

The late Mrs. E. H. T. Russell.

THE Church in the Diocese of Sydney has lost a notable worker in the passing of Mrs. Louisa Naomi Russell, of Ashfield. She was the daughter of the late Venerable Archdeacon Dixon, of St. Thomas', Balmain, and with her husband, Mr. Edward H. T. Russell, touched church life in Sydney at many points. St. John's Church, Ashfield, had no more devoted and zealous worker than Mrs. Russell. Through long years she gave herself to the work of her parish with the utmost devotion and ever-ready help. She never shirked any responsibility. In the wider life of the Diocese she filled an important place. She was Hon. Secretary both of the Deaconess Institution and the Ashfield (Millewa) Boys' Home. Since its inception she was closely associated with the work of the Home of Peace, and served its noble cause with unremitting devotion. She was a very active helper of the Ladies' Home Mission Union and rendered the keenest service to the A.B.M. Women's Auxiliary. St. John's Church, Ashfield, was thronged with churchpeople on the occasion of the funeral on June 11th, who gathered to pay their last tribute to a steadfast, unwearied servant in Christ's cause. The Archbishop of Sydney took the service, assisted by the Rector, the Rev. H. S. Cocks. Many clergy were present, and leading churchmen. The Archbishop, in a moving address, referred to the suddenness of Mrs. Russell's death, and then elaborated her many-sided work, always carried out so quietly and yet so resolutely. The interment took place in St. John's churchyard, at a spot hard by the church she loved to worship in. The Archbishop took the whole service. Many very beautiful floral tributes were sent to the church. The hymns were, "For all the saints," and "Ten Thousand times Ten Thousand." They were sung fervently and triumphantly, for indeed the trumpets had sounded on the other side for a life rich in faith and good works, and nobly lived. We extend our prayerful sympathy to Mr. E. H. T. Russell and the members of his family.

The King and the Children.

Silver Jubilee Message.

ABOUT 650,000 pupils and their teachers in various types of schools maintained and aided by the L.C.C. are receiving a souvenir of the King's Silver Jubilee. The souvenir takes the form of a decorated folder containing a message from the King. It is as follows:—

To the Children of London.

On the Twenty-fifth Anniversary of my Accession I send you this Message: You are the heirs of a great past; but the future is yours, and it is your high responsibility. Each of you must try to be a good citizen in a good city. To this end you must make the best of all your powers.

Strive to grow in strength, in knowledge, and in grace. If you persist bravely in this endeavour you will work worthily for your family, your city, your country, and for mankind. So to live, in whatever sphere, must be noble and may be great. My confident trust is in you.

GEORGE R.I.

The fulfilment of duty is the true end of life and the true welfare.—Jouffroy.

Doings of the Month in Melbourne.

(By "Maccabaeus.")

THE Church of England Hour is an activity of which much could have been made, had it been conducted for the purposes of Evangelism. That it has been a failure is beyond doubt. The broadcast has for some time been cut down from one hour to half an hour, and the speakers and their subjects are for the most part dull and uninteresting. The Rev. F. Maynard, by whom the session is now conducted, is not one who, in Churchmanship or personality, is likely to appeal to the great body of Anglicans. The questions and answers have for some time been of such a nature that they would be likely to create the impression that some of them are inspired for the purpose of conducting Anglo-Catholic propaganda.

During May the Rev. C. L. Crossley, the editor of the Church Times in Melbourne, spoke on the King and the Bible. While telling his wireless audience that the King read his Bible regularly, the speaker described the Bible in such well-known Modernist terms that one could not help thinking that if the King read that kind of Bible, he surely could not have become the Christian gentleman we have known him to be.

Dr. Kagawa, on the eve of his departure from Melbourne, was entertained at tea by the combined committees of the C.M.S. and the A.B.M. Much was made, in some quarters, of this combined action, but it was probably only a matter of convenience, owing to the difficulty of finding another suitable occasion for the missionary farewell.

The C.M.S. and the A.B.M. must, in the very nature of things, carry on their work separately, though there are questions which affect all missions, on which co-operation is not only possible, but desirable. Dr. Kagawa, at this gathering, answered questions which were put to him, and gave some very valuable information regarding the position of Christians in Japan. Not once, but several times, in the course of his answers, Dr. Kagawa emphasised the fact that the Japanese people were not fond of too much ceremony in religion. For that reason the C.M.S. missionaries in Japan were greatly loved and respected. Their lives were full of kindness and devotion, as well as great simplicity. He contrasted them with some other missionaries who belong to another nation, who were more fond of the good things of life, and lived in better surroundings than the English missionaries. In addition, they received more money than the English, and for all these reasons their work was not taken so seriously, nor was it as effective as that of the C.M.S. representatives. Dr. Kagawa said that it was said of the English missionaries: "They go to Heaven straight." It was quite clear also, from his remarks, that High Church notions do not appeal to the Japanese. It was due to C.M.S., he stated, that Buddhism was falling off in Japan.

An event of great importance in May was the C.M.S. birthday meeting, which was held on May 14th in the Central Hall, which was almost filled for the meeting. Archbishop Mowll, who is always welcome to Melbourne, occupied the chair, and in his address gave a most inspiring challenge to his audience. The gathering was also delighted to have Mrs. Mowll as a speaker. The Chairman and Mrs. Mowll were welcomed, not only on their own

behalf, but also because of their great knowledge of the work of the C.M.S., and their active, front-line service on its behalf. The Rev. W. T. C. Storrs read the Honour Roll of missionaries on service, and it was an inspiration to hear his comments on the work and record of each. The Rev. C. B. G. Chambers, from North India, was another speaker, and it would be a great help to the work of those who seek support for missions, if all missionaries on furlough would give such a complete report of their work in the field, as did Mr. Chambers. One felt that Mr. Chambers wished his audience to know all about his work and its difficulties, for they certainly did when he concluded his address.

Preaching in St. Paul's Cathedral recently, the Rev. W. H. MacFarlane, of the A.B.M., said: "God's missionary work is in great danger to-day. When the Church should be rejoicing why should it have to be said that it is not fulfilling its task. The position is grave—money given for missionary work is being used for the local work of the Church. This, instead of helping the Church, may endanger it."

When Mr. MacFarlane said that money for missions was being devoted to local work, he must have had some definite case in mind, but it is openly stated by many of the clergy that missions must wait until the local needs have been met, and that time, in the case of many parishes, will not be for a long time. While missions are going short, many parishes in Melbourne are spending thousands of pounds on needless chapels, and on new organs and buildings. It is true much of the money is being donated for these special purposes, but this emphasises the fact that people are thinking more of the beauty of buildings and such than the need of the spreading of the Gospel.

Few changes have been announced since our last letter. They mainly concern younger members of the ministry, who have yet to make their influence felt. Mr. McCoy goes from Emerald to West Preston. Mr. Carver from Warburton to Ringwood. Mr. Carver is an earnest young clergyman, who worked for several years with the Rev. G. Gilder at Burnley. The Rev. R. Lloyd goes from the Brighton Grammar School to Emerald. Emerald is one of the parishes in the hills near Melbourne. The Church of England has never been strong in these districts, partly because most of the clergy have been a little "churchy." What is needed in such districts is an energetic Evangelistic policy, and regular services. Holiday makers often do not bother about their Church because they can never be certain at what time a service will be held.

Melbourne is losing the Rev. T. R. Fleming, who goes from Altona to Cann River, in Gippsland Diocese.

Hymns for Sundays and Holy Days.

Hymnal Companion.

June 23, 1st S. aft. Trinity.—Morning: 8, 299, 277, 264; Evening: 324, 159, 422, 20.
June 30, 2nd S. aft. Trinity.—Morning: 12(371ii) 75, 424, 375(41); Evening: 583, 151, 401, 278.
July 7, 3rd S. aft. Trinity.—Morning: 17, 356, 306, 382; Evening: 122(41), 90, 421, 373.

Hymns A. & M.

June 23, 1st S. aft. Trinity.—Morning: 7(79), 431, 193, 261; Evening: 520, 255, 437, 27.
June 30, 2nd S. aft. Trinity.—Morning: 731, 363, 435, 540; Evening: 220, 184, 428, 30.
July 7, 3rd S. aft. Trinity.—Morning: 76, 269, 547(33), 431; Evening: 79, 238, 427, 20.

A Paper for Church of England People

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Editorial

The Mothers' Union.

THERE is no more powerful organisation for good than the Mothers' Union. Given the right leadership, a strict adherence to its basic principles, and a sustained and wise endeavour to link young mothers to the movement, its work is fraught with no end of blessing, both to the Church and nation. It must never become a party organisation nor be cleverly used to particular propaganda, nor in subtle ways gain a particular colour! Only recently in England, "The Record," the Church's oldest newspaper, had to call attention to the uneasiness felt among Evangelicals at the trend of affairs in connection with the working of the Mothers' Union at headquarters. The use of certain terminology and various "adjuncts" in worship finding a place here and there have fortunately been observed by the wary. Later on, through further inquiries, confirmation has been given of the facts stated. Indeed there has been genuine concern at the position, not only in London, but in other parts of the country, especially in Lancashire. The English "Record" goes on: "At the same time, we are glad to find that it is generally recognised that Mrs. Woods, widow of the late Bishop of Winchester, in her position of Central President of the Mothers' Union, is a restraining influence, and has done her best to maintain a just balance, and to remove the party bias which had been in evidence. In December, when Mrs. Woods was elected President for the coming three years, she declared herself an Evangelical, and appealed for the support and confidence of Evangelical branches. This support will undoubtedly be given so long as there is the determination to maintain the strictly non-party character of the Union. In an organisation like the Mothers' Union—an organisation which has done a great and valuable work in preserving the sanctity of marriage, and the fellowship of the home—which includes among its members those who represent all schools of thought, it is essential that nothing should be done to offend the

consciences of any one section. This is particularly so in the case of a central service or meeting, at which all sections are likely to be represented, and also in the case of its published leaflets and monthly journal.

The Pope and Abyssinia.

WE have waited in vain for some Papal pronouncement regarding Italy's preparations for war with Abyssinia. Pope Pius XI. professes from time to time that he sincerely desires the maintenance of international peace. Indeed, some time ago he made an impassioned "appeal" for peace in a world that was torn to pieces by war and by the ruinous results of international jealousies and strife. But so far on the Abyssinian question he remains silent. We are not surprised. It is not very long ago that the Pope formed a Concordat with Mussolini and Fascism. With the object of "regaining" his "temporal power" and rule in a petty kingdom of his own, he agreed to Mussolini's demands, and thus the entire militarisation of Italians has proceeded from the age of six upwards. It is this concordat with Mussolini which prevents the Pope making any protest on the Abyssinian question. Moreover, the Papal alliance with dictatorship in Italy has made the Pope unable to oppose effectively dictatorship elsewhere—for example, in Germany. Still further, the Pope actively upholds the military dictatorship in Austria. Hence the Pope's "impassioned appeal for peace" somewhat loses its reality. In fact, it is hamstrung from the start. Full of pious ideals, he, as sole representative and mouthpiece of Rome, has been at his old game of making opportunist political alliances, so that he stands dumb to-day in the face of Mussolini's aggression in East Africa. Actions speak louder than words. We are not surprised that Nemesis works. When Pius XI. supported Mussolini in return for political favours to the Church, he was carried away with the glamour of temporary gains; and did not perceive that that support would render him subservient to the militarism of that dictator, and also would make the Roman Catholic Church helpless before other dictators, such as Hitler! Pius XI. was tempted by the political bribes of Fascism, and as a result, his "impassioned appeals" are of little, if any avail. Will the Pope issue an encyclical to the Italian bishops denouncing the flagrant military aggression of Mussolini against Abyssinia? Such definite action would be more impressive than any number of sentimental tridua at Lourdes—but we fear that we shall wait long for any news of it.

The Matter of Worship.

