

A Five-year Missionary Campaign

British Missionary Societies Annual Conference.

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

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

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

A Day of the Lord.

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

Meeting the World's Challenge.

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

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

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

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

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

The Church's Witness.

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

The Church in Relation to its Environment.

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

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

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

Bush Church Aid Society

East-West Railway.

Hospital to be Built.

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

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

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

Hospital to Cost £3,500.

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

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

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Editorial

Legalists and Moralists.

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

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

Change in Relief System.

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

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

in burning indignation against social injustice and wrong.

Australia Eclipsed.

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

A Queer Belief.

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

The Rev. Father J. Ferrari, at St. Mary's Cathedral, said that it was the universal tradition of the Catholic Church that the Virgin Mother, shortly after her death, was bodily assumed into Heaven to reign in unspeakable glory, proportioned to her unique dignity as Mother of God, to her immense merits gained by her humility, her faithfulness and her supreme degree of grace. The reasons for Mary's death had nothing to do with sin, from which she was wholly immune. She died because she was the mother of Him Who died for all; also because, as the second Eve, having co-operated with Christ, the second Adam, in redemption, it was fitting that she should imitate Him by dying. If she had not died it might have been thought that her human nature was not real and that, therefore, the human nature which Christ took from her was not real. Death in itself might be honourable. The death of Christ was a glorious death. While death itself might be glorious, yet the vile corruption of the grave was a sad dishonour. Bodily corruption had always been looked upon as the result of God's punishment of sin. Was it not right that she who had shared in the conflict with Christ should share also, by a quick resurrection, in His final triumph and glory?

The Roman cult of the Virgin Mary, with all its queer teaching, has no place in Holy Scripture. It is entirely foreign to revealed truth. It is a modern form of the reverence and devotion to the Great Mother which flourished in Italy for centuries as one phase of the heathen mystery religions.

Such teaching and worship in this twentieth century, and so dishonouring to our Lord Jesus Christ, makes us feel hopeless; but happily there are vast numbers of people who know how to differentiate. Unfortunately, when spiritual religion declines, mariolatry and kindred superstitions come in like a flood. Rome has a lot to answer for.

The State Lottery.

THIS journal "makes no bones" about the New South Wales State Lottery. It looks upon it as a blot upon our communal life, and the sooner it is got rid of, the better. All right-minded citizens should never rest content until the hurtful thing is removed. The Reverend Wm. L. Pattison has, therefore, done well in the Sydney press in drawing attention to the fact that there have been 359 drawings of the Lottery to date, of which the Lang Government was responsible for 58, and the present Government for 301. We make no apologies for further broadcasting it. Altogether, 9½ million pounds, approximately, have been thus raised, of which six millions have been paid in what are euphonically called "prizes." 3½ millions to hospitals, and a quarter of a million to costs of management. An average of £650,000 has been annually paid to hospitals from this source of income, but it would be a mistake to think that the whole of that sum can be regarded as net gain to hospital income. Seven years ago no less than £564,000 was received from personal subscriptions which to-day show a reduction of about £350,000. The net gain to hospital income could fairly be set down at £300,000. More than half the reduction in personal subscriptions was due to the depression, but it is significant that with the advent of better times financially, receipts from personal subscriptions show little improvement. Last year, including entertainments and legacies, the total amount received from what are called person-

al subscriptions was £222,000. There can be little doubt, I think, that many who used to contribute personally to hospitals are now leaving the whole responsibility to those who believe in the State Lottery.

If we could accurately assess the baleful influence of the lottery, it is not unlikely that we should have to acknowledge that whatever contribution is being made from its receipts to the support of hospitals is more than counterbalanced by the loss, financially, in other ways. For example, we are told that the rapidly increasing demand for pensions is causing the Federal Government grave concern. How could it be otherwise when a State Government discourages thrift and so plays upon the credulity of the citizens as to persuade 199,360 of them, in a single week, to contribute 5/3 each, in the hope of securing a "prize"? Pensions are the concern of the Federal Government, but it is the taxpayers who always foot the bill, and it is time we awoke to the seriousness of the influence of gambling, under State encouragement, upon taxation generally. If the Taxpayers' Association could be induced to prosecute inquiries along these lines it might be found that, after all, hospitals are not being supported by the lottery, but by direct taxation. If this is so, as I believe, why not ask the Government definitely and openly to provide for hospital support by direct taxation? Who can honestly object to this if, at the same time, the Government reduces the unemployment relief tax, now termed the wages and special income tax, from £6,000,000 to £3,000,000, on the understanding that taxpayers receive two-thirds of the reduction and hospitals at least one-third, or a million a year? This would still leave the Government two and a half millions for unemployment relief, and half a million to spare!

Memorial to Mrs. Sumner.

It is specially appropriate that in this year of the Diamond Jubilee of the Mothers' Union, a tablet commemorating Mrs. Sumner and her work should have been placed in the Church of the Hampshire village that was the birthplace of the Mothers' Union. "In thankful remembrance of the life and work of Mary Sumner, wife of George Henry Sumner, Rector of Old Alresford, 1851, and Bishop of Guildford, 1888. In 1875 with the help of her husband, she founded the Mothers' Union as a society to uphold Christian marriage and to sanctify the homes of the people. Endowed with special gifts of body, mind and soul, she was enabled by the grace of God to quicken and inspire with love and zeal the hearts of many in this great work throughout the world." Thus runs the inscription on the memorial. It is of white Portland stone, surrounded by a frame of green Connemara marble, upon which is carved an oak leaf pattern to indicate the growth of the Mothers' Union from a tiny village society to a world-wide movement. At the head of the tablet is a gilded cross with the badges and mottoes of the Mothers' Union on either side. One shield bears the emblem of the Cross, triangle, and wedding ring entwined with the triangle of eternity with the cross at the apex, and beneath it the motto, "To love and to cherish." The other shield has a small figure of the "Madonna and Child" in the centre at the top, beneath are lines representing the sea, and at the base the arms of the Sumner family, and the motto, "For love of God and Home."

Quiet Moments.

The Relevance of Christianity.

THE Administrator of the Diocese of Wellington (Rev. Canon Percival James, M.A.), in addressing the recent Synod of that Diocese before the arrival of the new Bishop, the Right Rev. Herbert St. B. Holland, said:—

"The Relevance of Christianity" is the apt title of an important book which appeared some time ago. You do not need my argument to persuade you of the "relevance of Christianity." But, because of the weakness of our mortal nature, we need to be reassured from time to time of the relevance of the Ministry of the Word and Sacraments and of our whole body of Christian work and witness to the pressing needs and problems of the present day. Let me recall to your minds the last Address of Bishop Sprott to the Synod, in which he considered the relation of the Church to these problems. He defined the two-fold task of the Church. The Church must explore afresh, he said, the social implications of Christ's teaching. But its primary task is "to hold with firmer conviction, and ever keep before the eyes of men, the essential nature of Christianity as a life of personal fellowship with God in and through our Lord Jesus Christ."

The Church exists to bring men into fellowship with God in Christ, and so into fellowship with one another, until everything that separates man from man, every human division of race and nationality, of culture, of class, even of creed, shall be transcended, and the whole human race shall become 'one man in Christ Jesus.' 'To sum up all things in Christ' is the revelation of the eternal Purpose of God, of which the New Testament is the witness. In this eternal Purpose of God, the Christian disciple finds the clue to the baffling riddle of human history; in this he discerns the goal of human evolution.

Modern Godlessness.

"Our age has forsaken God. It has witnessed a revolt against religion—a revolt of unexampled intensity, directed not only against Christianity as a system of belief, but also against Christianity as the way of life. The fiercest assault is being made against the Christian ethic. But, quite plainly, the typical Godless man of our day is not in conscious and deliberate revolt against religion. The fact is that religion does not enter into his thoughts or calculations. Religion counts for nothing with him; he has never given it serious thought. In the pressure of modern life, God has been crowded out of his thinking and living."

A Revolt Against Irreligion.

Signs of reaction are beginning to appear. An American religious leader, who is able to observe the tendencies of thoughtful young Americans, declares that many of them are rising in "revolt against irreligion." They seek something positive, adventurous, constructive; the barren negations of agnosticism have no attraction for them. Evidences of this counter-revolution are not wanting here in New Zealand; nor is it confined to youth. Few of us have not found the most unlikely people beginning to change their minds. They are becoming dimly aware of their own need of fellowship with God. They are beginning to confess that a generation which has lost religion may have lost something essen-

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tial to human welfare. We are beginning to encounter a new temper, a new attitude to religion; an increasing number of men and women are open to religious influences. Much-advertised religious movements of the passing hour claim that they have created this new temper; the truth may be, of course, that they are merely exploiting it. Be that as it may, if there is one prediction that I should care to make, it is this: to-day's children will see in their lifetime a large returning to religion.

Failure of the Human Will and Intelligence.

"Man's extremity is God's opportunity." The conviction is growing that man has lost his way, because he has lost God. The report of the Preparatory Commission of the World Economic Conference which met in London a year or two ago, contained a remarkable phrase, attributing the present perplexities and maladies of the world not to the operation of inevitable natural causes, but to the "failure of the human will and intelligence." In spite of his remarkable progress in harnessing the forces of nature for the increase of his material resources, man seems to have been overtaken by a strange failure of the human will and intelligence.

One melancholy instance springs to the mind. During the last twelve months the cause of pacific international relations has suffered a most grievous reverse. The mutterings of war become more ominous. Nations are piling up gigantic preparations for war. Another great war would be a catastrophe of unimaginable horror; our civilisation could hardly survive it. Why is it that the high hopes of the last eighteen years, the covenants, the pacts and the proposals for disarmament, have so far failed to avert the menace of war? Because the nations are unready to deal with the root of the evil; they have not applied themselves resolutely to remove the causes that make war.

Future generations may declare that this was the capital folly of our age. The smouldering resentments of peoples groaning under injustices will presently flame out into war, if those nations are persuaded that these injustices will not be redressed without recourse to war. The most urgent necessity of the present hour is to establish respect for the international law and order. Then, and not till then, can obedience be rightly required (and, if need be, enforced) to the decisions of competent international tribunals. There will never be respect for international law and order until men see that it assures equal justice to all nations, great and small, white and coloured. This is the essential foundation of collective security. We have been trying to build the edifice before we have made the foundations secure. To make that foundation firm is the task that now lies before the nations of the world, and it is by far the greatest task ever attempted by human statesmanship. Is this task beyond the power of man? Are the peoples of the world unwilling to pay the price of collective security? If so, the future is dark and perilous.

Patience.

My contention is this: the failure of the human will and intelligence to deal effectually and constructively with the problems created by the changing conditions of this new age, has revealed the spiritual impoverishment of a generation that has forsaken God. Man is becoming conscious again of his need of God. So much advance has been made, I think, and no more, towards a

revival of religion. We wait for the morning; and still the night is dark. We must be patient. "Let us hold fast the profession of our faith without wavering." It is the faith that will save the world from suicide, the faith that will renew and rebuild civilisation.

A last word to my brethren of the Clergy. Let me confess my admiration of the constancy of the New Zealand clergyman, often in isolation, sometimes under disappointment and almost intolerable overstrain. You are building better than you know. Patience still! Stand faithful to your own proper task, the high task to which you are pledged, and for which you were halowed. It is no small thing to be able to lead even a very few into fellowship with God in Jesus Christ. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Toc H Comes of Age.

"Toc H," one of its leaders has said, "brings men of diverse kinds into fellowship, trains them to widen and deepen their ways of thought, and, serving individuals and the community, is ever consciously working to advance the Kingdom of God." While this bare statement might be true, he added, it did not record the "pulling life that runs through the movement—the adventure, the hazard, the laughter and the give-and-take of man with man that go to make up the joy of living."

