

soul and radically turned to Him," they will be anxious to obey the teaching of the Prayer Book in Morning and Evening Prayer. Bishop Barry says that these services "open with the message of God to His people, calling for penitence and promising forgiveness, which is met by the response of Confession. Next comes the pronouncement of pardon in God's Name, which naturally awakens in the pardoned soul the outburst of praise and thanksgiving in Lord's Prayer, Psalms and Canticles." Those men would proclaim by their lives, inward and outward, and with their voices, that it is a glorious privilege to be allowed to worship God, and that their worship must be as beautiful and as glorious as they can make it.

How easy it is to misjudge is seen in the story of the lady who had retired to her bedroom to dress when, through the window, she saw the Chinaman pass with the weekly supply of vegetables. As she could not go to the door, she called to her daughter, "You go, Ella!" When Ella opened the door she found a very angry Chinaman, who blurted, "Wha' for me go 'ella? You go 'ella yo'self!" You may be equally wrong in your judgment of your contemporary.

A London incumbent was very much worried because of the lack of spiritual progress in his parish, so he decided to consult the Bishop. The Bishop, after listening to a long statement, asked the incumbent to step forward; next, to turn around, when he lifted up his visitor's coat-tails. Then he said, "It is obvious that you use the seat of your trousers about fifty times as often as you use the knees. Reverse the process, and report to me in two or three months' time, and I feel sure that you will have a very different statement to make."

I would earnestly exhort you to follow the Bishop's advice; to use the knees of your trousers far more frequently than you do, as I am convinced that you would then feel far too unworthy to "cast a stone" at your contemporary, and you would be ashamed to attempt to correct the seeming errors of any brother in Christ by flinging cheap sneers at him.

In conclusion—once let a man feel that he is personally responsible for carrying on the work of Christ, that the duty is one for which he must inevitably give account, he will worship in sincerity and truth. And the evidence that he does so can no more be concealed than the sun can cease to shine. The inward devotion will be manifest in his everyday life, and in the home, in the office, in business, and in public life he will always be an example and an inspiration to his fellows. He will neither fawn on the rich, neither will he ever despise the poor. His motto will ever be: "The best I can give shall be the least I will give in Divine worship of the King of Kings."

The Church is where our Lord holds His court. We should give Him the best of everything we possess. Our ritual should be a voice to utter somewhat of our pride and joy in Him. For our thankfulness in being allowed to enter His House we should strive to worship in sincerity and truth, for then only can we feel assured that in our worship God's Will is done on earth by us as it is in Heaven.

Rev. C. E. Hughes, B.A. (Cantab.)
99 Bayswater Road,
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Melbourne News and Views.

(By Maccabaeus.)

The Hayes Case.

Most people thought that the Hayes case had been finally disposed of. Mr. Hayes, however, will not be satisfied until Synod itself has considered his appeal. He has asked the Archbishop to place his appeal before Synod. His Grace is said to be favourable to that course. It is, however, a foregone conclusion that Synod will stand by the decision of its own board. If it does so none will regret to see the final chapter in this episode.

Murder of the Rev. H. L. Cecil.

With the execution of the perpetrator of this brutal murder and robbery, ends another painful incident. The condemned man was visited by the Archbishop just before the sentence was carried out.

This was the second execution within a few weeks. Both cases gave rise to much controversy on the question of capital punishment. Several leading barristers, who were opposed to the punishment in one of the two cases mentioned, took an active part in trying to influence the Government to make the sentences less severe. As is usual in such cases, much nonsense was spoken by various people on the matter of

temporary insanity. After a number of appeals had been heard, one by the Privy Council, the Government wisely decided that the law should take its course. One newspaper made a special feature of the views of Lord Hewart, the Chief Justice of England, who described capital punishment as a "horrible necessity." Lord Hewart, after quoting figures and instances to show the importance of the death penalty as a deterrent, said: "In all the circumstances it is reasonable to infer that capital punishment acts with strong deterrent effect upon that class of persons, burglars and the like, who might otherwise be expected to regard human life cheaply."

"If that be so, the evils of the system of capital punishment are part of the price which society is forced to pay in the interests of public safety."

Broughton Centenary Visitors.

Melbourne has had the privilege of hearing several of these visitors. The Archbishop of Armagh preached at a week-night service in the Cathedral, Bishops Banerjee and Matsui spoke at C.M.S. gatherings, Dr. Foss Westcott addressed a combined meeting of C.M.S. and A.B.M., and the Bishop in Jerusalem preached at the Cathedral and in the parish of St. John's, East Malvern, one of the most imposing churches in Melbourne.

Attendance of Clergy at Meetings.

Recently there appeared in the official paper of the diocese, a letter from a writer who complained of the non-attendance of clergy at various missionary and other meetings held in the city. The writer of the letter stated that at a recent A.B.M. meeting there was only one clergyman on the platform, and only a few in the audience.

While it is generally true that Melbourne clergy are notoriously parochially minded, and that many of them retard the missionary interest rather than help it, it is only fair to say that the C.M.S. possesses a good sturdy body of loyal clergymen, who are usually well represented in the audience and on the platform at all its meetings.

C.M.S. Birthday Meeting.

The C.M.S. Birthday Meeting held in the Central Hall, was largely attended, in spite of a very wet night. The Archbishop presided, and the speakers were Bishop Matsui and the Rev. A. R. Ebbs.

The Bishop of Tokyo gave some very interesting information regarding his diocese, and of conditions in Japan generally. Mr. Ebbs is always a welcome visitor to Melbourne, where he has a host of C.M.S. friends. He was given a rousing reception and spoke of the challenge of missions.

Anglican Church League.

The first two of a series of addresses being given at Wednesday evening service on the last Wednesday in each month, at St. Stephen's, Richmond, have attracted good congregations. The subject is "Catholic, Apostolic, Reformed, Protestant." Canon Langley gave the first address, which was a most instructive one, dealing with the Catholicity of the Church. The second, by the Rev. A. E. F. Young, concerned the Apostolicity of the Church, and defined the outlook of the different schools. While these lectures are valuable in their own place, they still leave untouched the urgent task of co-ordinating the evangelical activities in Melbourne, so that there may be a stronger Evangelical voice in the Councils of the diocese. Officers of the Anglican Church League are in no way to blame for this, for they have done, and are doing a very valuable work. If the large body of moderate lay opinion in Synod would support the League, a different story may be told of Melbourne. At present it is difficult for a definite Evangelical to secure election to Synod boards.

Parish Given to Brotherhood.

Recently it was announced in the press that the Archbishop had offered the parish of St. Cuthbert's, East Brunswick, to the Brotherhood of St. Laurence, and has accepted the nomination of the Superior (the Rev. Father Tucker), of the Rev. G. C. Cox, to act as Vicar on behalf of the Brotherhood. At the subsequent induction of the Rev. G. C. Cox, the Archbishop said that the parish would be a branch of the brotherhood, but its headquarters would remain at St. Mary's Mission, Fitzroy, where valuable work had been done in improving the lot of dwellers in slum areas. This was an experiment in brotherhood work, and it would be watched with great interest.

St. Cuthbert's, East Brunswick, is a parish on the northern side of the city, and is said to be in a parlous state, largely because of the advanced churchmanship practised. The Brotherhood of St. Laurence re-

presents a very small body of Anglican opinion, being definitely Anglo-Catholic. It has been mentioned in this column previously, that church life in the Northern suburbs is at a very low ebb. The Church of England will not regain her share of the lost ground by adopting the means employed by the Archbishop in this instance. It may be difficult at times for his Grace to see a way out in cases of parochial difficulty, but we wonder whether the general congregation of St. Cuthbert's was consulted when this drastic remedy was contemplated.

Eight O'clock Evening Service.

Holy Trinity Church, Balaclava, is now holding service at 8 p.m. It is said that the change to the later hour has been marked by increased congregations. Balaclava is a parish near the St. Kilda beach, and the Vicar is the Rev. H. W. Doudney, M.A., a spiritually-minded Evangelical.

The Late Rev. Edgar Wood.

The death of Mr. Wood, reported in the "Record" recently, removed a well respected clergyman. Mr. Wood was a cultured Christian gentleman, and a leading Freemason. He was in charge of the Evangelical parish of St. Philip's, Collingwood, until his retirement a short while ago.

The Late Archdeacon Hindley.

In his more vigorous days, Archdeacon Hindley was a powerful and definite churchman, whose counsel was of much weight in the diocese. For some time he was Bishop in all but name, having to act as Administrator for long periods on several occasions. The Archdeacon has lately been described as a tolerant churchman. That does not do him justice. He was tolerant, but his tolerance was not the weak kind so much loved in Melbourne in these days. The late Archdeacon knew what the Church of England demanded, and where he stood regarding doctrine. He showed this when Father Barclay was at St. John's, Latrobe Street. The Archdeacon vigorously protested against much that was done at St. John's, and when other means failed, cut short the Anglo-Catholic antics by forming the Mission of St. James and St. John, which absorbed Mr. Barclay's church. The Mission, which is a tribute to the statesmanship of the late Archdeacon, is now under Archdeacon Lambie, and a large staff, and has become one of Melbourne's leading social service activities.

C.E.M.S. Corporate Communion.

The annual corporate communion and breakfast of the C.E.M.S. was held on King's Birthday, at the Cathedral, and later in the Town Hall. The morning was very wet, but several hundred men were present. At the breakfast the Archbishop spoke on the work of the laity. The Rev. O. J. Brady, who is doing diocesan mission work, was the other speaker.

On the same morning at Holy Trinity Church, Coburg, a women's breakfast was held. The Vicar of Coburg, the Rev. G. Gilder, is a very live man, and a moderate churchman. He is well-known in Melbourne for his work on behalf of the Prohibition League.

St. Peter's Anniversary.

St. Peter's, Eastern Hill, held their annual festival at the end of June. Special services were held and lectures on "Religion in Modern Life" given by Bishop Burgmann.

At this festival the procession is always a special feature. On this occasion, Archbishop Head, Bishop Booth, the Metropolitan of India, and Bishop Stephen, were all elaborately dressed.

Changes in the Diocese.

The Rev. H. O. Watson, who has recently been appointed to Mornington, is a well-known Evangelical, and is active in C.M.S. affairs.

The Rev. Mr. Wolff has been appointed to a hard task at Moorabbin in succession to the Rev. R. Darbyshire Roberts. Mr. Roberts, a splendid Protestant, has had to retire on account of ill health, and has had to work under the disability of not being fully ordained, being a permanent deacon. Moorabbin has been well-known as a market garden district, and is now beginning to become more settled. It is about two-thirds of the way between Melbourne and Mordialloc.

The Rev. C. J. T. Martin is leaving St. Agnes parish, Glen Huntly, for Doncaster. It is not yet known who is to succeed Mr. Martin. Glen Huntly is the parish on the south side of Caulfield Racecourse, and is in the Caulfield area. It is an old Evangelical parish, and the mention of its name always recalls the late Rev. W. A. Phillips, a fine old Evangelical, who spent many years there.

A Paper for Church of England People

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Editorial

Unhappy Marriages.