THE ARCHBISHOP OF BRISBANE in his recent Synod charge, drew attention to a very great weakness in Australian life. It frequently happens that a new-comer is able to see things which those familiar with a situation do not see. Here the Archbishop with unerring judgment, has revealed a hidden weakness. We do not always see eye to eye with his Grace of Brisbane's Churchmanship, nevertheless, in this matter, the Archbishop has done the Church a great service in bringing her members face to face with a weak spot and real cause of weakness and hindrance in her life and witness. He remarked:—

"There is one point that is a little surprising to me. It is that men will still give of their best in the way of work for the Church even when they seem to have lost their zeal for the worship of the Church. That is a phenomenon with which I have met nowhere else, and it is obvious that there is something wrong where such is the case. The work that we do for the Church should flow out of our devotion, and our devotion should find at least part of its most effective expression in public worship."

"Whatever be the reason, it is certain that we shall never completely realise ourselves as part of the Church unless we take our regular share in public worship. I think that in this respect we ought speedily to initiate a regular campaign. I would like to see it made an understood thing and as far as possible a definite rule that every churchman should, whenever possible, be present at public worship at least once on a Sunday."

The remedy is a deepened spiritual life in our midst and a richer and more effective teaching. In our experience one of the most disappointing features concerns our youth. So often in their tender years they are zealous in Sunday School attendance, seem to have real pleasure in Church attendance, and yet when they go forth into some occupation, Sunday School is given up and worship in God's House ceases. It is a side of our life to which the leaders of the Church and workers in our parishes should address themselves with deep seriousness. It is a blot on the life of any community when Divine Worship becomes with vast numbers a negligible thing.

The Drift of Young People.

WE are afraid that it is not a phenomenon peculiar to England, this drift of young people from Christian practice, to which the Rev. Dr. W. Russell Malty, a noted Methodist visi-

tor, drew attention in an address in Sydney last week. He said in effect that the Methodist Church in Great Britain would have to "begin again," in order to lead people to choose Christianity rather than a secular civilisation, in which people would live without God. It could not be said that in England Methodism was doing more than holding its own. When he saw the young people drifting away from the Church to-day, as he did in England, he said to himself that the young people were, no doubt, to blame; but at the same time, why did not the Church present something to them that they would feel they could not leave? He had seen people who had worked for the Church move to another place where they were a little further away from a Methodist chapel, and they were gone—they left the Church altogether. Those people might be to blame—they were to blame; but there must be something wrong with Methodism if people had not found something in it that they could not leave. He had seen people with lots of good qualities drop their Church life as if it did not belong to them. There ought to be something in every church that would cover up its bareness, transfigure all dullness, and call to the people and make them feel that that was where they belonged. That was what he meant when he said that the Methodist Church had to begin again. All of which could be said just as appositely of other denominations. There is a wave of materialism and spiritual indifference abroad to-day, very disturbing to thoughtful and earnest people. The late Bishop Gore said several years ago, that the Church is going into a tunnel and may possibly remain there for 25 years—"but," he added, "she will emerge into the light." He meant that the Church was in for dark times, that is, difficult times—but, in God's time a brighter day would dawn. It looks as if his words are coming true. However, the situation is one of challenge. Christian men and women should be up and doing. The need of the hour is an aggressive evangelism. Therein lies the Church's ceaseless activity, and under God, the one remedy for luke-warmness, sloth and worldliness.

Mistaken Charity.

WITH winter full upon us, the calls and claims upon parochial clergy greatly increase. Naturally, conditions are harder and people feel the stress all the more intense, and as a result appeal is more urgent and insistent. However, Canon Hammond, with his wide and varied experience, has done useful service in drawing attention in his well-known weekly, "Grit," to the subject of Mistaken Charity. It is worthy of note by both clergy and generous-hearted lay folk. "I am convinced," states the Canon, "that the plausible tale-teller is a nuisance, and extracts coin from kind-hearted people in an amazing way. I saw an alcoholic cadger come from the private office of a well-known city man. When I entered the office I said to the business man, whom I knew well: 'Do you know that man?' He replied: 'No, but I listened to his story with great sympathy, and gave him £4.' This gentleman had sent for me to give me 2/- to enable me to go on providing shelter for nearly 1000 people. The disreputable cadger did four times as well in this case than I did."

"The most desperate alcoholic I have known for the last 25 years was drinking heavily last week. He has already

been before the Court about 100 times, yet while drinking he collected in sums of ten shillings no less than £2/10/-."

"It reminds me of the poor minister who was tired and heart-broken, and sat on a seat in Hyde Park. He fell asleep and his hat fell off, landing on its crown at his feet. He remained with his head on his hands asleep. When he woke up kindly people had dropped 4/6 in the 'poor man's hat!'"

Quiet Moments.

The Aim of the Christian Revolution.

The Oxford Group in Norway.

JUDGING from accounts in the Church of England Newspaper and The British Weekly, the Oxford Group Movement campaign has gripped Denmark, Norway and Sweden. It amounts to a great revival. All sections of the community have been moved as never before. On March 19 last there was a great national demonstration in Oslo, when the Hon. C. J. Hambo, President of the Norwegian Parliament, acted as interpreter. This gathering was the climax to the first five months' work of the international team, which included among others men like Dr. Roots, Bishop of Hankow, Canon Streeter, Dr. Buchman, Rev. Alan Thornhill and Mr. Loudon Hamilton.

Revival, Revolution, Renaissance.

Dr. Buchman closed the final Oslo meeting as follows:—

Five months ago we started in this hall. Think of the wonder-working power of God in those five months. You have seen some of it to-night. Three doctors have spoken—business men—students. Think what it would mean to you if some of those young people had been your own sons and daughters. Now multiply that throughout a country like this.

Before I landed in Norway it came constantly in my quiet times: "Norway Ablaze for Christ." Illumination has come to Norway.

In the earlier days some of you who are sitting here now thought of this as a Revival. I believe in the necessity of Revival. But in these days we need more than Revival. The present age needs Revolution. Many who have travelled with us in this country say that they have seen a movement that has gone beyond Revival; it has been Revolution.

I believe a third stage is coming to Norway.

The first stage is Revival.

Then Revolution.

Then Renaissance.

Turn your minds back to the things which followed the reawakening at the close of the Middle Ages. I think you will find soon that the whole culture of Norway is changing.

Already it is spreading to other nations. I have just been three days' journey away from Norway. I found Norwegians there. They were worldly people; but the message had reached them. Putting it in their own way, they said, "We must go Oxford." I have heard of Norwegian sailors in Liverpool. They were changing English sailors. To-day I was reading one of the leading papers of Latvia. It had long accounts of miracles in Nor-

way. I have just travelled twice across Germany. In many papers there was news of what is happening here. A light has started in Norway, and they are reading about it in the nations.

There is no question about the Oxford Group's message.

It is the Atoning work of Christ for this generation.

It is the Blood of Jesus Christ cleansing from all sin.

It is the Holy Spirit at work guiding nations.

You have heard the truth to-night. The time has come for action.

Here is the challenge. It is a challenge to the will.

"Give me twelve men who are wholly surrendered to God, and I will convert the world."

The man who wrote that was a Christian Statesman; and the qualifications he asked for were these:—

"To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labour and not to ask for any reward."

Save that of knowing that we do Thy will."

That challenge is clear. It was a call to twelve men. There are twelve hundred here to-night. What will twelve hundred do?

What could twelve hundred do in Trondheim? Think what forty men did, surrendered to the Living God! The Dean said he would never have dreamt that what happened in Trondheim was possible. Some who were sitting at that first Oslo meeting will be saying that they would never have dreamt that what has happened in Norway was possible.

Norway has been illuminated. The Living Christ has been at work in many lives. You feel the influence in Denmark. You feel the influence in your neighbour Sweden. You feel it in England; you feel it on the Continent.

But you have only begun. Five months! . . . five years?

Every person changed? Every business? Whole cities getting direction? Politics? and Parliament? A nation listening to God? International relationships?

May I ask you as you go home to-night to begin to read the seventh chapter of Jeremiah, starting at the 23rd verse. He is a modern prophet with a message for a modern people. Begin with the seventh chapter, and then study the whole, because you have got to have in your minds a framework for the rebuilding of a nation.

"Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in the way that I command you, that it may be well with you."

Jeremiah's nation "hearkened not," and so "they went backward and not forward." That was a tragedy. But it is not true of Norway. I believe that we shall say of Norway, "This is the nation that hath hearkened to the voice of the Lord their God."

I believe that Norway will be ablaze for Christ. I believe that Norway will take the message to other countries. I believe the Revolution will be a Renaissance.

Hope, like the gleaming taper's light,
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray.


—Oliver Goldsmith.

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Death of Archdeacon Davies

Notable Tribute

THE vast concourse of churchmen and citizens, together with over 200 clergy, who thronged St. Andrew's Cathedral, Sydney, on Monday, July 1st, on the occasion of the funeral of Archdeacon D. J. Davies, M.A., B.D., was a remarkable tribute not only to a leading and influential churchman, but to a gracious and kindly personality. The writer of this note has counted it one of the joys of his life to have known the Archdeacon ever since his arrival in Sydney some 24 years ago. Urbane, friendly, sympathetic, and helpful, Archdeacon Davies ever proved himself a friend. He was always ready to lay his store of knowledge at the disposal of earnest seekers, and proved a faithful guide in the matters of reading and study. His mind was crammed full of knowledge, both in its general sense and its thousand and one by-paths, but no matter how busy he was, he was always ready to serve and consistently obliging. Best of all, he was a humble-minded servant of God, ever a fighter when the cause demanded it, and always a champion of what he felt were the true interests of sound learning and church position.

Archdeacon David J. Davies was born in Wales, his father being a clergyman—and to some purpose, for three sons entered the ministry, one an honours Oxford graduate, and now Rector of Llanrhos, Llandudin, North Wales, the other also an Oxford man, formerly a missionary of S.A.M.S. in South America and now Rector of Fingal, Tasmania. The Archdeacon was a student at Trinity College, Cambridge, graduating with honours, after which he held several posts in the University as tutor and then Director of Historical Studies at Emmanuel College. In 1911, at the request of the late Archbishop Wright, he came to Sydney to be Principal of Moore Theological College. In due time he became

a university extension lecturer in history and economics, a fellow and examiner for the Australian College of Theology, and a Fellow of St. Paul's College within the University of Sydney. In 1917 he was chosen as Moorehouse Lecturer at Trinity College, Melbourne University, and published his lectures in book form under the title of "The Church and the Plain Man." He was appointed an archdeacon by the late Archbishop Wright in 1917, and received the B.D. of Cambridge University. He became a Fellow of the Royal Historical Society of England in 1911.

Archdeacon Davies was elected president of the Council of Churches in 1931, and occupied that position with much acceptance for two years. He was keenly interested in social and industrial questions, and was on the Synod Committee in that regard ever since the Committee's inception. He was a fine musician, excelling on the great organ.

Last year Archdeacon Davies had eight months' leave for health reasons, and during that period he visited England and Wales. He is survived by Mrs. Davies (who is herself a Cambridge graduate), and six children, to whom we extend our heartfelt sympathy.

The interment took place at South Head cemetery, after service at St. Andrew's Cathedral, which was conducted by the Archbishop. Canon Cakebread, who had been so long associated with the Archdeacon as Secretary of the Moore College Committee, preached the sermon and paid eloquent tribute to the Archdeacon as guide, teacher, counsellor and friend of thousands. He touched life at many points. His works do follow him.

Italy and Abyssinia.

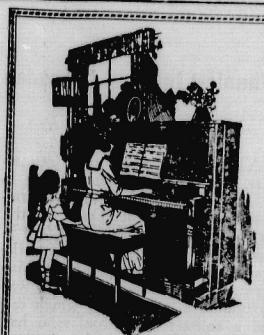
(Rev. A. S. Devenish, M.A.)

In the "Record" for June 6th, there are some pertinent comments regarding the situation in Abyssinia, and the following facts may not only be new to some, but perhaps forgotten by others who are older. In 1896 Crispi was in power in Italy and was heading for "a thinly disguised dictatorship"; he was the Mussolini of the last decade of the last century; there is a curious parallelism between the two great Italians. The Camb. Hist. says, "But Africa, the grave of reputations, ruined him. Lured by grandiose visions of a vast Italian empire in Erythrea, his forward colonial policy met its Sedan at Adowah; and in March, 1896, Crispi was hurled from power amid the execrations of the people. King and army demanded an avenging campaign to wipe out the shameful defeat. But there was no money, and the nation forbade it, and a peace ministry was formed."