The fellowship of chaplains and men that began in a humble room in Poperinghe in 1915, under the initiative of "Tubby" Clayton, has spread over the world and four hundred overseas representatives are sharing the coming-of-age celebrations which will culminate on Sunday afternoon in the Thanksgiving Service in the Royal Albert Hall.

Ministers from all the churches are serving as Area Padres, and some of these were on duty in London pulpits on Sunday. Rev. Herbert Leggate, M.C., who was a few days ago appointed the Assistant Administrative Padre, one of the highest positions in the movement, occupied John Wesley's pulpit at City-road, an appointment that recalled Wesley's love for soldiers and the effective "Toc H" work he did on a large scale in bringing soldiers into Christian fellowship and engaging them in the service of evangelism.

At the service of Dedication in St. Paul's Cathedral on Monday night, the Archbishop of York spoke of the new era which the twenty-first anniversary created for the movement. It was a reminder, he suggested, to leaders that they must pass on responsibility to younger hands, and do it believing that the God Who led them in their youth would guide the new generation. He hoped that these new leaders, on their side, would be saved from the arrogance of suggesting that an older generation had "made a mess of things." Lacking the original bond of suffering that gave rise to Toc H at Poperinghe in the dark days of 1915, they must the more cultivate the strong bond of hope. Rev. P. B. Clayton, the Founder Padre, gave the final benediction.

There is a very active propaganda being conducted in Sydney at present on behalf of what is called "Russellism," the chief tenet of which is that ultimately all men will be saved. A very comforting thought to the man who has not lived as he ought. Pamphlets by a Mr. J. Rutherford are being sold from door to door, and are being largely bought by the unwary who are not versed in theological matters. In one of the pamphlets the question is asked: "Is it necessary for me to go to church in order to learn what is in the Bible?" The answer given is: "If you know of any church organisation where the Bible is taught so that the people can gain an understanding of God's purpose it would be all right to go there. I know of no such church organisation in the land." And further "God has never given command to join in any organisation under the sun." Mr. J. Rutherford's knowledge of the Inspired Word must be very elementary, as all over the New Testament mention is made of different churches and companies of believers. We are expressly told to "Forsake not the assembling of yourselves together, as the manner of some is."

Wayside Jottings.

(By a Wayfarer.)

Family Prayer.

MANY of our readers must have noticed in the "S.M. Herald" on Friday, August 14, an article with the startling heading, "Children defy their parents." It was the report of a deputation to Mr. Bruxner, Acting Premier, from the N.S.W. Temperance Alliance, including such well-known citizens as Mrs. Grant Forsyth, of the W.C.T.U., Col. A. Howard, of the Salvation Army, the Rev. Dr. Reid, Moderator-General of the Presbyterian Church, the Rev. C. A. White, also of the Presbyterian Church, Mr. O. A. Piggott, Secretary of the Alliance, and others; not asking for anything new, but pointing out certain social evils, and asking for a restoration of some rights that have been dropped, and for a tightening up in the practice of others.

They asked, for instance, for the restoration of Local Option. The Wayfarer has no very clear idea as to how and by whom the country has been cheated of this right. It ought surely to be an inalienable right of any and every free people to be able to say whether a noxious trade shall be carried on in their midst.

The robbery was somehow connected, the Wayfarer thinks, with special war legislation, and he has some recollection of a promise that we were to be robbed of our rights for only a limited period. But if the period was to be limited, the resources and the influence of "The Trade" are not; and those who direct it know very well how to use their resources. What goes on behind the scenes nobody, of course, knows; but the war has long ended, and the right of Local Option has never been restored to us; and the deputation naturally and rightly asked for it.

They asked, too, that the "bona-fide travellers" clause of the Liquor Act should be eliminated, because motor-car drivers are, of course, bona-fide travellers, and nine-tenths of all accidents are due to drink.

They asked, too, that the "removals" clause should be tightened up, for at present it is being very cleverly used to enable "the Trade" to establish liquor bars almost wherever they will; without any reference to the will of the people.

And they further asked that the police should be instructed to insist on the prompt closing of liquor bars at 6 o'clock. And here, also, the readers of the A.C.R. will agree. What right have the police to exercise a kindly discretion and to allow a margin of from 5 to 20 minutes against the interests of the people.

But perhaps the gravest point that they had to stress was that whereas the Theatres and Public Hall Act prohibits the taking of liquor into halls, the Minister administering the Act is empowered to authorise the infringement of the Act whenever he will, and exercises apparently (probably delegating the matter to a subordinate), a very generous liberality in the granting of such infringements; which results, of course, in a great deal of drunkenness among the young people attending such public functions. And the deputation naturally and rightly asked that no such "permits" should in future be issued.

"I know," said Col. Howard, "of parents who sit up until early morning, wondering at what time, and in what condition their children will arrive home from the dance-hall. I have been told of young women being so helplessly drunk that they had to be carried from the dance-hall to a taxi. The father of one young girl told me that the firm employing his daughter had a dance; and that of about 30 of the staff who attended it, only two returned home sober. One young girl on resuming work next morning, declared that she had not the slightest idea how she got home."

In contrast to this Government official laxity, Col. Howard instanced the practice of the Roman Church, which had made a definite pronouncement against liquor at dances and card-parties; so that within the last few months the Roman Catholic Ball had been carried through without liquor, and was a marked success. Tasmania, too, in 1932, had legislated strictly against liquor at or near Public Halls.

But perhaps the gravest utterance made by the deputation was the saying of Mrs. Grant Forsyth that many of the young people who went to these dances did so because young people to-day had got beyond the control of their parents. "The evil comes," said Mr. Bruxner, "from lack of parental control."

It was these words that held the attention of the Wayfarer, as he is sure they must have of many others who read them; and which suggested to him a title for these "Jottings." Mrs. Forsyth and Mr. Bruxner were right. Good laws, and rightly enforced, are necessary. These generous permits for law-breaking should cease. It is the duty of the State, as Dr. Reid said, to make it as easy as possible for people to do right, and as hard as possible for them to do wrong. But far more important is right bringing-up. Kind, firm and religious discipline in the home is infinitely more effective than external legislation.

We may be quite certain that those unhappy parents who sit up at night waiting for their children to come home, whose daughters have to be carried in helplessly drunk, must somehow have missed something vital in their education, and that something, beyond the shadow of a doubt, was the inculcation of religious principle.

And if Mrs. Forsyth and Mr. Bruxner put their fingers rightly on the cause, must not the cure be looked for in the same direction? Must it not be sought in a revival of religious principles and practice,—in the restoration of family religion in general (because the State is only an aggregation of families), and more particularly in the setting up again in every home of the Family Altar. And that this is more important than even a restoration of the habit of Public Worship is evident to all who will consider that Family Prayer comes six or twelve times where the latter only comes once or twice; and that whereas an attendance at Public Worship is constantly seen to be consistent with the most utter worldliness, that can seldom be said of daily worship and religious teaching in the home.

The Wayfarer noticed, some years ago, a movement among our Methodist brethren (and probably it was not confined to them), to bring about this very reform; and he is sorry he does not know what measure of success was attained; and his object in writing is to express his hope that such a movement may be initiated within our own Church.

Bishop Walsham How, in his little book on "Pastoral Work" (page 61), says that many years ago the clergy of the Diocese of St. Asaph were asked

by Bishop Short to obtain for him full particulars as to the use or non-use of Family Prayer among their people; and he tells us that he (Bishop Walsham How), while yet a presbyter, carried out the plan, not only with regard to Family Prayer, but also with such other subjects as Private Prayer, Baptism, Confirmation and Holy Communion; and he suggests that Bible Reading would be another profitable subject for enquiry. And surely such a reform would be more easily carried out if the parish clergyman could say wherever he went, "Our Bishop has asked me to bring before you the subject of Family Prayer."

It was, no doubt, a further result of Bp. Short's initiative that in due time Bp. Walsham How compiled a little book of "Family Prayer"—the best that the Wayfarer knows, and which he himself used in the early years of his family life; before he attained to what he considers the better practice of extempore prayer. It is published by Wells Gardner, Darton and Co., Paternoster Buildings, London, at 1/6 with a cheap 6d. edition.

What a wonderful blessing it would be, and what an enormous step the Council of the Churches would take in the way of justifying its existence, if it could induce all the Churches that are represented in its membership to take earnest and continued steps toward the restoration of Family Prayer throughout the Christian Church in Australia. Our own Church, for some reason which the Wayfarer does not understand, seems to have suspended its connection with the Council. But perhaps it is in order that in such matters as these it may move more freely. Our Archbishop has told us that the late Bishop Kirkby expressed himself as appalled at the lack of Family Prayer in the homes of the clergy; and if of the clergy, how much more of churchpeople in general; and it is a bright spot of recollection to the Wayfarer that our Archbishop's words led many of us to hope for some definite leading in the matter; words which we are sure our Archbishop has not forgotten.

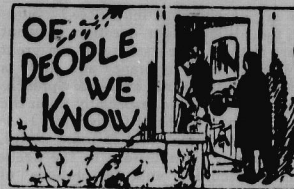
Would it not be a joy and an honour to us all if our Church, with or without the co-operation of the Council, should take definite and effective steps towards the restoration of this most important means of grace in the homes and lives of professing Christian people?

Reader, do you have Family Prayer in your home?

People We Know.

Lord Hugh Cecil has been appointed Provost of Eton. He has not hitherto been associated with schoolmasters, though he has a distinguished academic record in connection with his University, having been at one time a fellow of Hertford College, and for a quarter of a century a Burgess of the University of Oxford. He has great experience in affairs, a keen interest in the things of the mind, and a strong and independent character. Lord Hugh's political work has brought him the well-deserved reputation of a really great Parliamentarian. His record as a churchman stamps him as a layman of singular devotion, freely employing his great gifts in the sincere service of religion. His appointment has given much gratification.

The Rev. Cyril Barclay, who for the past four years has been chaplain of Bloxham School, Banbury, England, will be leaving at Christmas, and sailing to Accra, on the West African coast, at the invitation of the Bishop. He will return to England after six months, and devote all his time to working for the Accra Diocesan Association. It will be remembered that Mr. Barclay served in the Diocese of Melbourne for several years. He is an advanced Anglo-Catholic.



In the recent King's Birthday Honours, a Knighthood was conferred on the famous C.M.S. Medical Missionary, Dr. H. T. Holland, C.I.E., of Quetta, Baluchistan. He is one of the most famous missionaries in the world, and few eye specialists travelling to India fail to pay him a visit in order to observe his methods. Apart from his work at Quetta he has gone for six weeks each year to Shikarpur, in Sind, to open a temporary eye hospital. Sir H. T. Holland is a brother of the Right Rev. Dr. Holland, the new Bishop of Wellington, N.Z., and of the Rev. Canon W. E. S. Holland, Rector of St. Mary, Woolnooth, London, formerly a C.M.S. missionary in Calcutta, India.

The death of the Right Rev. Dr. Gascoigne Cecil, Bishop of Exeter, England, has removed a notable personage from the British Episcopate. Bishop Gascoigne Cecil was the second son of the third Marquess of Salisbury, and brother of the present Lord Salisbury, Lord Cecil of Chelwood, Lord Hugh Cecil and the late Lord Edward Cecil, and was 73 years of age. He went from Eton to University College, Oxford, where he graduated in 1887. Ordained in the same year, he was for a short time curate of Great Yarmouth. From 1888 to 1916 he was Rector of Bishop Hatfield, and during 1909-1910 was a Chaplain to King Edward VII. In 1916 he was appointed Bishop of Exeter, in succession to Dr. A. Robertson, who had resigned. His kindly sympathy was boundless, and he protested in and out of season against the treatment of wayfarers in casual wards. His practical efforts, too, on behalf of young tramps was well-known. With his bushy beard and genial careless appearance, he was a much and widely loved figure, both on the bishops' bench in the House of Lords and in the villages of Devon, where there will be deep sorrow at his death.

