

Achievement.

IT must have been four years ago since I looked up from weeding one summer afternoon, thinking to shoo the cat off some seedlings, but the soft noise was made by no cat, only by a very old, withered, frail little woman who was offering me soap out of a small hand basket. "What a beautiful day it was, and might she rest a little while on the grass?" "A little refreshment?" I suggested. "Thank you Madam," and she subsided as softly as a stray bird while I went kitchenwards. "Where do you live?" and when she gave me the name of a distant suburb I believed her, though a long series of wasted telephone enquiries about other soap sellers from remote streets has hardened me.

"You will shut the gate?" "Certainly Madam," and not only did she shut mine, but walked across the street to close my neighbour's. I wondered if she would ever reach home. The next year she found me in a new house but she knew me, and after polite exchanges and a little addition to her winter outfit, she told me how she had once been in Sydney, in service with station people who had a house in Darlinghurst; the lady had brought her son down to be under the doctor. I think it must have been here she acquired the old-fashioned "Madam." The new gate was taller than she, so I put her through and wondered if she would ever see the Spring. But Spring was well over when I opened a friend's door to her quite three miles on the other side of the town, and I saw my old cardigan on someone else.

Yesterday I was feeling sick and sorry for myself, and household tasks had been interrupted by people coming to both doors, trying to sell me things I didn't want, and couldn't afford to buy. There is only one remedy for that kind of feeling; go out into the garden and sow something, believing in the miracle that comes with each new Spring and has never failed yet, "seed time and harvest, while the earth remaineth." I had just patted down the larkspurs in sure and certain hope of a furtive blue loveliness, when the gate opened, and there stood my old woman, still alive and even looking a shade less frail. With scarcely time for greetings, she said, "Do you see my boots?"

"Yes, rather!" for they were no old pair of dear grand-ma's, rescued from the attic, but a new shiny kid pair of elastic-sided boots.

"Where did you get them?"

"I bought them myself from Mr. Easy Welkin's," and her's was the voice of triumph.

"Tell me all about it."

"I've been away, as our richer friends might say. I've just had a trip home."

"Where to?"

"I've been hop-picking at Mr. Richard Selfridge's."

"You, hop-picking!"

"Yes, I have not been for a long time, but I saved up a little and bought myself food to take. And what do you think all the young people said when I went on to the ground? They said, 'Such an old woman! She ought not to be here hop-picking. She'll be carried off the field dead. She'll be carried off the field dead!' " And somehow she made me see herself the centre of a surrounding chorus of a Greek tragedy, wailing out her coming doom.

"But I wasn't carried off dead. I walked off and money in my pocket, and I bought these," and again we admired the boots. "And there was more left," and the old voice grew shrill with excitement. "I went to the Corner and bought a pair of blankets, a pair! and four yards of flannel for a petticoat, but I have not had time to make that yet."

"But you get the pension," I said.

"O surely, but it's only 17/6 now and when 8/- goes for rent there's not much left. We do miss that half-crown!"

"The Government's taken two of my half-crowns," I said, for I was still very sore. "Yes, I know," she replied, "everyone's feeling it. But I took out my money this morning and looked at it, and I said, 'You'll have to make more for me to-day if we're going to last out till next Thursday,' so that's why I'm out again with the soap. You do like my boots, don't you!"

"I wonder if she will see the winter —?" Yes, when the larkspurs are a blaze of blue glory the gate will open softly and she will come in again with "What a lovely day, Madam!"

(From a Tasmanian lady.)

Letter to the Editor.

BAND OF HOPE UNION OF N.S.W.

Health and Temperance Exams.

Mr. W. H. M. Mitchell, Hon. Director, writes:—

May I, through your valuable columns, make an appeal to parents in general and ministers in particular for their co-operation in the annual Health and Temperance Examination in the Public Schools, to be held this year on August 17th?

The examinations are voluntary, and are conducted under the supervision of the Department of Education, through the N.S.W. Band of Hope Union and Y.P. Temperance Educational Council.

The Y.P. Department of your denomination is strongly represented on this Council, and it is their desire very largely to increase the number of entrants. Pass Certificates are issued to all successful candidates and book prizes to those gaining 80 per cent., while valuable medals and scholarships are presented to the best in the State.

It is for the scholars, however, through their parents or their scripture classes or their P. and C. Organisations, to make request to the teachers for participation in the Examinations.

Any scholars in a primary or super-primary school from the fifth class up, may enter.