ELSEWHERE in our columns we give a resume of Bishop Pilcher's sermon in St. Andrew's Cathedral, Sydney, on the occasion of the Diamond Jubilee of the Mothers' Union. He is anxious, and rightly so, at the rapidly increasing divorce lists. Something must be done, and he urges a Commission of Inquiry into the matter and its cognate subject, the training of girls for the duties and responsibilities of motherhood. The problem is admittedly a difficult one. It must, however be faced, for it touches the springs of national life and character. Sundered homes and the fact that young women enter the married state with little or no conception of their responsibility, are a terrible danger to the spiritual and moral well-being of the race. Ill-considered and carnal selfishness, worldliness, lack of home training, irreligiosity, are all bound up in the prevailing condition. Unfortunately the day school is seriously lacking in this aspect of its training of both boys and girls. Tens of thousands of homes are no better. The Church is helpful in some respects, but in this community, vast numbers of our growing youth have little or nothing to do with the Church. When the school and the home largely fail, and the Church is weak, we need not be surprised that things are as they are! In physical understanding, in moral and spiritual conceptions, large numbers are entering the married state, ill-trained, ill-disciplined, with little or no sense of vocation and responsibility. The Mothers' Union as we find it today is not meeting the situation. It only reaches a very small percentage of our homes. The Girls' Friendly Society has also a limited range. Something should be done through the schools, especially amongst the adolescents. The clergy have a great and far-reaching opportunity, if only there could be more pastoral work, closer, more frequent contact with home life and growing boys and girls. Besides, their teaching must be clear and brave. Those clergy in the big centres who have many marriages, have an added responsibility in their interviews. They

could do much with a wise, useful literature. The Government cannot tackle this problem, as has been suggested. It is a moral and spiritual one. A commission may be helpful in getting an intelligent understanding of conditions which prevail, of causes and failures. It may give as a result, useful guidance and provide wise, helpful literature. But to our way of thinking, root causes must be got at! In the hands of parents, clergy and teachers largely lie the solution! Teaching with regard to motherhood, training in Christian character and discipline, a true conception of life and its God-given responsibility, better home-training, are the needs of the hour. A grave discharge of duty rests upon home and Church. Besides, there must be candour and straight teaching. The nation is corroding at the springs.

Revival in Australia.

SOMEBODY appears to have a marvellous stretch of imagination, for the following paragraph appeared in the English "Record" of Friday, May 29 under the above heading: "Mr. J. Edwin Orr, the author of several stirring volumes on revival, has been the means of blessing to many in Australia, within a few days of his arrival there. A cablegram received from Mr. G. E. Ardill, M.B.E., of Sydney, states that he was welcomed in that city by Dr. H. W. K. Mowll, Archbishop of Sydney, and leaders of various denominations. Hundreds of ministers, the cable proceeds, were broken down, many in tears. As a result, there have been several local revivals, at which scores of people have decided for Christ. There is on every hand great expectancy of spiritual quickening during Mr. Orr's tour. His friends will be pleased to learn that the cable closes, 'Orr's health good.'"

We venture to remark that we have a good knowledge of what is going on in Sydney; but the above is news to us! It is easy to draw a long bow, and in this day of much advertisement, to belaud an event, but we fear it is of little or no value to the Kingdom of God. There seem to be people in the world who delight in living on "phiz," but it is just as well to keep within the margin.

Spain in the Throes.

SPAIN, the most "Catholic" country in the world, is to-day a field of blood. Civil war is raging. The protagonists of the Spanish monarchy are endeavouring to overthrow the people's Government which is in power. They are making a bold and savage bid for sovereignty, and when it is re-

membered that Alfonso, the exiled King of Spain, is the most "Catholic" monarch, it is pretty evident where the Church of Rome stands in the conflict. Though Spain had been, until recent date in the complete grip of the Roman priesthood, her people were the most illiterate in Europe. Then the revolution of several years ago came, and a people's Government was set up, education was made popular and secular, with the Church of Rome out of the saddle. Convents were closed and the buildings used for other purposes. But the Church has not been quiet. She has been working with one object, the overthrow of the national Government and the re-establishment of the old reactionary monarchy. All of which is confirmed by Archbishop Duhig's laudatory remarks in Brisbane last Sunday, when he said: "I am delighted that the Catholic forces in Spain, under their generals and soldiers, have made such a magnificent stand." Much that is appearing in the cables on the matter must be read with caution. Sufficient is known that a tragic state of affairs exists. Rome is ever at her machinations. All lovers of civil and religious liberty will watch the outcome with concern. Spain has a long way to go before she really takes the path of progress. Rome has made her backward for centuries. Meantime, we can pray that truth and righteousness will prevail.

Girls' Friendly Society.

THE Girls' Friendly Society in England has been engaged during the last three months in a ballot of all its members as to whether its first central rule should be altered. Happily the vote was in favour of the alteration by a large majority. The rule in question had only allowed the admission of those girls to the membership of the Society who had "borne a virtuous character." It also required that those who lose such character should finally forfeit their membership. The new rule is as follows:—"All who join the Society pledge themselves, God helping them, to uphold the Christian standard of purity in heart and life." Strict regulations governing admission and re-admission to the Society under this rule have also been accepted, one of which states that "Those who injure the Society by serious failure to uphold its objects shall resign."

We can well understand the attitude of older and more conservative leaders in their desire to cling resolutely to the foundation rules of the Society. But we live in a new day, with its larger charity—shall we say? For ourselves we could never reconcile the now altered rule with the Society's motto, "Bear ye one another's burdens, and

so fulfil the law of Christ," nor with the further New Testament exhortation, "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." The Girls' Friendly Society is an organisation of which our Church might well be proud. Its now constructive attitude to the qualification of membership will assuredly not lessen the highest standard of purity, but rather make way for the Society's increased usefulness. It must never be forgotten that Christian morality in all its beauty and loveliness, is an outcome of the Grace of God in the soul.

Italy, Germany and Austria.

ANYTHING is possible in the world to-day. Mussolini is a faithful son of the Roman Church when he likes, so also Adolf Hitler, when the whip is cracked. Austria was boomed not long since as the world's "Catholic Republic"—where the "Church" was first and final say. We are not surprised, therefore at the new Italy, Germany, Austria bloc and we are not surprised that London lacks enthusiasm and France is uneasy. The dictators are at work. So is the Papal Church. A triple alliance between Italy, Austria and Germany is a formidable thing and must fill freedom-loving countries with misgiving. What the outcome will be none can tell. Rome has a policy to be sure, and that Church is at work. Time alone will reveal the portents and repercussions.

Quiet Moments.

Shall Never Perish

IN a recent issue of this journal a writer lays stress upon, if I may use the expression, the everlastingness of the true believer's life. There are times, however, when his subsequent lapse into open and grievous sin may seem to give the lie to this, but nevertheless the truth remains that all who are recipients of that life "shall never perish." The following story is an instance.

I have had, on several occasions, in these columns, to refer to the disastrous collapse of the land boom, which many years gone by shook to its foundations the commercial world of Melbourne. Just about that time, however, that city was deeply stirred by a spiritual movement which greatly minimised the mischief which the boom caused, and after it had burst, helped many unfortunate Christian people who had become entangled in its mischievous intrigues, out of the slough of despond, back again to the King's Highway.

We were in the midst of those hard and doleful days when I received a letter from the Rev. Hussy Burgh Macartney (the son of the Dean of Melbourne), who to the great benefit of both parties, had become a sort of liaison officer between the Church of England and the other Protestant Churches. The letter informed me that a Mr. —, a Wesleyan, was coming to reside in my parish. This gentleman, he wrote was badly in need of spiritual help. Would I try and help him?

Now I have always had a very strong aversion to anything that at all savoured of sheep-stealing, so I wished to avoid doing anything which might be construed by my Wesleyan friends as

an unfriendly act. After some consideration I resolved to pay the newcomer a strictly conventional and formal visit, and be led by the outcome.

When I called, a few weeks after their arrival, I received a frank welcome from the lady of the house, who informed me her husband was confined to bed by a stroke of some kind, but it would give them much pleasure if I would see him before I left. This I did, still careful to avoid any misunderstanding, and on leaving, received from the sick man a pressing invitation to call again. Little by little, and quite naturally, the subject of religion entered into our conversation, and finding that I was not endeavouring to force the matter of personal religion upon him, he at last confessed that the subject was causing him great distress. I at once directed his attention to those great and precious promises of Christ that He would give to everyone who sought it sincerely, the salvation he desired, for if he confessed his sins, God was faithful and just to forgive him his sins and cleanse him from all unrighteousness. This he did, and I was greatly struck by the quiet, calm and assured way he rested himself upon the work of Christ. In fact, I was somewhat disquieted, for he seemed to make his way into the Kingdom of God almost casually and as a matter of course. Then it was that he told me the story of his life, and the matter that troubled him at once became clear and plain. This was what he told me:—

Many years ago, when he was little more than a lad, he had come out to the Colony, and having been in full membership with the Wesleyan body in the homeland, he attached himself upon his arrival to the little Wesleyan Church then standing in Collins Street, where, I think, the Bank of Australasia now stands. There he found, so he said, things were not going pleasantly. The class leader was tactless, or the members were difficult to handle. At any rate, there was a deal of friction and discontent. Tiring of these continual disagreements, he left the class, and then, a little later, having little in common with the rest of the church folk, he drifted away altogether from the Church. Finally, following in the steps of the Younger Son in the parable, he set his face toward the "Far Country," where he wasted his soul's wealth in riotous living until he came to the swine troughs of that godless land.

But with this spiritual declension there came a steady increase in his material well-being. In these things he prospered wonderfully, until just before the boom, it seemed that his great and flourishing business would be second to none in the busy city. He had reached the place that a predecessor of his had attained when he decided to "pull down his barns and build greater." Then the boom burst, and after the crash which, as I have said, shook the commercial world of Melbourne to its foundations, he found himself a broken and a ruined man. He was ruined both physically and financially, spiritually, and as it seemed to him, beyond hope of recovery. Now, thank God, a deep, calm, restfulness had fallen upon him, and reconverted, he could rest in peace.

But was he "reconverted," if by that term it is meant reborn—restored to sonship? Decidedly not. He had been a prodigal son, and though, like the prodigal in the parable, he had eaten from the swine troughs, son he had remained through it all. The scars which those years had made upon his

soul were still there. The years which the caterpillar had eaten would never come back again; still, even when in his beggared wretchedness he turned homeward, even then he was still the Father's son, and nothing and no one could make him anything else. He was a sheep who had broken away from the fold, but though he had wandered far afield, and was almost lost in the darkness of despair, he was still a sheep, and not all the swine troughs of the far country could make him aught else.

"And now through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gates of Heaven,
'Rejoice, I have found my sheep.'
And the angels echoed around the throne,
'Rejoice, for the Lord brings back His own.'

For 'My sheep . . . shall never perish
And no one shall snatch them out of My hand.'"

Dope

THE writers of the present century have produced an abundant crop of anti-Christian literature, the contents of which, if not always new, have at least new and novel settings. From these writings we learn that all those great and precious promises, those comforting consolations and revelations of the Christian religion which have enabled the heroes and heroines of the Faith to endure and conquer, and the ordinary man and woman to live successfully the Christian life, are nothing more than—Dope! If it were true, the author, could we but discover him, merits a niche in the history of religious speculation at least as high as the discoverer who found the supreme purpose of man in the Nirvana.