The Right Rev. W. G. Hilliard, Bishop of Nelson, N.Z., has just concluded a successful youth mission at St. Matthew's, Auckland.

The Rev. H. C. Busby, of Korumburra, Diocese of Gippsland, has been appointed by the Archbishop of Melbourne to the charge of Olinda and Mount Dandenong, in succession to the Rev. A. C. Miles.

The Rev. R. Sherwood, former Precentor of St. Paul's Cathedral, Melbourne, has been appointed Vicar of Bleasby with Hallowthorn, Notts, in the Diocese of Southwell. The Patron of the living is the Lord Chancellor.

The Right Rev. Bishop Banerjee, of Lahore, India, is concluding a successful tour in Victoria. He is proceeding to Tasmania and on August 31 he will address a mass meeting of churchpeople in the City Hall, Hobart, in the National Theatre, Launceston, on September 1st, and in the Town Hall, Burnie, on September 2nd.

Advice has been received that the late Mrs. A. R. Bartlett, widow of the late Archdeacon Bartlett, has left £1000 in Government Stock to the capital fund of the Goulburn Church Society.

In the presence of a large gathering of churchpeople in the Perth Town Hall on Monday, August 17, the degree of Doctor of Divinity in the University of Oxford was conferred on the Primate of Australia (Archbishop Le Fanu). The event was unique in the annals of the Church of England in this State. The ceremony was performed by the Chancellor of the University of Western Australia (Dr. J. S. Battye), who was supported by the ex-Chancellor (Sir Walter James), and members of the University Senate, in academic robes.

It is proposed to place a stained glass window in the chancel of St. Andrew's Cathedral, Sydney, in memory of the late Dean Talbot. Already in this part of the cathedral there are several fine specimens of this type of memorial, three having been placed there during the lifetime of Archbishop Wright.

There was a very large gathering in Windsor to bid farewell to the Rev. Norman Jenkyn on his retirement after 30 years' rectorship of St. Matthew's Church. Many clergy, including the Archbishop of Sydney, were present. In addition to being Rector of the historic parish, Mr. Jenkyn was Rural Dean of the Hawkesbury district. He had been Mayor of Windsor on several occasions.

The Rev. T. C. Hammond, Principal of Moore Theological College, was the principal speaker at the Sydney Y.M.C.A. Father and Son dinner. Mr. Hammond, in the course of his remarks, put in a plea for the fathers to the families who were trying to bring them up. The boys had to be patient with the fathers, who did not have the boys' advantages. Many fathers had been brought up in the Victorian age, and had been taught various points of courtesy and consideration for others. He hoped they had not turned out too badly, and asked the boys not to be too hard on them. They should pat their fathers on the back and tell them they had not done badly as 'dads.'

The marriage of Bishop H. H. Dixon, Co-adjutor Bishop of Brisbane, and Miss Enid Morgan Jones took place in Brisbane last week, the Archbishop of Brisbane (Dr. Wand), officiating. Rev. D. Morgan Jones gave away his daughter. Her sister, Miss Vera Morgan Jones, attended as bridesmaid. Archbishop and Mrs. Wand gave a wedding breakfast in the dining-room at Bishopsbourne.

The Rev. T. M. Armour, who has accepted appointment as Dean of Newcastle in succession to the Very Rev. W. H. Johnson, Bishop-elect of Ballarat, will not assume office in Newcastle till the beginning of 1937. During December next, Mr. Armour will be in New Zealand fulfilling certain engagements.

The death of Mr. J. T. Dryland, of Lakemba, New South Wales, removed a devoted churchman. He came to Australia from the Old Land over 50 years ago. Mr. Dryland was a Sunday School teacher for 48 years. He served as a churchwarden many times, and was an active Synodist. His work as a licensed reader extended over 20 years. He was deeply interested in the work of the Church Missionary Society, and was actively associated before failing health overtook him, in the Anglican Church League. Mrs. Dryland, a daughter and three sons survive him, one of whom is the Rev. J. P. Dryland, Rector of St. John's, Glebe. We extend to them our deepest sympathy.

A sturdy Evangelical has gone from Sydney's church life in the passing of Mr. C. M. Boughton, of Enfield. For many years he had devoted himself to Sunday School work, and gave unstintingly of his time and labour to the forward work of the Church. He was a frequent writer for this paper.

Archdeacon Young, of Wanganui, N.Z., had the unexpected honour of having his fine appreciation of King George, written in his parish paper, "The Sower," accepted by Queen Mary for preservation among her records. An English friend to whom a copy is sent was a friend of the Queen's former secretary, who was so much impressed by the felicity of the tribute that he showed it to Her Majesty, who kept it and sent her thanks, remarking that she was much interested and touched in reading it. The Queen's appreciation is the more valuable in one sense, in that the tribute came to her indirectly, and she was not under any social need to express formal appreciation.

The widow of the Rev. Amos Knell, of Greytown, N.Z., on May 28th reached her 100th birthday. She was born in the reign of William IV and while a governess in Constantinople saw the British troops passing through to the Crimea. She came to N.Z. in 1863 to visit her brother, Dr. Boor, one of the pioneer doctors of Nelson, and

shortly afterwards was married to Mr. Knell, Vicar of Hutt.

Mr. Leslie West, of Bondi, who died last week, was a devoted churchwarden and chorister of St. Matthias' Church, Paddington. He was also auditor of St. Barnabas' Church, Waverley. Mr. West had been on the staff of the survey branch of the Registrar-General's Department for many years.

The Rev. L. S. Dudley, B.A., Rector of St. John's, Woolwich, has been appointed Rector of St. Hilda's, Katoomba, on the Blue Mountains, N.S.W. Mr. Dudley was formerly a C.M.S. missionary in India. He has been giving assistance at Moore College.

The Rev. G. P. Birk, incumbent of St. Thomas', Auburn, has been appointed Rector of the historic church of St. Matthew's, Windsor, N.S.W. Mr. Birk has had a varied ministry, showing much interest in the Church of England Boys' Society, of which he was chairman for a couple of periods. He has been for some years honorary secretary for the C.M.S. West China Mission, and a zealous worker for the Parramatta Rural Deanery Sunday School Teachers' Association. We wish him every blessing in his new work.

The Church in Wellington, New Zealand, has lost a notable figure in the death of Sir William Hall-Jones, who was for nearly fifty years a member of the House of Representatives and afterwards of the Legislative Council. For a brief period he also acted as Prime Minister. He was a statesman of the highest integrity, and rendered eminent service to his country. He was also an earnest and devout Churchman. For many years, so long as his health made it possible, he was a constant worshipper at St. Paul's Pro-Cathedral, where the funeral service took place. Bishop Sprott and Canon Percival James officiated at the service.

Six clergy, formerly on the staff of the Diocese of Dunedin, N.Z., are now in England. The Rev. Leland Snell is Vicar of Holy Trinity, Hereford, a large Church in that town. The population of the parish is about 4,000 and the living is worth £500 a year. Over 500 people attended the recent parochial annual meeting. The Rev. H. J. Goldthorpe is Vicar of Grazeley, near Reading. The Rev. Gordon Biddle is at Teignmouth, South Devon. The Rev. C. W. Thomas is Vicar of a parish in Rotherham, Sheffield Diocese. The Rev. H. O. Fenton is in charge of a Church in Romford, and the Rev. G. Dawson is at Creswell, Nottingham.

Matron E. A. Foster, of the Home of Peace, Petersham, relinquished her duties on August 16, after nine years' magnificent service. She leaves on September 12 for an extended holiday in Great Britain. Trained at the Prince of Wales Hospital, she has had over thirty years' wide experience. She served in the Great War in Egypt, Lemnos, England, France and subsequently at Randwick Military Hospital. Endowed with a gracious and kindly personality, she has been beloved by patients and public alike.

The Councils of the Anglican Evangelical Group Movement and the Modern Churchmen's Union in England have adopted an important memorandum on the Report of the Archbishops' Commission on Church and State. They reaffirm conviction "that it is undesirable to alter the existing relations between Church and State in order to give effect to a measure legalising the most controversial parts of the 1927-28 Prayer Book, namely the alternative Order of Holy Communion and Reservation." They maintain that any proposals for spiritual freedom must be based upon more comprehensive ideals, and affirm their conviction that the ultimate goal is that of a reunited Church which will be both established and possessed of spiritual freedom.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



Active Christian Witness.

IF ever there was an hour in the Church's life and contact, which calls for faithful Christian witness on the part of the rank and file, that hour is to-day! The world hungers for and the present parlous Christian position demands that the followers of Christ should be men and women who by life and word are making themselves felt in the world. This is not the kind of world of men and their doings God designed or meant. A world of carnage, of internecine strife, of bitter international jealousies and rivalries; a humanity based on greed, lust of power; conditions of man's making that stifle freedom and individual men's God-given rights, are not of God's planning and making. Well, in such a day, midst such conditions and problems, what is demanded of those who profess and call themselves Christians? God's people are to be as a light shining in a squalid place, until the darkness flee away.

All through the Christian story from the very first, we can see one or other of two general attitudes on the part of the Church. On the one hand we see the Church going out into the world trying as it were, to embrace the world in love. On the other hand we can see the Church under an equally divine compulsion withdrawing from the world in order to secure and cherish some of the delicate and finer things which were being threatened by too great intercourse with the world. This has been the tendency of the Christian Church all through history, in both directions and both justifiable. The need to-day indubitably is that Christians should make themselves known and felt in the world—and that for Christian doctrines and standards. The early Christians made themselves felt in the current life. They proved disturbing elements in individual and social life. Their Gospel was a root and branch Gospel. They turned the world of their day upside down. Naturally they were persecuted, were evil spoken of, had bitter jibes flung at them by the worldly and the ungodly, by the traffickers in vice and immoral conditions. That was their portion, but they changed things.

The peril of the hour in the Christian Church is machinery, elaborate methods for this and that; organisation, committees that end at the committee table, over-government, and officialdom. Did ever a great religious movement begin with less organisation than Christianity? Christ carefully trained a few devoted followers and sent them out on world-wide missions to do what He was doing. His final words to His disciples consisted in (1) a promise, "ye shall receive power, when the Holy Ghost is come upon you," and (2) a command, "ye shall be My witnesses," in an ever-extending area. Judged by the strength and extent of His influence, no Christian leader in the early days can be compared with St. Paul. Read the account of his work in Acts, and study his letters, several of which contain precious fragments of autobiography. Both of these sources of our knowledge of him are full of instruction upon Christian truth, and of ex-

hortations to Christian life; but what do they say about organisation, except that he was accustomed in every congregation to ordain a body of elders to whom was committed the oversight of its spiritual work and welfare?

Let us, now, pass over 1200 years to the time when, externally, the great undivided Church of the West had reached the height of its glory. The elaborateness of its organisation had become extraordinary. Of this organisation the machinery for obtaining money by every conceivable device and upon every conceivable pretext was not the least important part. Upon this period many of our readers will remember Prof. J. R. Green's verdict: "Never had the priesthood wielded such boundless power over Christendom . . . but its religious hold on the people was loosening day by day. The old reverence for the Papacy faded away before the universal resentment at its ruthless exactions . . . its degradation of the most sacred ordinances into means of financial extortion."

