hope that our readers will devote time and thought to the consideration of the reports. What is needed more than ever to-day in the light of the great world movements, is a well instructed and convinced army of Christian men and women, whose hearts are set on fire with the woes and needs of a pagan and semi-pagan world, and with a love to the Redeemer that will issue in the fulness of self-giving in loving service to that world for which He suffered on the Cross.

A Cry for Unity.

Can we wonder that at this great Conference, when the world has been under survey by men and women of all races selected to make this survey under domination of their Christian ideals, that "a cry as of pain" has issued from representatives of the Younger Churches, challenging the older Churches of Christendom to put an end to those divisions that hinder the Church's work and spoil

her witness. Of striking interest is the following appealing statement:—

Madras and Reunion.

"During the discussion it became abundantly clear that the divisions of Christendom were seen in their worst light in the Mission Field. Instances were cited by the representatives of the Younger Churches of disgraceful competition, wasteful overlapping, and of groups and individuals turned away from the Church because of the divisions within. Disunion is both a stumbling block to the faithful and a mockery to those without. We confess with shame that we ourselves have often been the cause of thus bringing dishonour to the religion of our Master. The representatives of the Younger Churches in this Section one and all gave expression to the passionate longing that exists in all countries for visible union of the Churches. They are aware of the fact of spiritual unity; they record with great thankfulness all the signs of co-operation and understanding that are increasingly seen in various directions; but they realise that this is not enough. Visible and organic union must be our goal. This, however, will require an honest study of those things in which the Churches have differences, a widespread teaching of the common Church membership in things that make for union and venturesome sacrifice on the part of all.

Such a union alone will remove the evils arising out of our divisions. Union proposals have been put forward in different parts of the world. Loyalty, however, forbids the Younger Churches to go forward to consummate any union unless it receives the wholehearted support and blessing of those through whom these Churches have been planted. We are thus often torn between loyalty to our mother Churches and loyalty to our ideal of union. We, therefore, appeal with all the fervour we possess to the Missionary Societies and Boards, and the responsible authorities of the Older Churches, to take this matter seriously to heart, to labour with the churches in the Mission Field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union—the union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ."

The group endorsed the recommendations on the lines of the foregoing, ending as follows: "In view of the supreme urgency of the call for organic union on the part of the Younger Churches, that the Older Churches take this to heart with the utmost seriousness, in the fields of both thought and action."

The above appeal gains in strength, as we read of that great Christmas service at which the whole of the delegates partook of the Sacrament of Redemption and Unity with Bishops of the Anglican Communion as officiants.

"STARTING AFRESH."

UNDER the imprimatur of the Bishop of London for Lenten Reading, and with the authority of "Pat" McCormick, this book is sure of a good circulation. As the Bishop of London says in the "Foreword," "This book breathes the atmosphere of St. Martin's-in-the-Fields, and as all the world knows, that atmosphere is a very healthy one. . . . The very title, "Starting Afresh," is characteristic of the Church, and of the man. How many poor souls have found a fresh start at St. Martin's?" The book is simple and direct in style, intensely practical for direction in the Christian way. The very

titles of the chapters are full of suggestions for meditation: "The Objective—God"; "Planning the Route"; "Knowing the Highway Code"; "The Good Companions"; "The Stages Along the Road"; "The Meals Along the Way"; "The Power to Keep Going."

Many will think the book worth-while for the beautiful commentary on the Beatitudes in "The Stages Along the Road." We commend very heartily this little book for meditation in Lent and other seasons. It will surely bring some freshness of vision and inspiration for our walk along the road. As the author truly says, "The road is a grand road, because it is God's road; and the redeemed shall walk there—you and all who are trying faithfully and humbly to walk with God—and to them is given the vision of the glory of the Lord. And at the end of that road you will find that vision of which you have seen glimpses along the way, that vision, not of a beautiful heaven, but of One you have tried to love and serve, One Who has made you what you are, One Whom you have never seen, but Whom you have trusted—face to face, the God and Father of our Lord Jesus Christ."

("Starting Afresh," by W. P. McCormick, Vicar of St. Martin's-in-the-Fields. The Bishop of London's Lenten book. Our copy from the publishers, Longmans Green & Co., London. English price 2/6. To be had at C.M.S. Bookroom, Sydney.)

NIEMOLLER v. HITLER.

WE reprint a trenchant survey by the Bishop of Goulburn, of the conflict between Democracy and Despotism. Writing in his Diocesan Magazine, Dr. Burgmann says:—

"The Fascists and Nazis are determined to get hold of Spain. France will then be at their mercy. If this happens, she will probably go Fascist as a possible means of self-defence. Britain's position will then be dubious, indeed. Thus will the cause of democracy shrink once more before the rising forces of despotism."

Now what has all this got to do with the Christian Church? Very much indeed. Not only are Jews persecuted in Germany, but Christians also have long been feeling the heavy hand of dictatorship. This persecution of Christians is steadily being intensified, and it is feared that the Church in Germany will ultimately be driven into an underground existence. While we may firmly believe that she will emerge again to her eternal work, we must face the possibility that that emergence may be long delayed. The conflict in Germany is really symbolised in two men. Hitler, the restorer of the national will and the master of violence and brutality, on the one hand, and Pastor Martin Niemoller, the very incarnation of the evangelical conscience, who is in prison, on the other. The conflict between these two men deserves the closest study. Niemoller was a submarine commander during the war, and was renowned for his courage and patriotism. After the war he became Vicar of the Parish of Dahlem, in Berlin. His outspoken sermons marked him out as a preacher and leader of importance, and in due time brought upon him the attention of the Nazis. He claims to preach the Gospel by the grace of God, and not by the grace of Hitler. Hitler can allow no such claim in Germany. Niemoller must therefore be crushed. But many people love him. All sorts of Christians pray for him. To kill him would create a first-class martyrdom and increase his power

over the people. If he is released from prison he will preach the Gospel. Hitler, with all his weapons of violence, finds himself matched by the conscience of this brave Christian in prison. It is a battle for the soul of Germany. Hitler may win in the short run, but even Hitler may in his more lucid moments realise that in the long run Niemoller has the better weapons and the stronger cause. The influence of Christ remains, Pilate is but a name, and the Caesar whom Pilate served counts for little. As the passion and the fury of these times pass away, Germans will be proud of the fact that in the day of crisis Niemoller stood firmly for the freedom of the Christian conscience and that all the power of a brutal State could not break him. On witness such as this the Church rises to life and influence again. There is and can be no reconciliation between Christianity and Nazism or Fascism. The fundamental principles are incompatible. It is well for us to realise this and season the democracy we have with more vital Christian influences."

THE CONSTITUTION.

AS we go to press we learn that the Committee on the Constitution has made very considerable progress. A general agreement has been reached on many of the points under discussion, and the Committee is sufficiently optimistic to appoint a Drafting Sub-committee to give effect to the resolutions which have been passed.

All who desire the unity of the Church in Australia will welcome this news. We understand that while there has been very frank discussion, the proceedings throughout have been marked by a spirit of harmony and goodwill. We are sure our readers will unite with us in praying that the blessing of God may continue to rest on the labours of the Committee, and that a Constitution will emerge which will prove acceptable to every section of opinion in the Church in Australia.

THE COUNCIL OF CHURCHES AND ARCHBISHOP KELLY.

OUR attention has been directed to a notice in the "Sydney Morning Herald" dated 30th December, 1938, reporting the visit of a deputation of the Council of Churches to the Roman Catholic Archbishop of Sydney, Dr. Kelly. We gather from the report that the aim of the deputation was to enlist the support of the Roman Catholic Church in a movement for the revival of spiritual religion in our midst. While all true Christians must be in sympathy with this laudable design, we cannot refrain from expressing our conviction that the members of the deputation failed to appreciate the exclusive attitude of the Roman Church in matters of this kind. We greatly fear that their well-meant effort afforded the Archbishop an opportunity of presenting to his listeners a meed of instruction on the distinctive tenets of the Roman Church, and that no further practical beneficial result will accrue. We question the opportuneness of making undefined approaches to a religious system that refuses to recognise our place in the Catholic Church.

VICTORIAN JOTTINGS

(By "Melberton.")

A Little Sanctuary. Disastrous bushfires again swept large areas of Victoria and King Island on Sunday and Monday. Fifty-eight homes were destroyed and the damage to property exceeded £40,000. An area which suffered greatly was Selby, a picturesque village in the Dandenong Ranges. The "Argus" of Monday had a photograph of the interior of St. Andrew's Church, a beautiful memorial recently dedicated to Bishop Booth. The picture showed a pile of household goods of various kinds, and some of the women-folk taking refuge in this little sanctuary. What worthier use could they make of it in such an emergency?

Valiant Fighters. Our younger clergy have risen to the occasion. At Emerald the Rev. A. C. Donnelly was a courageous worker, and his knowledge of first-aid proved most useful. Many minor injuries and much serious eye trouble were skilfully treated by him and his helpers. The Rev. Douglas Blake, Vicar of Alexandra, is very honourably mentioned in our daily papers as an efficient leader in organising relief work. Failing the coming of abundant rain, the famished forests and farms present abundant material for further disasters. May our Heavenly Father avert them. Many thousands of our native fauna have perished, including koalas and lyre birds.

Vacancies and Appointments. The Rev. J. H. Lee, Th.L., is the newly-appointed Vicar of Vermont. St. Matthew's, Prahran, still awaits to know who is to carry on the work of the Rev. P. W. Robinson. Such a parish must have a man of gifts as preacher and pastor if it is to retain its undoubted Evangelical leadership and usefulness.