But is it true? Is the religion of Jesus Christ nothing after all, but a spiritual narcotic, planned by an ignorant or designing priesthood, to lull into silence the adventurous questionings of the soul? Are all the gracious, emphatic and repeated declarations of the long line of Prophets, Apostles, Martyrs, one tremendous unmitigated falsehood, or did they in very deed see, hear, feel and know as a sane reality, the joys and inspiration which they professed to have experienced? If they did not, then we are faced with a gigantic and persistent delusion two thousand years of age, and which continues with us until the present day!

Now all this we are asked to believe on what is ultimately their own authority, and negative, at that! We have not experienced such things, they appear to say, though we have spared no pains to find them. Others there are who tell us that they have passed through such experiences, only to find them self-created unrealities tending to drug the soul. We have found no God, they say, neither is there any life beyond the grave.

But like other negative conclusions, they produce more difficulties than they solve. The long experiences of the Christian centuries cannot be set aside because some have not attained to them, or because others have claimed a similar experience and have found it an unreality. The stupendous fact of the Christian religion still remains to be accounted for. If this religion is but a spiritual narcotic, then after two thousand years we might well expect to find its followers drugged into stupidity, or lunatic, but never could

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we expect to find among its votaries personalities standing out in every age as the sanest, wisest, holiest of human kind.

If the teaching, the hopes, the aspirations of Christianity are but dopes which lead to a paralysis of the soul, and cut the nerves of effort, then we should look for Christianity in the stagnant backwaters of human history, growing more backward and more degraded as the years roll by. Is this the story history has to tell of Christianity? No! The contrary is the truth. The most virile, the most progressive, the most permanent of the nations have been Christian. Wherever and whenever signs of retrogression or decay appeared, this could be traced to the introduction of foreign elements from without, which the inherent self-reformative power of Christianity enabled the willing nation to cast off.

And what is true of the nation is true also with reference to society and the individual. Is the stupefying effect of this dope more noticeable in Christian society than elsewhere? Is the individual Christian less active and less progressive than others? True, his activities may be a world apart from theirs, but are they less sensible, less unselfish, and are his helpful activities on behalf of others less manifest?

If the inconsistent and imperfect lives of many Christians are the shame and sorrow of the Church of Christ, it must not be forgotten that the best testimony to the truth are the bright and consistent lives of the real disciples. The life of a Howard, a Nightingale, a Fry, a Livingstone, a Mary Slessor (and of that saintly neighbour of yours), cannot be accounted for by a narcotic Christianity, and though the ordinary follower of Jesus Christ cannot claim such a splendid publicity and accomplishments as was theirs, he can add his own testimony to the reality and activity of the faith which is in him. He knows Him in Whom he believes. He knows he is not following cunningly devised fables. He knows that it is the truth and no lie. He knows that it is no dope-dream by which he has been bemused, but a truth that has set him free. This Person and these truths are the fundamental facts of his life. We can and we do glorify God for the testimony of the heroes and heroines of the faith, but it is the duty and privilege of every assured Christian to make plain by the standard of his service, and the undeniable brightness of his Christian profession, that his faith and activity are not the fruits of Dope.

Palestine

According to the Census of November, 1931, Palestine (west of the Jordan) had a population of 1,035,821. Of these 839,619 were classed racially as "Arabs," 174,809 as Jews, and 21,393 as "Others." Under "Religion," the totals were: Moslems, 759,712; Jews, 174,610; Christians, 91,398; "Others," 10,101. By June 30th, 1933 (according to the Annual Report of the Department of Public Health), the total was estimated to be 1,104,884, of whom 789,980 were Moslems, 209,207 Jews, and 95,165 Christians. The estimate of the total of Jews in Palestine at the present moment (November, 1934) varies between 280,000 and 320,000, the uncertainty arising through the supposedly large surreptitious Jewish immigration that has been a feature during the last two years. Thus, while the Jews in 1921 were 11 per cent. of the population, they had risen to 16.8 per cent. by 1931, and are now roughly 25 per cent., and their numbers are increasing at the rate of some 40,000 to 60,000 a year.

Bishop Broughton Centenary

Historical Pageant.

Several of our valued readers in other States have requested us to give some detail in our columns re the Historical Pageant held in the Sydney Town Hall on June 1st, 2nd, and 3rd last, in connection with the Bishop Broughton Centenary.

The total cast consisted of 760 performers, the majority of whom were young men. The Cathedral Choir, consisting of 58 voices, also undertook the choral work.

Names of Parishes and Schools Taking Part.

Early and Anglo-Saxon Period.

- Scene 1.—"Our First Martyr"—St. Alban's, Epping.
Scene 2.—"The Preaching of St. Patrick"—St. John's, Ashfield, and Trinity Grammar School.
Scene 3.—"Gregory the Great and the Angle Slaves"—St. Mark's, Darling Pt., "Ascham" School and Old Boys of "Cranbrook."
Scene 4.—"The Preaching of St. Augustine before King Ethelbert"—All Saints', Woollahra; St. Michael's, Vaucluse; and "Kambala" School.
Scene 5.—"Caedmon in the Stable and before St. Hilda"—St. John's, Darlinghurst and Sydney Church of England Grammar School for Girls.
Scene 6.—"The Venerable Bede"—St. James', Sydney.
Scene 7.—"The Martyrdom of St. Alphege"—Sydney Church of England Grammar School.

The Norman Period.

- Scene 8.—"The Coronation of the Conqueror"—St. Jude's, Randwick, and St. Catherine's School.
Scene 9.—"The Murder of St. Thomas a'Becket"—The King's School.
Scene 10.—"Richard Coeur de Lion"—St. Paul's, Burwood.

Reformation Period.

- Scene 11.—"Wycliffe Sending Forth his Preachers"—St. Matthew's, Manly.
Scene 12.—"William Tyndale Translating the Bible in a Dungeon"
Scene 13.—"The Martyrdom of Archbishop Cranmer"—St. James', Turramurra; St. Swithin's, Pymble; "Abbotsleigh" College, and "Barker" College.
Scene 14.—"The Presentation of the Authorised Version of the Bible to King James I"—St. Thomas', North Sydney, St. Augustine's, Neutral Bay; and Clergy of North Sydney Rural Deanery.
Scene 15.—"The Martyrdom of Laud"—St. Anne's, Strathfield and "Meriden" School.

Australian Period.

- Scene 16.—"The First Chaplain and the First Service"—St. Alban's, Lindfield.
Scene 17.—"The First Overseas Missionary Enterprise of the Australian Church"—St. Clement's, Marrickville.
Scene 18.—"The Church and the Australian Aborigines"—Holy Trinity, Dulwich Hill.
Scene 19.—"New South Wales an Archdeaconry"—St. Mary's, Waverley, and St. Gabriel's School.
Scene 20.—"Australia a Bishopric"—Clergy of the Diocese.
Scene 21.—"The First Confirmation in Australia"—St. John's, Parramatta.
Scene 22.—"The Meeting of the Six Bishops"—Six clergymen.
Processional of Australian Dioceses—Junior Boys, Church of England Grammar School.
Processional of Australian Missions, Church Missionary Society and Australian Board of Missions.

A League of Christian Youth has been formed in Sydney, with the Bishop of Goulburn (Dr. Burgmann), as president; chairman, Mr. A. O. Robson; vice-chairmen, Messrs. S. D. McPhee and D. A. Simpson; joint secretaries, Miss J. Melville and Mr. A. J. Dalziel; assistant secretary, Mr. C. B. Baker.

HIS OWN COUNTRY

"At home one always thinks of Jesus in heaven, on the right hand of God the Father, but in Jerusalem one thinks of Him walking the dusty white roads."—"In the Steps of the Master." By H. V. Morton. (Rich and Cowan)

Wayside Jottings

(By a Wayfarer.)

SUNDAY GAMES.

"The Town Council of B—, at the request of the local ministers, decided to refuse the use of the public park for Sunday games."—(News item.)

THE Wayfarer was glad to read the news item because Sunday sport, generally organised only by a lot of thoughtless, irreligious young men, is neither for the spiritual welfare of any community, nor is it generally approved of by the thoughtful, sober majority of the townsfolk. But he was not altogether glad to read that the refusal of the use of the park was at the request of the ministers of the Churches.

There is, perhaps, scarcely a minister anywhere who is not, from time to time, asked by the more conscientious of his young people, "Is it wrong to play this or that game on Sunday?" And the probability is that he has, in consequence, been forced to clarify and define more carefully his own convictions in the matter; and in endeavouring to do so, he has, no doubt, been driven to a consideration of first principles.

He has probably reminded his young questioners that God requires that the day be kept holy, and, moreover, kept as a day of rest; and he will have pointed out that Sunday games are not generally helpful in either of these directions.

But beside that, he will probably have clinched his conclusion by pointing out what is really the "crux" of the whole matter. The day is not ours, but God's. It is "Dies Dominica," the "Lord's Day." It is the one day in seven that He has reserved for Himself; but which He has entrusted to us for such purposes as are consistent with His ownership; and man makes the best use of it when he remembers that, and acts in accordance with that principle.

He will almost certainly, also, have reminded his young questioners that the Christian's chief aim in life is to glorify God. In the admirable words of the Shorter Catechism, "The chief end of man is to glorify God here and to enjoy Him for ever." And he will have pointed out that we cannot glorify God in the abstract. If we ran about the streets shouting out, "I honour God! I honour God!" we should not be honouring God. The only way in which we can honour God is by honouring something that is God's—His Name, His Word, His House, His Day. We honour God as we preserve these from common uses, as we refuse to use His House for entertainments or for secular gatherings; as we study His Word with reverence, and maintain its unique authority; as we reserve His Name from common speech, His Day from common uses.

There are many such occupations (games included) that are not in themselves sinful, but which trench on the purposes of holiness and rest for which the day is given to us; and just in proportion as we,—of set purpose and for God's honour,—refuse to take part in these on the Lord's Day, by so much are we honouring God, Whose Day it is. And so, in this, as in all moral questions, we solve our problem by getting back to first principles. The Sabbath, he will remind them, was made for Man, for his highest good; and that must not be limited to his physical na-

ture, but must include the highest welfare of body, soul and spirit.

But then, if all that is granted, why, it may be asked, does the Wayfarer hesitate to approve wholly of the news item from B—? It is because the refusal of the use of the park was not a spontaneous refusal by the townspeople in general; nor of the Council acting freely and spontaneously in their name; but it was at the suggestion of a body of men evidently, and no doubt deservedly, highly respected, but not in the most remote degree representatives of the people. So that the refusal becomes an act of religious coercion.

That consideration deserves, indeed, to be always very clearly borne in mind. Any and every minister may be qualified to speak on many subjects as the representative of his own church. But not all the ministers of a town, taken together, can claim to speak for the whole community; excepting when, on some definite matter, the will of the whole community, or at least of the great majority, has been ascertained. Without such authorisation it would be truer to assume that, in all spiritual matters, the ministers and the general public stand in the most direct opposition.

The ministers are God's ambassadors to a hostile world; and never, while this dispensation lasts, will that hostile relationship be reversed. "Do you know what you are doing?" asked a saintly Bishop of a candidate for ordination. "You are setting yourself in opposition to the whole world!"

Righteousness towards God can never be brought about by Act of Parliament, or by decrees of councils. The Puritans, during the English Commonwealth, thought that it could, and attempted to bring it about; and for a time, by stern, repressive measures, they seemed to succeed. Woe to the individual who, under the Puritan regime, absented himself from God's House, or who seemed in the slightest degree to profane the Sabbath, or even to indulge in undue levity!