The organisations of the Lutheran and Reformed Churches, as well as that of the Church of England after the Reformation, were very simple compared with the organisation of the Church of Rome; but the moral influence of these Churches upon the life of the people was far greater. It should not be forgotten that many of the lay officials in the Reformed Church exercised a quasi spiritual authority, especially in matters of a moral or disciplinary character. Another instance of immense moral and spiritual influence combined with great simplicity of organisation is found in the work of John Wesley. At the first Methodist Conference, held June 26-30, 1744, ten persons were present—John Wesley and his brother Charles, four clergymen of the Church of England, and four lay preachers. The subjects discussed were "points of Christian doctrine and experience." Considering the immense range of his work and his interests, the pains which Wesley took with the "instruction of both his itinerant and local preachers, were extraordinary. From the rules he laid down for their guidance, many a minister to-day might learn much of value. The last of these rules emphasises the importance of "house-to-house visitation, study, meditation and prayer."

From all these examples, and they could easily be multiplied, we learn how, together with great simplicity of organisation, there may go a deep and widespread moral and spiritual influence. Those whose experience of what is termed "Church" work began, say, during the closing hours of last century, know how much more complicated the organisation of this work since that period has become. If it could be shown that during this same period the moral and spiritual influence of the Church upon the life of the people generally has increased in the same proportion, then this elaboration of machinery might be defended. Unfortunately, however, it is generally held that the reverse is true. Elaboration of organisation means that more time and more energy must be expended upon it; and that consequently there is less time and energy to spare for the objects for which the Church is supposed to exist. This is to say nothing of costs. Does this increase of organisation mean that there is more money raised for spiritual objects? Do the contributions from the parishes towards Home and Foreign Missions to-day compare favourably or unfavourably with those of twenty years ago? What are we

to say of church attendances? Surely the all-important question is, what part is the Church taking in the great warfare against ignorance and sin? Is there more adequate expository preaching from the Bible, especially upon the fundamental truths of Christianity? Is there more direct, and so more useful, application of its lessons to the needs and difficulties and temptations of everyday life? Is there evidence of a stronger and more united effort to stem the evils of impurity, of betting and gambling and intemperance? Is there more insistence upon a right observance of Sunday? Is there more clear guidance in the discharge of the various family relationships? Upon our responsibility for the ways in which we get and spend our money? Upon the benefits which would accrue to ourselves and others from a better use of our greater amount of leisure time? The Church which puts first and foremost the purpose of Christ, the increase of righteousness in the world, and which uses the method of Christ, the influence of lives devoted to Him, is the Church which, in the twentieth century, as in the first, will be found to be "adding much people to the Lord."

The Talbot Memorial.

To the Editor.

Sir,—At the last meeting of the Chapter of St. Andrew's Cathedral it was decided that steps should be taken to place in the Cathedral a stained glass window in memory of the late Dean Talbot. It was felt that, in addition to the Chapter, members of the Cathedral congregation generally, and other friends of the Dean, would appreciate an opportunity of helping to place some permanent and worthy memorial of him in the building he loved so well. He was Dean of Sydney for twenty-four years, and took a prominent part not only in the work of the Cathedral, but in the life and work of the Church at large, and of the community.

On the outbreak of the Great War, Dean Talbot left for Gallipoli with the first division of the A.I.F., and was subsequently the first president of the Returned Soldiers' Association. For twenty years he was senior Church of England chaplain in New South Wales. His genial disposition and ready sympathy won for him a wide circle of friends. Sir Kelso King has consented to act as honorary treasurer of the memorial fund, and donations may be forwarded either to him or to myself, and should be addressed to the Diocesan Church House, George-street. All donations will be acknowledged by letter and in the pages of the diocesan magazine.

I am, etc.,
HOWARD SYDNEY,
Archbishop of Sydney.
Bishopscourt,
Edgecliff, Aug. 18.

All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.—(General Gordon.)

THE LAYMAN.

Not Mindful Enough of Rights and Responsibilities.

(By the Very Rev. W. R. Inge, D.D., K.C.V.O., formerly Dean of St. Paul's, London.)

THE Christian Church was founded by laymen for laymen. This is an indisputable fact. It was prophetic and unsacerdotal from the first. Our Lord placed Himself in the prophetic succession; He was known as the prophet of Nazareth in Galilee. And the prophets were not priests. The twelve apostles were all laymen; there was not a priest among them. St. Paul was a layman; and when he enumerates the officers of the new community, he mentions apostles, prophets and teachers, but it never occurs to him to say "He gave some priests." At Antioch, as Hort says, there were a multitude of Christians before any apostle had taught there.

The gradual growth of a hierarchy was probably a historical necessity, since it happened; nor have I any wish to dispute the view which is generally held, that without such an organisation the Catholic Church could not have won its great victories. My object is not to disparage the ministry, but to suggest that the laity as a whole are not mindful enough of their rights and responsibilities.

There is no such difference between a clergyman and a layman, as the average laymen supposes. There are not two standards of morality, one for the clergy and the other for the laity. When our Lord spoke of the peril of riches and the blessings of poverty, He did not mean these words to apply only to the clergy, though this supposition is very convenient to the average parishioner. The notion that the clergy are a separate caste, almost a third sex, is quite without warrant, and is on the whole very mischievous. Every young man, when he is first ordained, notices that his friends no longer speak quite freely to him; in course of time he forgets that this restraint exists, which makes it all the worse.

Tractarians' Evil Root.

One of the inevitable drawbacks of the Tractarian movement was that its leaders, consistently from their point of view, exhorted the clergy to "magnify their office." This they were very willing to do, and the laity acquiesced. This unfortunate cleavage became wider and wider. One of the chief attractions of Nonconformity was that the congregations felt themselves to have a much greater share in the management than they could have as Anglicans. Church councils and other recent changes have done something to remedy this evil; and, as Professor Coulton has shown, this is only a return to an older state of things, since "for some generations before the Reformation the laity had begun to claim, and to exert in practice, fragments of their original control over Church life." They managed hospitals and schools; in the cities they appointed most of the chantry-priests; they controlled the finance of the parish to an extent which surprises modern Catholics when they are acquainted with the evidence.

We have lately celebrated Whit-Sunday. I think it was Dr. Deissman who told me that his father put in a stained-glass window representing the scene at Pentecost. The tongues of fire were made to descend not only on the apostles, as our rather unfortunate Proper Preface asserts, but on all present, down to the "servants and handmaids." This is clearly what the sac-

red narrative says; if the scene is ever represented in art, the picture ought to remind us of the truth of William of Ockham's words, "The Church of Christ is not the clergy only, but the multitude of the faithful, clergy and laity, men and women." The "priesthood of the laity" is a phrase which may have been abused, but which expresses a truth. There can be no higher privilege than to be "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven"; and this privilege belongs to all baptised persons.

Status of the Laity.

The mention of baptism reminds us that the theological status of the laity has been guaranteed in all parts of the Christian Church, at least from the time of St. Augustine, probably earlier, by the rule that this most fundamental of Christian sacraments, the rite of admission to the Church, may be administered by a layman, or even (though this was conceded reluctantly) by a woman. It is curious that this is not universally known, even by educated persons. I know of a case where the parents sent for the vicar of the parish to baptise a dying child. The vicar was out, and the parents, instead of performing the ceremony themselves, sent for the Roman priest, who, after performing the rite, said brutally to the mother, "There! You will never see your child again." No doubt it might be said that this concession of an important privilege is connected with a magical view of the efficacy of the words and of the water; it has been held that a non-Christian—say a Hindu nurse—might baptise a child. But since no similar liberty has been thought of in the case of Holy Communion, we are justified in regarding the rule about baptism as a remarkable recognition of the status of the laity.

The layman (with the laywoman) might perhaps do more than he usually does in relieving the parish priest of administrative and financial worries, and in helping such auxiliary activities as clubs and guilds, Boy Scouts and Girl Guides. But we know how much work of this kind is gladly given in most parishes. It is, however, in the home that the layman should most of all remember his privileges and duties. Many new influences have contributed to break up the Christian home and the old-fashioned family life. It is a matter in which the clergy can do little. They lament their dwindling congregations; but they would not mind so much if they could believe that there was a religious atmosphere in the homes. We cannot be too grateful to the B.B.C. for what they are doing to counteract the total forgetfulness of God which exists in very many homes, large and small. But the responsibility of the head of the household remains. I cannot help thinking that the parochial clergy might more often beg their flock not to give up the old habit of Family Prayers, which need not be so long and tedious as they were a hundred years ago. The mere fact of the father acting each morning as priest in his own family is valuable to him and to them.

I think it would surprise some of us to learn how much of the noblest spiritual teaching in our country has proceeded from laymen. These unofficial

teachers are the prophets of modern times. Like the old prophets, they speak with a freedom neither possible nor habitual to priests; but a Church without prophets would soon wither and die. There is no other nation, I think, in which so large a proportion of the finest poetry has been inspired by religious faith; and our great religious poets, from Spenser and Milton to Wordsworth, Tennyson and Browning, have nearly all been laymen. New outpourings of the Spirit come rather to poets than to theologians, and though the inspiration cools, the printed page remains, and we may feel the truth of what Raleigh says of Wordsworth: "To know him is to learn courage; to walk with him is to feel the visitings of a larger, purer air, and the peace of an unfathomable sky."—C. of E. Newspaper.

Accidental Religion.

The Featherstones moved into X Street, Mosman. They came from the other side of Auburn, having heard what a nice healthy place Mosman is. They very quickly got settled in, with all the pictures nicely hung and the carpet on the stairs. Through the kind reports of the milkman, a nice impression of the family was formed among the neighbours. This was confirmed by the vegetable vendor, whose good opinion was earned by the fact that no credit was asked for by Mrs. Featherstone, as she made it a rule to pay cash—as she told him. After about a fortnight a girl from number Nine (the F's, live at number Four) called and offered to take the eldest girl and her brother to Sunday School and to look after them. (The family consists of Mr. and Mrs. F., the eldest girl, a boy and the baby, six months old.) The girl said many children from the street went to that Sunday School, and they had very good tea parties and prizes. Mrs. Featherstone realised at once that the children were growing up and ought to begin to attend Sunday School. Besides that, would it not get them nicely out of the way on Sundays and let Mr. F. enjoy his Sunday afternoon sleep, the house being so much more quiet? So Mrs. F. fell in with the suggestion, and it was arranged that the girl would call next Sunday and the children would be ready, hatted, capped and coated, to accompany her. A short time after, a visitor from the Sunday School called, told Mrs. F. how glad they were to have the children, and generally "spoke so nicely" that all the sympathies of the Featherstone family were enlisted on the side of the Sunday School. Later on, religious services at the near-by church and collections for the Sunday School seemed to make it a point of honour for Mr. and Mrs. F. to attend and subscribe, as their children were in the Sunday School.

It ought to be mentioned that the Featherstones have always regarded themselves as members of the Church of England. Their family have for generations been baptised and married in Church, and would not think themselves decently buried unless by a clergyman. Their names are only found on Church tombstones. And if asked the question, the present Mr. and Mrs. F. would say they belong to the Church of England.

The three children were baptised in the Church in which their parents were married, and you can see their names in the Baptismal Register if you ask the Rector to let you see it.

The case of Mr. and Mrs. Featherstone's children is that of thousands, both in Sydney and elsewhere. It is therefore worth some consideration.

The first point which arrests the attention of a thoughtful person is the fact that Mrs. Featherstone made no inquiry at all as to what religious teaching her children would receive, or whether they would receive any worth the name. Her unwatchful mind was drugged and deceived by the name "Sunday School." Now the notion that a "Sunday School" must be good and suitable, and a desirable thing to send children to because it has in its title that blessed word Sunday, is folly and confusion. Is there a false, unsound and anti-Christian body in Australia to-day that has not a Sunday School?