This disaster was largely caused by an angry telegram from Crispi to Baratieri, the Italian commander demanding an "authentic victory." Baratieri had achieved some success, but later suffered a reverse, and his position was insecure; but goaded by Crispi's demands, he risked an action with 25,000 men against an enemy 80,000 strong. The result was disastrous. The C.M.H. says that his army service was inadequate, and his columns lost touch, a whole brigade being lost. To some purpose, for three sons entered the ministry, one an honours Oxford graduate, and now Rector of Llanrhos, Llandudin, North Wales, the other also an Oxford man, formerly a missionary of S.A.M.S. in South America and now Rector of Fingal, Tasmania. The Archdeacon was a student at Trinity College, Cambridge, graduating with honours, after which he held several posts in the University as tutor and then Director of Historical Studies at Emmanuel College. In 1911, at the request of the late Archbishop Wright, he came to Sydney to be Principal of Moore Theological College. In due time he became

Two generals and 254 officers were lost; 4,500 men were killed, and 45 officers and 1500 men captured. The suzerainty over Abyssinia was abandoned, and an agreement on Ethiopian affairs was signed by Italy, France and Great Britain in December, 1896. In 1896 the population of Italy was 23 millions; at the present time the population is twice that number and rapidly growing. The reasons which Crispi gave for the Abyssinian expedition of 1896 are much the same as those of Mussolini in 1935; but there are 23 millions more of Italians now to find room for; and whatever the real incentive was for Crispi to penetrate Abyssinia, the incentive of elbow room is much more pressing and operative now. And behind all reasons real or ostensible, there is the shadow

(Continued on page 10.)



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Wayside Jottings

(By a Wayfarer.)

Divine Healing.

WE owe a debt of gratitude to the Rev. A. R. Ebbs, that the subject of Divine Healing has again been raised in the pages of the A.C.R. And the debt is a great one, for, from the standpoint of our daily life, there can scarcely be a more important subject.

Sickness is increasing among us, our hospitals are overcrowded, and the "waiting lists" grow steadily longer; and cancer, in particular, is said to be affecting something like ten per cent. of the population. According to some authorities, unwholesome food, such as white bread (deprived of its most nourishing elements, innutritious and constipating), and a too great use of flesh food, are lowering the ancient stamina and vigour of our race, while the excessive use of tobacco, especially by women, threatens to produce in the next generation, a race of neurotics.

Now, between Christianity and health there is a very real and close connection. Christian men and women are not only generally healthy themselves, but they rear healthy families. Christian people are not self-indulgent. Like St. Paul, they keep under their bodies, and bring them into subjection. Both body and soul benefit by their careful observance of the seventh-day rest, when all the cares and worries of life are for a time laid aside; and they prove the truth of the old rhyme, that

"A Sabbath well spent brings a week of content,
And health for the toils of to-morrow."

"I am the Lord that healeth thee" (Exodus xv. 2), was God's word to His people at the commencement of their national life, and we know how large a part of the ministry of the Lord Jesus consisted in the healing of men's bodies, probably at the cost of personal suffering to Himself, for we read: "Himself took our infirmities and bore our sicknesses" (Matt. xiii. 17). And for a time His apostles were enabled, though apparently in steadily lessening degree, to do the same, for we read (Acts v. 16), that multitudes of sick folk were brought to the apostles and they were healed, every one. So that it is difficult to realise what an immense inflow of health and expulsion of disease must have marked those early days of the first preaching of the Gospel; being necessary, indeed, to bring about its first acceptance.

But those happy days did not last. As the Gospel became established, the great miracle of the Resurrection, and the standing miracle of the consistent Christian life lived in the power of the Holy Spirit, made other miracles less necessary. The Lord gave no absolute power of healing, even to His apostles. St. Paul had his physical malady, his thorn (or stake), in the flesh, and he was willing that it should be incurable, since God's power was more effectively manifested through His servant's weakness. Epaphroditus, visiting him at Rome, became sick and "nigh unto death," and though, in God's mercy (Philippians ii. 27), his life was spared, it was not, apparently, through any power of St. Paul to heal. At another time St. Paul had to leave Trophimus sick at Miletus (2 Tim. iv. 20); and instead of healing Timothy of his "often infirmities," he prescribed for him a less rigorous diet, and the use of a little wine (1 Tim. v. 23). Yet when the same St. Paul

was shipwrecked on the island of Melita, where the Gospel had not yet been heard of, he was enabled to heal not only the father of Publius, the "head man," but apparently all the sick people on the island (Acts xxviii. 9).

And so it has been for nineteen centuries. From time to time there have been men conspicuous for their possession of the gift of healing (1 Cor. ix. 28); and again, there have been centuries during which we have heard little of such powers. Miracles of healing were wrought in mediaeval times at the tombs of the saints, and there are Holy Wells in England where many crutches and such like implements are displayed, trophies of cured diseases. Of late years Lourdes, in France, has become a recognised centre of miraculous healing; about ten per cent. of the sick who resort thither being undoubtedly cured. And most of us remember the healing mission of Mr. James Hickson, at which about the same proportion of sick folk were cured.

These were "Faith" cures, gained by following the Apostolic method of the "laying on of hands," according to St. James' rule; and in a few churches the practice was kept up for some time after Mr. Hickson's departure. The South Sydney Rural Decanal Chapter went, indeed, so far as to prepare a Form of Service for the purpose, from which, however, the "anointing with oil," one of the features emphasised by St. James (James v. 14), and practised by the Twelve (Mark vi. 13), was for some cause, omitted. But whether from lack of faith, or from discouragement through a paucity of applicants or of cures, the services were nowhere, we fear, continued very long.

It is this discontinuance, of which the Rev. A. R. Ebbs questions the propriety and the necessity. Admittedly St. James does not seem to contemplate public Divine services of Healing. The sick person is to call for the Elders of the Church. But on the other hand, wherever our Lord went (and after Him, for a time, the Apostles), they laid the sick in streets and market places (Mark vi. 56 and Acts v. 15), and they were all healed.

Not that spiritual, or rather "mental" healing is unknown among us today. We have one example of it on a great scale by the people whom we call Eddysts. About fifty years or more ago, a Mrs. Eddy started, and has since developed a new religious sect, calling themselves Christian, but wholly unchristian in teaching, seeing that they deny the most essential fundamentals of Christianity, the death, resurrection and Atonement of Christ; and declare that the Holy Spirit, the third Person of the blessed Trinity, is only another name for Mrs. Eddy's system. They deny also the reality of sin, suffering, and death; and although Mrs. Eddy died, we are told, of cancer, her sect yet declare that all sickness is imaginary and can be cured by the simple process of denying its existence. This amazing heresy has spread widely, especially, we believe, in the United States; and may be expected, we fear, still to spread wherever the faith of the Lord Jesus Christ is rejected or laxly held. The Wayfarer must not attempt to deal with it at length. Enough to say that when the Christian Churches again recognise Spiritual Healing to be one of their normal functions, the ground will be to a large extent cut away from under the feet of this mischievous sect.

The point which the Wayfarer desires to emphasise is that the power and therefore the duty of Divine Healing is still inherent in the Church of

Jesus Christ; and will be so until the Epistle of St. James and other parts of the New Testament are formally withdrawn. And it appears to many that the clergy would be well advised if they should think well so far to follow the lead given by the Rev. A. R. Ebbs as to conduct, perseveringly, a healing service, say once a month, with anointing and the "laying on of hands," using (if they have no better) the Form of Service arranged by the South Sydney Ruridecanal Chapter; while, for holding the Oil, they might use, as the Wayfarer has seen used, the cup belonging to a pocket Communion Set.

The practice of Divine Healing does not mean a supersession of the office of the Physician. It is God Who has given wonderful medicinal powers to vast numbers of plants and minerals; and what God has provided is not to be despised. Nor has Divine Healing any connection with animal magnetism, or with mesmerism. It is not necessary that the officiating minister be a man of powerful physique and abundant vitality. To imagine so would be to transfer the power from the Grace of God to the human agent.

Nor need any of us worry our heads about results. We can never say certainly that it is God's will that healing shall result; nor ought we to doubt that God has heard our prayer, and will grant it or not, according to His own love and wisdom. That St. Paul prayed both for Epaphroditus and for Trophimus we may be sure. But Epaphroditus got well, and Trophimus St. Paul left at Miletus, sick.

It is for us to use in faith the means of healing, spiritual and material, that God has put into our hands; and to leave results to Him; but it may well happen that the revival of the public office may lead to a revival of the practice of sending for the Elders of the Church for the same purpose, a practice that has fallen, we fear, into almost complete disuse.

The Funniest Incident in London

King's Silver Jubilee.

THAT well-known London journalist, Jane T. Stoddart, writing in "The British Weekly," on "Impressions of the Great Day of the King's Silver Jubilee," from a "Seat in Piccadilly," and giving sidelights of the doings of the waiting crowds on May 6, says: "The funniest incident was the arrival of a fire engine, which dislodged a solitary individual who had climbed to the top of an electric standard and refused the police order to come down. Roars of laughter echoed from both sides of the road as he descended from his aerial perch. She proceeds: "Cheers broke out as the two little Princesses drove from their parents' home in Piccadilly to join the Royal procession at the Palace. The Prime Minister's procession was headed by Mr. Ramsay MacDonald, at whose side, in springlike dress and hat of blue, sat his eldest daughter, most loyal helper through all these difficult years. The Dominion Statesmen were recognised and warmly cheered. Two Indian Maharajahs, in gorgeous attire, with white and yellow plumes curling over their turbans, excelled their fellow countrymen in tropical splendour."

There is nothing so kingly as kindness, and nothing so royal as truth.



Lady Game, wife of Sir Philip Game, lately Governor of New South Wales, has been appointed the special representative of the Australian Council of the Mothers' Union on the Central Council in London.

The Bishop of Bendigo has appointed the Rev. Dr. Griffiths, of St. Paul's, Bendigo, his Domestic Chaplain in the place of the Rev. M. O. Davies, M.A., who is now in charge of Fingal, Diocese of Tasmania.

The Rev. C. P. Brown, M.A., Rector of Mittagong, has been appointed rector of St. Aidan's, Annandale and the Rev. A. L. Wade, M.A., B.D., Rector of St. James', Croydon, has been asked in addition to his present duties, to act temporarily in charge of Moore Theological College, all within the Diocese of Sydney.

A memorial tablet to the memory of Alderman John Laphis, for 45 years warden of St. James', Crowdon, and a memorial pulpit to the memory of Mr. A. E. Smith, for 35 years warden of St. Peter's Church, Hornsby, have been dedicated in the respective parish churches.

Miss Callon Wilkinson, of Melbourne, has been accepted as a missionary by the C.M.S., London, and will work in the Elgon Mission at Gulu, Central Africa, and be locally supported by Government grant. Her training at St. Hilda's has been financed by the Anglican Bible Class Union, with which she has been officially connected.

In our advertising columns it will be noticed that the Bishop of Bendigo, Acting Metropolitan of Victoria, is calling applications for the position of Chaplain of Trinity College, Melbourne. An honourable grade is needed, and he must be single. The appointee must be ready to take up his duties next March. Further particulars may be obtained on application to the Bishop of Bendigo, Victoria.

An exchange of parishes has been arranged between the Rev. A. M. Levick, M.A., vicar of St. Barnabas', Balwyn, and the Rev. A. Craig, vicar of St. James', Dandenong. Mr. Levick will be inducted to the charge of Dandenong on 17th July, by Archdeacon Hancock. Mr. Craig's induction will take place the following evening, 18th July, when Archdeacon Hancock will again be the officiant.

Raeburn's portrait of Sir Walter Scott, possibly the last picture he painted, has been bought for the Scottish National Portrait Gallery. It was painted in 1823 and remained with the artist's family until 1877, when 49 of his portraits were sold for under £6,000. The Scott portrait then realised 310 guineas, but in 1922, at the sales of the Baroness Burdett Coutts' collection it sold for £9,660, later passing into the collection of Mr. Horace Harding, of New York.