Piety and Longevity. Amongst very many friends I value much three persons. One is a lady who is in her 97th year, and who lives in the constant presence of her beloved Lord. Her calm, bright face bespeaks her inward peace. The other two persons have been happily wedded for 61

years, and they rejoice in the love of many grandchildren. They were given a great, great granddaughter about a year ago. This aged couple are devout Christians and are regular worshippers at one of our suburban parish churches. They, too, know the peace of God, and inspire me to pass on these beautiful lines:—

Growing Old.

Is growing old like this, I wonder?
This happiness in quiet things,
This willingness to stop and ponder
Upon the joys that living brings;
This thankfulness for warmer weather,
This walking slower as we go,
This worry when we're not together,
This heart, so steady now, and slow?

Is growing old like this, I wonder?
This fondness for the printed Word,
This warming zest for things out yonder,
This love for tales and songs we've heard;
This joy in home and children's laughter,
This sense of tranquil brotherhood,
This hope of life to follow after?
It is!! Then growing old is good!

(From the "Silent Messenger," the Deaf and Dumb paper.)

Year Book of the Diocese of Sydney, 1939. Price 2/-. The aim of this useful compendium of information concerning the Church in the Diocese has the usual lists of the clergy of Sydney and the rest of Australia brought up-to-date, and also the various ordinances and other information necessary to clergy and churchwardens in the conduct of the business of the Church in the various parishes. The Registrar, in the Preface, expresses the hope that Church officers generally will possess themselves of a copy. Our copy is from the Diocesan Registry.

Suggestions for Children's Worship. Compiled by Rev. W. G. Coughlan, B.A., L.Th., Rector of Holy Trinity, Kingsford, N.S.W. The Archbishop of Sydney writes:—"I have much pleasure in commending this form of service for use in Sunday Schools."

The large four-page card contains a large choice that will be found useful for children's services.

Copies may be had from the compiler, price 2d.

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MOTTOES: Love Christ, Run Straight, Work Hard.

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Subscriptions can be sent to Mr. A. T. Robey, Hon. Treasurer, The Corso, Manly; or to Rev. A. R. Ebbs, Manly, Founder and Chairman.

Quiet Moments.

INTER-RACIAL RECONCILIATION.

Gist of Address by the Rev. C. F. Andrews, at the Madras Conference.

THE Rev. C. F. Andrews began by referring to the cruel taunt of Pilate when he faced Jesus in the Judgment Hall and asked the contemptuous question, "Am I a Jew?"

All the insolent pride of race came hissing out of his mouth in that phrase, and it added one more stab of pain to the suffering of Jesus as He went the way of the Cross. The Prince of Peace, Whose birthday all Christendom would be celebrating on Christmas Day, was not born in imperial Rome, but in a manger at Bethlehem as a humble member of a subject race.

To-day, Mr. Andrews went on to say, both in Africa and in many parts of Asia and the Pacific, the European occupied the same imperial position over the races which the Romans had held long ago. Racial arrogance and the oppression of the subject races were the two dark shadows of imperialism. The unequal treatment of the weaker race by the stronger led on to hatred on both sides. It was typified in that insolent question of Pilate: "Am I a Jew?"

The speaker then called attention to two other forms of racial pride which were equally condemned by Jesus. One of these which divided men into what Disraeli rightly called "two nations," or races, was the inequality between rich and poor which was prevalent all over the world, and specially, perhaps, in Western countries. Christ was on the side of the poor. The brutal insolence of the rich came under His sternest condemnation. The parable of Dives and Lazarus was written for all time.

The other form of racial or caste arrogance was that of untouchability which had eaten its way in India even within the Christian Church. Christ's own scathing condemnation of the Pharisees, who said to their fellow men, "I am holier than thou," revealed to us His judgment on this sin. In order

to counteract it, He deliberately chose the publicans and sinners as His own friends.

We could trace how it was this very sin of racial and religious pride which brought Jesus to the Cross. The brutal imperialism of the Roman rulers, the equally sinister contempt for the poor on the part of the wealthy Sadducees, the hateful religious pride on a racial basis of the Pharisees, with their doctrine of untouchability—all these combined to crucify Jesus.

From the very first He had stood out against them. We can see how His own fellow villagers at Nazareth tried to kill Him quite early in His ministry because He called their close attention to passages in their own scriptures about Naaman the Syrian and the widow of Zarephtha which hurt their racial pride. We see also how the Pharisees and Sadducees were lashed to fury by His indignation on behalf of fallen and despised humanity as He scourged their pride of wealth and power. The whip of small cords, wherewith He drove the unclean things out of God's temple, was the symbol of His awful judgment.

Yet there was an infinite pity which went side by side with judgment. "When He beheld the city," we read, "He wept over it and cried, 'O Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathers her chickens under her wing, but ye would not. Behold your house is left unto you desolate.'"

Some have been startled by the severity of His judgment on the Pharisees, who in their way were godly men. But such persons have not understood that Christ as He said these words was on the side of crucified humanity—the poor, the outcast, the untouchable, the down-trodden, the oppressed—whom these men who were in the seats of the mighty were crucifying.

You hear the cry of this in Christ's tremendous word that it were better for a man that a mill stone were hanged about his neck and he were cast into the sea than that he should offend one of Christ's little ones. On the other hand, even a cup of cold water given in His Name to one of the least of them should not lose its reward. And in the parable of the Last Judgment it is by this cri-

terion only that men will be judged. "I was hungry," says Christ; "I was thirsty and naked, I was sick and in prison and a stranger; inasmuch as ye did it to one of the least of these My brethren ye did it unto me."

So then, Christ entered right into the midst of these seething passions of racial and religious arrogance and oppression. He did not stand outside them. He felt every insult offered to fallen humanity as His very own. He burnt with indignation. He scourged the hypocrites till they hated Him and murdered Him; but His last words were those of infinite sorrow and divine compassion—"O daughters of Jerusalem," He cried, "weep not for Me, but for yourselves and for your children." And as they nailed Him to the Cross He cried, "Father, forgive them, for they know not what they do."

Mr. Andrews stated that he had learnt this love of Jesus from two persons in Africa. One was a Dutch lady named Miss Molteno, and the other was Aggrey of Achimota. Nowhere in the world had there been such oppression as in Africa. Nowhere had Christ been so crucified afresh and put to open shame. But at the same time, nowhere had there been seen such divine forgiveness on the part of the Africans themselves. Until the other races of the world were ready to bow their heads in deepest lowliness of heart, they would not be able to learn aright the message of Bethlehem and Calvary.

INTERNATIONAL MISSIONARY COUNCIL.

Madras, December, 1938.

"Have you ever been in a Conference where so many minds were wrestling in such an agony of striving to give expression to thought?" The question came from a man who has been in international, interdenominational conferences over many years and on every continent, to another who from "Edinburgh, 1910" until "Madras, 1938," has shared continuously the processes of formulating "Findings" in a fellowship of thought and prayer. Thinking back over the years, they both agreed that nothing in their experience has been in this respect comparable to what this International Missionary Council has gone through in the second week of its life at Tambaram. Day and night, discussing in full groups and sub-groups, sitting in their cubicles alone writing memoranda, and in twos and threes drafting tentative statements, the tense enterprise goes on. What will come out of it all cannot be forecast.

"When we ask a main cause of this uniquely strenuous work, one answer is clear. From every part of the planet the delegates have come to India drawn by a sense of desperate need for a clear guiding word from God that will give light and power to the Universal Church as to what she must say and do in this time of world crisis. In a fellowship of thought and prayer the delegates are continuously seeking to hear the word that they are sure God is ready to speak through human minds. So they bend every energy to make the Council as a world-fellowship as fit an instrument of His mind as may be possible, and to give as clear a formulation as language can achieve within the all-too-short limits of time."

The early morning of every day was devoted to corporate worship. A special richness attached to this period because it was led by men and women of so many different races and types of religious experience. The crowning act of worship each week was the Holy Communion at seven o'clock on Sunday morning.

Prayer was offered in their own language by the delegates who took part in the services of worship, and some of them sang the hymns in their own languages, too.

From College to Hotel.

On Wednesday, December 7th, the 750 students of Madras Christian College were sitting for their last examinations. By 10 o'clock the next morning every student was out of the College. Two and a half days later the College had been transformed into a hotel for the reception of the delegates to the International Missionary Council meeting.

Never before have the students left the College with such speed, and normally a hundred or more of them stay there during the vacation. The College re-opened on January 4th. The Conference closed on the 29th December.

Fifteen young Indian men and women acted as stewards in the three halls. They supervised the sweeping of the rooms and the cleaning of the bathrooms every day, organised hot baths, sorted and delivered letters, gave information, and, above all, did a thousand and one "little unremembered acts of kindness and love." Their smiling faces, their readiness to help in every situation, their gentle courtesy, will remain in the memory of every delegate.

When we learn who these young Indians are, our admiration deepens. For they are students in Christian colleges or young teachers who gave up the whole of their vacation to serve the Conference. They were not with their families for the Christmas festival, and they were on duty from the very early morning until bed-time. More than that, they actually had to find their own travelling expenses to Tambaram and receive simply board and lodging while there.

The debt of the Conference is beyond measure, both to the Madras Christian College for handing over the whole of its beautiful buildings to the International Missionary Council for the period of the meeting, and to the young Indian Christians who looked after the delegates with such unswerving, selfless devotion.