The Sunday School in question is not a Church of England Sunday School, and Mr. and Mrs. Featherstone do not know, and have no means of knowing, what their children are taught. The only thing they, and we, may be certain of is that their children are not, and never will be, taught in that Sunday School what they ought to learn as the children of Church of England parents. We write it deliberately, as our considered

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. PAUL'S, SHELLHARBOUR.

St. Paul's Church, Shellharbour, has just been celebrating its Jubilee. Special services were held on Sunday, July 19, the Rev. A. H. Gallop, of Woolahra, a former Rector, being the special preacher.

So far as can be ascertained, the original church was erected in 1856, of a red sandstone. Owing to the action of the weather, the soft stone of the walls crumbled and became unsafe. Hence, thirty years later, it was decided to erect the present structure on the northern side of the old building. A few years after the opening of the new church, the old building was demolished and the sandstone facings were eventually sold to the Council, and are still in use as kerbing and guttering in one of the principal streets of Shellharbour. The new church was designed and built by the late John Simmons, of Kiama, who was also responsible for the erection of most of the other churches in the district. The churchwardens at that time were Messrs. W. C. Dunster, John Thomas and Geo. Briggs, and the building committee comprised Messrs. Geo. Couch, Wm. McCoy, D. Allen, Edward Couch, Jas. McCoy, Alfred Smith, C. J. Fryer, Chas. Inskip, Peter Stewart, E. R. Bigg and Edward Allen (secretary and treasurer).

The new church, a handsome Gothic structure, was opened on 24th March, 1886, by Dr. Barry, Bishop of Sydney, and Primate of Australia. The incumbent was the Rev. E. Crisford and by a pathetic coincidence, his widow passed away at Mosman on Monday last, her illness preventing her from being present at the jubilee celebrations. The cost of the new church was £2,100, and on the opening day the debt was £750, which was paid off within a few years. The consecration took place on 11th January, 1909.

The Rector of the parish, the Rev. F. A. Reed, together with his church officers and people, have been greatly encouraged by the gatherings and the zealous spirit which has marked them.

Some of the clergy of the parish prior to the erection of the present church were: Revs. J. Barnier, 1855-57; Percy J. Smith, 1857-60; George Gurney, 1860-63; J. C. Corlette, 1863-67; P. R. Spry Bailey, 1868-1882; Edmund A. Colvin, 1882-85; E. Crisford, 1885.

Mr. Crisford was the incumbent when the church was opened, and remained in charge of the parish until 1890. He was followed by—Revs. C. Dupuy, 1890 (who died in the following year), B. Stephens 1891-1900; W. Newby Fraser, 1900-01; Robert Willis, 1901-07; A. J. A. Fraser, 1908-1912; Arthur Reeves, 1913-16; Thomas Knox, 1916-18; N. M. Lloyd, 1919-20; A. H. Gallop, 1920-26; W. J. Reboul, 1926-33; F. A. Reed, 1933.

BIBLICAL EXHIBITION.

Coming to Sydney.

A Biblical Exhibition will take place in the Assembly Hall, Margaret Street, during October 31-November 21. The director is Mr. Walter J. Beasley, who is working under a committee.

The purpose of this exhibition is to so simplify Biblical ideas and their historical connection by means of curios, photographs, motion pictures and other means of demonstration. Young people should not only be fascinated, but be enabled to apprehend more easily the great truths of the Biblical narrative.

Some of the Exhibits.

A collection of over 300 enlarged photographs, portraying scenes of Archaeological.

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Historical and Prophetic interest. These have been selected from over 1,200 photographs taken by Mr. Beasley during his recent visit to Mesopotamia, Syria, Palestine, Sinai Desert, and Egypt.

1. How Printing on Rollers Began 5,000 Years Ago. Actual cylinders for pictures and writing on clay.

2. The Progress of Cylindrical Seals for Clay Impressions, used by the Sumerians and Akkadians to the Papyrus seal of the Hittites, Egyptians and Greeks. A collection of over thirty seals.

3. The Earliest Pictographic Writing of Mankind. Inscribed tablets of 4,500 years ago, with translations by the British Museum. The latter reveal the high civilisations of that period. The Ready Reckoner of a Business Man of 4,500 years ago, or the Multiplication Table of a Schoolboy of Ur's 3rd Dynasty.

4. The Income Tax Forms used by the temple authorities 4,500 years ago. The writing is in the pictographic form of the Sumerians.

5. Business Records, showing the rates of interest paid by farmers of the period—Contracts for the Sale of Property. Receipts for Barley, Drink and Beer—surely the earliest record of the manufacture and sale of strong drink.

6. Hard-Baked Bricks of the Following Periods:—Ur Nammur, 3rd Dynasty of Ur. Nebuchadnezzar of Babylon. Dungi of Ur. Earliest type of lamp of the Canaanites found at Jericho to the Roman Lamp of our Lord's time, illustrating the Parable of the Virgins (Matthew 25). Over 30 lamps will be displayed and relighted after 2,000 years.

8. From Jericho—Destroyed by Joshua: Burnt bricks from the walls; over 50 pieces of pottery. Burnt wheat, bread, dates, etc., of the period of its destruction. Beads, fish-hooks, etc., etc.

9. From Gaza—Abandoned 3,300 years ago (period of Joshua's campaign): Dice, draughtsman, alabaster vases, gold and silver personal ornaments, a collection of over 40 scarabs, daggers, arrows, lances, pins, needles, flints, pottery, etc., etc.

10. From Sodom and Gomorrah—Bitumen, rock salt, sulphur, brimstone.

11. Ras Shamra (Syria)—A collection of pottery of the period about 1400 B.C.

12. Relief map of Palestine.—4ft. x 3ft.

13. Relief map of Mesopotamia, Syria, Palestine and Egypt.—9ft. x 6ft.

14. Collection of Hebrew phylacteries and manuscripts on sheep skin, etc., etc. There will be addresses, lectures, lantern slides, etc. It is interesting to note that Mr. Walter J. Beasley recently returned from an extended tour of Mesopotamia and Palestine. He has been in touch with archaeologists and visited the sites of a number of his excavations, and has thus been able to secure a number of curios from these Bible Lands. The Director of Antiquities for Iraq, Professor John Garstang, of the Liverpool University (excavator of Jericho); Sir Flinders Petrie, F.R.S., F.B.A., Professor F. A. Schaeffer, Mr. E. Shelley, of the Chamber of Commerce, Jerusalem, and others assisted him to obtain them. Mr. Sydney Smith and Mr. C. J. Gadd, of the British Museum, assisted in conditioning and translating many tablets, some 4,500 years old, of the period of Sargon of Akkad.

LADIES' HOME MISSION UNION.

The annual sale of work of the Ladies' Home Mission Union in the Chapter House was opened by Lady Street, wife of the Lieutenant Governor. The Archbishop of Sydney presided.

"If wishes could make this sale of work a success, I am sure the success would already be assured," said Lady Street, in her opening words. It was the Silver Jubilee Sale of Work of the Ladies' Home Mission Union.

Mrs. F. S. I. Carey, secretary, on behalf of the L.H.M.U., handed to the Archbishop a cheque for £112 to buy a launch for mission work for the scattered settlers on the Hawkesbury River.

A vote of thanks to Lady Street for opening the sale of work was given by Archdeacon Charlton and others on the platform included the Lady Mayoresse (Mrs. George A. Parkes), and Mrs. Mowll.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

A movement to inaugurate a fund to celebrate the jubilee of the Sydney Church of England Grammar School, in May, 1939, was launched at the school, North Sydney, recently. The proposal of the committee of the school association was, the chairman of the meeting (Mr. F. W. Hixson) stated, "to crown with £50,000 fifty years of high endeavour."

In a review of the school's history, Mr. Hixson said that when it assembled for the first time in 1889 there were present one boarder, 23 day boys, and five masters. With the jubilee still more than two years ahead, there were now 670 boys and 31 masters. There were 6000 names on the roll.

The scheme of the association, as explained to the meeting, included the erection of an assembly hall, and modern laboratories and classrooms. The amount already subscribed is £5000.

INCREASE IN CRIME.

Canon Hammond's Comment.

In a statement made by the Sydney Police it is implied that because there are fewer people in the N.S.W. gaols, therefore crime has decreased. In commenting on this, Canon R. B. S. Hammond states that he cannot allow to go unchallenged the inference of the police that the decrease in gaol population denoted a decrease in crime. The unchallengeable official facts were that in 1935 there was an appalling increase in crime and drunkenness as compared with the previous year. Practically the only heading under which major crime showed any appreciable decrease was that of "obtaining money by false pretences," which dropped from 5719 to 3880. The number of offences per 1000 of population had jumped in 20 years from 37 to 51.

"The number of persons incarcerated in gaols means nothing except that our method of dealing with law-breakers has altered," he added. "Only the other day, in a northern city, a magistrate, in dealing with a culprit who had brutally flogged a woman with a stock-whip, declared that it was the worst case he had ever come across in his 42 years on the Bench. He fined that man £20 and allowed him three months in which to pay the fine. Here is a startling illustration of the real reason for the decline in our gaol populations. The trouble is that we are surrendering to lawlessness all along the line."

PARRAMATTA RURAL DEANERY

Sunday School Teachers' Association.

The Rural Dean, the Ven. Archdeacon H. S. Begbie, presided and gave the address at the 96th quarterly conference of teachers which met at St. Philip's, Auburn, on 10th August. Ten clergy and 153 teachers and officers from 25 schools were present.

The Rector, the Rev. W. J. Reboul, and parish teachers entertained the visitors at tea, after which a service was held in the church. The Rector officiated and the choir assisted in the singing.

Conference opened with prayer, and motions of sympathy with the relatives of the late Dean Talbot, the Rev. T. Terry, and others, were carried, all standing in respectful silence.

Satisfactory reports were received regarding the recent Kindergartens training week-ends, and further training courses to commence on 26th August, through courtesy of the Board of Education. It was decided to open a fund for special church and missionary work.

Congratulations and good wishes were conveyed to the Rev. G. P. and Mrs. Birk, who were leaving for the Windsor parish, and appreciation of their valuable services to the Association was expressed. Usual votes of thanks were carried in gratitude to the Rector and teachers for the hearty welcome to St. Philip's.

It was decided to hold the next Saturday social afternoon and evening conference at Cabramatta on 14th November, the Right Reverend the Bishop Coadjutor, Dr. Pilcher, kindly offering to address the teachers on the occasion.

Archdeacon Begbie, in his stirring message, spoke of "The Teacher's Equipment." Spiritual qualifications were most essential for successful teaching, and the knowledge of the Lord Jesus Christ as a personal Sav-

our. Teaching, to be effective, must come from one whose life is clean within and without, and whose conscience is void of offence. If a life is to become one of witness and service for the Master, it must be gladly and wholly surrendered to Him in love. Teaching is a heavy responsibility to Christ, yet carries with it glorious privileges and joys. Real prayer carried into action with the power of the Holy Spirit, will do wonders, bringing also joy and blessing and peace with others.

THE LATE MRS. TIMMS.

An Appreciation.

The late Mrs. Timms, who died at the ripe age of 90 years, was a unique personality. Though small and dainty in person, yet she was spiritually and mentally "big."

In her early days of wifehood and motherhood as a pioneer's wife, though fully occupied in the daytime, she kept up her reading of good authors by burning the midnight oil. She had a store of sound common sense, with a keen sense of humour and delighted in good music.