But the Puritan Reformation passed, the reaction set in, and we know the result. The Church of the Lord Jesus Christ must always recognise that it is an "ecclesia," a called-out people, a minority, its true members are, and always will be, non-conformists as far as this world and its purposes, its aims and its conduct are concerned.

"If ye were of the world," said Christ, "the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world will always hate you and call you wowsers and spoilsports." Yet every child admitted to Holy Baptism is received into the congregation of Christ's flock and signed with the sign of the Cross in token that he shall fight manfully against the world; as well as against the flesh and the Devil.

All of which is particularly true today, when society in general is steadily, as some of our bishops have faithfully pointed out to us, slipping back into paganism. Only a small minority to-day ever trouble to enter the House of God; fewer still read His Word. How, then, can we hope to persuade that great majority to adopt Christian practices, to deny themselves their Sunday games or anything that they like, Whom they scarcely believe, for Whose honour they care nothing at all, and Whose commandments, as such, they are not in the least concerned to obey!

"Nobody to-day believes all that!" said quite a young girl to a lady who (like St. Paul to Felix), was trying to reason with her about righteousness, temperance and judgment to come. Nobody to-day, she meant, gives more than a vague and general adherence to the promises and threatenings of the Bible; and was she, we wonder, very far wrong? Christ and His Apostles believed the Bible, but who, except a few narrow-minded Evangelicals, believes it to-day?

If, then, the Church to-day, by its ministers, will endeavour (as undoubtedly it really desires), to bring about a greater reverence for the Lord's Day, and, in general, a religious reformation, what other way is there in which it can originate it, except through its own people?

"What have I to do," said St. Paul, "with judging them that are without? See that ye judge them that are within. Purge your own community from sins and inconsistencies"; 1 Cor. v. 12, 13, (for only so can the Church exercise its due influence on the world).

When St. Paul was in Rome, in Ephesus, in Corinth, there is no hint given that he made any attempt to correct their evil practices. What he did was to preach Jesus Christ, the Saviour, and thereby to call out an ecclesia, a chosen people, and from them he required the strictest standard of righteousness; that they might adorn the doctrine of God their Saviour in all things. And we to-day, in the face of a growing paganism, are increasingly limited to St. Paul's methods.

It is idle to play the game of "make-believe" and pretend that we are living in a Christian community. And indeed, we of the Church of England, more than any others, must abstain from that pretence; for of all the Churches that make up God's Israel, no other more than we has come out of Egypt hampered by so great a proportion of the "mixed multitude." No other Church has so little control over its members, and therefore, perhaps, no other Church is so desperately tempted to despair of victory through the use alone of spiritual weapons, and to call in the aid of the civil power to maintain in the community even an outward form of Godliness.

But to do so always proves a short-sighted policy. Our wisest course is the one that looks the most hopeless. To leave the State and Municipal authorities to do their own business, while we, relying on God's support alone, hold up before our own people the highest standard of Christian duty and Christian self-denial; and seek to practice ourselves, and to require from them, that separation from the world in which, indeed, Christian membership consists.

A BISHOP AND LOCKED CHURCHES.

The following appears in the "Rochester Diocesan Chronicle":—

The Bishop's attention has been called to the fact that some churches in the diocese are kept locked during the week: quite recently he had a complaint, from one whose name would command instant respect, that of five churches which he visited, three were so locked. The Bishop quite realises that under certain conditions, particularly the presence of alms boxes in the church, the opening of the church, without the constant presence of an attendant, presents difficulties, but he expresses the strong desire that unless there are serious objections to the contrary, churches should be open alike for private devotions and to give opportunity to those who so desire to inspect their architectural features.



A social evening was tendered Mr. Robert G. Moon, F.I.G.C.M., by the parishioners of St. Anne's, Ryde, N.S.W., on July 11, as a token of warm appreciation, and as marking his 25 years as a choir-master. Mr. Moon was appointed to the position on 11th July, 1911, by the late Rev. J. H. Mullens. He became also organist of the church 18 years ago. Several presentations were made. It is interesting to note that Mr. Moon's eldest son is organist and choir-master of All Saints', Petersham, while the second son is organist and choir-master of Strathfield-Homebush Congregational Church. Mr. Moon Senr. has served under four Rectors of Ryde, and has been an organist and choir-master 43 years without break at St. Matthias', Paddington, All Saints', Woollahra, Petersham Presbyterian, and St. Anne's, Ryde.

Mr. R. Blumer, M.A., of 168 Beecroft Road, Cheltenham, N.S.W., retired headmaster in the Education Department, is deeply interested in the matter of religious instruction in public schools. He is desirous of addressing men's meetings and kindred societies for the purpose of furthering the work.

The Rev. Dr. R. T. Wade, formerly headmaster of Headfort School for boys on the North Shore Line, N.S.W., and lately Dean of Port Stanley, Falkland Islands, is back in Sydney. He plans to remain in New South Wales.

The Rev. C. F. Andrews, of London and India, preached in St. Andrew's Cathedral, Sydney, last Sunday evening. He was formerly a member of the Cambridge Brotherhood, Delhi, India. He is a noted peace advocate, and champion of India's needs.

The Rev. F. C. Philip, headmaster of St. George's High School, Hyderabad, Deccan, India, who has been on a visit to New South Wales, left for England on the 24th inst. He will return to his school work in due course.

The Right Rev. Bishop Banerjee, of Lahore, India, after three months' deputation work in New South Wales, Victoria and South Australia, returns to India on August 3. He has been a great advocate for missions in India, where doors of opportunity are wide open.

The Archdeacon of London, the Venerable E. Sharp, left England several days ago on a visit to his brother in New Zealand. He will come on to New South Wales, and towards the end of September will preach the sermon at the opening of the 24th Synod of the Diocese of Sydney.

Acting on medical advice after his recent illness, Mr. R. P. H. Franklin has tendered his resignation as Headmaster of the Melbourne Grammar School. The Council of the School has accepted the resignation with very deep regret, and has fixed December 31 of this year as the date when it is to take effect. He has been Headmaster of the School since 1915, though he was absent on active service from 1916 to 1919. During the period of his headmastership there has been a wonderful development in the school life, the addition of Grimwade House, and the increase in the number of pupils in the main school being the principal features. Of commanding personality and presence—his height gained for him the sobriquet "Lofty"—he has made a mark upon the school and the boys which have passed through it, which cannot fail to be permanent. Churchmen will deeply regret Mr. Franklin's resignation, and the reason for it, hoping that he may be given a speedy recovery from his sickness.

The Rev. O. Cooper, Curate of St. Philip's, Eastwood, has been appointed Rector of St. Martin's, Kensington, Diocese of Sydney.

Dr. C. Bickerton Blackburn, of Sydney, was among the recipients of knighthood in the recent King's Birthday Honours. Sir Bickerton Blackburn is a son of the late Canon Blackburn, of the Diocese of Adelaide. He was a brilliant student in Sydney University, became superintendent of the Royal Prince Alfred Hospital, and subsequently Dean of the Faculty of Medicine.

Dame Henrietta Octavia Barnett died during the second week of June, at her home in Hampstead Garden Suburb, London, at the age of 85. Endowed with great energy and initiative, with strong common sense coupled with irrepressible idealism, she leaves many monuments of her activities. At the age of 21 she married the late Canon S. A. Barnett, Vicar of St. Jude's, Whitechapel. She co-operated with him in all his work and had an equal part with him in the foundation of Toynbee Hall. "A great life, nobly conceived and nobly lived." With these words the Archbishop of Canterbury summed up a moving tribute to the memory of Dame Henrietta, at the funeral service held at St. Jude's-on-the-Hill, Hampstead Garden Suburb, on June 12.

By the death of Dr. M. R. James, Provost of Eton, England loses one of her greatest mediaevalists. Dr. James's knowledge of English art and ecclesiastical lore in the Middle Ages was unrivalled.

In the Toc H Church of All Hallows, Mark-lane, Rev. P. T. B. Clayton received on Monday, June 22, 64 pilgrims from South Africa, who had come to commemorate the 21st birthday of the movement. The most important function during the celebration of Toc H's coming-of-age was the lighting of the Lamps of Maintenance by the Duke of Kent at the Crystal Palace on Saturday, June 27, when the Archbishop of Canterbury gave an address to the pilgrims.

After over 40 years' service in the Diocese of Christchurch, N.Z., Canon Henry Williams has resigned his various offices and applied for his pension. Canon Williams' record of service is a notable one. He holds not only our Anglican L.Th., but also the M.A. Degree of N.Z. University. Beginning with the curacy of Riccarton and Halswell, Canon Williams held successively the cures of Halswell, Woolton and Opawa. In 1930 he was appointed an Honorary Canon of the Cathedral, but owing to ill-health resigned the living of Opawa in the same year after 23 years' incumbency. Since then he has done most valuable work as Chaplain of the North Canterbury Hospital and has not spared himself in helping at the Cathedral and in supervising the work of directing the supply of clergy in cases of emergency.

On May 28, in Christchurch Cathedral, N.Z., Sister Childs, of the Church Army, was commissioned for work in Hokitika. This was a notable occasion, for Sister Childs is the first New Zealander to be accepted, trained and commissioned for Church Army work in this country. It is hoped that she is a "first fruits," and that many other young New Zealanders, men and women, may be trained and commissioned in days to come. The Bishop writes: "It was a pleasure to welcome Captain Banyard again in Christchurch, I should also like to express the gratitude which we feel to Captain Kee for his devoted work in Halswell and Spreydon."

St. Mary's, Timaru, N.Z., lost one of its staunchest and most valued helpers it has had in its history by the death, happily at an advanced age, of Miss Katherine Jane Luxmore Woolcombe, who with her sister has been identified with the parish work for well over half a century. For 58 years past Miss Woolcombe has been a S.S. teacher in the parish, and has been associated with All Saints' Waimatatai since its erection. She has been active in all parish work, in particular the Ladies' Guild, of which she has been a leading spirit for many years past. Miss Woolcombe was a daughter of one of the pioneers of Timaru, Captain B. Woolcombe.

Mr. R. C. Atkinson, Stipendiary Magistrate and Chairman of Committees in the Synod of the Diocese of Sydney, took up his duties on the metropolitan Bench, Sydney, on Monday, July 6. Several days before, he was furlwelled at the Campsie Police Court by the legal profession, police and court staff.

By Lady Arbuthnot's death in England, the Diocese of Carpentaria has lost one of its oldest supporters. Lady Arbuthnot formed the M.U. at Thursday Island, and so in this diocese. For many years she has been M.U. correspondent in England for "Carpentarian." Only during the last twelve months she took a leading part in obtaining a car for the Tennant's Creek district. She has worked hard for M.U., both in England and Carpentaria. She was dearly loved by all who came in touch with her in this Mothers' Union work.

The Rev. G. E. Moreton, of Auckland, N.Z., who is visiting England, has taken charge of St. Michael and All Angels' Mission Church, Gainsborough, Lincoln, at the invitation of Canon Round-Turner, rural dean in the Diocese of Lincoln. Mr. Moreton will fulfil several preaching engagements in other parts of England. Later he will visit Scotland Yard and some of the principal prisons in England and Scotland.