Bendigo church life has lost a stalwart through the death of Mr. W. J. Macauley, of Nanneella. He was a man of sterling character and boundless integrity held in affection and respect by all who knew him. For the past 24 years he has been identified with St. Thomas', Nanneella. In addition to being an honorary lay-reader, the late Mr. Macauley was a member of Synod and an active church worker in many directions. He was 88 years of age at his death.

Another of Bendigo's most faithful and diligent workers has been called home in the death of Mr. Killefer. For well-nigh 30 years, with a brief break when he was stationed at Echuca, he lived in Bendigo and was a regular member of All Saints', a Synod representative, a member of the Cathedral Board, an Organiser of the Religious Instruction in State Schools, and the Secretary of our Diocesan Welfare of Youth Committee. Full of good works, he maintained his zeal in the work of God right to the end.

On Sunday, June 16, the Archbishop of Sydney dedicated the memorial bell to the late Mr. Henry Barnes in St. Mark's Church, Casino. He referred to the generosity of the

Barnes family, who had given the land on which the church, rectory, and parish hall stood, as well as substantial sums of money. Mr. Frederick Stitz, the oldest member of the congregation, tolled the bell for the first time.

After a ten-day illness in Galt Hospital following a stroke on April 26th, while at Preston Springs, the Rev. Dr. Dyson Hague, one of the notable Evangelical stalwarts of the Canadian Church, passed to the Life Eternal. Canon Dyson Hague was a forceful worker in everything he undertook. He was a powerful preacher, an enthusiastic writer and a beloved teacher. Loyalty is a great word in life, one of life's greatest. Born in Toronto, he was educated at Upper Canada College, Toronto, obtaining the degrees of M.A., D.D. His first charge was as curate of St. James' Cathedral, Toronto. From there he went to Brockville as first rector of St. Paul's, 1882-1885, and then to St. Paul's Church, Halifax. He became Professor of Apologetics, Liturgics and Pastoral Theology at Wycliffe in 1897. He was rector of the Memorial Church, London, Ont., and Canon of St. Paul's Cathedral, London, until 1912, when he became vicar and rector of the Church of the Epiphany, Toronto, a post he held until he became rector emeritus. His works included: "Church of England Before the Reformation," "The Protestantism of the Prayer Book," and biographies of Cranmer and Wycliffe.

Advice has been received that Messrs. Bernard Blomfield Riley and Barton Maughan, both old boys of the King's School, Parramatta, who went abroad to study law after winning The King's School travelling scholarships and the Broughton and Forrest Exhibition, have passed the final examinations for the Bar in London, and will be admitted to the English Bar at the next grand night of their respective Inns—Gray's Inn and Lincoln's Inn. Mr. Riley attended Keble College, Oxford, and Mr. Maughan, Balliol College, Oxford. Both intend returning to Sydney at an early date.

Mr. A. J. Britland, secretary and Treasurer of the North China Diocese, has been visiting New Zealand. His addresses at St. Michael's and the Cathedral, Christchurch, to the clergy and at a public meeting were very informative and will give supporters much encouragement in that they had a first hand account of what a fine work the Mission is doing for the Chinese people and what splendid Christians the converts make. Mr. Britland made it clear that his visit was to give thanks to the supporters of the Mission and a personal report on behalf of his Bishop on the work. He is now on his way to England.

Dr. John R. Mott, "World Citizen," chairman of the International Missionary Council, celebrated his seventieth birthday on May 25 last. He spent it at Yokohama. Although he reckons he has travelled the equivalent of 68 times round the world, and has crossed the Atlantic at least twice every year, except one since 1894, he is still a bad sailor. He has recently been touring Japan, Korea and China, paving the way for the next international missionary conference, which is to be held in the Far East in 1938. Dr. Mott was due in England, after a brief time at home in U.S.A., on July 2.

London's newspapers on Monday, May 20, announced the news of the death of Mr. T. M. Shaw, "Lawrence of Arabia." In the early evening papers of the same day, London citizens were reading of the unhappy experience of Lawrence's aged mother in China. The boat on the Yangtze River in which she was trying to reach the coast had been attacked by bandits, and although Mrs. Lawrence was not actually hurt, she was already a sick woman, and was badly shaken by the experience. Mrs. Lawrence was in

China on a visit to her missionary son, Dr. M. R. Lawrence, formerly of the China Inland Mission, and recently in temporary charge of the C.M.S. Hospital at Mienchuh, while Dr. Lechler was on furlough. She was among the women who, a month ago, were evacuated from Chengtu, Mienchuh and other cities in the Szechwan Province on account of the imminent danger of attack by a Communist army. She is over seventy years old.

Writing in the Bendigo Church News, with reference to the visit of Sir Isaac Isaacs, Governor of the Commonwealth of Australia and Tasmania, to that city, the Bishop of Bendigo states: Our next visitor to Bendigo was the Governor-General, who won golden opinions by his genial and affable manner. For myself I was immensely struck by his love of New Testament criticism; not one phase of the subject, not a single aspect of this fascinating and yet complex problem, was unknown to him. When I expressed astonishment at his grasp of a question not belonging to his profession he remarked "Why be surprised? Are not the truths associated with such studies at the very root of all true progress? Why then express amazement at one in my position having the welfare of all people, particularly those of this Commonwealth, so much at heart, studying Biblical foundation truths?" Would that all might take that point of view.

There are several very interesting things regarding Dr. Lang, of Whittinghame, says the British Weekly, who was called on Tuesday, May 21, to the chair of the General Assembly of the Church of Scotland, Edinburgh. Of course, every one here naturally thinks of his brother being the Archbishop of Canterbury, but we are not thinking specially of that. It is safe to say, however, that 1935 will go down in the pages of Church History as a kind of annus mirabilis. For in that year, for the first time in the history of the Church in these islands, the Episcopal Head of the Church of England, the Most Reverend Archbishop Cosmo Gordon Lang, and the Presbyterian Head of the Church of Scotland, the Right Reverend Marshall Buchanan Lang, will be sons of the same parents. A fact which starts a train of forward-looking thoughts regarding the possible future of the two National Churches. For if brothers in the flesh can thus be reigning monarchs in their two kingdoms, is it to be thought an altogether impossible thing that their subjects may yet be brothers of the spirit in the same household of faith?

Coming of St. Aidan.

1,300th Anniversary Celebrations at Lindisfarne.

The coming of St. Aidan to Lindisfarne was celebrated on July 10. People from all parts of England and Scotland attended in great numbers, and the Vicar of Holy Island, the Rev. E. E. C. Elford, made adequate arrangements for the occasion.

The Archbishop of York, the Bishop of Newcastle, the Archdeacons of Northumberland and Lindisfarne, as well as clergy from the dioceses of York, Newcastle, Ripon, Edinburgh, and further afield, were conveyed over the sands to the island in the morning to take part in a service at the Priory.

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. —Emerson.



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JULY.

14th—4th Sunday after Trinity. This ancient collect from the Sacramentary of Gregory puts before us the contrast between things temporal and things eternal. Let us pray that we may correctly estimate these things.

St. Swithun's Day. He was called the King of Kings, because he practically governed through the throne, while being Bishop of Winchester. Perhaps England was then nearer the theocratic ideal to which she must approximate if she would be blessed.

17th—Franco-Prussian War, 1870.

18th—Papal Infallibility, 1870. At one time it was taught by R.C. teachers that this was an invention of Protestants. But in 1870 it formed another of Rome's additional doctrines. Next issue of his paper.



TO AUSTRALIAN CHURCHMEN

Church, Community and State.

A Masterly Pamphlet by Dr. J. H. Oldham.

(By Dr. J. H. Oldham.)

THE Universal Christian Council for Life and Work is preparing for a World Conference to be held in 1937. Leading representatives of all the Christian Churches, except, of course, Rome, will attend this Conference. One of the most important subjects to be considered will be the relation of the Church to the State and to the Community. To prepare for the discussion, Dr. J. H. Oldham, of the International Missionary Council, has issued a booklet, "Church, Community and State" (Student Christian Movement Press, Is. net).

Dr. Oldham is one of the great missionary leaders of the Church to-day. He works in London in conjunction with Dr. John R. Mott, Dr. Wilson Cash, of the C.M.S., Canon Tissington Tatlow, Nelson Bitton, of the L.M.S., and others. Naturally the profit and success of such a pan-Christian Conference must largely depend upon the amount of preliminary work upon the subject. Further, the profit and success of the preliminary work will largely depend upon the selection and proper statement of the really crucial issues. With this in mind, Dr. Oldham has drawn up a really brilliant pamphlet, which should be read by all in view of the great stakes that are at issue at the present time in regard to the relationship of Church and State in various countries. The characteristics of the Totalitarian State are examined, and the nature of the life-and-death struggle with this modern paganism is indicated. It is a battle which has to be waged in the field of public education, and Christian people have to realise that the situation resembles in many respects that of the early centuries of the Church in the Roman Empire.

Several pages of the pamphlet are given up to an enumeration of vital questions to which Christians must be ready to furnish a considered answer if they are to meet the world's need in this tremendous age, vital questions of Christian duty, and these at once constitute a most searching challenge to the Christian thought of the age. It is something to recognise what it is which we do not see clearly, and, if in any problem the asking of the right questions is half the battle, we have profound reason for gratitude to Dr. Oldham.

New Challenges.

Old answers are inadequate for new questions. The Gospel does not change, but the world to which the Gospel has to be applied is ever changing. The great mediaeval synthesis of the realms and relations of Christ and Caesar in the world has broken up. The Christian faith, the Christian order, is challenged in new ways at the present turning point of history.

Communism offers a new order of society based upon a new doctrine of man and a new attitude to the supernatural. What is the Christian answer to Communism?

Communism is one issue of the hour; Fascism is another. What have Christians to say to the Totalitarian State? It is to be assumed that Christians may not offer to Caesar the worship due to Christ alone, but what are the limits of Caesar's claims upon us? It is too facile to say that conscience must be kept inviolate; of course it must. But what are the rights of Caesar in our homes, and, in particular, in the education of our children? As Dr. Oldham points out, it was all very well for the State to take over education when education meant the cramming of children's minds with facts that were ascertainable; but the claim of many a modern State is to instil its own ideas and ideals into the minds of children, to offer them something which is certainly not Christian education, but, rather, pagan, worldly education. Can the German Church hand over the education of its youth to Hitler and his confederates? As the Bishop of Armidale, in his recent synod charge, put it in effect to his Diocese, can the Christian Church in Australia leave the education of this nation's children entirely in secular hands? As we are now placed, admittedly difficult questions! Civilisation in this land is largely, shall we not say pronouncedly and increasingly secular. Art, letters, politics, sociology, economics, education, are largely divorced from the Church, and from Church influence. There are few countries left in the world where the Church can in any large degree impose its will upon the national institutions and culture. We are approximating almost everywhere to the situation in China or India, where the Christian community is a relatively small portion of society. Under such circumstances, what should be the attitude of Church to State? The old dominance of the State by the Church is no longer possible, even were it desirable. On the other hand, the semi-monastic, quietist sect-piety, which, so far as possible, cuts itself off from the life of the wicked world, and, living in society, refuses the burdens and responsibilities of membership in society, will appeal to few. But if the Church can neither dominate the State nor rightly cut itself off, so far as possible, from the life of society and from the world, what ought to be the Church's attitude to Caesar?

Dr. Oldham does not think it required of him to render the great Con-

ference unnecessary by solving all these questions in advance.

The Word of God.

Dr. Oldham, like the true Protestant that he is, properly hints that we must start in our thought from our fundamental conception of the Word of God. It is the Word of God, the Gospel, heard and obeyed, which constitutes a man a Christian believer. Such a conception, as Dr. Oldham points out, is from the first inconsistent with any doctrines of man as existing solely for the sake of the State, whether Communist or Fascist. On the other hand, this Word of God or Gospel accepted by a man immediately and necessarily relates him through awakened love and the desire for service with the whole of the society of which he is a member. The Christian religion begins with the individual, but it is not atomistic and individualistic. It has something in common with the strong corporate emphasis of these new doctrines. It meets, we may claim, the spiritual needs which give to these new doctrines their appeal and driving force. So far, so good; very good, but not very far.