The Madras Christian College is a Union College supported by the Church of Scotland, the C.M.S., the M.M.S.,

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the L.M.S., the S.P.G. in Great Britain, and the American Baptist Foreign Mission Board and the Dutch Reformed Church in America (Arcot Assembly). It is an affiliated college of the University of Madras and gives instruction up to the Honours and M.A. degrees.

Reception at Government House, December 15th.

On this afternoon the Governor of Madras and Lady Marjorie Erskine were graciously "at home" to many of the citizens of Madras to enable them to meet the Tambaram delegates. The guests, representing almost every race in the world, many wearing national costume, gathered in the lovely park-like grounds of Government House at Guindy.

The drama and colour of the scene was almost impossible to describe—a Maori lady in flowing kilt of many colours, a Japanese minister in kimono, a Mexican lady in scarlet and gold, Chinese in blue gowns—all against the flaming beds of orange, red and cream canna lilies.

It was marvellous to reflect that the English language made possible all this friendly intercourse. Some delegates from the Dutch East Indies had actually spent 18 months learning English in order to take part in the activities of the International Missionary Council. But, above all, the whole function was the most remarkable evangelistic witness to the non-Christian world. The many Indian and European men and women who were present must have been amazed and impressed by this demonstration of the universality of the world-wide Church of Christ, and the power of the Spirit's working in all races.

Snapshots from Speeches and Discussion Groups.

One of the Indian delegates said, "Christianity satisfies and then dissatisfies; for it gives us new longings. To be a follower of Christ is both joyous and painful." These words were quoted by Dr. Frank Laubach as the starting-point of the devotional period that he led. Saul of Tarsus, he said, saw glory and agony in Stephen as he was stoned. The converted Paul lived a life of hardship in which radiant joy was blended with endless suffering. Paul still further saw the cosmos in the throes of titanic birth—"All creation groaning . . . waiting for the sons of God." This is his explanation of the universe. Ephesians iii. is unutterably sublime.

The world to-day is in agony. We have heartache; but that pain is the way to higher life. We come here expecting prophetic vision, for prophecy comes from dangerous hours of history. But to be a prophet is very costly; he has glory and pain. We see a hundred needs with the mind; but we must also feel them with radiant pain. The world is in the birth-pangs of a new age. This saith the Lord, "Behold, I kindle a fire in you. The flame should not be quenched."

A Javanese Christian delegate, answering the question whether a Christian should always work toward the autonomy of any subject people with whom his lot was cast, said, "If the Dutch Government were to leave Java, we Javanese Christians would be a helpless minority facing an enormous majority of Moslems and pagans. Yet, as a son of my country's soil, I cannot fail to share their aspirations. If I am to be quite frank I must say that there is a conflict in my heart between love of freedom as a son of my people and concern for the future of my Church. I ask that the missions that bring us the Gospel may prepare us for the encounter that must come between the Christians and the majority religion in the country."

A Burmese Christian said: "As a boy I was steeped in the philosophy of Buddhism. I wandered round in a search for truth. When in a mission school God as a Spirit was presented to me, I could not understand the mystery. But at last a teacher introduced me to Jesus Christ. Now, above all, I know I must let Him take possession of me."

Group sessions were held following the order of the Conference as published in our last issue. Archbishop Mowll wrote indicating the strenuousness of the attention devoted by the various groups. Towards the close a series of "Group Findings" were submitted to the Conference, of which we append a precis.

The Climax of Madras.

On Christmas Eve there was a service of song and prayer, with an address by Dr. A. G. Hogg, formerly Principal of Madras Christian College, on "The Word Made Flesh." (See Appendix A for this address in full.)

Christmas Day will never be forgotten by the delegates at Tambaram. Most of them were far from their homes and families. Yet a spirit of unquenchable joy pervaded the whole assembly. On Christmas Eve members of the local Methodist Church walked through the grounds singing carols—old men, young men, boys and girls, their faces alight with happiness in the light of two lanterns. They sang Indian carols to an accompaniment of Indian music, with drums and hand-clapping.

On Christmas morning at 7 o'clock the whole conference joined in a Communion Service according to the Anglican rite, with the Bishop of Dornakal (Dr. Azariah) as the celebrant. He was assisted by six bishops, coming from as many different nations; the Rt. Rev. the Assistant Bishop of Lagos, Nigeria (Babatunde Akinyele), the Rt. Rev. the Bishop of Honan, China (Philip Lindel Tsen), the Rt. Rev. the Bishop of Mid-Japan (Paul Shinji Sasaki), the Rt. Rev. the Bishop of Southern Ohio (Henry W. Hobson, U.S.A.) and the Rt. Rev. the Bishop of Winchester, England (Cyril Forster Garbett).

From 10-12 on Christmas morning the Conference joined together in a service of Christian joy and testimony. Speakers from several nations gave uplifting evidence of the spread of the Gospel message in their own lands.

Miss P. S. Tseng, an outstanding personality of the Conference, said that miracles were still happening in China, in spite of the fact that Christ was born nearly 2,000 years ago. She spoke of the great Chinese leader, the Generalissimo Chiang Kai-shek and his wife, both of them earnest Christians. They both keep a morning watch with God, and no decision of national or political importance is made without prayer. Many Christians hold high offices in the Government of China, and Christians have been asked to take part in the New Life Movement and in women's work.

Miss Tseng referred to her own family history, which showed how the spirit of resistance to Christianity had changed during the last few years to a welcome and receptive attitude. "Christ's Spirit," she said, "is still living, and we ought to be of good cheer because He said, 'I have conquered the world.'"

Dr. Stanley Jones, of America, who has travelled in most parts of the world, concluded the service. He spoke of a wistful turning to Christianity in many parts of the world, especially among young people. Their one concern was "Does Christianity work? Isn't it merely idealism? The world is realistic. We must have a realistic religion."

Dr. Jones spoke of his conviction that Jesus was a realist and that all true followers of His were realists, too. In Jesus Christ deeds ran into words, and words into deeds. He pleaded for this kind of realism in politics, in international affairs, not the kind of hard dealing which often goes by the name of realism, but a fulfilling of the laws of the spiritual life—the laws of love and justice.

VI. Madras and the World Crisis.

By a standing vote the International Missionary Council, meeting at Madras with delegates from 64 nations, passed on Christmas morning a resolution of sympathy with comrades in the universal Church throughout the world in the areas of conflict, and pledged themselves to use every effort to eliminate the causes of war.

The resolution, which was presented by the Chairman, Dr. John R. Mott, was as follows:—

"At this time of crisis in various parts of the world, we of the International Missionary Council are deeply conscious of the suffering that has come to multitudes of people in zones of conflict of the Far East, Spain, Palestine, and elsewhere. And in particular we would express our heartfelt and brotherly sympathy for our comrades in the faith in these areas, who are passing through untold hardships and

are bearing intolerable burdens. The body of Christ is one, in which if one member suffers, all the members suffer.

"We are inspired by the faith and fortitude of our fellow-Christians both in China and in Japan, in their respective difficulties during this crisis. We would especially urge upon Christians in all lands that they give generously to the work of relief in China, in view of the extensive suffering that has resulted from the exigencies of war in that land. As they carry on their tasks of Christian witness and service under such tragic and trying circumstances, we assure our fellow-Christians in China of our love and prayers.

"Furthermore, we call upon Christians everywhere to give themselves to earnest prayer and effort that a way may soon be found to end this period of distress in all these areas, and that enduring peace, based upon love and justice and the true interests of the people concerned, may be established. We pledge ourselves to every effort, looking to the elimination of the causes of war in order that the peoples of the earth may enjoy the blessings of peace, security, and freedom."

A collection was taken at both the services on Christmas Day for the China Relief Fund and for the relief of non-Aryan refugees.

SPECIAL GROUP ON WORK IN RURAL AREAS.

Dr. Toyohiko Kagawa gave a vivid picture of the problems of the farmer in Japan, and of how the co-operative movement organised for farmers, is helping to solve some of these problems. He said in part:—

"In Japan we have 140 large cities and 1,200 towns and villages are rural. Only 48 per cent. of the total population is rural. Each year more than 100,000 people leave the rural sections and go to the cities. Five million seven hundred thousand rural people live on six million hectares (one hectare equals two and a half acres) of land.

"We have three million fishermen in Japan, and they catch half the fish that are caught in the whole world. Because we have no land in Japan for pasture, our proteins must be taken from the sea.

"Our first co-operative association for farmers was introduced from Germany a few years ago. Until then the farmers borrowed money from the loan sharks, with interest sometimes 25 per cent. and sometimes 30 per cent. per year. The government had a regulation that interest was only to be 20 per cent. on a debt, but the loan sharks were able to squeeze the peasants for more. To-day more than 14,000 co-operatives have been organised for the farmers of 12,000 communities. There is one central co-operative union.

"To-day we have 8,600 storages for rice based on the co-operative scheme. Through these storages and co-operatives the price of rice can be fixed completely. About the middle of December, when we know about the rice crop, the rate is fixed for the year. We can fix the price of silk also.

"Through the co-operative plan that we got from Denmark, we have four different forms of insurance for the people in rural areas. We have a harvest insurance for the rice crop and the silkworm crop; a livestock insurance; a health insurance co-operative; and a national health insurance co-operative. The scale of health insurance is based on the income of the village. The more income you have, the more you pay. But the treatment and the number of visits of the doctor are the same, no matter what fee you have paid.