To mark the eighteenth year of his ministry at St. Barnabas' Church, Broadway, Sydney, Canon R. B. S. Hammond was entertained last week by more than 400 parishioners and the pupils of St. Barnabas' Day School. A cassock and surplice were presented to Canon Hammond on behalf of the assemblage, by Mr. W. E. Tumeth, who has attended St. Barnabas' Church regularly for 69 years, and has been a parish councillor for 29 years.

Mr. S. G. Boydell, who retired from the position of Clerk of the Legislative Assembly of New South Wales on November 20, 1930, has passed away. He had had 40 years' service as an officer of the State Parliament. Mr. Boydell was a grandson of Bishop Broughton, the first Bishop of Australia. He was a lay canon of St. Andrew's Cathedral, and member of The King's School Council. There was a large assemblage at the funeral service in the Cathedral. Archdeacon Johnstone, an old friend, gave the address.

The death of Mrs. Isabella Ann Plowright removes a devoted church worker. She served in St. Peter's, Woolloomooloo, parish with much acceptance for several years. A service was held in St. Alban's Church of England, Fivedock, at which the opening sentences and the lesson were read by the Rev. W. A. O'Neill, Rector of St. Basil's, Artarmon (deceased's cousin); the prayers were offered by the Rev. J. P. Evans, of St. Andrew's, Sans Souci, and a short address was delivered by the Rev. W. T. Price, Rector of St. Alban's (brother-in-law). A large choir sang the hymns and the "Nunc Dimittis," and Miss Kathleen O'Neill (sister) presided at the organ. The address at the grave was delivered by the Rev. J. P. Evans.

The Rev. T. H. Watts, St. Michael's, North Carlton, Victoria, has been appointed to succeed the Rev. G. Brammall as Vicar of Bentleigh, and will be inducted by the Archbishop on Monday, August 3rd, at 8 p.m.

The King has been pleased to approve the appointment of the Rev. Herbert Danby, D.D., F.R.C.O., Canon of St. George's Collegiate Church, Jerusalem, to the Canopy of Christ Church, and Regius Professor of Hebrew in the University of Oxford, on its vacation by the resignation of the Rev. George Albert Cooke, D.D. The new Professor had a brilliant career at Keble College, Oxford. His wife is a daughter of Canon Stacy Waddy, secretary of the S.P.G.

The Rev. T. Armour, head of the Bush Brotherhood, Gilgandra, Diocese of Bathurst, has been appointed Dean of Newcastle, N.S.W.

Mr. Alan Langley, a son of Archdeacon and Mrs. Langley, of All Saints', Woollahra, is proceeding to Edinburgh to continue his medical studies.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



A True Christian Philosophy

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

IN a recent address given at the C.M.S. Winter School in Sydney, the Bishop in Jerusalem, Dr. W. Graham Browne pleaded for a Christian Philosophy of Life as of supreme importance.

No Christian man who thinks at all in these days of stress and change, can fail to ask himself, What is the meaning of all the happenings which are taking place around us in the world? Many people are filled with pessimism as they read their daily papers, with its news of war and crime and evil on every hand.

We have lost a sense of security and peacefulness which we once enjoyed before the last Great War, and what the future holds no one can dare predict. How are we to relate these things with our belief in God? Is He in history, guiding and controlling the destinies of empires and of men, or are we seeing the denial of this belief? Does God stand aloof from the world order, and has He no part in human life? These are the questionings which every Christian has to answer for himself.

We believe that God is to be found in the history of the world, ever guiding and leading men upward. Each century has shown fresh advance and the Divine Purpose is being worked out with the passing of the years. The Old Testament is full of the meanings of events and with a purpose linking one with the other, and showing us how God's chosen people were being prepared for the greatest event of all history in the fulness of time. God broke through the world order in the Person of Jesus Christ, and a new age began.

There are others who do not believe in the historic process. Their Humanism denies that God is in human life. Men are now self-sufficient and claim their independence. Its form is seen in the Communist or the Fascist or the Nazi. They teach that the seed of greatness is in the human race, that blood and soil are the fundamental things in life. Hence the glorification of the Nation, with God ruled out of His universe.

There are very serious questions being asked by so-called Christian people to-day. They ask, Is this present state of things the best that God can do? Is He really in this disappointing story of failure and disaster that threatens the world to-day?

What is the Christian's answer to these queries? We say that these people who look at the world in this way, have left something out. We are seeing in the world the ultimate result of man's fall and sin. We see a world not as God would have it, but a world where human sin and pride and selfishness abound. It is man's rebellion against God and attempted independence that has brought us to where we are.

Yet to the Christian we still see, by faith, God weaving out the pattern of history, though it is often obscured by

man's wilfulness. God still controls the world, and we can believe in a Righteousness which shall be exalted in the earth. He still brings out new epochs, raises great leaders, and guides events which change the course of history and the lives of millions, of empires and continents.

We also believe that God has entered this world to redeem men from sin. The Redeemer stands revealed as the God and Father of our Lord Jesus Christ. He who came into the world will not forsake those that love Him. His care for us to-day is unceasing and His purposes for His children will triumph.

What is our immediate task to-day? Is it not that we should realise our responsibility to others? To pass on to others the "pearl of great price"? God is still using people to make history. He will use us, if we will only put ourselves in the way of His Will and be courageous enough to dare all for His sake.

Our present civilisation is only temporal. It may be overthrown. We can be quite sure that all that is in it of the flesh and the devil will receive its just judgment. But we also believe that out of the very ashes will arise another Kingdom, a Kingdom of the true human, in which all that is of the earth will have no place and Christ will be all in all.

To watch and to pray for this should be our unceasing occupation. We believe in the historic order of the world, which has been over-ruled continually by God's creative love and shall find its completion and its end in the appearing of Jesus Christ in the fulness of His power.

This is the Christian's Philosophy of Life; without it we shall surely perish. Modern Paganism will be short-lived; God will triumph.

Church Missionary Society

WE have again before us the Annual Report of the Church Missionary Society of Australia and Tasmania for the period April 1, 1935, to March 31, 1936. The Rev. P. W. Stephenson, Federal Secretary, in his review, says: "We are glad to be able to report distinct progress in the work among the aborigines. The accounts from Roper River indicate a renewal of spiritual life. There is an increased number of people in touch with the work, and there are signs of grace in the hearts of many.

The reports of the branches for the past year also show much cause for thanksgiving. They were all able to meet their commitments for the year, and in the case of two of the larger branches, some portion of past indebtedness was paid."

The Rev. H. S. Kidner, among many interesting items in his report, says: "Regretfully we report that expenses amounting to £783 were unpaid at the end of the year. Against this there was a cash balance of £250, so that the nett shortage was £533. Had it not been for expenses of a special and non-recurring nature, the income for the year would have more than covered the expenditure."

The Medical appeal made in May and June resulted in £557 in cash, beside quantities of medical requisites. The Lenten self-denial appeal by means of boxes and envelopes brought in £264; and the Christmas Stocking appeal, £556. In this last, more par-

ishes co-operated (94), but the total received was less.

The League of Youth increased their missionary-box collections to £35. Of the Young People's Union there are now 90 branches in this State, with a membership of 2,000.

Mr. Kidner concludes as follows:—"In the field the outlook is full of unsurpassed opportunity, which challenges all who love our Lord Jesus Christ to consecrate themselves and their resources to the fulfilment of His great commission to make disciples of all the nations. May our prayer be, 'Lord of the Harvest, send forth labourers into Thy harvest.' To stand still is to go backward. We must go forward."

Looking over the contributions from the dioceses for the year ending March 31, 1936 we note with regret that the contribution of the whole Diocese of Sydney is £11,299 as against £13,619 last year. Of the smaller dioceses, Armidale has given £103 as against £78 last year; Bathurst £88 against £43 last year; Goulburn, £116 against £93; Grafton £138 against £92 last year; Newcastle £319 against £288 last year; and Brisbane £438 as against £159 last year.

Of contributions within the diocese we note that the Women's Executive leads the way with £515. Then no fewer than 21 parishes contribute more than £100 each; namely, Croydon, £346; Summer Hill, £340; Willoughby, £297; Drummoyne, £205; St. Luke's, Mosman £200; Wentworth Falls, £186; Enfield, £182; St. Andrew's, Wahroonga, £171; Dulwich Hill, £165; St. Paul's, Chatswood, £162; Hunter's Hill, £147; Gladesville, £144; St. Clement's, Mosman, £128; St. John's, Parramatta, £124; Beecroft, £188; Marrickville, £117; Ryde, £117; Manly, £115; St. Paul's, Wahroonga, £105; St. Barnabas', Sydney, £103; Roseville, £101.

It is interesting to note, too that no fewer than 81 parishes show increases on their last year's contributions,—and some to a very considerable amount. Summer Hill shows a rise of no less than £65, but then Summer Hill is a parish from which we always expect great things; Drummoyne shows a rise of £40; Blackheath rises from nearly nothing to £25; St. Peter's, Cook's River, from nothing last year to £29 this year; Cremorne shows a welcome rise of £24; St. Barnabas', Sydney sends an increase of £32; St. Andrew's, Wahroonga a rise of £33; and Wentworthville rises from nothing to £35; Springwood gives an increase of £29; Hunter's Hill of £24; Leichhardt of £23; Castle Hill of £24; Manly of £22; Earlwood of £20; Lindfield of £18; Lane Cove of £16; and Nowra of £11. For all these and many others, we thank God, and we draw from them encouragement for the future.

GOD AND THE SAINTS.

The average Roman Catholic apologist asserts most vehemently that the worship of Saints is by no means derogatory of that given to God. Hume, in his "History of England" (one of Lubbock's hundred best Books), vol. ii, p. 178, has the following: "The devotion towards him (Thomas Becket, martyr), had quite effaced in that place (Canterbury) the adoration of the Deity, nay, even that of the Virgin. At God's altar, for instance, there were offered in one year £3 2s. 6d.; at the Virgin's, £63 5s. 6d.; at St. Thomas', £832 12s. 3d. But next year the disproportion was still greater; there was not a penny offered at God's altar; the Virgin's gained only £4 1s. 8d.; but St. Thomas had got for his share 2954 6s. 3d. (Burnet, vol. i, p. 244)."

The Proposed Constitution

"The Living Church," the monthly magazine of the Diocese of Wangaratta, the Bishop of which is the Right Rev. J. S. Hart, states in the July issue that:—

The continuation committee, which was appointed to further the acceptance of the draft constitution made in 1932, with or without amendments, has now reached a fairly definite conclusion.

It has agreed to recommend three alterations of some importance, as well as possibly a few verbal changes.

(1) Instead of requiring the consent of all dioceses to alterations of the essential clauses of the constitution, it recommends the consent of three-fourths of them, including all the metropolitan sees.

(2) It will recommend a clause providing an appeal from a diocesan to a provincial tribunal where one exists, and from such a provincial one to the appellate tribunal. Apart from theoretical reasons this may be practically far more convenient than the direct appeal to the appellate tribunal.

(3) It recommends that a judgment of the appellate tribunal, which in its opinion involved any doctrine, shall not be pronounced without the approval of the house of bishops of the doctrine applied by the tribunal in its judgment. Also that in such an event the sentence in the lower courts be quashed.

This means that while the tribunal is not bound to enforce the bishops' doctrine in a disputed matter, it can not affirm any doctrine as that of the church unless the bishops agree. A deadlock results in the whole case being dropped. This will please many of our leaders, who hold that in difficult cases it is tolerable for the church to say, "We are not sure," but intolerable for any persons to assert in the name of the church doctrine about which there is really any considerable uncertainty.