Commenting on all this in a recent issue of The British Weekly, that able writer, Ilico, states: "The Word of God is the Gospel, but perhaps what we ordinarily mean by the Gospel is not the whole of the Word of God. The Word is law as well as grace; it is the Old Testament as well as New; it is the New Testament presupposing the Old. Let me be more precise. There is the Word of God in Christ which comes home to the individual believer. There is also that Word of God or Law of God which is written upon the hearts of all men everywhere and is part of the very structure of the Universe. When we are bidden to be pure and true and kind and humble we need no authority but the Word itself, for our hearts consent to the Law that it is holy and just and good. There is the voice of the Lord that breaketh the cedars of Lebanon, the voice of the Lord that is apprehended in the havoc and disaster that overtake individual or city or civilisation that neglects the law of righteousness written upon the hearts of all men. This is what is sometimes called 'jus naturale': thou shalt not steal, thou shalt not commit adultery, thou shalt do no murder, thou shalt not be false in thy dealings, thou shalt not oppress the defenceless and the poor. It does not need a Christian Church to originate the law; for men know it well already. No, the Church did not discover the doctrine, but it must preach it and apply it.

The Church is constituted by the Word of God—that is, by faith in Christ. It is His Body. In the old theologies the work of Christ was commonly described under three heads: the prophetic, the priestly, and the kingly. The Church of Christ is certainly not Christ Himself, but I venture to suggest that the work and task of the Church might similarly (but not with identical meaning), be described as prophetic, priestly, kingly.

The priestly function of the Church consists in the praises offered to God by the Church on behalf of all mankind and all Creation, in the intercessions offered on the world's behalf, and in such suffering and service as might be described in the language of the apostle, as making up that which is lacking of the sufferings of Christ.

The prophetic function of the Church consists in declaring to mankind the Word of God. This involves proclaiming the Law as well as preaching the Gospel. The Church must declare not merely that the free gift of God is

eternal life in Christ Jesus, but also that the wages of sin is death. A true prophet proclaims doom as well as grace. The nation, as the individual, that encourages or condones adultery, the nation that sets up other gods (itself, for instance), besides the living God of all the earth, the nation that knows neither pity nor humility, shall surely die. The moral law is part of the structure of the Universe, and the Church has a message from the Lord not merely to the individual soul, but also to cities and to civilisations. It follows, of course, that the Church is committed to what we may call the common, public law of God, whether the nations hear or whether they forbear.

The kingly function of the Church consists in ruling in the Name and in the Spirit of God. Such rule must be exercised by service. The domination of the State by the Church is not only impossible, but a wrong ideal. "I am amongst you," said our Lord, the King, "as one that serveth." It is not mere "Schwärmerei" to urge that the one hope for the present distracted affairs of the world is that the Church should take them over. This does not imply government by ecclesiastics—God forbid! Nor does it imply government by rules derived from canon law or any other code. It means, rather, if we may put the matter in vulgar speech, that the world will not work unless it is run by Christians. Special jobs need special knowledge. We should not mend matters by putting in parsons as directors of banks, or Sunday School teachers as directors of companies. But what we need is Christian statesmen, Christian bankers, Christian foremen, and (as I have hinted before), Christian servants. There is no other way out. The fact that a man has accepted the Gospel does not of itself make him competent for any office whatsoever. On the other hand, if a man does not fear God and obey his public, universal law, if he does not do justly and love mercy and walk humbly with his God, there is no task where he will not in the end bring everything to disaster—beginning with his own home.

Church Missionary Society.

136th Anniversary in London.

THE one hundred and thirty-sixth anniversary of the Church Missionary Society was celebrated in London during the first week of May, with a series of services and meetings. Large assemblies of the Society's friends and supporters gathered on the several occasions, and were much encouraged and inspired by the report of the definite improvement in the Society's finances.

Review of the Year.

The Rev. Prebendary W. Wilson Cash, General Secretary of the Society, in presenting the review of the year, said that the Society was full of profound thanksgiving to God for the mercies of the year. "We end up the year in a better financial position than we have ended any year in the past sixteen years."

The total income for the year amounted to £455,761, against £404,107 in the previous year. The deficit on the General Fund for the year was only £800 plus £4,000 on the Medical Mission Auxiliary. During the year £30,000 was received to wipe off the old deficit, while actually the Society received £50,000 more than during the previous year.

Facing Responsibilities.

Continuing, Dr. Cash said that the openings for the Gospel are unique in the history of the world. China, with its chaos on the one hand, is undergoing a great forward movement of the Christian forces on the other. India, with its millions of people, is seeking Christ in tens of thousands. Africa is on trek, and whole tribes are moving towards Christianity.

Now the question before us in our Annual Meeting is how exactly we are going to face our responsibilities. One thing that will strike one is that we are not facing our responsibilities in England alone. It is being shared by every Church in the mission field to-day. The responsibility of the Society is becoming the responsibility of India for India's evangelisation and of China for China's evangelisation, and we, as a missionary society, come into the picture as joyful co-operators with the young Churches in the evangelisation of Asia and of Africa.

Africa.

Turning now to Africa for a moment, reference was made to the erection of a giant cross at English Point, Mombasa, as the Krapf memorial. There are three outstanding crosses marking great events in the history of C.M.S. There is this one in Mombasa, which marks the landing of the first C.M.S. missionary in East Africa; there is a cross that was erected in 1915 in the Bay of Islands in New Zealand, marking the founding of the Gospel in New Zealand in the year 1815, when Henry Marsden landed and for the first time brought Christianity into what were then the pagan islands of the Pacific, and there is a third great cross in Uganda, marking the spot where, in 1886, those lads were burned to death for their faith in the Gospel.

Krapf prayed for a chain of mission-stations across Africa, and as we look at the map to-day, although there are certain big gaps, there is undoubtedly a chain of mission-stations from one side of the Dark Continent to the other. Africa is no longer the Dark Continent; it is becoming the great Continent of Opportunity.

"I should like you to notice," he went on, "the part played by women in the building up of the Church in Africa. There is the work of the Mothers' Union, and perhaps it may interest some of you to know that there is also the beginning of a Fathers' Union. I met a parent the other day and told him this, and said: 'Would not you like to join a Fathers' Union?' and he said, 'Not a bit.' (Laughter.) I do not find that the idea is very popular in this country, but it is in Africa. Another feature of African work is the way the wives of pastors and students are being brought into theological training centres and given special training, so that they may carry out their duties as the wives of the clergy. I wonder sometimes what would happen if in England we had training schools for the wives of vicars! It might be a very good thing in some cases.

"Now will you notice the progress of Christianity in the statistics that are given? In Africa alone in the past year there have been 37,000 adult baptisms, and the Church is growing every day through the witness of its own members. The Society is co-operating in the work, but the great advance in Africa is due to the fact that the Church is alive and that the Church is witnessing.

"Now I turn to the Near East for a moment, and I want you to see one

other side of the picture. When I worked in Egypt the old Coptic Church was one of the great interests of my time in that country, and I preached many times in its churches. In our Report this year it is stated that about 600 Christian Copts are becoming Mohammedans every year. That means that one of the Eastern Churches, if that greater progress is maintained, is a dying Church, and it throws a responsibility upon the Church of England, because the Church of England can help the Eastern Church in Egypt in a way which nobody else can help that Church.

India.

"Then I want you to turn to India and see what is said in the Report about the encouraging facts and statistics as to the way in which the Gospel of Christ is being spread in that country. During the twenty-five years of His Majesty's reign we have seen a marvellous growth in C.M.S. areas in India. In 1910 there were, in C.M.S. areas, about 41,000 Christian people, and in those areas to-day there are over 400,000. That means that the Gospel has gone forward in a wonderful way, through the witness, again, of the Church itself. That is brought out in the facts that are given in the Report, in the section dealing with India, where we read of Weeks of Witness, special evangelistic campaigns, and special efforts for the sale of Scriptures, and for the dissemination of Christian literature. But what will perhaps impress you, as it does me, is the devotion and the evangelistic zeal that is so prominent a feature of the missionaries, and of the young Churches. All over India, wherever we went, we saw that feature—the keen evangelistic effort to win people for Jesus Christ, and the co-operation of the young Churches all over India. So we find, I think, that our outstanding impression all over India is what is given in this Report, that India to-day is nearer to Christianity than ever in its history. There are more Christians there to-day than there have ever been before. You sometimes hear people ask the rather silly question, 'Does the C.M.S. still do evangelistic work?' The answer is that the C.M.S. in all its history has never done so much evangelistic work as it is doing to-day. There has never been a period when God's blessing has been so marked in the work of the Society as it is to-day. That is true not only of India; it is true of the Society's work all over the world. You turn from India to the Far East, and you notice the tragedies of missionary witness in parts of China where Communism is strong, and where it has invaded areas of our missionary centres. In Szechwan 100,000 people have been killed, hospitals and schools in various parts of China have been destroyed, missionaries have lost their lives, pastors, catechists and teachers have been cruelly murdered for their witness for the Gospel of Christ. We often forget that in these days of modern civilisation there is a real persecution of the Church of God in the land of China to-day. In spite of that, a man like Sherwood Eddy goes out to China, and reports that China is more open to the Gospel than any other country in the world, and he adds that the greatest opportunity he found in all China was in Szechwan, in West China. That is an area where the difficulties at the moment are perhaps as great as in any other. The question that faces us in regard to China in our Annual Meeting is whether Christianity can win in the colossal struggle that is going on. China

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

CANON PILCHER'S VISIT.

In connection with the forthcoming visit to Sydney of the Rev. Canon Pilcher, D.D., from Toronto, the Archbishop has arranged for a School for Clergy to be held in the Cathedral from Monday to Thursday, July 15 to 18. The programme will be as follows—

11.30 to 12.15—Lecture by the Rev. Canon Langley, rector of St. Mary's, Caulfield.

1.20 to 1.50—Devotional Address—Monday—The Archbishop of Brisbane. Tuesday—Dr. Pilcher. Wednesday—The Archbishop of Brisbane.

Thursday—Dr. Pilcher.

2 to 2.50—Lecture by the Archbishop of Brisbane.

3 to 3.30—Evening Prayer.

3.40 to 4.30—Lecture by Dr. Pilcher.

On Monday and Tuesday, July 22 and 23 there will be a Conference on Church Music, a programme for which has already been sent to the clergy.

On August 6 to 9 there will be a Church Convention for Clergy and Laity in the Cathedral, with the general subject: "The Person and Work of the Holy Spirit." Canon Pilcher will give addresses each day from 1.20 to 1.50, and from five minutes past five to 5.45 following Evening Prayer in the Cathedral at 4.45. Each evening there will be two addresses and the evening session will begin at 7.45 and is timed to close at 9.15.

OXFORD GROUP.

Archbishop's Welcome.

The Archbishop of Sydney (Dr. Mowll), at the Chapter House, Sydney, extended a welcome to the visiting members of the Oxford Group Movement from Western Australia.

There was a representative gathering of members of all denominations, including the president of the Methodist Conference (Rev. G. Gilmour), and supporters of the group in Sydney.

Dr. Mowll said there were three essentials of the movement. The first was the note of ringing certainty and assurance; the second the large number of men and women who had tasted the power of the risen Christ; and thirdly those associated with the movement had grasped the importance of living in humble dependence upon God and the Saviour. The movement was not a challenge to the Church, or a rival to the Christian Churches, but was intended to help all the Churches by making the spiritual life of all Christians a reality, by proclaiming that all should be witnesses unto the many.

"The Oxford Group Movement," added Dr. Mowll, "has many drastic critics. Some who had once been enthusiastic towards it are no longer associated with it. These people include many in whose judgment I have great confidence, and whose lives of Christian service I should be pleased to imitate. Unless this movement was a living movement it would not have critics. Some of that criticism was probably justified; but it can be removed. Many people, however, had been assisted by the Oxford Movement to a deeper experience of the living Christ."

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BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.

Rev. A. G. Halliday, on behalf of the Sydney Group, welcomed the Rev. John Bell and his associates from Western Australia. He stressed that the movement was not denominational.

Rev. G. Gilmour (president of the Methodist Conference) joined in the welcome.