"Now the farmers can buy good fertilisers because of the co-operatives. They can also buy the lands they till. In 1931 the farmers of Japan suffered from a depression and a panic. As one result many of them lost the ownership of their lands. To-day about 40 per cent. of the 5,700,000 farmers are landless. Thirty per cent. of them have a little land; 70 per cent. are tenant farmers; 28 per cent. are farmers owning small lands; only 2 per cent. of

the farmers are well off. Sixty-five per cent. of the owners of farms live in the towns and cities. Therefore we are endeavouring through co-operatives to give back to the farmers the lands which are owned by city people. Each year there are about 3,000 cases of land disputes—labour disputes are almost stopped, but not land disputes—because of what the Japanese farmers suffer from the city owners of their farms. Last year the Diet passed a resolution that an owner of farmland can sell the land to another person only with the consent of the tiller of the soil. If the tiller of the soil will consult with the farm credit co-operative, he can probably be helped to buy back his land from the city owner."

In answer to a question as to whether or not the Christian Church was active in co-operatives, Dr. Kagawa replied that the lay leaders of the churches, as individuals, are active in these organisations everywhere.

New System in Mexico.

Speaking on the same theme, as it concerned the Republic of Mexico, G. Baez Camargo, Secretary of the National Evangelical Council of Mexico, said:—

"In Mexico we are going through a social change that is greatly affecting the rural life of the country. Our rural problems are due to the breaking down of a land system that prevailed for 400 years. The old system of cultivation was primitive in technique, and large areas of land were in a very few hands. An extreme case, yet illustrating the system, was that one landowner had an area equal to about half the size of France.

"In 1910 the Mexican Revolution began. One of its main objectives was the breaking down of the system of land holding, the distribution of land, and the making of small farms. The old Indian villages had communal lands which all the people of the village cultivated together. These lands the Spanish seized. The ownership of these lands was investigated after the Revolution, and resulted in the restoration of much of this communal land to the villages. But in the years many new villages had sprung up and they had no lands; for them the government bought land and gave it to the villages.

"This ability to own land has made a tremendous change in the life of the village and of the farmer. Before that the farmer had been getting a small wage for tilling the land; he was paid with tickets and had to buy his provisions with these tickets from stores owned by the landowners. Now, with the allocation of land to the villagers, they must work their own land, and they cannot count on a fixed amount of income each week. But the Government is getting these farmers and villagers adjusted to the new system."

CHURCH OF ENGLAND ADVISORY COUNCIL OF EMPIRE SETTLEMENT.

Fourth Party of Settlers Leaves.

A further party of boys and young women left St. Pancras on December 9th for New South Wales under arrangements made by the above Council of Empire Settlement. The Earl of Bessborough, Chairman of the Council, was represented by Bishop Crotty, who read a message from Lord Bessborough wishing the party God-speed. This is the fourth party of settlers sent out by the Council during the year.

TH.A. CLASSES.

Classes of Bible Study and Th.A. will be held in the Deaconess Institute, Sydney, at 7 p.m. on Tuesdays, commencing immediately.

For particulars apply to Miss Norbury, Deaconess House, Carillon Avenue, Newtown. Telephone, L 1172.

CHURCHMEN'S REMINDER.

"Perfection is the measure of Heaven, and the wish to be perfect the measure of man."—Anon.

"Be ye perfect as your Father in Heaven is perfect."—Jesus Christ.

FEBRUARY.

12th—**Sexagesima Sunday.** This day teaches "Trust in God, so needful in these dangerous days." Christians have ever lived dangerously. We pray that we may be defended by God.

13th—Ritualism condemned by Upper House (Bishops) of Convocation in England, 1867. Rather a forgotten enactment or decision?

14th—St. Valentine's Day. Originally in Christian vogue this Saint was remembered because he cheered up the persecuted folk. Perhaps the peculiar cards sent out this day in modern times are meant to cheer us up.

16th—Melancthon, a learned reformer, born 1497.

18th—Luther died, 1546. We honour a great reformer, whose work Germany now repudiates.

19th—**Quinquagesima Sunday.** Otherwise often termed Love Sunday because of its beautiful Reformation Collect, and its Epistle (1 Cor. 13). It is frequently utilised as Harvest Thanksgiving Sunday. This year we should be more than usually grateful that we have bread on our tables.

21st—Shrove Tuesday. Called Pancake Day because that simple diet was appropriate to the Fasting of the Lenten season.

22nd—**Ash Wednesday,** or the First Day of Lent. Let us have a better Lent, not just by eating fish on Fridays, or doing without sugar except for the sake of missionary work. But real self-denial alone can beget real spirituality which results from a well-spent Lent.

To Australian Churchmen.

THE CLOSING CHALLENGES.

(By Dr. John R. Mott, Chairman of the Madras Conference.)

DR. MOTT took as his theme the two dominant words in Jesus' saying: "To whomsoever much has been given, from him much will be required." He said:—

What has been given to us in the fellowship of these three weeks here?

1. The privilege of living together at a moment like the present—unparalleled in its danger, difficulty, suffering, testing, opportunity—the beginning of a new era.

2. The gift in each of us of enrichment. It would be difficult to describe adequately the difference between ourselves as we are now and were three weeks ago.

3. Being ushered into a greatly enlarged Christian fellowship when there are deep divisions between nations in every other sphere. We now have new comrades in the faith who will work with us, though we may not meet for years.

4. Immeasurable fresh vistas have opened before us, both across the world itself and in every area of life. In what group of which we have been members has that not been true? Let us dwell on the implications of these new Mandates. It has been a veritable mount of vision.

5. In and through all we have been given new visions of God; of Who He is, what is His character, what are His ways.

6. In a gathering that has synchronised with Christmas (as did the Jerusalem Meeting with Easter) riches have come to us from Jesus Christ that we could not have got from any other source.

Of us, then, much shall be required. Christ shows us that the requirements are tremendous when we are recipients of such gifts. Seeing these gifts and recognising their source, Jesus' teaching of the use of the talents is conscience-shaking. In growing condemnation He brands the man who does not use his talents as unprofitable, slothful, wicked. We must use or lose the gift; failure to use is as bad as abuse. Therefore we must—

(a) Set apart time to arrange and ponder over the new thoughts and plans reached here, and make them truly our own.

(b) Gird the loins of our minds, for results will not come by magic. We must think, decide, and act, freshly, courageously, adventurously, conclusively, unitedly. Obedience to the vision, in positive, united action, is vital.

(c) Transmit this to the maximum in our fields. What could be more unworthy than to have these great gifts and use them only to build ourselves up? The reality of the experiences will be judged by their effects in our homes, offices, spheres of daily calling; our local church and community; our relation to our nation, above all to the all-embracing universal Church. We must transmit these gifts with well-conceived plans as masterly and adequate as that worked out by the Chinese delegation for carrying the message of "Madras" to their comrades throughout their own land.

MADRAS.

The Mission of the Church.

(By the Rt. Rev. V. S. Azariah, Bishop of Dornakal.)

A man who had been a Hindu seeker after truth told me this story of his experience: He had read the New Testament, the Gospels, and had been fascinated by the life of Christ, and had been greatly stirred by the death of Christ. Then he had read on into the Book of Acts and felt that he had entered into a new world. In the Gospels it was Jesus, His works, and His suffering. In the Acts, the Christ seems to go into the background and it is the multitude, the brethren, the Church, the disciples, that take the place of Christ. What the disciples did, and thought, and taught, had taken the place that Christ had occupied: the Church continued where Jesus left off at His death. "Therefore," this man said to me, "I must belong to the Church that carries on the life of Christ."

Do the younger and older Churches realise that they exist to carry on what Jesus Christ came to do? The

Church exists to proclaim the revelation of God's love, to proclaim redemption from sin. Every member of the Church is expected to go forward in the army of those continuing what Christ came to do.

In baptising, we dedicate a man, a woman, or a child as a soldier of Christ, a faithful soldier and servant to life's end. Every person baptised should be a witness, not ashamed of Christ; otherwise he denies his baptism. "Every Christian a witness" is a slogan of our efforts at evangelism in India. We have been getting little groups of baptised persons together and training them to go about and answer the simple questions of the Indian villagers. One was asked by a villager, "Have you seen God?" And his answer was, "Sirs, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ." There is no better answer, and no better way of witnessing for God.

Often we find that the things that teach people are not the intellectual things, but those that go straight to the heart. I often learn from illiterate men by the way they answer the objections that men make to the Christian faith. To another illiterate man it was said, "It is nonsense that a person can rise from the dead." His reply was, "We bury a bag of rice in the field and it dies, and a crop rises up to feed us. Surely if God plants a life He can raise it again."

In the early Church it was the common man who spread the Gospel of Christ. Christianity spread from slave to slave, from soldier to soldier, from artisan to artisan. Every convert talked to his fellow-men, the men of his own group. It is our duty to get every person who is attached to the Church to go out as a witness for Christ. The sharing of experience with others adds to our joy and to our own Christian experience. Let some men just stand somewhere as Christians; let them just face a non-Christian crowd; let someone else do the preaching, and someone else the singing; the experience of just standing for Christ will drive them to their knees before Christ.

I used to go around among the churches and have the baptised members place their hands on their own heads (as if in the act of baptism) and repeat after me: "I am a baptised Christian. Woe unto me if I preach not the Gospel!" Many people ask others, "Are you saved?" It were better if they asked, "Are you saving?"