We are next going to ask the dioceses to consider the draft afresh. We shall say to them, "This is the best we can do. We do not think anything else will meet with a wider acceptance than this. So now shall it be yes, or no?" If they say "no," we shall have to start afresh with another condition.

London Diocesan Conference

The Bishop's Warning Against Extreme Pacifism.

The Bishop of London, Dr. Wainwright-Ingram, condemned extreme pacifism as liable to hasten war when he presided at the London Diocesan Conference on Monday at the Church House, Westminster. This was the Spring Session of the Conference. The attendance was excellent, and the interest throughout well maintained.

The Bishop declared that it was plain that if we were to be, as everyone seemed to expect, the police of the world, we must be armed with an effective truncheon. This country was called in China, "The Tiger which has lost its teeth." They must give the tiger a new set, and let him use it to enforce peace upon the world. He added:

The Wrong Way to Get Peace.

"The out-and-out pacifists are, I be-

lieve, going the wrong way to get peace. We are all longing for peace, and in the next 1,000 years war ought to be as dead as slavery or duelling is to-day.

"This extreme pacifism, which prevents young men joining the Territorials, holds back recruits from the Army and even discourages clergy from acting as Territorial chaplains, is absolutely hastening war.

"If this had been our policy in 1914 either the German Emperor or Hitler would be in Whitehall to-day, and that freedom for which our forefathers fought for 2,000 years would be at an end. Nothing in the world will induce me to believe that that was the will of God.

"Even to-day, if we had been stronger, it is very doubtful if Mussolini would have dared to have done what he has done. If the democracies of the world are to be able to withstand the armed dictators, they must be armed themselves."

The Pacifist Dilemma.

Commenting on this wave of extreme pacifism which appears to have certain influential advocates, the London "Church Times," in its summary, remarks:—"In one of his brilliant 'Evening Standard' cartoons, David Low has this week summarised the pacifist dilemma. Canon Sheppard, Mr. Lansbury, and 'Anti-War Youth' are mounted on a horse. A signpost points in one direction to '100 per cent. Pacifism,' and in the other to 'Organisation of Law and Order,' and the horse remarks: 'Sorry, boys, I can't go both ways at once.' That is the difficulty. First, to disarm the police, and then to send them out against well-armed bandits, is mere craziness, and we find it impossible to understand the leaders of the Labour Party, who are enthusiasts for sanctions and would apparently fight to prevent or to punish aggression, but who as Lord Selbourne said in a letter to 'The Times,' 'take every opportunity of trying to prejudice the minds of children against the army and of preventing young men from joining the army,' a policy exactly the opposite of that of the Russian Bolsheviks, eager to encourage military ardour. It will be answered that a Communist State alone in a Capitalist world must be ready for defence. But if British Socialists really believe that Imperialism and Fascism may be the legitimate object of offence, why insist on a meagre and disgruntled army and navy? The Bishop of Southwell believes that there is 'an increasing body of opinion in Great Britain that would refuse to go to war for a purely national interest, but would be prepared to take military action to prevent a breach of international peace and brotherhood.' We are quite certain that young England would fly to arms as heretofore if ever this country were to be attacked. 'I will defend myself,' may sound like Christian idealism, but it is most unlikely to be a popular ruly of life, and it really is sentimental folly, because, if I do not defend myself, I shall be of no possible use to my neighbour if he be attacked. We share the bewilderment and apprehension felt by all men and women of good will in this time of chaos. But they cannot be avoided by the mere repetition of pious platitudes. The League failed to save Abyssinia from Italy because it had neither the will nor the power to take effective economic and military action against Italy."

The Mothers' Union

Diamond Jubilee.

A VERY large attendance of members of the Mothers' Union of the Diocese of Sydney gathered at St. Andrew's Cathedral on Friday, July 17, for the service in commemoration of the Union's sixty years of service throughout the world. The Mothers' Union choir, suitably vested, led the singing. The Archbishop of Sydney, assisted by the Precentor, conducted the service.

The Mothers' Union was established in Sydney 40 years ago. Mrs. Hey Sharp was the first honorary secretary. Mary Sumner, wife of Bishop Sumner had founded the Mothers' Union in Great Britain 20 years previously, and it is now the largest body of Christian women in the world. Queen Mary is the patron and Mrs. Theodore Woods, widow of the late Bishop Woods, of Winchester, central president. A cable of congratulation was received from Mrs. Woods in reply to greetings conveyed by the Australian representative, Mrs. J. C. Wright, widow of Archbishop Wright, at the diamond jubilee in England, when a combined service was held at St. Paul's Cathedral on July 2.

The Bishop Coadjutor of Sydney (Dr. Pilcher), was the special preacher at the Sydney commemoration last week. He said that it was the duty of the movement to look forward, and he said he would like to see the enthusiasm, intelligence, skill and knowledge which the movement possessed directed into slightly different channels. The second object of the Union was "to awaken in all mothers a sense of their great responsibility in the training of their boys and girls, the fathers and mothers of the future."

"Was the Union doing everything it could in order to ensure that the mothers of to-day and the mothers of the future not only had a sense of responsibility, but were also instructed and educated sufficiently to carry it out aright?" Dr. Pilcher said. The development of the personality of the child might be seriously injured by well-meaning ignorance.

It was an amazing thing that modern education taught to girls higher mathematics, the intricacies of the grammar of foreign languages, and subjects which led to matriculation, which placed the hall-mark of learning upon them, but they were taught little of the delicate personality of the child.

"I am perfectly aware of the difficulties of such teaching and the dangers of it," Dr. Pilcher said. "How it is possible for a certain type of dietitian or child psychologist to run his fads to death, and do more harm than good. That, however, is not a reason for us to neglect the subject and leave it entirely alone. We should see that education in these matters is given, and is given properly. We know now that the nourishment of the body affects the mental state, and we must do something to teach the mothers of the future how to educate, lead out and help the growing mind of the child."

The Desire for Divorce.

The first object of the Union was to uphold the sanctity of marriage, Dr. Pilcher continued. The Christian Church was too negative in its attitude to these things. A good deal was heard about the refusal of the Church to admit divorced persons to Communion. Why was it that men and women so often failed to succeed in what

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. AIDAN'S, ANNANDALE.

The Rector and Wardens of St. Aidan's, Annandale, have had a Neon sign placed outside St. Aidan's Church. The sign quotation: "Thy face, Lord, will I seek," is in blue and the words, "St. Aidan's," in green. The sign is a gift from a friend of the Rector and is paid for five years. It is the first sign outside an Anglican church, and the fourth outside a hall or church in New South Wales.

C.M.S. WINTER SCHOOL.

An experiment by the C.M.S. Sydney, in holding a Winter School for its workers and friends proved a real success. Among the speakers were the Bishop in Jerusalem, Bishop Banerjee of Lahore, Miss Boydell of Japan, the Rev. L. S. Dudley, and the Rev. T. C. Hammond. The Archbishop of Sydney and the Bishop Coadjutor took part.

The Bishop in Jerusalem (Dr. Graham-Brown), in an address at the winter school, which was held at the Chapter House recently, warned against the danger of dictatorships as they concerned Christian communities. Dr. Graham-Brown said that his diocese was enclosed in a horse-shoe of dictators. These States claimed, and actually exercised, complete control of the schools, the family, and the Churches, and where principles clashed the State stepped in and asserted its authority. It seemed that the people living in free lands would have to make up their minds whether they were going to accept totalitarian States or the Christian philosophy of life.

He said that the C.M.S. in 1815 decided to approach the Islamic world through schools and hospitals at Malta, but the fear of the death penalty imposed by Islam on followers who changed their faith was a big obstacle to their plans. In 1826 the headquarters of the movement were removed to Cairo to prepare for the revival of the Coptic Church, but little headway was made. The conversion of Copts to Islamism was still a serious problem.

"Ever since the war," he added, "Christian converts in Jerusalem have suffered the death penalty for their new faith."

Spread of Islam.

A paper written by the Rev. F. C. Phillip, and read by the Rev. H. S. Kidner, at the C.M.S. rooms, stated that Islam was the only one of the great religions to come after Christianity, the only one that categorically denied the truth of Christianity, and the only one that, in the past, signally defeated Christianity. To-day it is forestalling and gaining on Christianity. There was a prevalent idea that Islam as a religion was best calculated to appeal to modern liberal thought, and by linking it with the modern unitarian tendency of the West, might thus become the world religion. The society for the promulgation of Islam, founded in India in 1923, had grown very rapidly. One of its recent annual conferences was presided over by an English convert, Lord Hedley, and the magazine, "Islamic Culture," was edited by another English convert, Mr. M. Peckhall; while the principal of the largest girls' school in Hyderabad was an English woman convert. One-fifth of the British Empire was Mohammedan. Thus Britain was the greatest ruling power in the Mohammedan world. The rise of Islam represented one of the Church's lost opportunities. If only the virile Arabs could have been enlisted for Christianity, instead of against it, what might have been accomplished, he asked. The reason for the eclipse might be said to be due to the lack of unity and of missionary aggression.

Bishop Banerjee (India), spoke on Hinduism, which, he said, was beautiful and good

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Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop, in writing to his diocese with reference to the Bishop Broughton Centenary in Sydney, says:—

Of the two main impressions made on my mind by the celebrations, the first was, naturally, of the wonderful development of the Church of England in Australia during the hundred years that have elapsed since Dr. Broughton's consecration. The one bishopric has been sub-divided into twenty-five; the one Province into four; and in place of the fifteen priests whom Bishop Broughton had as his colleagues then, there are now, I suppose, almost fifteen hundred. It is a truly remarkable achievement to have been accomplished within a single century, and one for which we can humbly thank God.

The other impression was that despite many appearances to the contrary, religion still has an indestructible power of appeal. It was not only the great numbers which attended the meetings of the Church Congress and the other gatherings which brought this home to me, but the unmistakably high quality of the utterances addressed to them. Generally speaking, I felt that in the leaders of the Church, here as well as elsewhere, we have men who are keenly alive to all the problems of our times, and of the bearing of the Christian faith upon them. There is, I believe, greater intellectual wakefulness within the Church than without it, and it is those who try to represent the Church as reactionary and as the enemy of intellectual progress, who are living in a world of make-believe. Certainly I came away from Sydney encouraged and inspired by my experience, and I know that many others felt the same.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

The Very Reverend William Herbert Johnson, Dean of Newcastle, New South Wales, has been elected as Bishop of Ballarat in succession to Dr. Crick, who retired towards the end of last year, and the Bishops of the Province have confirmed this election. We look forward to the coming of the new Bishop to his Diocese and to the Province of Victoria.

He is a graduate of the University of Adelaide, but was ordained in Melbourne, and served his first curacy under Canon Sutton at Holy Trinity, Kew. He was a Chaplain to the Australian Imperial Force, and worked with conspicuous success at Prospect, Adelaide, after the war. He has been Dean of Newcastle since 1928. He is well-known as a thoughtful preacher and an able administrator. He is a man of deep religious conviction, and will bring to his task real gifts of leadership. He has an attractive personality which will win the affection and the loyalty of us all. We welcome the new Bishop of Ballarat, and ask the prayers of all our people for him when he comes to take up his work among us. The date of his consecration is not yet fixed, but will be announced in due course.