The Rev. John Bell, leader of the visiting group, said, in reply, that the need for the movement was based largely on the fact that the Church had become tragically static instead of a dynamic force. "The world," he declared, "is sin sick. Before it can be put right it is necessary to deal with ourselves. The Group Movement offers a unique human comradeship similar to the comradeship of the Great War. Its primary aim is to embrace all sects in a common fellowship in Christ."

ST. ANDREW'S, ROSEVILLE.

The new church now in course of construction at the corner of Bancroft-avenue and Hill-street, Roseville, for the parish of St. Andrew's Church, will provide seating for 375 persons. The building will be 102ft. long by 32ft. wide. The transepts will project 8ft. on either side.

The main floor consists of nave, transepts, chancel, baptistry, organ chamber, south-west porch and tower and porch on the north-west elevation. The fall of the land permits of vestries, kindergarten class-room and other facilities being placed under the chancel, giving each room ample natural light.

In the main walls O.K. bricks are being used for both outside and inside finishes. The foundations will be of rock-faced stone. Synthetic stone will be extensively used in the dressings to parapets and tracery windows. The roof will be covered with mottled tiles.

ST. PETER'S CHURCH, COOK'S RIVER.

Centenary Celebrations.

On Saturday afternoon June 29, the parishioners of St. Peter's, Cook's River, Sydney, celebrated the centenary of the first Church Service held in the neighbourhood. There was a large gathering of present and former parishioners.

A procession of about 40 clergy marched from the historic cedar furnished church, with its giant ironbark pillars, hewn from the bush of the district, and passed through a guard of honour provided by members of the Imperial Navy and Army Veterans' Association.

The incumbent of the church, the Rev. F. Hugh Hordern, led the memorial service. Others present included the Minister for Lands (Mr. Buttenshaw), Sir Kelso King, whose father was rector of the church from 1863 to 1872, the Lady Mayoress (Lady Parker), whose mother was married at the church; and the Mayor of St. Peters (Alderman W. H. Gleeson), whose mother was married and christened in the church.

Mr. Buttenshaw said that, looking over the old files in the Lands Department, he found that St. Peter's was originally portion of the parish of Petersham. It had been a land grant to Mr. Thomas Smyth in 1799, and had been known as Bulnaming. Mr. Buttenshaw added that he hoped the collections which were being made to renovate the old building during the centenary celebrations, would result in a sufficient sum being realised to preserve the historic edifice for all time.

Sir Kelso King and Lady Parker also addressed the assemblage.

The 100th birthday cake of the first church service was cut by Mrs. S. A. King, who is believed to be the oldest living parishioner. She was christened, confirmed, and married in the church, and has attended services there during the whole of her life.

Trees Planted.

After the service, trees were planted in the church grounds by Sir Kelso King and Lady King, Lady Parker, Mr. Buttenshaw, Mr. E. Sparke (great-grandson of a former rector), Canon Langley, the Rev. J. N. Manning, Mrs. Chadwick (wife of a former rector), Mr. P. W. Gledhill, Mrs. Monk (president of the veterans' homes at Bear Island, La Perouse), the Rev. A. Reeves (Rural Dean of South Sydney), and the Rev. F. Hugh Hordern.

Among the oldest parishioners present were Miss M. Griffiths, 94, now of Parramatta, who was organist during the incumbency of the Rev. George King; Nurse Day-hew, 79, of Auburn, who was christened in the church in 1856; Mr. C. F. Knight, 80, who is the youngest son of the builder of the present church; Mr. H. M. Reilly, who was christened there 78 years ago; Miss M. E. Chalder, who was born at St. Peter's in 1848; and Messrs. J. S. and E. J. Garfield, whose father was sexton of the church cemetery more than 60 years ago.

Past History.

Writing in the Sydney Morning Herald on July 2, Mr. James Jarvis, of Harris Park, Sydney, adds the following facts concerning the history of the church and parish. In February, 1838, Rev. Edw. Rogers was appointed to take charge of the parish of St. Lawrence, in the town of Sydney and of the district of Cook's River, and he was also required to visit Brisbane Water every sixth Sunday. This arrangement was to begin on February 11, 1838. It appears to have been a temporary arrangement, as Mr. Rogers was appointed permanently to Brisbane Water district on April 6, 1838.

The "Sydney Herald" in its issue of April 26, 1838, informed its readers that the Rev. hos. Steele had been appointed minister of the parish of St. Lawrence, "to which are temporarily annexed the districts of Cook's River and Longbottom." Trustees had been elected and subscriptions obtained for churches at the two former places, and it was expected that the edifices would be commenced immediately. The report went on to say that the church at Cook's River was on a handsome and expensive scale, and was principally promoted by A. B. Sparke, Esq., and would be built on land given by R. Campbell, Esq., M.C. Apparently a new parish was set up in 1839, and Mr. Steele was appointed to Cook's River in March, 1839. An official return for 1839 refers to St. Peter's Church as in the parish of Petersham.

The following gentlemen were approved as trustees of the Cook's River Church on October 21, 1838:—The Bishop of Australia, Messrs. Robert Campbell, Robt. B. Sparke, John Lord, and David Chamber; and Government aid for the erection of the church was granted at the same time.

ST. JOHN'S, MILSONS POINT.

St. John's Church, Milsons Point, North Sydney, has been celebrating its golden jubilee. At the festival service of Sunday morning, June 23, the Rev. H. K. Gordon, of St. Augustine's, Neutral Bay, preached. In the evening a confirmation service was conducted by the Archbishop. Twenty-one candidates were presented by the rector, the Rev. W. H. Stanger. The church was crowded for this service.

The jubilee services were continued during the following week, the preacher at the concluding service being Archdeacon Langley.

ST. STEPHEN'S, PENRITH.

"During the month of July," writes the rector, "we are to celebrate the 96th anniversary of the consecration of our Church of St. Stephen, Penrith. The foundation stone was laid by the Right Reverend W. G. Broughton, D.D., Bishop of Australia, on 22nd November, 1837, and was consecrated by him, and opened for regular services on July 16, 1839. Our celebration of this important event will take place this year from Sunday, July 14, to Sunday, July 21. We cordially invite former and present parishioners to join us in thankfulness to God for the spiritual ministrations enjoyed by so many during the years that are past. At the services on 14th July our visiting preachers will be the Rev. R. B. Robinson, the newly appointed Secretary of the Home Mission Society, and the Rev. P. W. Stephenson, Principal of Trinity Grammar School.

GRANVILLE MINISTERS' FRATERNAL.

Sunday Sport and Dance Hall Drinking.

Drinking at dances and organised Sunday sports were discussed at the last meeting of the Granville Ministers' Fraternal. It was decided to forward a letter to a firm in the district expressing the fraternal's regret for the firm's action in conducting special sports days on Sundays. The question of the granting of permits for liquor to be taken into public halls where dances and other functions are held was adversely criticised. It was decided to write to the Chief Secretary (Mr. Chaffey), urging that careful investigations should be made into the probable consequences of granting permits so easily and so numerous.

ST. JOHN'S, BALMAIN.

St. John's Church, Balmain, has been celebrating the fifty-third anniversary of its foundation with a series of gatherings in addition to church services. A group meeting of the Mothers' Union, held at St. John's parish hall, was also an anniversary party, and was attended by Mrs. H. W. K. Mowll, Miss Macarthur Onslow, and Mrs. P. A. Micklem. Two hundred members and guests were present.

Mrs. Mowll spoke on the work of the Mothers' Union, saying that it embraced all women of the Empire with the Queen as its head. If her Majesty, with her many duties, could find time to give to the union, surely her subjects could spare some of their time and thoughts to the union, helping it to preserve that home life which was the core of the Empire. The union's stand should be definitely militant against those things which threatened the sanctity of home life and marriage, she remarked. Miss Macarthur Onslow also spoke, congratulating the church on its anniversary.

Another event in connection with the anniversary celebrations was a conversation held in the parish hall, when Sir Hugh and Lady Poynter (the latter was baptised at St. John's) were guests of honour. The Rev. A. Rix welcomed the guests, who included Canon Cakebread and the Rev. G. F. B. Manning (former rectors of the church).

Diocese of Goulburn.

GUNNING—INSTITUTION OF RECTOR.

On Sunday, 30th June, the Bishop instituted the Rev. C. Ashley Wilson into the Cure of Souls in Gunning, and inducted him into the benefice.

There was a large congregation including representatives of the country centres, public bodies and other denominations. The service followed the form compiled by a committee of General Synod. The members of the parochial council accompanied the rector in the accustomed ceremonial and the Diocesan Registrar read the Bishop's License.

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The Bishop preached from 2 Cor. v. 20: "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." St. Paul, he said, was the great Apostle of the Gentiles. Quite early in his mission he realised that the future of Christianity lay in Europe. That adventure of his in founding churches or congregations up and down the Roman Empire created its own problem, viz., the task of keeping those scattered units together. The Bishop detailed the circumstances of St. Paul's letters to the various congregations themselves. For instance, the Greeks in Corinth were a cranky lot, eternally quarrelling amongst themselves. However, in the providence of God that occasion was over-ruled for good in that out of it we have inherited these two priceless letters of St. Paul. St. Paul had no idea that 1900 years afterwards we should be reading here in Gunning in the course of our services, his correspondence with that congregation. But even the recipients felt that these letters were too precious to destroy. His message to them is still fresh to-day. We are ambassadors for Christ. We must witness in the world to-day for God and His claims.

ORDINATION.

On Saturday, 9th June, St. Peter's Day, the Bishop ordained, in his Cathedral, to the Priesthood, the Rev. Charles Edgar Nagle. Mr. Nagle served his diaconate in the parish of Cootamundra, but from the 1st July is to be appointed Priest-in-charge of Cobargo.

The Rev. H. F. Hawkins, rector of West Goulburn, preached, his texts: "Who is sufficient for these things," and "Our sufficiency is of God." It was a homely talk on the difficulties, perplexities, encouragements, and compensations of the life and work of a clergyman.

The Rev. J. Rose acted as Bishop's Chaplain. The Rev. R. D. Peatt sang the Litany. The candidate was presented by the Ven. Archdeacon Robertson. Those taking part in the laying on of hands were Rev. R. D. Peatt (Organising Secretary), Rev. J. Rose (Goulburn), Rev. N. M. Clout (Goulburn), Rev. Canon Done (North Goulburn), Rev. S. G. Davis (Cootamundra), Ven. Archdeacon Bindra (Canberra), Rev. E. M. Cuffie (Bindra), and Rev. H. F. Hawkins (West Goulburn). Others present in the congregation were Revs. Tully Firth, Rev. H. F. A. Champion, Rev. H. J. Gedney, and Rev. J. Eldershaw.

VICTORIA.

Diocese of Melbourne.

BISHOP BOUTH'S LETTER.

The Bishop Writing to the Diocese.

Dr. Crotty and Principal Wade were responsible for the preparation of the candi-

dates who were ordained on Trinity Sunday. The Church was asked to join in praying for these three brethren—the Reverend E. K. Leslie, R. D. Lloyd, and A. G. Mee—each of them keen to serve and already giving evidence of their earnestness and zeal. The father of one of the ordinands, the Reverend E. T. Leslie, preached the sermon at the Ordination service. It was fitting that at a late hour on Saturday night we received a cable of remembrance and blessing from the Archbishop, who is now settled in Cambridge, where he is doing some quiet reading.

Many of us rejoice in the very splendid benefactions that are coming to the Mission of St. James and St. John for the work of the Home for Boys at Newhaven. It should be generally known that the Church took over the old Seaside Garden Home at Newhaven. The incidents connected with the amalgamation of the Church's work are still fresh in the minds of many. A public appeal is being launched in July for cordial support in prosecuting a work which is one of the finest bits of modern engineering attempted in Australia. The Reverend E. H. Faulkner is at all times willing to indicate the means he applies to help boys to recover

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or to gain self-respect, manliness, and the ability to enter the world in a worthy fashion. The addition of 60 boys has made it imperative under which they may be trained, fed and housed. Already the Mission has spent some hundreds of pounds in providing them with blankets and essential equipment. I shall be saying something more about this matter in our next issue; meanwhile I hope all who can will give an early start to the subscription list and make the work of the Principal of the School easier and more efficient, as well as to aid these youngsters in their climb towards decent manhood and worthy citizenship.