Not only the individual but the group must witness for Christ. . . . Six men of caste came to me and asked for baptism. I asked them why they wanted to be baptised. They replied that they had been watching the outcasts in a certain village church, and had seen that since their becoming Christians they were getting ahead of the caste people. "They will be better than we are if we do not become Christians," they said. That very day the pastor of that village church had been complaining to me of the sins among the members of that very congregation. So I said that these church members were not perfect. To which the caste men replied, "Yes, there are black sheep in every flock. But we know what they were ten years ago and what they are now."

There are mountain tops in all religions; Francis of Assisi, Mahatma Gandhi; but it is when a group of common men are changed that people see the power of Christianity. That is what is influencing people to become Christians in the mass movements.

It is the Church's duty to concentrate all its energies to do the work of Christ. It is not just to worship; but it is to continue to do Christ's work with the help and the strength that we get in worship. Too much of the energies of ministers and of churches is being spent in taking permanent care of hereditary Christians. The church exists not to save itself, but to save others.

The Rev. L. J. Harris has been accepted for the Groote Eylandt Mission by C.M.S., and will be leaving probably in May. Mr. Harris is to be married on February 18th at St. Matthew's, Manly.

SOME OF THE FINDINGS OF THE INTERNATIONAL MISSIONARY COUNCIL.

The Findings will be quickly published in book form and translated into a number of languages. The following precis attempt faithfully to present the essence of different reports as adopted by the Council. They must not, however be regarded as verbally official, for two reasons. First, the official documents contain many qualifying clauses and elaborations necessarily omitted here, and secondly, the Council was discussing and modifying reports up to the last Session, in advance of which this precis had to be passed for press in order to be in the hands of all delegates at the end of the last Session.

Section I. The Faith by Which the Church Lives, and Christian and Other Faiths.

A. The Faith by Which the Church Lives.

1. The outward confusion of man's life reflects and is reflected in the confusion of men's hearts and minds. Many have lost faith, not only in the God of their fathers, but in goodness and the power of right. Others give absolute devotion to faith in their nation or class. To an easy and hesitant Christianity, these faiths come as rebukes and challenges. Others still seek to put their confidence in science and man's power to redeem himself, yet long for a surer faith.

Want, ignorance, superstition, fear, still hold their sword over the lives of countless millions. They know not where to turn or whom to trust.

2. In the presence of this challenge the Church must seek to re-possess her God-given message and dedicate herself to the God-given task of proclaiming it to the world.

But penitence at the feet of God is her first duty, for churches are so enmeshed in the world and divided among themselves that Christ is obscured and His power for redemption hindered.

What, then, is the Church's faith in its special meaning for this present hour?

We live by faith in God, the Father of our Lord Jesus Christ. Above all and in all and through all is the Holy Will, the Creative Purpose, of the Most High.

Man is the child of God, made in His image, designed for life in fellowship with Himself and with his fellow-men. Yet in the mystery of the freedom which God has given him, he has defied God's Will. He is a sinner, impotent to save himself.

God saves, through Jesus Christ His only Son. That is the heart of the Christian Gospel.

In Jesus Christ, God has conquered the power of sin and death. Through His risen and living Presence men become partakers with Him of eternal life. Through dedication to Him and fellowship with His sufferings they have fellowship with God, and in the strength and joy of forgiveness, daily renewed at the foot of the Cross, they are made more than conquerors over every evil.

To the gift of Christ God has added the gift of the Church—the fellowship, born of the Holy Spirit, of those whom God has called out of darkness into Christ's light. She is the continuation of Christ's saving work in the world. For those that are without Christ she yearns with the love of her Master and Lord. She practises His ministry of healing, judgment and compassion. To her is given the solemn privilege of entering into the fellowship of the sufferings of Christ. She spends and is spent to transform the Kingdoms of this world into the Kingdom of her Lord.

Apart from the fellowship of the Church there is no true Christian life. In spite of her weakness and shortcomings our hope for the redemption of mankind centres in the Church.

Indispensable is the continuous nourishing of her life upon the Bible. Only as Christians seek together under the promised guidance of the Holy Spirit to study the Scriptures, will they be able to fulfil their calling amidst the confusion and unbelief of this age.

3. The Church is called to bear courageous and unflinching witness to the Will of the holy and compassionate God, to speak fearlessly against aggression, brutality, persecution and all wanton destruction of human life and torturing of human souls. She is called to succour and console all those in distress, while striving for the creation of a more just society. Above all, her task is to preach the Gospel of the compassion and pardon of God.

Further, the Church is summoned to become in herself the actualisation among men of her own message. In all humility and penitence we declare that the Christian Church, under God, is the greatest hope of a baffled and needy world. We are one in faith, and in our task and commission as the body of Christ. We are resolved to become more fully one in our life and work. The nations war against one another, they fear and distrust each other, they plan armaments for mutual destruction; but as members of the Church we are learning to trust each other more deeply through common devotion to our one Lord and to plan united action for the alleviation and reconciliation of humanity. By faith, but with deep assurance, we declare that this community which God has fashioned through Christ cannot be destroyed.

To all who care for the peace and health of mankind we issue a call to lend their aid to the Church which alone stands unbroken among the shattered fragments of humanity and works tirelessly for the healing of the nations. Those who already share in her life, and especially her leaders, we summon to redoubled exertion in her great tasks, to preach the Gospel, strengthen the younger Churches, speed forward practical co-operation and visible unity, to bear in concrete ways the burdens of fellow Christians who suffer, and above all, to take firm hold again of the Faith. Look to Christ and take heart.

This day calls for no easy optimism, but to penitence, to confidence in God, and to unwearied service. In Christ's death and His risen Presence in His Church, God has shown us that the final outcome is with Him. To those who share Christ's faith and devotion, He offers even now participation in the triumph of His Kingdom.

Commission II. The Church: Its Nature and Function.

When the Gospel bears fruit it calls a man out from conformity with the world into the family of God—the assembly of the citizens of the Kingdom of God summoned by His call. This is the Church.

The Church is on the one hand an object of faith, one and undivided, perfect and holy; on the other, as a human attempt to realise God's will, it is incomplete and sinful, often a hindrance to the oncoming of the Kingdom of God—the rule of God over all.

The worldliness of the Church, its failure to show Christian love as an actual fact, is its greatest weakness. The divisions of the Church, in so far as they are expressions of self-sufficiency and exclusiveness, so weaken the Church's witness that all Christians must work and pray for the day when the inward unity of all believers shall manifest itself outwardly.

The Church must exercise constant penitence and experience constant renewal in the Holy Spirit. For this purpose it has received the Word and the Sacraments. A foretaste of the reality of "the Body of Christ and the blessed company of all faithful people" is experienced in the sense of oneness in fellow-believers from all races, cultures and nationalities which triumphs even over the tension and bitterness created by war and conflict, and which arises from sharing in the organised life of the Church and of being fellow-soldiers under Christ's banner against all the forces of paganism and irreligion.

Both in the East and West, especially among the younger generation, many who desire to follow Jesus Christ are not convinced of the relevance of the Church. But in spite of its failure, both past and present, to live up to its divine mission, it is the duty of all disciples of Christ to take their place in one of those concrete bodies through which the Universal Church of Christ is seeking to find expression. The Church alone can carry the responsibility of transmit-

ting the Gospel from one generation to another, of preserving its purity, and of proclaiming it to all creatures. Only in one Church can witness be given to the reality that man belongs to God in Christ over against all earthly institutions which claim his supreme allegiance. Only within one Church can the fellowship of God's people receive together the gifts which He offers to His children in Word and Sacrament.

The Gospel is the divine seed. Where it thrives the fruit is Christian in a particular form. These various forms are legitimate in so far as they are genuine expressions of the Gospel; illegitimate in so far as they misrepresent it. It is not possible for the missionary to preach the "pure" Gospel unaffected by the environment in which he has grown up. But it should be remembered that each group has its distinctive contribution to make to the whole, and that our fellowship in Christ transcends our differences.

Credal statements, confessions and forms of Church life are all intended as helps to maintain the purity of the Gospel witness. The desire that a Young Church should be indigenous must not drive us to the opposite extreme of syncretism. No Younger Church will disregard the experiences and expressions which the older churches have recorded in their creeds and liturgies. On the other hand, the younger Church will also seek to bear witness to the Gospel in a direct, clear and close relationship with the cultural and religious heritage of its own country.

The indigenous Church is not a Church without a rock of offence. It does not release its members from a brave and dangerous confession of the absolute claim of Christ to be Lord of all.

The marks of a living congregation are prayer and intercession, sacrificial love, brotherly discipline, devoted service, study of the Scriptures, a missionary spirit.

It is of the utmost importance that the contribution of women to the interpretation of the Church's message and the fulfilment of its world-wide mission should be used to the utmost, and the group urged on all Churches an earnest study of the matter.

The essential task of the Church is the proclamation of the Gospel of the Kingdom. The place where this task is centred is the local church or congregation. In the congregation the cell of life is the consecrated family and household. All the Church's activities of social service, healing, education, etc., are signposts pointing to Christ and manifestations of His love in the hearts of His servants. They are the inevitable outcome of true and living faith in Him.

Section IV. The Place of the Church in Evangelism.

1. Firmly convinced that world evangelism is the God-given task of the Church, the Council seriously advises the Older and Younger Churches alike that they should turn again to the practical study of the essential features of the New Testament Church. While conditions in the present age are very different from those of New Testament times, and these differences impose changes on the evangelism of the Church of to-day, the changes are for the most part in the sphere of external method and organisation, and do not affect the essential principles of the task.