We are grateful to the Cathedral of Newcastle for supplying within a few weeks of one another the new Bishop of Ballarat and the new Precentor of Melbourne Cathedral.

Referring to the death of the Dean of Sydney the Archbishop wrote:—

On July 9 Albert Edward Talbot, Dean of Sydney, passed away after a short illness. I knew him at Cambridge 35 years ago, as he and I were at the same college together, and I have watched his career ever since, with interest. For the last 24 years he has been Dean of Sydney, where he has exercised an important influence and done much alike for the Cathedral and for the Diocese. He will be greatly missed by his many friends. He was here as Moorhouse Lecturer in 1933 and his illustrations of the continuity and variety of religious thought among the leaders of the Church of England formed a really valuable contribution to Church history. Mrs. Talbot may rest assured that she has our sympathy in her time of need.

A MESSAGE TO TEACHERS.

One encouraging sign of the widespread interest in Christian activity is the growth of organisations with a strongly Christian outlook among workers in different professions. The Nurses' Christian Movement, the Post Office Christian Fellowship and the Victorian Teachers' Christian Fellowship are among those that readily come to mind.

It is to members, ex-members and trainees of the teaching profession who declare their

faith in Jesus Christ as Saviour and Lord that this information about the Victorian Teachers' Christian Fellowship should prove of interest and help.

The Fellowship, under the presidency of Mr. W. M. Buntine, M.A., has a membership of about 120 teachers from schools of all types. It was founded in 1932, is inter-denominational in its activity, and meets on the fourth Friday in each month (except November, December, and January), at 8 p.m. in the C.M.S. Fellowship Rooms, Cathedral Buildings, Flinders Street, Melbourne.

The aims of the Fellowship are to provide opportunity for Christian fellowship, prayer, and to strengthen teachers towards a more effective witness for Jesus Christ. The basis of belief is simple, yet comprehensive:—

1. The truth and authority of the Bible.
2. Man's need of salvation because of sin and Christ's death and resurrection as the only means of salvation.
3. The power of the Lord Jesus Christ to change lives through the indwelling of the Holy Spirit.

The Fellowship provides a valuable link with country teachers. A monthly letter is sent out to all members, and books are available from the Fellowship's Lending Library. At the monthly meeting, subjects of particular value to Christian teachers in their school and public life are discussed, and time is spent in prayer.

The Hon. Secretary, Miss T. Carver, 40 Shoobra Road, Elsternwick, S.4, will be glad to provide information and to enrol members. The annual subscription is only two shillings.

SOCIAL QUESTIONS COMMITTEE.

Winter Sermons.

A series of winter sermons on social topics has been arranged by the Social Questions Committee. They are to be preached on August 9, 16, 23 and 30 in Christ Church, Esendon; St. John's, Camberwell; and Holy Trinity, Balacava. The speakers and subjects are:—"What are we doing for Social Justice," the Rev. W. H. Chamberlain; "What we are doing for the Fallen," Archdeacon Hancock; "What we are doing for the Orphaned and Uncared-for Children," the Rev. Eric Thornton; and "What we are doing for the Delinquent Boy," the Rev. J. L. Watt.

ST. JOHN'S TOORAK.

Over £7,000 has been received for the new vestries and other necessary improvements to the church. A liability of about £1,400 remains, and efforts are being made to meet this.

The buildings to be dedicated are in blue-stone, in harmony with the Church. They comprise a room sub-divided by folding doors into a clergy vestry and a room for the use of vestrymen. The combined rooms will serve for parish meetings on occasion. They are well lit and heated electrically. The clergy vestry includes a robing recess and an Aumbrey cupboard for the Communion vessels. There are also provided two retiring rooms. The Decorators' Guild have provided the cost of their own cupboard, to which water is laid on, together with ample provision of tables, etc. An exceedingly pleasing portion of the new work is the little cloister leading from the chancel of the church directly into the clergy vestry, and further on into the choir vestries. This cloister has been given anonymously, and is in Hawkesbury River freestone. It contains three large tracer windows, and its ceiling is in groined stone work, after the style of ancient cloisters. A passageway has been cut through the wall into the chancel, and its doorway forms portion of the carved dado of the chancel.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Comment on the Broughton Centenary.

Much of the last month was taken up with my visit to Sydney. I thought it right to express our fellowship with the mother diocese in their commemoration of Bishop Broughton. He was, after all, just as much our bishop as theirs, but naturally the chief thanksgiving found utterance in his see town. Sydney had a full and interesting fortnight. The congress met almost daily but, except to say my own piece, I did not go much to it. I attended the reception in the Town Hall, at which the great audience filed round—went in procession, perhaps I should say—and shook hands with the Archbishop. A choir of about 1000 voices from all the parishes sang Mendelssohn's "Hymn of Praise" very admirably. It was pleasant also to note how, when the programme was completed, a large portion of the audience lingered in groups, greeting friends from a distance.

For three nights the Town Hall was filled again to overflowing for the Pageant of church history. This consisted of a series of tableaux, explained by a reader and accompanied by appropriate music. Some of them included also a certain amount of action and speaking. We saw Gregory in the Roman slave-market, and Augustine meeting the King of Kent. St. Patrick sang the hymn known as his "Breastplate," to a tune composed by Bishop Pileher, Sydney's new coadjutor. The Bishop Pileher, Sydney's new coadjutor, the death of Bede, just as he finished translating St. John's Gospel into English, is a pathetic story, and was well acted. So the pageant went on—with the murder of Becket, and the burning of Ridley and Latimer, and the execution of Laud. A fine scene was the presentation by the bishops to King James I. of the authorised translation of the Bible. All the turning points of our history were represented, except the Oxford Movement—an omission natural enough since it was not in any way spectacular. Broughton, however, belonged to a group very much influenced by it, including Selwyn, Coleridge, Bishop Patteson and Miss Charlotte M. Yonge. We were shown Broughton's state landing in Sydney, his installation, as they called his enthronement, by Samuel Marsden, the famous meeting of the six bishops, and so brought the history to its issue in an Australasian church. A very large number of people, brightly and appropriately costumed, took part in the scenes, and the whole effort was greatly appreciated and should increase interest in the history of our church.

These were the "side-shows" of the centenary. The central acts were the services of thanksgiving and commemoration. There of our greatest scholars, and as a writer is interesting and clear, but he is not an impressive speaker. The sermon was to have been followed by a broadcast message from the Archbishop of Canterbury. Many people listening in heard it quite well, but in the Cathedral, by some freak of the atmospheres, or by defective amplifiers, we heard nothing but the howling and screaming that has become too familiar a disappointment in these days. Apart from that catastrophe, the sermons of the celebrations illustrate once more the unwisdom of entrusting the duty of preaching at our national commemorations to men who cannot enter into and express the Australian consciousness. The annual Anzac sermon at St. Clement Dane's, in London, is preached by a visitor from Australia or New Zealand. Of course, more eloquent speakers could easily be found, but the authorities there have a truer sense of the fitness of things.

QUEENSLAND.

Diocese of Carpentaria.

COOKTOWN.

Vicar Needed.

The regretted departure of the Rev. William Nicholls from Cooktown will again leave the Bishop faced with the very serious problem of what to do with that very isolated little parish. Mr. Nicholls has been appointed to the parish of Caboolture, in the Diocese of Brisbane. He has done good work at Cooktown under difficult circumstances, and we wish him all prosperity and success in his new parish. It is very sad to think that the fruits of the devoted work which he and his wife have done at Cooktown are likely to be lost, owing to the apparently small chances of an immediate successor appearing for the work. God grant that this may not actually be the case.

ALL SOULS' SCHOOL, CHARTERS TOWERS.

Mr. G. A. Johnson, a former pupil of All Souls' School, Charters Towers, has been elected President of the Queensland University Union. This is the highest position an undergraduate can fill at the University, and it is good to know that he is a North Queensland product and that a North Queensland

school can produce material which can occupy the leading positions in the South. While at All Souls' he won the Byrnes Memorial Medal for the highest junior pass in Queensland and also an Open Scholarship to the University.

He is studying engineering at the University, and is now in his fourth year.

SOUTH AUSTRALIA.

Diocese of Willochra.

COMING OF AGE OF DIOCESE.

On Tuesday, July 28th, the Diocese of Willochra will keep the 21st anniversary of the foundation of Willochra Diocese. The Bishop writes:—"On behalf of the clergy and laity of the Diocese I desire first of all to express our thanksgiving to God for many blessings which we have received during these 21 years.

Dr. Gilbert White, the first Bishop, was translated from the See of Carpentaria in 1915. He passed to his rest two years ago. He has left behind him a record of many activities, and his zeal for missions of the Church is well-known. When we keep our 21st anniversary we shall remember him and offer our thanksgiving for his episcopate and the services which he rendered to Willochra.

"We shall also remember all the past and present members of the clergy of this Diocese, and thank God for their labours in the building up of His Kingdom. At the same time we shall have in mind the work of our readers and the other lay-workers who have

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contributed their share towards the progress of the Diocese.

"We shall give expression to our thankfulness also to those who have assisted us so much by their prayers and alms, especially our friends and well-wishers in Australia, and those who have assisted us through the Auxiliary Association in England."

GENEROUS GIFT TO THE DIOCESE.

A lady in England, who desires to remain anonymous, has made provision on her decease for Willochra Diocese to receive a sum which will not be less than £3,000, and may amount to £5,000, to be given to a fund for the erection of a Church or portion of a Cathedral in this diocese.

NEW ZEALAND.

Diocese of Christchurch.

THE BISHOP'S LETTER.

The Bishop, Dr. West Watson, writes:—Another valued visitor has been the Rev. C. F. Andrews, who, both as a lover of India and the Indians, and as a writer, has become known to very many people the world over. I had known Mr. Andrews in Cambridge when he was on the teaching staff of Pembroke College, but he left in 1904 to join the Cambridge Mission to Delhi. Since then he has entered deeply into Indian life and thought, and has done much to help the East to understand the West, and the West to understand the East. He has been conducting a Mission to students, and has left a deep impression of a loving personality centred on and devoted to our Lord. It is obvious that he feels that we active and pushing Western Christians have much to learn from India of the power of a life lived in the stillness of God. Speaking to clergy and ministers he made a valuable protest against the dissipation of thought and reflection by continual distraction such as the wireless provides. Concentration of thought helps to the deepening of our hold on the eternal; distraction of thought results in our being absorbed in the passing and temporal. It is the old contrast between digging deep and founding our house on the rock, and the easy way of building it on the river-bed sand because it is so much easier. Perhaps one reason why we want to be distracted is because we find our own thoughts such poor company, and sometimes such reproachful company; we want to escape from ourselves. But God has provided a way of escape—to Himself, and, as St. Augustine said, our heart is restless till it rests in Him. In the stillness of surrender begins the peace which passes understanding.

Before I close I want to write briefly of a very urgent question. The income of the Dean and Chapter from its endowments has fallen in the last few years from about £5000 to about £3000. This means that we can no longer face deficits on the running of the Cathedral Grammar School. For years now we have met deficits in the hope that some day the School would pay its way. We have had to call a halt, and shall have to borrow from our capital to meet the heavy overdraft. This means annual repayment over a term of years. If that were all, things would not be so bad. But when the new organ was built some eleven years ago, £8000 of capital was spent on it. Very little of this has been repaid. Further, we have spent some

£4000 on making the Cathedral School fit for its task. Altogether we shall have between thirteen and fourteen thousand pounds of capital to replace by annual payments.