B.C.A. RALLY.

The Bishop of Bendigo, the Acting Metropolitan, took the chair at the Annual Rally of the Bush Church Aid Society, held in the Chapter House on Tuesday, June 11, and eulogised the work of this society in the "out-back" areas, because it was helping to make life in these distant places more desirable and worth-while. He said that one of Australia's most pressing needs was the development and population of the great rural areas. It was the people from these great spaces who were the source of strength to the great overgrown cities—not only because of their products, but also because of the constant influx of virile men and women into the urban from the rural areas. It was in the country that the birth rate was highest and Australia's best immigrants were "home grown" children. The selfishness and love of amusement which, the Bishop said, were responsible for the lower birth rate were very real reasons for concern. The B.C.A., by the work of its nursing sisters and hospitals, was helping to keep people in the "outback" and enabling children to be born healthy and develop strongly.

The Rev. T. Gee, from Werrimull, in the far north-west Mallee, spoke of his experiences among those who were courageously fighting many difficulties and adapting themselves to circumstances and solving problems in a wonderful way. Very humorously he gave instances of "adaptability" and said this was a sine qua non for those who went "out-back." He very strongly combated the belief—too prevalent among city dwellers and our legislators—that "the Mallee was not worth saving." This false notion was annoying to the people of his district, as well as Englishmen himself, he had no patience with these "croakers" who had gone back home to spread disaffection and misleading ideas with their harrowing tales of hardship and impossible conditions. He agreed that there were hardships, but even the famous dust-storms did not come every day, and the Mallee can—because it has done so—grow wheat even under adverse conditions. He pleaded for a helping hand and encouragement to these brave settlers who, in a true British fashion, were seeking to overcome the failures and mistakes of the past. The Gospel of Jesus Christ was the real source of strength and comfort. "Help us," he pleaded, "to see that these people are not denied the fellowship and sacraments of the Church, which they do appreciate."

The Rev. T. E. Jones, acting organising missionary, displayed a series of new pictures of the work in Victoria, South Australia, and New South Wales, in the widely varying fields of B.C.A. activities.

ST. AUGUSTINE'S, MORELAND.

The Vicar of St. Augustine's, Moreland, writes of the recent mission conducted by Archdeacon Begbie, of Sydney: "It has left a fresh realisation of the power of the simple gospel of 'sin pardoned, man restored,' when proclaimed by a consecrated messenger. It has shown that sincere and godly people, who have been served by an evangelical ministry, may yet be without an adequate conception of the fullness and freeness of the salvation which is in Christ Jesus. It has revived the sense of responsibility towards others. We are saved to serve, and if our service does

not include some effort to enable others to share our spiritual privileges, we are not valuing those privileges as we should. But the greatest cause for thanksgiving is to be seen in those who have testified to spiritual blessing received. One evidence of this is the doubling of the number at the Wednesday evening service and Bible Study Circle. Throughout the mission the attendances were good, and really large congregations were to be seen on both Sundays, especially the last."

TASMANIA.

AN ANGLO-CATHOLIC VISITOR.

The Rev. Chas. H. Copp, of the Community of the Ascension, Goulburn, recently arrived in Hobart on a propaganda mission. His programme included a Quiet Day of preparation for the first Communion of girls confirmed on Trinity Sunday, and a two days Retreat for ladies, both being held at the Collegiate School, conducted by the Sisters of the Church. On Sunday, 23rd June, he preached at the Cathedral and All Saints' Church, and on the following Sunday at the Synod Hall, gave an address on "Community Life for Men," while Sister Persis spoke of the Revival of Sisterhoods.

One does not expect that many Tasmanian men will as a consequence become Anglican monks, but the danger lies in the influence such clergy obtain over impressionable youth, for it is part of their rule that "The brethren shall labour in bringing young and old who are under their influence to value duly the sacrament of Penance," in other words, that they shall teach and practice auricular confession.

Italy and Abyssinia.

(Continued from page 3.)

ow of Adowah. Crispi had some vision and an iron hand; but Crispi's hand was soft iron compared with the hard steel of the Italian Duce's. The repercussions of 1896 were small compared with the intense sensitiveness of the world at the present moment and Great Britain was at that time the only power indirectly involved in the affair of Adowah, and even that turned out to British advantage.

But there is a deeper question involved in these movements. Economists, preachers, and theorists of various schools call attention again and again to the inequalities of modern conditions—"wealth a monster gorged with mid starving populations." This is perhaps the most obvious thing in the catalogue of the world's major woes, and attracts the main attention. But there is another and perhaps more pressing problem, and that is the world's spaces for the world's inhabitants. In short, what would be the Christian solution to this question? Where are surplus populations to settle? Who is to take them in, shelter them, and treat them as brethren? Or must this problem be left to the dread arbitrament of the sword? Slums must be abolished, so must over-crowded islands, peninsulas, and kingdoms. How is it to be done? Who is to do it, who is to take the initiative?

The days of dictators are upon us now. Perhaps the solution lies with a super-dictator. We have coined in these last days the word "superman." Here is his chance: the re-distribution of goods in greater equality may be a pressing need; the re-distribution of space is perhaps more pressing still, and the pressure increases every day. Whether man or superman is equal to the task or not, the Christian knows that there is a Dictator who is equal to the occasion—The Last Great Dictator, the Blessed and only Potentate. The world is beset with world-wide problems: a world-dictator alone with world-knowledge, world-wide wisdom and love alone can cut the Gordian Knot. World conditions demand such a dictator. The world staggers waiting the flaming advent of His feet.

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Bishop's Throne, Diocese of Newcastle

(Photo by courtesy of "Newcastle Morning Herald" and Fredk. W. Tod & Sons.)

Dedicated during the recent Synod Service, the above illustration shows the addition to the Bishop's Throne, "which," the Bishop wrote in the "Newcastle Diocesan Churchman," "makes a most beautiful addition to the furniture of the Cathedral."



Mrs. Gee, a devoted member of the Cathedral congregation, has most generously defrayed the cost of completing the Bishop's Throne by the erection of a carved canopy, in memory of her mother, the late Mrs. Eliza Porter.

The design was provided by Mr. Caroe, England, who is architect for Canterbury Cathedral, who designed the original chair, and the work has been executed by Mr. Fredk. W. Tod, of Sydney.

The result is a really notable piece of work. It is satisfactory to know that we have in Australia a craftsman who can produce work of an excellence which need not fear comparison with that of the very best work done overseas."

Diocese of Grafton.

ST. ANDREW'S, LISMORE.

The largest crowd at a church ceremony in Lismore for many years, estimated at 2500, attended the dedication of the new tower and spire at St. Andrew's Church of England by the Archbishop of Sydney (Dr. Mowll), on June 16. The addition cost £4000. At a parochial council meeting at the close of the services it was decided to complete improvements to the interior of the church at a cost of £1000, provided that satisfactory financial arrangements could be made. The foundation-stone of the tower and spire, which are dedicated to district pioneers and men who fell in the war, was laid last year by Sir Philip Game. Archbishop Mowll and other visitors were officially welcomed by the Mayor of Lismore (Alderman E. J. Egging).

Letters to the Editor.

SPIRITUAL HEALING.

Mr. Chas. M. Boughton, of Arthur Street, Croydon, writes:—

No doubt that many of your readers, in addition to myself, were pleased to see that the subject of "Spiritual Healing" once more found a place in the columns of the A.C.R. by the notice written of the Rev. A. R. Ebbs, address at St. Andrew's recently. It is now a little over four years since you published a letter from Mrs. Phelps, of Mungindi, on this subject, which I was privileged to support, and it was also followed by a letter from "Quondong," who affirmed that he taught and preached divine healing. Since then I have heard very little of this most vital, but sadly neglected branch of Christian life and teaching, and it is indeed comforting to hear that in Mr. Ebbs, at least one minister pleads for its restoration in the Church.

The early Church Fathers had the power of healing, in short, it was part of their work; but this power, together with many other features of the pure Gospel of Christ was gradually crowded out to make room for error and superstition.

Among our modern Church leaders who plead its restoration is the Bishop of St. Albans. He says: "It is a subject which I have tried to think about and work at for the last twenty years or more, and having done so, I realise a little how difficult a subject about it. At the same time, it seems to me that, to a Christian, some things ought to be clear enough." He further states, "Preach the Gospel and heal the sick." Those were our Lord's commands to his disciples.

Trinity College, Melbourne.

A Chaplain, to begin duties next March, needed. Honours Graduate, Single. For further particulars, apply—Bishop of Bendigo.

The Ministry of the Out-Back

Will you help us to take the Gospel of Love and Healing to our brothers and sisters who live "beyond the sunset"?

YOU CAN HELP—

By praying for us, our workers, and the lonely folk out-back.

By sending a donation to our funds.

By becoming a member of the Society (minimum subscription, 12/- per annum).

By drawing-room meeting, grocery afternoons and Australian Teas.

By subscribing to our quarterly journal, the "Real Australian," 1/6 per annum.

By having a bark-hut missionary box in your home, for your self-denials.

By remembering the needs of the work in your will.

Above all else - - - Pray for us

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Bush Church Aid Society,
Diocesan Church House, George Street,
Sydney, N.S.W. Tel. M 3164.

The Victorian Secretary,
Bush Church Aid Society,
Cathedral Buildings, Flinders Lane,
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ciples to carry on the work they had seen Him do; He preached the Gospel, the good news of new and redeemed life for all men, and He healed all manner of disease, not excluding, certainly, many physical disorders."

As a seeker after light, I would like to ask if any of your readers can enlighten me as to the meaning of the words, "Preserve thy body and soul," which are used in our Communion Service.

Mr. Ebbs went on to point out the crowded state of all our hospitals, which is quite true, and this fact is the barometer of the spiritual condition of our land.

Many people are inclined to blame the Creator for their sickness. God never created sickness, suffering and disease. They are man's own creations, through his violation of the laws under which he lives (I speak from personal experience). So used are we to seeing these things that we come gradually to look upon them as a matter of course.

Shakespeare teaches us a lesson from the words put into the mouth of one of his creations: "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings."

"HITLERISM IN SCHOOLS."

The Rev. Dr. Law, Vicar of St. John's, Toorak, writes:—

As my name has been mentioned in your columns regarding the contention of the Bishop of Wangaratta, that there should be allowed separate denominational classes in the State Schools for Religious Instruction, may I be permitted to say that it is still my opinion and, until others cancelled it, it has been my practice. I obtained this concession (?) in Toorak some years ago, but now I consider much of my effort is minimised, because, when I now go to the State School, I am not supposed to give such teaching as I should impart to Anglican children, specially upon the great Festivals.

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The Super-sorted Tea

Sermon.

(Preached by Rev. Canon Cakebread, Rector of St. Jude's, Randwick, at St. Andrew's Cathedral on the occasion of the funeral service of the Ven. Archdeacon Davies, Principal of Moore Theological College.)

WE meet to-day under the shadow of a great loss, to pay our tribute to one who, after a wonderful life of service to the Church in the Diocese and Province, has passed so quickly to his reward. Only on Friday week he was present at the Committee Meeting of Moore College, and the day before at the House Committee, keenly enthusiastic as usual, but for a long time he has been battling against illness. His indomitable will and courage carried him on and prevented others from seeing how ill he was.