2. The Church's message to the world is the Lord Jesus Christ Himself, crucified, risen, glorified. The task of evangelism is so to proclaim Him that men may repent of their sins and receive forgiveness, entering upon a new life through Christ. Essentially, evangelism is the instrument whereby the living God, through His Holy Spirit, makes His impact upon the spirits of men. This new life involves membership of the Christian Church.

A living Church cannot dissociate itself from prophetic and practical activities in regard to social conditions; and active efforts to serve the community, and faith in God's power and will to redeem it, are the inescapable consequences of receiving the Gospel.

3. Every part of the Church's activity must be saturated with and controlled by the conscious evangelistic aim.

1. The Church's evangelistic enterprise derives directly from the congregation. The congregation's love and zeal

find expression in definite efforts to bring Christ to the man outside the brotherhood.

2. The main responsibility rests on the pastor for the evangelistic spirit of the congregation. His first duty is to labour to bring into conscious fellowship with God every member of His flock and to inspire every member to play each his part in evangelistic effort.

3. Full-time evangelists with a special gift for evangelism may be set aside to carry on the work in a more specialised way. The group questioned the wisdom of having full-time evangelists in lands where the Church is firmly established. The work of full-time evangelists should be properly attached to the work of the Church and the direction and control of their activities should be in the hands of the Church on the field.

4. A great evangelistic opportunity and responsibility still rests with the missionary, especially where the Church is still weak. But in all his evangelistic activities the missionary should regard himself as the instrument of the indigenous Church, asking for the fellowship, prayer and co-operation of the local body of Christian worshippers.

(5) In many countries students do helpful evangelistic work for the Churches. But their main responsibility is in the university or college. Student evangelism is largely wasted unless it draws men and women into the life of the Churches.

(6) The group urged that every phase of evangelistic work should be shared by men and women, with opportunity of service for both in the Church's activities.

4. Faults and mistakes have crept into some of the evangelistic work of Churches and missions, and have proved obstacles to the spread of the Gospel. Among these were mentioned the stumbling-block of western methods which may lead to superficial results in the hands of Eastern peoples; too great stress on extending the Church numerically; the temptation to compromise in relations with Governments, friendly or hostile; lack of uniformity in personal and social habits and practices; denominational differences and deep racial divisions within the Churches; above all, the great obstacles and difficulties inherent in the aim and character of the work itself and in the situation of those to whom the Gospel is addressed.

These and other obstacles to the spread of the Gospel can only be overcome as Churches and their members confront the weaknesses in their lives and rediscover the living power of the Word of God to our day, waiting upon God that He may forgive and show Himself to them in the fulness of His power. The group urged all members of the Council to carry back to the Churches from which they came an earnest call to face frankly the hindrances to the spread of the Gospel which arises out of the life of the Churches themselves, to lay the burden of these weaknesses before God, so that He may cleanse and renew His Church and fit it to do His will in the world as the instrument for a yet greater extension of His Kingdom.

Personal.

The House of Bishops of the Church of Ireland, in Dublin, have elected the Most Rev. Dr. Gregg, Archbishop of Dublin, to the position of Archbishop of Armagh and Primate of All Ireland. Dr. Gregg was born in 1873. He was educated at Bedford and Christ's College, Cambridge, but took his Doctor of Divinity degree at Trinity College, Dublin, in 1913. The whole of his work has been in Ireland. He was Prebendary of Maynooth in St. Patrick's Cathedral, 1912 to 1915; Chaplain to the Lord Lieutenant in the same years; and Examining Chaplain to the Archbishop of Dublin, 1913-1915. In the latter year he was consecrated Bishop of Ossory, and in 1920, Archbishop of Dublin. The Archbishop has asked the House of Bishops to allow him to delay signifying his acceptance of the Primacy until the termination of the proceedings which are at present in progress in the Diocesan Court of Dublin.

As we go to press we learn with regret of the death of Canon W. J. Cakebread, B.A., for 27 years Rector of St. Jude's, Randwick. We offer our sympathy to the bereaved family.

The Bishop Coadjutor of Sydney will visit Norfolk Island this month for Confirmation, and will conduct a mission. During his absence from Sydney, Archdeacon Begbie will administer the Diocese.

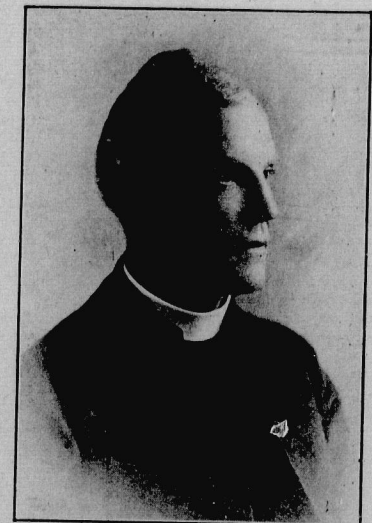
The doyen of the Blue Mountains clergy, N.S.W., the Rev. T. C. Heffernan, Rural Dean Emeritus, died recently at Katoomba after a long illness. He was universally respected in the parishes in which he served.

Miss Gertrude Lilley, third daughter of the late Sir Charles Lilley, Chief Justice of Queensland, died on Sunday last. The funeral will take place in Brisbane to-day. There was a short memorial service in St. Philip's Church, Sydney, on Monday last.

We offer our prayerful sympathy with Archdeacon and Mrs. Martin on the sudden death of Dr. Neville Roy Martin.

The Rev. J. E. Romanis, Chaplain of H.M.S. Hobart, and son of the Town Clerk of Prahran, Melbourne, has been visiting Sydney.

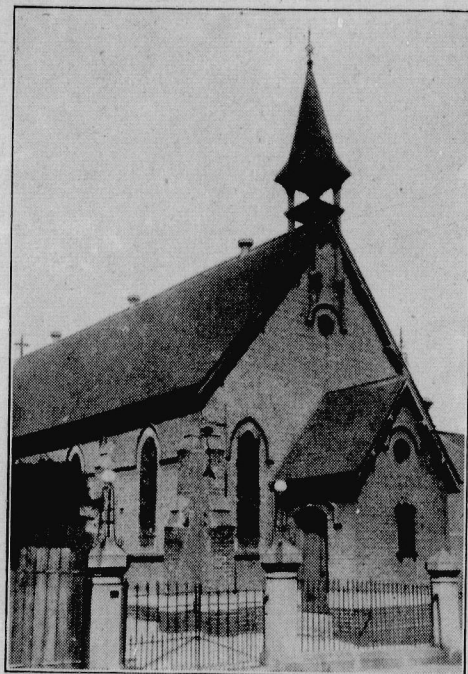
Dr. H. H. Woollard, F.R.S. (Eng.), the cabled news of whose death is announced, recently succeeded Sir Grafton Elliott Smith as Professor of Anatomy in the University of London. He was a native of Victoria, and a graduate of Melbourne University. During the Great War, he served as a Colonel with the Australian Army Medical Corps at Gallipoli and in France, and was subsequently Professor of Anatomy in the Adelaide University. In 1915 Dr. Woollard married Mary Wilson, second daughter of the late Rev. Stanley Howard, M.A., first Rector of Bowral, whose widow still resides at Bowral, and whose son is Rector of Kangaroo Valley.



ARCHDEACON CHARLTON.

We offer our hearty congratulations to the Ven. Archdeacon Charlton, of Sydney, who this year enters the 55th Anniversary of his admission to the sacred Ministry. By a happy coincidence, the Archdeacon also celebrates his golden wedding anniversary, and we tender to him and Mrs. Charlton our sincere felicitations.

THE CHURCH'S HOME MISSION WORK.



HOLY TRINITY, ERSKINEVILLE, N.S.W.

This parish is one of the most populous centres of the Mission Zone Work. It has a population of over 17,000 souls, and is in one of the poorest and drabdest parts of the City of Sydney. The Clergy who minister there have in their sphere of ministry three large Public Schools, which make large demands upon their time and physical energy. The Parish has had a varied history from its inception in 1878, and for some years had to go back to its former Parish of St. Stephen's, Newtown—the Rector being for the time being a "pluralist" a position probably unique in the history of the Church in the Commonwealth.

But in spite of all its difficulties and trials the little Church has always been a centre of loving and enlightening ministry with a fine band of devoted men and women who have kept the flag flying by their loyal service to their Lord and His Church.

The present Rector, the Rev. Gordon King, is facing bravely his uphill task, and deserves all the sympathetic help that is possible to make his way clearer. We feel strongly that the whole Church should be at the back of work in such parishes in order that those who are so nobly fighting against the natural difficulties they encounter in attempting the Spiritual task for which the have been ordained, should not be overburdened with the financial strain that is always the case, unless adequate help is brought in from Churchpeople more temporally well favoured.

This week is being observed as "Back to Holy Trinity Week," and we can well imagine the old friends and parishoners enthusiastically supporting by their presence and prayer the Old Church with its sacred memories and past blessing.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

CANON NEEDHAM'S RETURN.

A great meeting of welcome was held in St. James' Hall, Sydney, last Thursday, presided over by the Bishop of Armidale. The Canon gave a most challenging address on the missionary situation and the Madras Conference, to which we hope to refer in our next issue. We thought the Canon was looking tired after the strenuous days of the conference.

ST. JOHN, THE EVANGELIST, ROCKDALE.

A contract for the completion of St. John's Church has been let for £2331 under the supervision of Messrs. Burcham Clamp and Sons, Architects. The work to be carried out consists of the building of a Chancel, Organ Chamber, Rector's Vestry, Choir Vestry, Side Transept, extension of Nave and central Porch. The building will be roofed throughout with glaze-tiles.