If the ministers, through their scripture hour classes, can introduce the matter, and if parents will encourage their children to participate, it will give the scheme a big impetus.

The June "Education Gazette," supplied to all schools, gives the details of the scheme, or they may be had from me at the Band of Hope Union office, 140 Elizabeth Street, City.

This is an unique opportunity for giving our children thorough knowledge on hygiene and the dangers of intoxicants, for which there is admittedly an urgent need in these times.

The facilities for these examinations are generously made available without any cost to us by the Education authorities; for our children's sake we should hasten to avail ourselves of such a privilege.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

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

July 29, 9th S. aft. Trinity.—Morning: 8, 273, 573(427), 373; Evening: 172, 133, 282(31), 19.

August 5, 10th S. aft. Trinity.—Morning: 10, 582, 400, 149; Evening: 178(109), 365(173), 579, 395.

Hymns, A. & M.

July 22, 8th S. aft. Trinity.—Morning: 4, 240, 172, 200; Evening: 204(191), 304, 233, 266.

July 29, 9th S. aft. Trinity.—Morning: 7(79), 183, 224, 274; Evening: 629, 168, 174(370), 23.

August 5, 10th S. aft. Trinity.—Morning: 233, 292, 221, 238; Evening: 634, 198, 235, 31.

Carlisle Diocese, England.

500 Years.

In honour of the octo-centenary of the diocese, the Carlisle diocesan journal, which has the proud record of uninterrupted publication for the past hundred and thirty-five years, has issued a special Church supplement containing messages and articles by the Bishop, the Dean, and other prominent figures in diocesan life. In a foreword, the Bishop draws attention to the final service of thanksgiving to be held in the Cathedral on December 6. Representatives from every parish in the diocese have been invited to be present and to make an offering to the Bishop's Octo-Centenary Fund.

Writing on the Cathedral, the Dean mentions "an ambitious dream" for the restoration of the old Norman nave, which was ruined and removed by General Leslie's Scottish army in the middle of the seventeenth century. He and the Chapter are anxious to undertake the work, not only for the honour of God's House, but also because they have constantly to refuse the use of the Cathedral for services, involving congregations of eight to twelve hundred people on account of lack of room to seat them. The Bishop has blessed the venture, and the Dean is in touch with a first-class architect.

The "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

- (1) N.S.W. Bookstalls—Town Hall Station, Central Station, Wynyard Station.
- (2) Swains, 123 Pitt Street.
- (3) C.M.S., 109 Bathurst Street (as previously.)

CUT THIS OUT.

To the Secretary,
Australian Church Record,
Diocesan Church House,
George Street, Sydney.

Name (Rev., Mr., Mrs. or Miss).....

Address

Subscription 8/- per year, post free.

THE AUSTRALIAN CHURCH RECORD is the only independent Evangelical Church of England Newspaper in the Commonwealth. It is the paper for Church of England people.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 82. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

AUGUST 2, 1934.

[Issued Bi-monthly.] 8/- per year, post free 3d. per copy



Angels Unawares.—By "X."

British Missionary Societies in Conference.

Leader.—The Task of Evangelicals.

The Church in Japan.

The Oldest Protestant Society.

Wearing the Stole.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

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

Please report at once any irregularity in delivery or change of address.

Editorial

Centenary of Bishop Broughton.

IT will be one hundred years on February 14, 1936, since William Grant Broughton was consecrated first Bishop of Australia in Lambeth Palace Chapel, London, by the Most Reverend Dr. Howley, then Archbishop of Canterbury, the assisting Bishops being Bloomfield, of London, Monk, of Gloucester, and Sumner, of Winchester. Happily, Sydney Diocesan authorities are taking time by the forelock and plans are well ahead for a suitable and worthy celebration in 1936 of the Centenary. It is good to remind churchmen "that the planting of Christianity in Australia was one of the fruits of that Evangelical Revival which God vouchsafed to the Church of England in the Eighteenth Century," as the late Dean Cowper so clearly states in his autobiography and Reminiscences. In other words, the Church in Sydney is the fruit of that movement of the Holy Spirit of God, of that free and living Gospel which