I was very closely associated with him for over 20 years, and it is a privilege, though a very sad one, to pay my tribute to his memory. After a brilliant course at Cambridge he was engaged in University work as Lecturer and Director of Studies until 1911, when, as quite a young man, he was called to be Principal of Moore College, and accompanied by his accomplished wife, herself a Cambridge graduate, he commenced what was to prove to be his life's work. It showed the courage and spirit of adventure of the man which was his characteristic all through, that he should be willing to sacrifice his prospects in the Old Country to take his part in building up the Church in this southern land. He brought wonderful and varied gifts to his task, a great vision, a breadth of sympathy and a spirit of comradeship that soon won him a large circle of friends. He was at his best among his students, their teacher, their guide and counsellor, and friend, but he touched at so many points—the world of music—a skilled organist and musician—the Masonic Fraternity, where he held high office—the University, where he was Lecturer and Examiner. He was a keen student of the Social Problem, Moorhouse Lectures, "The Church and the Plain Man," won favourable comment. He took an active part in all Church life and work, no doubt far beyond his strength. The Principal of a Theological College holds a unique place in the life of the Diocese. To him come the young men desirous of entering the Ministry, full of that first glow of love for Christ and a longing to preach the Gospel. They long to make known to others the wonderful love of Christ which they have realised in their own lives, but they need to be trained; they need to learn much before they can be polished shafts fit for the Master's use. It was his joy to teach them. He showed a wonderful patience. Thoroughly musical himself, he loved to teach them the beauty of music in worship. A skilled historian—his learning in the history honours schools at Cambridge made him long to teach them to read history, to love it for its own sake, and for the sake of its broadening influence in fitting them better for their work. He always thought the best of his men. His sympathetic understanding of and interest in them brought a ready response. He did not seek to turn them all out after one pattern. He set before them the truth as he saw it, and left them to work it out for themselves. He was so proud of them when they did well in the Examinations, so understanding if they were unsuccessful. It was his joy to visit them in their

parishes after their ordination, and he never lost sight of those who had passed under his Principalship.

Moore College men are at work far and wide in Australia and in the mission field, and only the other day he mentioned to me with evident joy that the five clergy in the Federal Capital of Canberra were all old students of the College.

To you, my friends and brothers of the clergy who were trained by him and fitted for your life's work under his guidance, I know well how you feel to-day. He loved everyone of you, and you know dear Ben would have done anything that was in his power for any one of you. You truly feel you have lost a friend and counsellor, one to whom you could go at all times and feel sure of having a glad welcome and a sympathetic counsel in your difficulties. It was his greatest joy to know of your work. He was like an elder brother more than a Principal, a true and loving friend. It is a personal sorrow to us to-day.

How can we best pay our tribute to his memory? I think we can best pay our tribute to him by seeking to carry out the ideals he set before us, by going back to our parishes in city or in country, in crowded centres or scattered populations, and working harder than ever, to bear our witness to those eternal realities which were so real to him, and which he sought to impart and without which life would be a poor thing indeed.

O bless the Shepherd, bless the sheep.

That guide and guided both be one. One in the faithful watch they keep. Until this hurrying life be done.

If in this Memorial Service we consecrate ourselves afresh to-day to our Lord and Master, if we go back from his graveside to our parishes with eyes dimmed with tears, but with hearts aflame to live out in our lives and in our witness to others the great truths which he taught us, and which were so dear to him, then it may indeed be said, "He being dead, yet speaketh."

No greater joy could we bring to his heart than to know that far and wide over this land there is a band of brothers who in city and country are serving the living Christ and building up the City of God. And to the wider congregation present, you who pay your reverent tribute to-day to a great Churchman, a great scholar and a humble follower of the Lord Jesus Christ, there was one project dear to his heart which is unrealised, the rebuilding of our Theological College, and specially the College Chapel. He worked hard to raise funds for the College; he rejoiced to see the first part, the Principal's house, completed, but the rest of the scheme still waits. There could be no better memorial that our Diocese could erect to his memory than the completion of the College, or at least the building of a new College Chapel, which was so very near to his heart. It would stand for all time as a witness to his life and labours, and enable the training of men for the ministry to be more effectively done.

He is not here! His body lies in the choir as we honour his memory in this Cathedral Church of ours—but his gallant spirit has passed on—freed from the burdens of the flesh—to his eternal reward. Even when the shadows were deepening, and his life fast ebbing out, he was singing. His wife bent over him, and found that he thought he was taking a College practice in the Chapel.

"You will tire yourself out, dear," she said, and he answered, "I must do my job."

He did his work faithfully and well, and died as he would have wished, at his post.

He has left us a beautiful example of a perfect home life. He was devoted to his dear ones, and they to him. A loving husband and father. To his sorrowing family we offer our heartfelt sympathy, and pray that the God of all comfort may speak peace to their hearts in this time of trial. His was a life that could ill be spared. His place will be hard to fill. Others will take up the work, but the sense of loss remains.

Yet for him we dare not grieve. He has finished his course, he has kept the faith. His work will remain and will live after him in the life of witness of the men he trained, but he has joined the Great Company who have loved and served and suffered for their Lord and for whom the trumpets have sounded on the other side.

He was constantly reading to keep in touch with the life and thought of the day—a workman that needed not to be ashamed, bringing out of his treasure things new and old.

Church Missionary Society.

(Continued from page 7.)

is weighing up the claims of Christ over against the claims of Lenin. China is considering whether it will adopt a basis which is spiritual, or whether it will adopt a basis that is material, and you and I bear a unique responsibility in the evangelisation of China to-day.

Japan.

"Now I want you to think for a moment of Japan. Japan has suffered from fire and storm in Hokkaido, leaving 2,000 dead and three-quarters of the population of the town of Hakodate homeless. The Osaka typhoon devastated one city, and laid in ruins our own girls' school, killing seventeen of the pupils. Famine has been experienced in the northern prefectures, and we received the news in our papers recently of the earthquake in Formosa. Now, in disasters of that kind do not we see an opportunity for a real sharing of sympathy with Japan in Japan's need, that she may have still greater witness for the Gospel than ever before? We sometimes imagine that because Japan has a great navy, and is a civilised country, there is not the same need for missionaries. Less than half of 1 per cent. of the people of Japan to-day are Christians, so that, instead of looking upon our task in the Society as completed, we see the Society's work just beginning. We look out on the dawning of a new day in the history of C.M.S. We believe God is calling us to greater things than have ever been done in the past. We believe the opportunities now are so great that we dare not slacken our efforts; we dare not decline in any way. The call is a call to go forward.

"In the past year England has made a wonderful response to the needs of this Society. People have rallied round and we see the result of that great rally in the carrying forward of work which otherwise would have had to be closed. To-day we take courage. Our Saviour is leading the way and with the other Societies of our Church and the Societies of the great Free Churches we join hands in the one great task of the evangelisation of the world in our generation." (Applause.)

A Paper for Church of England People

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Leader.—An Intellectual Ministry and Simplicity in Preaching.

The Late Bishop Coadjutor of Sydney.

Editorial

Bishop Kirkby.

AUSTRALIA is vastly the poorer for the passing of the Right Reverend Sydney James Kirkby, the Bishop Coadjutor of Sydney, and Rector of the historic church of St. Philip's, Church Hill. His death, after protracted illness, at the early age of fifty-six years, is deeply lamented. He could ill be spared. He was a true son of Australia, and literally burnt himself out in her service, and especially that of the lonely back-blockers in isolated areas. From that day when he began to take active part in a young men's Bible Class at St. Paul's, Bendigo, he was destined for big things; and then, when he came to Moore Theological College, Sydney, he at once made his mark—his contacts and impressions proving rich and fruitful! He grew with the oncoming years, and whether as a parochial clergyman, teacher of young ordinands, organising missionary of out-back work or Bishop Administrator, he adorned and enriched every position and withal, brought a charm, a persuasiveness and a spiritual perception that were altogether fruitful in God's cause. We were proud of him as a sturdy Protestant Evangelical. He was ever friendly with and much loved by members of other denominations. Blessed with an artistic mind, he could paint a word picture of Australia's hinterland and bush folk which held one enthralled. He wielded a facile, piquant pen, and under the suggestive pseudonym, "Spermologos," his articles often graced our pages. He loved music, and whether it was sitting at the piano in some out-back shanty or room, entertaining the countryside, or presiding at the organ in a church playing well-known hymns and chants, his rich versatility found expression. He was a gifted, many-sided man, and all that he was he placed at the disposal of his Divine Lord. He leaves behind a cherished memory and his works do follow him.

Sydney Diocese.

WITH the much-lamented passing of Bishop Kirkby and Archdeacon Davies, Sydney Diocese is sorely bereft, and an overweight of work and responsibility is thrust upon the Archbishop's shoulders. We respectfully offer him and the Diocese our deepest sympathy. The solemn call of the hour is to prayer, that God

may uphold and strengthen His servant, burdened with his weighty responsibilities, and that wise guidance coupled with strong purposefulness, may be given to him and his advisers in the coming days. There can be no more solemn task than that of filling the vacant principalship of Moore Theological College. It is a position full of grave consequences to the whole Church. It has far-reaching influence, not only for a day, but for a generation and more. The strength, the vitality, the conviction and the usefulness of the Church's ministry (humanly speaking) are centred there. Hence a weighty obligation rests upon those responsible for the appointment. They need to be upborne by ceaseless prayer that the right choice of a principal may be made. With regard to the appointment of a Bishop Coadjutor for the Diocese, a certain procedure is laid down by the relevant ordinances. With this we are not concerned at the moment. With great respect we would suggest that there be no hurry in deciding upon a successor. In other words, we counsel some delay. The Archbishop needs as his coadjutor the best man available. Sydney is a great Diocese with a large population and vast influence. It is strategically placed, and therefore, to our way of thinking, needs a creative mind, a man of action, a strong, courageous thinker, and above all, a deeply spiritual man, imbued with sound constructive Evangelical principles. We believe that such a man is obtainable. Doubtless all sorts of suggestions and recommendations will be bruited abroad, but with these we are not concerned. All we would wish is that someone be appointed in the height of his physical strength, ripe in wisdom and calculated to be loyal to his Archbishop and the traditions of the Diocese. Meantime, to unceasing prayer for God's guidance and blessing upon the Archbishop and the Diocese.

The Constitution.

EVIDENTLY a spirit of sweet reasonableness and ready co-operation marked the sittings of the Continuation Committee of the General Synod of the Church, held in Sydney several days ago! The subject under consideration was the Constitution, which called for wise and expert handling. The much-canvassed section dealing with the Appellate Tribunal and the powers of the Bishops found happy solution in the following terms:—

"That this committee recommends that the opinion of the House of Bishops on a point of doctrine be binding upon the appellate tribunal, but only for the purpose of the particular appeal or reference concerned, provided (a) the House of Bishops be required

to consult theological assessors before issuing any statement; (b) the House of Bishops issue no statement unless it represents the opinion of at least two-thirds of its members; and (c) that, in the event of no statement being issued, any conviction shall be quashed."

It will be noticed from this that the House of Bishops will be able to guide the supreme tribunal on matters of doctrine, with no powers on matters of liturgy or ceremonial. The resolutions passed by the Continuation Committee will now be embodied in a further draft, and in due course sent on to the dioceses. If eighteen of them accept it, the constitution will come before the General Synod in 1937 for ratification. It will not become law until an Act of Parliament has been passed in each State, making the new constitution the legal government for the Church of England.

On the whole, we are well satisfied, and it looks as if a constitution for the Church in Australia is within tangible distance.

Sometimes Forgotten!

THE June issue of "The Bush Brother," which contains the annual report and financial statements of the Brotherhood of the Good Shepherd, Diocese of Bathurst, states that the financial results of the Brotherhood's 1934 campaign in the Diocese of Sydney were as follows: Sydney, £650; Blue Mountains, £147; Moss Vale and District, £38, giving a total of £835. When it is borne in mind that this annual campaign has been undertaken during many years, it will be seen that Sydney's bounty to this Brotherhood work has reached no inconsiderable sum—to say nothing of moral prestige and even the gift of men! This needs to be said, for it is sometimes overlooked or forgotten in certain quarters. There is a certain type of churchman not infrequently found in dioceses of another colour, who is not backward in casting aspersions at Sydney. Little do such men realise what Sydney churchmen have done and do for other, and maybe more needy spheres. Indeed the Bush Church Aid Society, in its short life, has raised a sum of nearly £84,000 for back-blocks work. Its headquarters are in Sydney, from which Diocese a large proportion of B.C.A. money has come. Besides, there are other dioceses in Australia which find Sydney a source of income through personal canvass and otherwise. We are confident that Sydney desires to make no boast in regard to this giving and helpfulness, except that fair recognition may be given as it is due. Sydney is not such a bad place after all—especially as a source of income, even though her predominant churchmanship may be frowned upon by some!