The Church which will seat 350 people, should prove an acquisition to the buildings of the Parish. The Rector (Rev. T. Knox) has received many offers of gifts for furnishing, as well as two stained glass windows, depicting the Good Shepherd and the Light of the World.

The original Church, which consisted of a Nave, was built in 1897 by the Rev. A. Killworth, M.A., L.L.B., when Rockdale was attached to the Parish of Kogarah. The foundation stone was laid on the 3rd February, 1897, by the late Alderman Clayton, Mayor of Rockdale, in the presence of the late Archbishop Saumarez Smith, D.D., who conducted the Service.

The Church was opened and dedicated for Divine Worship on Sunday, 16th May, 1897, by the late Archdeacon J. D. Langley, afterwards Bishop of Bendigo.



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YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

The Study Circle of the Young Evangelical Churchmen's League will hold its first meeting this year on Friday, 10th, at 8 p.m., in the Parish Room at St. Philip's Rectory, York Street, Sydney.

The address will be given by the Rev. T. C. Hammond on the subject of Trinity. All are welcome.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHRISTMAS AT ST. LUKE'S MISSION.

The Rev. J. Bruce Montgomerie, of St. Luke's Mission, reports that the Christmas season at the Mission this year has been a particularly busy one.

The Christmas festivities commenced with the final meeting of the Church of England Men's Society, when about 50 men sat down to a very enjoyable banquet. The chief speaker at this gathering was the Rev. C. W. S. Johnson, Rector of Colonel Light Gardens Church. The Girl's Friendly Society arranged a splendid concert programme, with a sale of goods, and the St. Luke's Branch of the Junior Red Cross had a social evening, the proceeds of which were donated to the Christmas Cheer Funds of the Mission.

Four hundred of the very poor children of the district were given Christmas dinners, entertained with moving pictures and given sweets. The Mothers' Meeting held their break-up the same week—a Christmas afternoon tea was served, and each mother received a parcel containing useful gifts. The Men's Gospel Meeting concluded its annual programme with a hot Christmas dinner and a small gift for all the men.

Then came the big Distribution Day. Adults and children came continually throughout the afternoon and went away heavily laden with parcels, yet with a song in their hearts, because someone had remembered them at Christmas.

Finally the Boy's Camp at Port Noarlunga, which the Rev. J. Bruce Montgomerie has been organising for a number of years. The camp lasted from 28th December until 12th January, and during that time 200 boys had the privilege of spending a week in camp. This year the camp was further improved by the addition of a camp kitchen, and also a raft, which was a great favourite with the boys. The camp is open to boys between the ages of 10 and 14, whose parents are unable to send them away for a holiday—it has been abundantly worthwhile, because many of these lads have come to know the Lord Jesus Christ as their Saviour while they have been in camp.

FIRST CHRISTIAN SERVICE.

151st Anniversary.

A great service in which other denominations took part, was held in the Domain last Sunday afternoon. It was the 151st Anniversary of the first service in Australia, held by the Rev. Richard Johnson under a great tree in Sydney Cove. A procession, headed by the Petersham-Dulwich Hill Citizens' Band, left St. Andrew's Cathedral. It comprised clergy, choir, ex-Naval and Military men, Boy Scouts, members of the C.E.M.S., and many others. A halt was made at the Cenotaph, Martin Place, for the singing of the hymn, "The Church's One Foundation." Principal Hammond, of Moore College, gave the address. The Principal traced the tremendous expansion of the population, and the Church's influence in the country during the past 151 years. "The gathering round the tree in Macquarie Place on February 3rd, 1788, when that Cambridge scholar, Richard Johnson, spoke of the Lord and His benefits, conveys a message to each of us. He has created, sustained and redeemed us. He has opened the resources of a new land to us. What have we rendered unto Him?"

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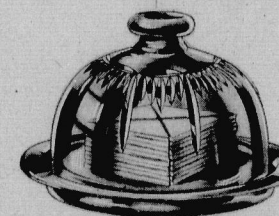
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LETTERS TO THE EDITOR.

QUOTE FAIRLY!

The Editor,
"Australian Church Record."

In your issue of December 20 last, page 11, you say, "Mr. Pryke, writing in 'The Modern Churchman,' September, 1925, states: 'The Modernist believes in neither a descent, an ascension, nor a return of Christ.'" Here you end your quotation, and proceed: "If these words are to be interpreted in their strict literal meaning, then the issue is knit." And so on with your argument.

When I read these words I thought there must be something wrong. So I looked up the passage in "The Modern Churchman," Vol. XV., and read Mr. Pryke's essay (on "Modernism and Life After Death") through. On pp. 346-7 I found this sentence: "The Modernist believes in neither a descent, an ascension, nor a return of Christ in any sense comparable to that in which these beliefs were held by the early Christians." (Bold type mine.)

Thus it is clear that you have most seriously altered Mr. Pryke's meaning by cutting his sentence in halves and omitting the important qualification contained in the latter half. This is not fair quotation. In fact, the gist of Mr. Pryke's article is that while the conception of a "three storied universe" and the rest of the apocalyptic framework of much New Testament thought means little or nothing to the Modernist thinker, he is "in no doubt at all as to the fact of the living and present Christ."

Yours, etc.,

A. H. GARNSEY.

St. Paul's College,
January 16, 1939.

(Our rejoinder will be found in following article on "The Modernist Position."—Ed.)

THE MODERNIST POSITION.

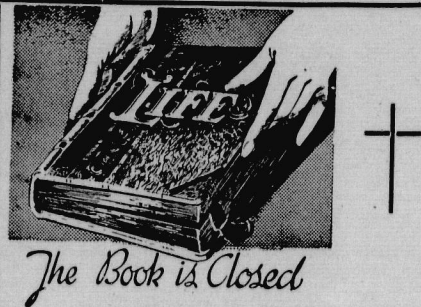
In our issue of this date we publish a letter from Canon Garnsey which merits attention. We would like to assure Canon Garnsey that we had no intention of misquoting Mr. Pryke. As a matter of fact we took our quotation from a modernist whose name we do not recall, who commented with approval of Mr. Pryke's words and omitted the passage that Canon Garnsey supplies in italics. So that at least one modernist understood Mr. Pryke as we understood him. We had read the original article at the time of its appearance, but could not, of course, charge our minds with every sentence in it.

But why is Canon Garnsey so ready to impute bad faith to the "Record"? We have invited him to present his own position and still hope he may see his way to do so. Would it not have been a little more generous if Canon Garnsey had directed our attention to the words which he regarded as qualifying Mr. Pryke's meaning and given us credit for misapprehension rather than unfair quotation? The spirit of friendliness would be better preserved in that atmosphere. If we have caused Canon Garnsey anxiety, we regret it.

The Weakness of Modernism.

It seems to us that Modernism labours under the fatal defect of stating clearly what it does not believe, and leaving us in uncertainty as to what it does believe. In order to make the issue clear we purpose to deal with Canon Garnsey's letter in detail.

He stated that "If Mr. Pryke's words are to be interpreted in their strict literal meaning, then the issue is knit." Now that an appendix to the original quotation has been supplied, we still adhere to this position. We are accused of seriously altering Mr. Pryke's meaning. We are told that there is "an important qualification." Coming from such a source, this criticism deserves the closest examination,



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and we are sure our readers will agree with us that such an examination is demanded when we are accused of bad faith.

Is there bad faith? What is the qualification? A modernist does not believe in a descent and ascension, or a return of Christ "in any sense comparable to that in which these beliefs were held by the early Christians." Who are the early Christians? Canon Garnsey, unless we misunderstand him, includes in this category "much of New Testament thought." We are in a difficulty here, because in his letter Canon Garnsey sheers off to what he calls "the apocalyptic framework of much of New Testament thought." He does not tell us how far this apocalyptic framework extends, nor does he relate it directly to the descent, ascension and return of Christ. That is precisely our complaint. The issue which would be knit if Mr. Pryke is taken literally is again confused by irrelevant considerations.

The New Testament Narrative.

We are justified in assuming, unless we are told to the contrary, that Mr. Pryke had in mind the New Testament narratives of the Descent of Christ into the lower parts of the earth and of His Ascension from the Mount of Olives. For the sake of clearness we deal with the Ascension. We would venture to remind Canon Garnsey that the narrative, on its face, is not apocalyptic. It occurs in the opening chapter of the Acts of the Apostles, and recounts a phenomenal event. Just as men see every day an aeroplane ascend, so the disciples saw the Lord's Body ascend. They stood gazing up into heaven. Does Canon Garnsey mean to assert that this incident is part of the "apocalyptic framework" of the New Testament, and that there never was a phenomenon of this sort? The early Christians, especially St. Luke, believed that the Lord actually ascended just as an aeroplane ascended, and, with great respect, any theories they may have had of "a three storied universe" could not affect the actual phenomenon. And He will so come again. If Mr. Pryke accepts the fact of the ascension as thus recorded, then his words cannot be taken literally, and as we have already admitted, no issue is knit between us. If he does not accept the literal fact of the Ascension, in what way do the qualifying words affect our argument?

What is the Fact of Christ?

Again we ask, what is "the fact of the living and present Christ? To us this means a Christ Who tabernacled in flesh, lived in a world of three dimensions, subjected himself to the phenomenal vicissitudes of human life, died a literal death, rose literally from the tomb on the third day, appeared and ate with His disciples, left earth in a peculiar manner comparable to any literal "ascension" that we may now behold, entered into a new sphere of being in which His earthly Body is glorified and adapted to the conditions of spiritual existence, it is not evaporated into spirit or dissolved or still lying in the grave with the Syrian stars looking down. And, therefore, He can in any measure that pleases Him, return to this world of three dimensions in His Body, and that He has promised so to return.