Her many good deeds made her rightly beloved. It has been said that no one was ever turned away from her door empty-handed. Since her husband's death some years ago she had lived at Rockdale with her daughter, Miss M. C. Timms, who spent four years in active service as a nurse during the great war, and Miss L. E. Timms, of the Education Department. As long as she was able, she delighted to attend the service at St. John's Church, Rockdale, during the ministry of the Rev. L. Gabbott, and supported the church's activities until her death. She loved to entertain her many friends as long as she was able. She delighted in her garden; and her "garden parties" were a delight to many. Her conversation retained its sparkle to the last.

On Sunday, July 26th, this old Australian Christian lady was called to her rest, but her influence will live on and her memory will be kept fragrant in the hearts of her many friends.

PROFESSOR LOVELL'S LECTURE.

Emotion versus Thinking.

Professor Lovell, of Sydney University, who was the speaker at the men's breakfast in connection with the parish festival of St. Thomas' Church, North Sydney, on Sunday, August 16, said that one of the serious difficulties to be faced in national and international problems was that most people were afraid to think, and a large proportion never claimed to think.

There was in the human being, the professor said, a clash of emotion with reason. That was why thinking straight was so important. To understand what had happened in Europe, people must look beneath the surface to see the operation of instinctive tendencies. Uncontrolled emotions had broken through in the national sphere. Just before a recent plebiscite in Germany he listened to one of Herr Hitler's speeches. It was not a reasoned speech; it was intended to stir the emotions.

The passions loose in Europe belonged to the sphere of the emotions, and not to the intellect.

To pass from the Continent to England, Professor Lovell added, made one feel he had reached the peace of heaven. The Englishman practised self-control, and when the nation acted, it was with self-control. The British tendency to wait for developments was thought by some other people to be weakness. Englishmen felt as strongly as anyone else, but they were capable of controlling emotion.

TOC H MOVEMENT.

An important meeting in connection with Toc H was held in Sydney on Monday, August 17. Many leading citizens were present. The Governor-General (Lord Gowrie) was the principal speaker. He stressed the value of the Toc H movement as a stabilising influence in a world of unrest, anxiety and suspicion.

His Excellency said that probably never in the history of the world had there been so great a need for the spirit of unselfish service which characterised the Toc H movement. The world was upside down, and the nations, it seemed, attributed the worst designs to their neighbours.

"I was much impressed, while travelling in Europe some 18 months ago, by the attitude of the peoples towards their neighbouring countries," continued Lord Gowrie. "In England the people were of a different frame of mind, and there was not the same suspicious outlook. Returning to Australia I found a similar calm courage, and realised what British character could do to aid in the reconstruction of this troubled world."

Lord Gowrie declared that the one solid rock seemed to be the British communities. If that was so, every influence which might

strengthen the moral fibre of the British people must be found and encouraged. There was no better instrument to that purpose than Toc H, which was spreading by its own power. It was not being pushed, but people were beginning to realise what it was doing for the community.

Sir Thomas Bavin, chairman of the advisory committee, said the objects of the meeting were not to launch a new movement, or to try to enlist support for an ideal or an institution that had not already proved its quality. No institution could have made for itself the place which Toc H had made for itself in England unless it really stood for something individual and appealing.

It would be a reflection on Sydney and New South Wales if such an institution as Toc H should fail or be hampered in its work by lack of the very moderate support which it required.

Diocese of Goulburn.

THE OUTLOOK TO-DAY.

The Bishop of Goulburn, writing to his diocese, says that self-interest has become the god of man's immediate and practical devotion. "We have largely ceased to believe in any practical way in a God Who is the God and Father of all. And because our faith in such a God has failed, we are helpless in the face of events. A person's own self-interest or even his national or class interest is a poor and inadequate point of reference for ordering the affairs of the world to-day. Nothing less than a living faith in the God and Father of all men will give the right approach and relation to the circumstances in which we live. The vision of a world made one, of a worldwide co-operative society, of one family of man serving the one God of Truth and Righteousness, this vision alone can give us sanity and mental health to-day. Anything less is false, and a lie corrupts the soul."

But the danger of the present time is that our personal religion is too cold and tired to rise to the service of the Christian ideal of world-wide comradeship. It is no use wishing it, or singing hymns about it, or even saying prayers about it, unless it is a practical living faith impelling people to action. A religion which to-day does not join issue with the major evils of poverty and war has no relevance to modern life; it is not the religion of Jesus Christ, nor of the God Whom He revealed. Unless we can be born again into this living faith and thus find God working in us to make a new heaven and a new earth here in our personal human relations, we shall fail God and man in this day of crisis.

But we have now the opportunity for splendid service. To rise to our present opportunities we need to warm our hearts and clarify our vision at the altar of the God of the whole earth and of the whole race of man. We love Him best when we love those who need us most."

CLERGY CONFERENCE AT CANBERRA.

The annual clergy conference at Canberra will be held on September 7-10. Each day at 9.30 there will be Bible Study and discussion, led by Bishop Burgmann on (1) The Sense of Destiny; (2) The Peace of Discipline. There will be daily conference on faith and practice, faith and worship, religious education. There will be a devotional address each evening by Canon Edwards, the concluding address by the Bishop on "The Place of the Church."

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:—"The fourth of August is a day of solemn memories each year, as it brings back the thought of the outbreak of the Great War in 1914. While the number of those who took an active part in those stirring days grows less year by year, we want to retain among our people the spirit of self-sacrifice which made August, twenty-two years ago, such a wonderful month for the nation and the Empire. There is war in Spain to-day, and there has recently been a cruel war in Abyssinia. Germany, France and Russia are armed to the teeth. Great Britain is spending £300,000,000 on armaments in the next three years. We cannot keep out of war in Australia by merely crying out that we want peace. We need be ready in 1936, as we were in 1914, to face the responsibilities that peace requires, and to show the same spirit of self-sacrifice as we showed twenty-two years ago."

There was a conference of the Bishops of Victoria at Bishops Court, Melbourne, from August 4 to 7. The Bishops of Gippsland, Bendigo, St. Arnaud and Geelong were pre-

sent with me, and we discussed various matters such as the training of candidates for Holy Orders, the movement of clergy between the different dioceses, the problem of religious instruction in State Schools, and the question of Christian reunion, particularly in relation to the Methodist Church. Plans were also made for the consecration of the new Bishop of Ballarat at St. Paul's Cathedral on October 28. These gatherings of the Bishops are very valuable for the efficient administration of the Church throughout the province.

ST. PAUL'S CATHEDRAL.

Unveiling of Memorials.

A plain wooden cross from the grave of an unknown soldier in Flanders has been placed in St. Paul's Cathedral on the west wall between the west and north doors. Until it is dedicated the cross will remain covered by a drape of deep purple velvet. It was sent to the Chapter of the Cathedral by the Imperial War Graves Commission, and bears no inscription except the brief statement on a tin plaque of its origin.

Although the King's and regimental colours of a disbanded infantry unit hang in the nave and there is a number of personal memorials, there is no other specific memorial in the Cathedral to those who fell in the Great War.

When the cross is dedicated the stone from Westminster Abbey, which was brought to Melbourne during the Centenary celebrations in 1934 and handed by Canon Barry as a gift from the Chapter of the Abbey to the Chapter of St. Paul's, will be dedicated. A further gift to be placed in position is a stone cross from the fabric of Canterbury Cathedral. This will mark the incorporation into St. Paul's Cathedral of a portion of the Mother Church of the Church of England.

At the same service the two clerestory windows above the south side of the nave, which will serve as a memorial to the late Mr. Clements Langford, will be unveiled and dedicated. Mr. Langford was a lay canon of the Cathedral, and was the builder for the erection of the three spires. His son, who succeeded Mr. Langford on the Chapter, completed the work.

MISS E. N. TRESS :: TYPIST.

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ELIZABETH ST., MELBOURNE

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Commenting in his diocesan magazine re the recent C.E.M.S. Conference held at Euroa, the Bishop remarks:—

Although our branches are somewhat more numerous it does not appear that our membership is increasing. I must impress on members the need for active efforts to bring in all who are likely to be a strength to us, and of course, no others. Our rule of life demands nothing more than is incumbent on every churchman. It really sets out the minimum that the church expects of us. On the other hand the society is intended to be a brotherhood of those who are already churchmen. It is not a net with which to catch men, but a union of the fishermen. That will not prevent us from doing a great deal for the still uncaught.

A layman often finds himself imperfectly equipped for his witness to Christ. Our branches might well set themselves to do a bit of study, or to arrange for study groups among their members. I recommend Archbishop Temple's Christian Faith and Life, a report of mission addresses to undergraduates of Oxford. It costs only 2/6 in Melbourne, and its title is "What do we mean by God?" "The Place of Christ in History," "Is there a Moral Standard?" It is extremely clear, easy to follow, and suggestive of further topics, just the sort of book for a study circle.

I had to go over to Sydney for the inside of a week, partly for a committee meeting about the Constitution, and partly to go on from there to Morpeth, where the annual reunion of old students of St. John's was being held. They are now, of course, priests in the N.S.W. Dioceses, and I was glad to meet also the Bishops of Newcastle, Armidale and Goulburn—all junior to me as diocesan bishops, and all different as possible from each other, and outstanding men in their own way. I talked to the gathered clergy about the principles of the Constitution, which are much more important than the details and much more certainly right. A little while ago I was very hopeless about anything resulting from the long years of debate, but there does seem now to be a chance of success.

WEST AUSTRALIA.

Diocese of Perth.

DIOCESAN SYNOD.

The Synod of the Diocese of Perth was held last week. The President, the Most Rev. Dr. Le Fanu, in his address, said that he was certain that in many respects the present industrial system and people's Christian profession were fundamentally opposed. The whole industrial organisation was built and worked for the monetary profit of comparatively few.

"So long as profit is our aim," he said, we are bound to treat men as hands or cannon fodder, and to make individual welfare subservient to the main end in view. That, it seems to me, is the fundamental betrayal and denial of our religion.

"The Christian faith of the Incarnation stands or falls by the belief that every man is an end in himself, of infinite value, never to be treated only as a means to the advantage of any dictator or State or industrial system. The economic situation founded on

competition and hope of profit has been the cause of most of the suspicion and unrest which has jeopardised the welfare of the world. It is building up loftier walls than ever between nation and nation. Until we can get some higher aim than monetary profit in our dealings with one another, any solution seems far off.

"The contributing cause of world unrest is the continual growth of false patriotism and extreme nationalism. If it was not for a mad patriotism, false and unchristian, means have gained all that, in justice, she had right to claim. False racial pride touches us in Australia very closely. We are not good at treating as we should those who differ from us in colour. It is urgently necessary that we should cultivate knowledge and goodwill with all our neighbours."

SOUTH AUSTRALIA.

Diocese of Adelaide.

VISIT OF BISHOP BURGMANN.

Recently Adelaide enjoyed the privilege of meeting and hearing the Right Rev. E. H. Burgmann, Bishop of Goulburn, who came here primarily to deliver the Bevan Lectures in Stow Memorial Church; but he gave himself generously to all who sought his help and advice. The Bishop of Goulburn has become well-known as a fearless champion of social and economic reform, and so it is not to be wondered at that in the course of his addresses he trod on several conservative toes. It was remarked that he was "more interested in the welfare, material and spiritual, of men and women than in systems and ideas," and that probably accounts for his loveliness and charm.

"The Religion of the Rational" was the subject of the Bishop's Bevan Lectures, which were marked by freshness and penetration, combined with simplicity of expression. Next, in a delightful series of addresses on the Gospel—a fresh presentation—the Bishop helped many clergy in a Retreat spent at St. Andrew's, Walkerville. A sermon in the Cathedral, an address before the H. H. two speeches at the Missionary Exhibition, and several more or less informal talks brought a busy fortnight to a close.