Memorial Service for Mrs. West-Watson in England.

A service was held in St. Thomas' Church, Kenil, Westmorland, England, on April 7, in memory of Mrs. West-Watson, wife of the Bishop of Christchurch, New Zealand, who was born and brought up at St. Thomas' Vicarage, and lived there and took an active part in the parish work till her father, the Rev. Henry Monsarrat, died in 1901. The service was taken by the Vicar and the Bishop of Carlisle, the latter giving the address and speaking of Mrs. West-Watson as the friend who, of all his friends, had shown the friendliness of gentleness. The lesson from Revelation 9 was read by Mr. Keith West-Watson, our Bishop's eldest son, who had shortly before arrived in England to study for his English degree. The hymns sung were "The King of Love my Shepherd is," "Father, hear the prayer we offer," and "Praise my Soul the King of Heaven." About a hundred people were present, including members of Mrs. West-Watson's and the Bishop's families, old friends and former parishioners.

The Challenge of the Hour

(A message from the Federal Commissioner, Rev. A. R. Ebbs, to all the members of the Church Missionary Society throughout Australia and Tasmania.)

Dear Fellow Helpers,

The conviction grows upon me that this is the time when the whole of the Society is challenged to press forward in the task of World Evangelisation.

The challenge comes to us from the following directions:—

1. From the great non-Christian world itself—the quest of Asia for spiritual anchorage; the vast opportunities that present themselves in Africa as the result of the work already done; and the widening doors into the great Moslem world. There is a deep sense of urgency from the challenging fact that 500,000,000 of the race are still without the knowledge of Christ. We must recover the sense of urgency in the great campaign.

2. The challenge comes to us from the Home Society, which recently decided to send out 250 missionaries in the next three years. Its leaders appeal to us to take our share in this new adventure.

3. The visits of overseas leaders to Australia and their statement of vast opportunities has increased our responsibility to advance.

4. Our leader, Jesus Christ, in His world programme has no place for retreat or for standing still. The one word emphasized through His death on Calvary is FORWARD.

5. I therefore ask the whole Society to determine that there shall be an advance of not less than 25 per cent. during this year upon which we have just entered (our Mis-

sionary year now begins on July 1 and ends on June 30).

Let there be at least a 25 per cent. increase in the time given to the study of the Word of God and of the whole situation; much more time to Intercession; a determination to endeavour to increase our missionary offerings by 25 per cent.; and the purpose to win new supporters.

Think what it would mean to the Society if each of us could win at least one new partner. Let there be a prayerful effort to increase by 25 per cent. the number and membership of our various organisations.

I ask you all to begin now to buy up the golden opportunity of the hour.

There is great inspiration for us to press forward because:—

1. Everything done by us and every new Missionary sent out is a most valuable contribution to the cause of world peace.

2. There are the achievements of the past and the sacrifices that have been made which have resulted in the ingathering of a Church of some twenty millions of souls. There is the glorious memory of those who have gone before. We are compassed about with a great cloud of witnesses—Livingstone, Selwyn, Heber, Martyn, Krapp, Slessor and a host of others.

May this combined effort, through Divine help, result in missionaries now kept back returning to the field, new workers being sent out, fresh recruits coming forward, indebtedness being reduced, encouragement to the Church in the Mission Fields, inspiration to the Church in Australia, and above and beyond everything else greater glory to our Blessed Lord Who died that men and women everywhere should know Him and love Him and serve Him. I appeal to my brethren the clergy to lead us in this campaign. May God bless and encourage you all.

And believe me,

Your Fellow Helper in the
Great Cause,
A. R. Ebbs,
Federal Commissioner.

Hammondville

Visit by Archbishop Head.

During his stay in Sydney for the Bishop Broughton celebrations, the Archbishop of Melbourne (Dr. Head), paid a visit to the Hammondville settlement with Canon R. B. S. Hammond, and inspected several cottages.

Dr. Head said subsequently that he was greatly impressed with this experiment, which was being made on behalf of the unemployed in the name of the Church of England. Set in healthy surroundings in the country, life in these cottages must have an excellent effect on those who had previously been unable to escape from the crowded conditions of the city. The children, whom he watched leaving the school, looked healthy and happy.

"I trust the township will grow until it has reached its full size," Dr. Head added. "The personality of Canon Hammond is making itself felt through the township, and the success of this effort is a wonderful testimony to the leadership of a strong Christian clergyman. Hammondville will bring blessing to many families."

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Letters to the Editor.

SIMPLICITY IN WORSHIP.

Editor, "Record."

Dear Sir,

May I be allowed to answer some parts of the letter of the Rev. C. E. Hughes?

It seems that the fight is between the words of our Lord: "God is a Spirit and they that worship Him must worship Him in spirit and in truth," and on the other hand the opinions of a man who appears to wish that the Lord had never uttered them: "First let us see Mr. Hughes' exegesis. To suit his love of ritual he jettisons the A.V. and the R.V., and also the words "en pneumatii," but he says: "In present day language our Lord's words would be translated 'in sincerity and truth.'" Does Mr. Hughes not know that many poor heathen are very sincere, but when they have the light of the Lord they worship in spirit. A man may sincerely think that a gun is not loaded, and a man processing in mass vestments may sincerely think that he is being admired. Mr. Hughes is not powerful as an exegete if his sample is a fair test.

The unspiritual banner is unfurled. "Worship with our bodies" is being advocated. No wonder the words "in Spirit" were translated out of recognition. Now notice the line of attack in our Editorial writer's advocacy of the simplicity of apostolic worship. It is mainly a step back to the Old Testament rituals. Then comes an argument which is actually built on nothing. Mr. Hughes says that "we learn more from what the New Testament omits to say about Christian worship than from the very few directions about it." We see here the mind which seeks to translate "en pneumatii" out of existence. The next argument is that the Lord said no word of warning about the ritual of the service of the Temple. This argument from silence is sometimes used when really a man ought to be ashamed to use it. Now observe another part of the "argument"—"There is nothing," Mr. Hughes says, "in the New Testament about the simplicity of apostolic worship." If, however, he says that it is not implied, he is either insincere or not very enlightened. Here is a man who presumes to take up two columns of a paper, yet is apparently not able to grasp the fact that "simplicity of apostolic worship is implied in the New Testament."

The Book of Revelations is next quoted as a defence of the use here on earth of lamps, processions, priestly vestments, incense and bowing, &c. On the procession idea Mr. Hughes quotes, "These are they which follow the Lamb whithersoever He goeth." This, if you please, is used as a justification for making choir boys and men walk around in the company of a dolled-up clergyman. I have never yet met a man who has been brought to Jesus and holiness by the unnecessary trappings of ritual. The story of the Scotch valet and his anthropomorphic ideas does not prove anything at all beyond the fact that some people are temporarily awed by ceremonial, but never transformed.

The rest of the letter contains truisms. No one dissents from these truisms, but they do not blind keen readers. I remember on one occasion I was at a Synod where, for 15 minutes, a man was excitedly defending dances for his young churchpeople, and just before he sat down he said, "And so we bring them to the Lord and Saviour, Jesus Christ." One could almost see his tongue in his cheek.

Mr. Hughes says that the Church is where the Lord holds His court. But the Lord says, "Where two or three are gathered together in My Name, there am I in the midst."

Why does Mr. Hughes ignore the numerous warnings of God which tell us in the plainest language possible that mere ritual is not worship, but that He hates and despises it. Amos v.: "I hate, I despise your feasts days, and I will not smell in your solemn assemblies. Take away from Me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

See also Isaiah 13, etc., which shows so clearly that ritualism, merely, is objectionable to God. "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies I cannot away with; it is iniquity even the solemn meeting. Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary of them. And when ye spread forth your hands I will hide Mine eyes from you, when ye make many prayers I will not hear. Then comes, of course, the positive teaching of God's preference for holiness of life. Surely any thoughtful reader can see what are God's preferences.

As for this glorification of anthems, one knows quite well that the singing of anthems is acceptable to God only where the singers are repentant and enlightened souls. The same applies to incense and bowings.

I am glad to be able to recall the following words:—

"Tis easy, as they come near the Table grave,
To bow and shake right high the burning stuff;
But God in Heaven He looketh at the heart,
And in His sadness crieth, 'Tis enough.'"

I am,
Yours, etc.,
A WORSHIPPER IN SPIRIT.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

August 2, 8th S. aft. Trinity.—Morning: 5, 389, 535 (115), 329 (279); Evening: 305, 235, 244, 22.

August 9, 9th S. aft. Trinity.—Morning: 8, 273, 573 (427), 373; Evening: 172, 133, 282 (31), 19.

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

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

Hymns, A. & M.

August 2, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200; Evening: 204 (191), 304, 233, 266.

August 9, 9th S. aft. Trinity.—Morning: 7 (79), 183, 224, 274; Evening: 629, 168, 174 (370), 23.

August 16, 10th S. aft. Trinity.—Morning: 233, 292, 221, 238; Evening: 634, 195, 235, 31.

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

THE MOTHERS' UNION.

(Continued from page 7.)

of married life? There was no relationship more complex and delicate than the relationship of married life. There was little to guide the younger generation, Dr. Pilcher said. He had been told that many parents, eager to get their daughters married off, suggested to them, to use a terrible phrase, how to "catch their man." They don't spend so much time telling them how to keep his love, he added.

The man was not told that features of his courtship were necessary after marriage. The spirit of the wooer was more necessary after marriage than before. If this was true of man, it was equally true of woman. In some cases anything was good enough for the husband after marriage. Charm was kept for visitors to the house and for strangers.

Teaching Young People.

The time had come when the attitude of the Church should not be merely negative but positive. The question of why people should want divorce should be discussed, and such influence brought to bear in early years that young people should know how to choose their life partners and to preserve that joy, enthusiasm and love with which presumably they went to church on their wedding day.

Marriage was a relationship which God had blessed—Jesus was called to the marriage at Cana. It was one on which the future of the race depended. Was it not time we began to take a little care of it? he asked.

The Bishop urged that a commission be appointed to investigate the whole problem of training girls for the duties and responsibilities of motherhood and another to study the question of the increased desire for divorce.



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True Spiritual Healing

Its Appeal to Sick Souls and Despairing Minds.

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

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

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

Spiritual Healing in Every Parish.

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

Doctors and Clergy May Work in Harmony.

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

Not Magic, but the Healing Spirit of Christ.

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

Receptivity Dependent on the Spiritual Development of the Person.

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

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

The Peace Which Christ's Healing Brings.

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

Spiritual Healing Has the Highest Authority in the Church.

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

Christ Alone our Mediator and Healer.

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

Complete Surrender of the Will a Necessity.

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

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

"By His stripes we are healed."

Hope for the Mentally Stricken.

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

William Tindale

400th Anniversary.

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

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

A Normal Part.

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

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

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

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THE AUSTRALIAN Church Record

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Contents.

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Dr. Percy Dearmer.

Leader.—Protestantism's Roots.

Melbourne News and Views.

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Editorial

Social Service Costs.

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

A Sydney Clergyman Writes.

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

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

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

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

Civil War in Spain.

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

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

Evil Associations.

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

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