This is a belief "comparable to that" which was held "by the early Christians." To what extent must it be modified? If Canon Garnsey will only state an answer to this question with clearness, we will all be helped to do some close thinking. "The fact of the living and present Christ" does not directly touch the point at issue.

Differences of Manifestation.

Is the living Christ now manifest in the same manner as when He was the Babe of Bethlehem or the Son of Man lifted up? Is the story of the Babe historical, or is it part of "the apocalyptic framework of much New Testament thought"? We hasten to aver that we believe that Canon Garnsey would answer that the fact of the Babe is strictly historical. We believe he would say that there was a phenomenal appearance of our Lord Jesus Christ in every sense comparable to the appearance of any earthly child, and beset with the same metaphysical difficulties, which do

not alter the fact. But if he does so believe, as we believe he does, have we not here that which is justly called a descent of Christ, "Who for us men and our salvation came down from heaven"? For the Babe is not a similar manifestation to that of the pre-existent Logos, nor is it similar to the Resurrected Lord. Here we have differences of manifestation directed to the great work of redemption. The early Christians accepted the fact that Christ came among them from a heavenly spiritual eternal existence and clothed Himself with the forms of time and space. Ascent, descent, before, after, all belong to this new manifestation and are as appropriately applied to it as they are to our mundane experiences. "The living Christ" underwent changes in the mode of His being for our sakes and came really into history and really into the limitations of Time and Space. If this is not denied, then the literal descent, ascent and return are within the compass of these historic limitations which give us a Mediator.

The Bishop of Aotearoa, New Zealand, who attended the Madras Missionary Conference is returning to New Zealand via Melbourne and Sydney. He is expected to arrive in Sydney by the Maloja on February 16.

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BOOKS

The Battle of Faith. (100 Sermon suggestion) by Principal E. S. Kiek, M.A., B.D., Parkin College, Adelaide. Published by J. Clarke and Co. Ltd., of London. (Our copy from Angus and Robertson, Castlereagh Street, Sydney. Price 5/3.)

The author tells us that this book contains a selection from the many brief addresses given to his students in the College Chapel at the daily morning service. We venture to say that busy laity, rather than busy clergy, will be grateful for this issue.

They are all short—barely occupying two pages each, but they are fresh, suggestive spiritual messages drawn skilfully from some of the lesser known passages of Holy Scripture; each chapter planting a seed thought for quiet meditation and application to one's life.

God in our Times. A study on Christian faith in God and its meaning for to-day. Prepared by W. Frank Hambly, of the Peace Memorial Methodist Church, East Malvern, Melbourne. Published by the Australian Student Christian Movement, Melbourne. Price 1/-. (Our copy from the publishers.)

This book is essentially a study book, and the compiler has received the co-operation of the A.S.C.M. Executive in its preparation.

There are five studies, treating of Life and its Worthwhileness, the Conception of God, Signposts to God, the Person of Jesus Christ as the revelation of God, the will of God, the Church and its Task, etc. On the whole, the treatment is useful. We do not, however, always see eye to eye with the writer. His definition or description of prayer as the discovery of God's will (p. 46), seems inadequate. How does that consist with the Gethsemane prayer, or our Lord's teaching by such a parable as the unjust judge or the friend coming at midnight, asking for bread. Is there not a tendency to identify prayer with its subjective effect on the person who prays? Prayer leads to the discovery of God's will, often and often. But we must not confuse cause and effect. Given the Master's revelation of God as Father, prayer is the child's approach to the Father for converse and plea, in which he gets increasingly to know the Father.

But we must not forget that we are dealing with a "study book," wherein, we suppose, the writer feels free to speak "debatable" words in order to promote discussion. And he certainly provides for that in Study iii., "The Express Image of His Person," where the wonderful fact of the Godhead of the Lord Jesus is "befogged" by human speculation. We can scarcely imagine a St. John or St. Paul or the writer to the Hebrews, playing with the questions, "Is God greater than Jesus?" "Is God wiser than Jesus?" They, at any rate, would have given no "unhesitating affirmative" to such questions. Nor would the Apostle who said, "The only begotten Who is in the bosom of the Father, He hath declared (or revealed) Him," have given his consent to the astounding statement, "Jesus reveals God, but not because of some preliminary divine advantage which He possesses over His brother men"; "Jesus was divine. He was as much God as any man can be." Contrast such statements with St. John's "The Word was God." "The Word became flesh." "My Lord and my God," or again with those of St. Paul: "In Him dwelleth all the fulness of the Godhead bodily," or again, "In Him all the fulness of the Godhead was pleased to dwell" (permanently).

Surely that is the New Testament teaching. The fulness of the Godhead resided in the Person of our Lord Jesus, but that "fulness" was incapable of fulness of revelation in the garb of humanity. The incapacity was not in the Creator, but in created being. The incarnate Christ, in Whom resided the fulness of the Godhead, revealed as much of God as it was possible for human life to convey. There must be no "dividing of substance" in the attempt to define the Person of our Lord.

The regrettable error in definition of the Person of our Lord is naturally followed by inadequate views concerning the Redemptive suffering and Resurrection of Jesus Christ. It seems a pity that the term "resurrection" should be retained while it is evacuated of its clear New Testament meaning. Surely it is irrational to speak of resurrection in reference to a Spirit! Is it suggested that a "spirit" came to life again in the Resurrection of our Lord?

But the culminating error in this presentment of the Christian doctrine of God in its relation to human life in our times is the apparently complete omission of all reference to the gracious Third in the Blessed Trinity. The section on "divine guidance" startles us by its lack of reference to the Spirit of Truth, who, in Christ's teaching, was to be guide and teacher and advocate for His disciples after His own withdrawal from them. The richness of reference to the working of the Holy Spirit in the Church which we find in Acts and Epistles, demands an explanation of the lack of such reference in "God in Our Times."

Realistic Religion. By Walter M. Horton, Fairchild Professor of Theology, Oberlin, Ohio. (Published by A.S.C.M., Melbourne. Our copy from the publishers, price 6s.)

These are four addresses delivered by Professor Horton at a conference of the A.S.C.M. at Healesville, Victoria, last August.

With a sense of refreshment we rise from the reading of these addresses. We are in the midst of the "actual." We have to look facts in the face, and for the Christian "the situation is never devoid of hope." In the midst of a world full of tragedy and anxiety and unrest, full of problems, we must seek to recognise the underlying truth. Humanism is exploded. "Faith in man, apart from faith in God, is self-defeating." The converse is just as true. The scientific and moral facts of life are reviewed, and their inadequacy indicated; but the Christian facts provide the basis of sound belief in which an ethical programme can be set. God is Himself the life disclosed by the Christian facts—"the Life which comes to light in Christ"; "Christ comes forth straight from the Heart of God"; "He is the connecting link between God and man," and in the Church is continued that new relation and life between God and man. The potential "image of God" becomes realised by the "inward touch of God"—the Holy Spirit—"the Mind and Presence of God in individuals and in groups?"

The last chapter stresses the challenge to re-consecration of the individual to God's purposes, wherein alone he can truly find self realisation. "In His Will is our peace."

Perfect Freedom. The Rev. T. C. Hammond, whose book "In Understanding Be Men," has had such a favourable reception, has excelled himself in this present volume. In it he approaches the subject of Christian conduct in a manner similar to that of his previous work on Christian doctrine. After clearing the ground by surveying the principles of the Naturalistic school of Ethics, and demonstrating in a masterly fashion the unique claims of Christian Ethics, the author proceeds to an examination of the appli-

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cation of New Testament principles to the main phases of everyday life.

In view of the modern problems which are becoming daily more pressing, and of the confusion of thought which exists among Christians as to what is to be considered as the "Christian Way," it is a book whose message all Christians would do well to master. It is essential that those who are seeking to train and lead modern youth should have a clear understanding as to the teaching of the New Testament regarding conduct. The closing chapters (XIX—XXIX) on such subjects as sex relations, the family, the economic order and the State, etc., will be found to be of special value.

Here is a book which, seeking to allow the Divine Command its proper authority, and to relate it to all departments of life, brings home the Sovereign power of God in a way which has so often been lacking in books which set out to present the Christian principles of conduct. Not for centuries has there been in Europe and the world a greater need of the whole-hearted application of Christian Ethics.

The author has borne in mind throughout that many of his readers will be without a theological or philosophical training. Yet the ground covered, the careful scholarship which is evident upon every page, and the clear thinking which characterises every argument, substantiates the claim of this volume to be a thoroughly up-to-date and reliable introduction to the subject.

English price, 5/- net. Published by the Inter-Varsity Fellowship, 39 Bedford Square, London, W.C. 1.

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Whitfield, Lloyd Francis, B.A.	Melbourne

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McCall, Theodore, Bruce	Wangaratta

Moral and Social Science:

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Licentiate in Theology (Th.L.).

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I. Neal, Reginald Wm., St. Barnabas' Coll., A'laide	I. Church, Albert G., Ridley Coll. . . . St. Arnaud
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I. Paynter, Norman C., B.A., St. Barnabas' C., Adel.	E. indicates that the Candidate has satisfied the Examiner
I. Dahl, John A., M.Appl.Sc., Moore Coll., Sydney	in Principles of Education.
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