NEW ZEALAND.

Diocese of Christchurch.

THE BISHOP'S LETTER.

The Bishop writes:—

The Archbishop of Armagh and Primate of All Ireland and Canon Blackwood Price paid an all too brief visit to Christchurch from July 4 to 6. After his strenuous work at the Bishop Broughton Centenary in Australia his Grace was making his visit to New Zealand practically a holiday one. He was kind enough, however, to visit some of our schools on July 6, and to speak to the theological students at College House. He also met some of the University Professors and Lecturers at the staff morning tea in Can-

terbury College. Many of our young people must have been struck by the Archbishop's talk on St. Patrick, who founded the See of Armagh, and whom the speaker made a very real person to his hearers. Two of our clergy, Canon Coursey and the Rev. A. H. Mc. C. Acheson, had been ordained by Dr. D'Arcy, and made the journey up from the south to meet him again. I wish we could have secured a talk from the Archbishop to the clergy, but it would not have been possible.

I have been looking at the list of Mission Quotas for the past year in the "Church News" of July, and would like to congratulate those five parishes which have exceeded their quota, and the other nineteen which have reached it. I understand that we have failed by £9 to reach our Foreign quota as a Diocese, and hope that the parishes which have fallen short this year will do their best to reach it next year. I know that the difficulties in some cases, and in the Cathedral, are very great, but we ought between us to be able to produce the extra sum which would enable us to reach our Diocesan quota.

How wonderful and inspiring it was to see once again in the Cathedral a great band of Mothers' Union members, about 450 in all, uniting in Holy Communion, this time in thanksgiving for the Diamond Jubilee of the Union. I thank God for the splendid vitality of the Union in this Diocese. I trust that it may still grow and prosper.

It is strange that, in spite of the wonderful weather which we have been enjoying, there should be so much sickness. The Rev. C. L. Sparrow has had a slight attack of pneumonia, the Rev. H. G. Sell has been laid up with persistent influenza, and now the Rev. S. J. Cooper has had an operation for appendicitis in St. George's Hospital. Happily, all the patients have made, or are making, good recoveries. It is a source of satisfaction to me, and I am sure that it will be to the clergy also, that Canon Williams is kindly continuing his work as Warden of Emergency Clergy. It is not always an easy task, and sometimes rather a worrying one, but it could hardly be in better hands.

I am sorry to say that further investigation of the Cathedral finances only confirms what I wrote last month. It is becoming clear that the question is not just "to be or not to be" of a special school for the choir-boys, but "to be or not to be" of the Choir itself as it now exists. I believe that churchpeople will rally to the support of the Cathedral music, which means so much to our Diocese and City, but we shall have to raise annually a "Save the Choir" fund of several hundred pounds if the position is to be secured. After all, the Cathedral music is an offering of our very best and noblest to God in praise and worship. But if we are to continue to make the offering we must act, and act quickly.

FOR ROAD TRAVELLERS

"The modern sign post could and should instruct the traveller how to reach certain destinations. This could be done by forming the posts thick at the base, and with two or more panels giving route instructions." (Children's Newspaper).

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Accidental Religion.

(Continued from page 7.)

opinion, that this father and mother have not only not done their duty to their children, but have done them a grievous wrong in leaving the decision of their children's religious teaching to the accidental invitation of the girl that lives up the street at number Nine.

The next point to note is the probable future history of those children. Our lives are greatly influenced by the persons we live amongst in our childhood, and companions we are thrown with and the friends we make. It is inevitable that these children will form friendships in this Sunday School, and that these friendships will greatly affect their after lives. The children they now mix with do not belong to the Church of England. Most of them have parents as careless of their children's religious interests as the Featherstones. The Sunday School Teachers are not churchpeople, and when not hostile to the Church (as some of them are), they are indifferent to it and ignorant of its strong claims. They are well-meaning persons, and earnest in proportion to their light and knowledge. In fact, they suffer in most cases from the same parental unfaithfulness as the children they teach. Like the children to whom they are so anxious to do good, they suffer from accidental religion, accidental ignorance and accidental opinions. They can not be blamed. But the fact remains that Church of England children, placed under their influence and teaching, cannot reasonably be expected to grow up loyal and conscientious members of the Church of England. The fault is not that of the Sunday School or Teachers. The fault is that of the parents who send their children, or allow others to bring them, to such a Sunday School. Such children will be most probably lost to the Church, and the fault will lie at the doors of such parents.

There is another aspect in which the conduct of the Featherstones must be viewed. That is the moral responsibility involved in their having their children baptised, with solemn promises and undertakings, which they entirely ignore and forget.

The baptism of a child makes it a member of the Church of England. On that occasion all concerned—parents and godparents—promise to teach the child the Church Catechism and other things it ought to know; and in due time to bring it to the Bishop to be confirmed, and to be becoming a Communicant, and consequently a full adult member of the Church. Now what do you think of parents and godparents who enter into the solemn Covenant of Baptism and then straightway forget the whole thing? What do you think of parents whose children have been baptised, and who then hand over those children's religious life and teaching to the accidental invitation of the girl at number Nine and to Sunday School Teachers of whose fitness and religious beliefs they simply know nothing at all? You cannot approve of such conduct. You know it is altogether wrong. You must see it inflicts a wound on the Church. It is dishonest to make covenants and agreements you do not intend to keep. You ought to let the Featherstones know what you think of them.

While we cannot refrain from writing of the Featherstones in the strongest possible terms of condemnation, we feel we ought not to end this article without a word of praise for another person who figures in the case.

We condemn the Featherstones as careless parents, but we have nothing but the fullest and most unstinted praise for the girl at number Nine. She displayed the missionary spirit. She is out to help her Sunday School by her actively exercised influence. She called on Mrs. Featherstone. She got early on the doorstep before anyone else called. She put herself to trouble. She called for the children. She reported the matter to the people at the Sunday School. She got them to call. She cracked up the tea parties and prizes the children would earn to their mother. She knows nothing about the Church; probably she does not like it. But she knows about her Sunday School, and knowing of nothing better, she loves it and works for it. She did not know, or understand, that the Featherstones were already bound in the most solemn way not to entrust their children to that Sunday School influence. But she could not be blamed for this. She herself had been brought to that Sunday School by a similar accidental circumstance. She loved its tea parties and prizes, and teachers and companionships. It was the brightest spot in her life. And so she worked for it and got hold of the children. Shame on the Featherstones! but honour and glory to the girl at number Nine. Bravo, the girl at number Nine! Would that we had her working for the Church! We hope some good Churchman

Letters to the Editor.

ADMITTING CHURCHWARDENS.

To the Editor,

Sir,—I am much puzzled with the statement in the Sydney Diocesan Magazine, under the heading "Archbishop's Engagements," that on August 4th his Grace was to admit churchwardens at the Cathedral, and on August 19th he was to admit churchwardens, Blue Mountains Rural Deanery, at Wentworth Falls. Under the Sydney Church Ordinance, 1912, the annual vestry meeting of any parish elects two qualified persons to be churchwardens, while the minister of the parish, at the said annual vestry meeting, appoints one qualified person to be a churchwarden—making three all told. This is the constitutional method, I take it; and the moment the two are elected and the official appointed, they become there and then the rightful churchwardens and immediately take up office. I can understand a service of recognition or commendation for such churchwardens being arranged and that, for mutual edification, but a service of admission, after they have been duly elected by the people in the one case, and appointed by the minister in the other, is beyond me. I can well appreciate a service of prayer and blessing for and upon such church officers, but it is the use of that word "admit"! It may have within it a whole brood of future problems. Of course, I am open to correction.

I am, yours etc.,

CHURCHWARDEN.

CERTAIN VISITORS.

Dear Sir,—Many churchpeople will, I feel sure, support me in expressing regret at the attitude of the A.C.R. towards certain visitors we have had lately. During the past few months we have had two outstanding evangelists in Australia, namely, Edwin Orr and the Marchale (Mrs. Booth-Clibborn). Both have been wonderfully used of God here, as elsewhere in the world, and many people of our own Church, including clergy, have openly expressed their appreciation of the work done during their campaign. Here in Brisbane where spiritual life is very poor, they have been of tremendous blessing, and I feel compelled to say that though neither received the slightest official acknowledgment from the Church of England authorities, many of our own Churchpeople attended their meetings and received help which seems to be denied them in many of the Anglican churches here. Perhaps the Church's attitude can be understood, if not condoned, in this diocese, with its Anglo-Catholic exclusiveness, but it is disturbing to find that your paper, which has so consistently supported the Evangelical message and attitude, should make but scant reference to each visitor, and that in a slighting fashion. On 25th June the Editorial article on "Religious Globe Trotters" gave a very cold, brief account of the Marchale, and then took a minor statement which she had made, and pulled it to bits. Could you not have mentioned the fine work which she has done, and quote some of the statements that show her intense devotion to Christ and to the task of leading souls from darkness to Him? All that was said of Edwin Orr was a reprint of a mis-statement in the English "Record"—surely not Orr's fault! The comment that followed, with its disparaging reference to "phiz" is scarcely fair to the visitor.

Both of these people were greatly used of God, and our own clergy in Sydney were not the last to recognise it. Ask Canon Hammond what he thinks!

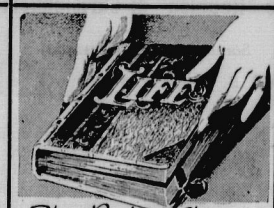
I am sorry to write in this strain, because I greatly respect the A.C.R. and support it in its campaign to uphold the great faith of our Church. But I cannot see that any good is done by attacking sincere preachers of the Word—religious globe-trotters, if you like—so were St. Paul, John Wycliffe, and John Wesley, and a great host more, particularly as I firmly believe that the greatest weapon we have against false teaching, whether leading towards Rome or towards modernism, is the faithful preaching of the Crucified Christ. All who preach Him deserve our support.

Yours sincerely, "LAYMAN."

(We thank our friend for his kindly criticism. Officially we knew nothing of either of these visitors. What we said was founded on what we read in the daily papers, where we saw some rather foolish remarks by Mrs. Booth-Clibborn, and a wholly unfounded statement about Mr. Orr. We should be glad to receive authentic accounts of such work if our friends would send them to us.—Ed., A.C.R.)

will one day woo and wed her! For our part we should rejoice in "tying the knot."

Note.—Instead of Featherstone we may read any other name we please.



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The "Reunion" of Christendom.

Some Pertinent Questions.

(H. B. Barkwith, M.A., in "The English Churchman.")

UNITY. Unity of what? Of opinion? Of purpose? Of sympathy? Of organisation? It is needless to have the answer to these queries, because Christians have earnestly coveted unity, have laboured for it, prayed for it, and died for it.

I hope my readers know by experience how blessed and joyful a thing it is to dwell together in unity. When our Saviour prayed (John xvii. 21 and 22)—"That they may be one," He was praying for a perfect Unity, nothing less than their One-ness in the Father and the Son—"That they may be one even as we are one" and the aim was "That the world may believe that Thou hast sent Me."

When the New Testament calls believers a building of many stones, built upon the foundation of the Apostles and Prophets (which I take to mean in practical effect the Old and New Testaments), it adds significantly the words "Jesus Christ Himself being the chief corner stone" and also "A habitation of God through the Spirit" (Eph. ii. 20-22).

The "One flock" (not "one fold," which is an incorrect reading) must have "One shepherd" (John x. 16).

The branches of the Vine can "do nothing" without the Vine (John xv. 5); though they may differ in other ways, they are alike in this.

And as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ (1 Cor. xii. 12).

The one Shepherd, the Chief Corner Stone, the Vine, the Head of the body, all combine to answer our question that Unity means Christ. God hath put all things under His feet, and gave Him to be Head over all things to the church which is His body (Eph. i. 21-22). There is one body and one Spirit, one Lord, one faith, one baptism (Eph. iv. 4 and 5). Christ is the Head of the church (Eph. v. 23), and we members of His body. (Eph. v. 30, Col. i. 18 and ii. 19). This unity is consistent with diversity of gifts, diversities of operations, diversities of administrations (1 Cor. xii. 4-6) and diversities of race and place (verse 13) and does not depend on subordination of one member to another (verse 15) though they are mutually dependant (verse 21).

The Collect for All Saints' Day beseeches Almighty God "Who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son." I truly believe that He has. Yes, I believe one catholic and apostolic church. Do you believe it? Faith worketh by love, and if love be lacking faith does not work. But if both love and faith operate, this one communion and fellowship is a reality to be seen by the eye of faith and to live in and to work in.

And yet though countless Christians are able to do so, no one can who is without love and without faith. Many can only grope for this unity, and (not beholding it), even try to create it.

Even among the Apostles, John had to be taught the lesson that unity was not "following us" (the apostles) (Mark ix. 38), but that the "Light of life" comes from "following Me" (Christ), (John vii. 12).

It is carnal and not spiritual to seek to make any other than Christ the fo-

cus of unity, even though they be Apostles (1 Cor. iii. 4) and this is the cause of divisions and contentions (1 Cor. i. 12).

St. Paul foresaw the development of this carnality when in Acts xx. 24 he says to the elders of Ephesus, "So that I might finish my course with joy and the ministry which I have received of the Lord Jesus" and then almost immediately after (verse 30): "Also of your own selves shall men arise speaking perverse things to draw away disciples after them." And so it has been. And in after years, and by stages, that most carnal power, the Papacy, came into its maturity saying, "I am of Cephas," and forbidding those who do not follow with it.

Surely this should act as a warning to the church of Christ for all time, that while the Papacy has ever laboured "for the reunion of Christendom," it has made something else than Christ the centre of the union, and it has caused divisions rather than real unity. The Donatist controversy well illustrates this, and marks an important stage of development. Bishop Knox writes: "Donatism was not a heresy but a schism. The Donatists denied no article of the creed. They made no changes in the organisation of the Church." ("Tractarian Movement," p. 229) . . . but they did not accept the authority of Rome. Bishop Knox adds in his article on this subject: "Wiseman clinched his argument by quotations to show that the proof of Catholicity is recognition by the chair of St. Peter" (Ibid., p. 231).

It is well known how Newman fell before this argument. Others have done so since, and more are following them who are not "holding the Head" (Col. ii. 19), but are merely clinging to members, though not necessarily to Cephas.

One of the great distinctions between the pre-Reformation conception of the Church, and the Reformed, is that the latter recognises that there may be differences of administrations, but the same Lord. But even among the numerous reformed communions of to-day, denominational distinctions are so effective that the unity of individuals in Christ is obscured. Men think of Christian Unity as nothing more than some kind of Federation of Christian Societies.

The advantages of federation or close amalgamation in secular affairs leads men to desire to achieve similar gains in efficiency by Church unions. Brotherly concord may thereby be enhanced, though not necessarily so; but unity in Christ is not directly brought into the matter.

There is, however, such a thing as the promotion of spiritual unity in Christ. But it chiefly consists in the humble pursuit of holy living, by having cleansed, and keeping in exercise, the channels of communion with the Head, and by loving Him and keeping His Commandments.

When I read that unity is broken by the existence of different Churches, or by the resolute maintenance of incompatible convictions, I think the real reason has been wrongly stated. It is rather bitterness, presumption, pride or want of love, or the insistence on anything else than Christ, for example, a particular theory of Church government. Neither distance nor language nor differences of administration nor disagreement need bar our unity; conversely proximity, mutual understanding, sympathy, similarity of culture, and co-ordination do not necessarily help to promote it. But anything which brings us into closer touch with our Divine Head cannot fail to do so, whether we are conscious of it or not.

This is manifested in the Keswick Convention Movement, with its full recognition of all differences and insistence on Unity in Christ Jesus. It is particularly to be remarked in the united Communion service.

I am sorry that there should be some who wish to wait for "Reunion" before they consent to join in this.

Rather would I pray for a spiritual revival that will enlighten all our understandings, kindle our love and give full room to the Force of the Holy Spirit, so that all carnal promptings may lose their power.

Every joint will then supply that which fitly frames and knits the body together (according to the working in due measure of each several part), but it is from the Head even Christ that the Body maketh increase unto the edifying of itself in love (cf. Ephes. iv. 16).

A Little Bit of St. John.

In 1920 some very ancient pieces of papyrus with writing on them were brought to England from Egypt, where they had been buried for centuries. In the interior of Egypt, where a dry climate hinders their decay, all kinds of literary remains are abundant, and they date from the fourth century B.C. to the seventh century A.D. The particular group of them that we are concerned with were lodged in Ryland's Library at Manchester. One tiny scrap was not examined until a short time ago, when it was discovered to be a fragment of one page of St. John's Gospel. On one side of it is what remains of the 31st to the 34th verses of his eighteenth chapter. On the other side are the remains of verses 37 and 38. The book, it will be seen, was a very small one with only six verses on a page, less than we put on the page of an ordinary Prayer Book. Most likely the book it came from contained only St. John's Gospel and would be what we call a "pocket volume."

The important thing about it is that scholars say that it was written out somewhere round about 130 A.D., that is, as Sir Frederic Kenyon, Director of the British Museum, points out, "within a generation of the date at which the Gospel is generally supposed to have been written." "People sometimes ask us," he continues, "how we can tell the date of a script by its appearance. To experts this is really not much more difficult than it is for an ordinary man to take up half a dozen letters written at different periods and ascribe them to within at least half a century of the date when each one was written." Anyone who possesses a store of old letters can easily distinguish those written in Queen Victoria's prime from those of the end of the 19th century. Perhaps it would be more accurate to say that we can discover the period at which the writer learned to write, for old people commonly write an "old-fashioned" hand. But there have always been fashions and styles of handwriting, especially among habitual or professional writers, who pride themselves on doing the thing "properly," which means fashionably.

The Gospel was apparently composed about 90-95 A.D., and at Ephesus. The book of which we now have a scrap, had been carried to a rather out-of-the-way part of Egypt, which makes us wonder whether we have not dated the original too late rather than too early. There is not really any reason except old tradition, why we should not place it ten years earlier. St. Luke's gospel cannot be later than about 80 A.D., and maybe a good deal earlier, but I think Ignatius, Bishop of Antioch, only came across it when he was on his way to martyrdom about 117. Since it was originally written for the "most excellent Theophilus," and not for public use, its dispersion may have been slower than usual, but on the other hand Ignatius was a Bishop and lived in the third city of the Empire. He should have been up-to-date in his reading.

Sir Frederic says, "It puts the last nail into the coffin of the theory held by certain scholars in the last century that the fourth gospel was a comparatively late piece of work." There are still half-educated people who think that St. John's Gospel was written too late to be really his, and too late to be reliable. It may be worth while for us to know the answer to such people. We should tell them that their opinion is not only "pre-war," but out-of-date—J.S.W.—(Wangaratta Diocese "Living Church.")

(Although the Gospel of St. Luke was addressed to one man, it was unmistakably intended for the edification of the whole Church.—Ed., A.C.R.)

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Editorial

The World Peace Congress.

ONCE again the eyes of the world are turning towards Geneva on account of the World's Peace Congress which meets there this month. Mussolini, flushed with the pride of a barbarous conquest, may rattle the sword and reject the "absurd idea of perpetual peace" as contrary to Fascist doctrine; nevertheless there are those who, in spite of grave portents, still strive for peace. If anything should convince men and women of the futility of war and its disastrous consequences, it should be the memory or story of the Great War of 1914-18. But memory is short-lived, ambitions and greed and passion flame up and sinful man will not learn. Nevertheless the Christian will strive for peace. Hence we are glad to note that the Bishops in Victoria, in response to certain inquiries, have drawn attention to the Lambeth pronouncement in 1930 as an earnest of their hopes and longings. "War," states this pronouncement, "as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that, as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God, and the brotherhood of all mankind. We do not deny the right of a nation to defend itself if attacked, or to resort to force in fulfilment of international obligations, but it is the duty of the Christian Church to create a world-wide public opinion which will

condemn a nation that resorts to war from a motive of self-interest or a mistaken conception of honour, as guilty of a crime against humanity."

We believe "that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace." We therefore appeal "to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands."

The Arming of the Nations.

The irony of this intense yearning for and advocacy of world peace is the mad race of armaments which marks the great nations of the world. The factories of Europe, U.S.A. and Japan are pouring out streams of death-dealing war instruments. Apropos of this, some words spoken by Mr. Stanley Baldwin at Cardiff, Wales, recently, are of real interest. "We think," he said, "that the nations ought to have been able to avoid this madness, but, as they have not done so, I cannot, as Prime Minister, neglect the primary duty of government—that is, the defence of the people." And he added a timely word as to pacifism—"I can say here to you how much harm is being done by what I call the extreme pacifist view—the view of those men who say, 'let others, like-minded with us, be active in their own countries as we are; then, all working together, we shall achieve our objective—a disarm- ed and peaceful world.'" "No one," says the "English Churchman," "can accuse the Prime Minister of bellicose tendencies, but his words prove that he sees things as they really are, and is unwilling to leave the Empire defenceless in the face of the dangers that threaten civilisation. The reign of peace will be brought about, not by the idealism of pacifists, which may have a rude disillusionment, but by the Return of the Prince of Peace and the setting up of His Kingdom."

be a reflection upon their independence, accorded after the Great War, and the latter a sore point because of the exclusion of Egyptian troops from Sudanese garrisons. Both these points have been settled by compromise. Doubtless Italy's doings in Abyssinia have brought Egyptian nationalists, and especially the Wafdist extremists, to a saner frame of mind, while the trust that all Levantine States have in Britain has also had marked influence. The consequential arrangements are the entrance of Egypt into the League of Nations, conferences to dispose of the foreign capitulations, arrangements for the arbitration of disputes, joint measures for developing the new Anglo-Egyptian treaty of friendly alliance, and for the training of Egyptian military and administrative services. Egypt recognises the British Empire's interest in the Suez Canal and in the importance of Alexandria as a depot for Imperial naval and air services. The past period of what "The Times" calls an "uneasy, unequal and uncertain association" has not been entirely wasted if it has taught Egyptian politicians that independence, in the sense of a right to deny against Britain the strategic situation of Egypt, is an illusion. "For Britain to withdraw from Egypt or from India would give to either of those lands, not peace and freedom, but only the certainty of subjection to some other and harsher suzerainty. All freedom being but a relative state, any Egyptian patriot, looking abroad, might well ask himself whether in association with any other people on earth his opportunity for development in self-government could be changed for anything but the worse."

Churchmen, and especially those concerned with the operations of the Church Missionary Society, will be more than interested. The great medical, educational and Evangelistic work of C.M.S., both in Egypt and the Sudan, is ever a subject for real thankfulness.

A Salutory Reminder.

Anglo-Egyptian Treaty.

EARLY in October, the Reformed Churches throughout the world will commemorate the life and work of William Tyndale. Such a celebration should awaken in many hearts a fresh sense of the inestimable value to the nations and to individuals, of the Bible as God's wonderful message to mankind. It will serve to remind Christians of the debt they owe to the man, and of the duty incumbent upon them to cherish and hand on unimpaired the precious heritage of God's Word. It should be a reminder to the Clergy of the Church of England that