also set on foot the Church Missionary Society, the Bible Society, and kindred bodies—the movement that gave us such valiant Evangelical leaders as the two Venns, William Grimshaw, John Berridge, Romaine Toplady, and Charles Simeon. In such tradition Sydney Churchmanship was begun—and continued! Strong, spiritual Protestantism, sturdy in its evangelical outlook, piety and witness, has been the very *raison d'être* of Sydney's existence. Please God it will ever be so! We earnestly hope that the celebrations will be conceived and carried out in a great way. Naturally the note of thanksgiving will be dominant. Doubtless, too, there will be great gatherings, together with the presence of the Church representatives from elsewhere. The progress of the century will be told. We presume that there will be a pageant of history, that opportunity will be taken in forum and in other ways to tell out what the Church of England stands for, her relation to truth and learning, her unique witness in the world. We trust, too, that the celebrations will give a vision splendid of what the Church might be under God! The event should afford much stimulus and inspiration to the Church in Australia and beyond.

"The World-Wide Church."

THE Missionary Council of the Church in England has issued its second "Unified Statement" of the work and needs of the Church overseas, under the title of "The World-Wide Church." The volume is full of interesting information, which demands the close attention of all churchmen. One fact revealed for the first time, is that while no increase in the total missionary giving of the Church can yet be recorded, the serious downward trend of the past six years has been arrested. In its summary of the financial position, the statement observes: "During the past six years the contribution of the Church of England to its work overseas has been steadily shrinking. Within the three years 1928-1930 the average of receipts from parishes and individuals in England amounted to £1,079,984. In 1931 receipts from

these sources were only £977,152. In 1932 they had fallen to £905,185, a decline of over £70,000. . . . Whereas in 1932 receipts from parishes and individuals had dropped by £70,000 in 1933, they remained almost exactly at the level of 1932, while the receipts of the Societies from all sources rose by £22,267, from £1,448,792, in 1932, to £1,471,059 in 1933. A feeling of relief is evident in the Annual Reports of many Societies."

Under the heading: "What the Church is Asked to do," the following is set forth: (1) Retrenchment.—The downward drift as a whole has been arrested. But the response has been uneven. Whole regions overseas must face retrenchment still. In 1933-34 the Church of England gave £903,050. (2) Restoration.—The Church Assembly called for a ten per cent. increase to make restoration possible, £90,305. From the Church as a whole there has been no increase. We must make Restoration sure this year, and give £993,364. (3) Advance.—Everywhere the call is to go forward. Cannot the Church yet give the signal to advance?"

To which we reply: Only as the love of Christ and passion for souls for His sake grips the rank and file of the Church. An unspiritual, worldly Church can never be truly missionary-hearted, nor can a Church eaten up with mere ceremonialism, and mechanical worship. It is blood-bought sinners who become filled with a passion for Christ.

"Catholic Action."

HERE has been issued recently in Great Britain a joint pastoral letter of all the Roman Catholic bishops in England and Wales, on what they term "Catholic Action." The move is in keeping with similar action, both in Europe and North and South America. It puts forward a plan for the more effective co-operation of Catholic organisations, in order (by "watching the Press" and in other ways) "to mould public opinion." There is one special feature of it which may cause anxiety.

A "National Board of Catholic Action, consisting of the Catholic bishops

of England and Wales," is to be set up, and will "guide and control" the activities of all Catholic organisations. In future, Catholic activity must be "only" under its "sanction and guidance." All lay Catholic activity must be "directed" by it.

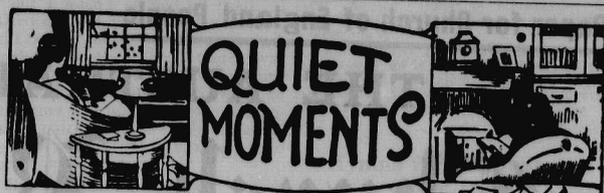
Rome is never idle. Whether it be in capturing political parties, filling the Public Services, using the wireless, broadcasting suitable literature, intimidating business people, she is ceaseless in propaganda, building up and maintaining her position as a great religio-politico institution. "Catholic Action" is very much alive to-day in the Mission Fields, and especially in Spain, Austria, Germany and Great Britain, not to say Australia. A well-known writer in a London weekly states:—

"There are at least two reasons for looking critically at a plan such as this 'Catholic Action.' From the domestic point of view of lay Catholics themselves, the query may be put: Is it wise to prohibit independent activity on their part? The proposed Episcopal Board will be immune from any lay criticism. It could raise political or other issues as in the name of all Catholics, and, though in reality many might disagree, avenues for expressing dissent would be closed. From the point of view of the general public, also, such a prospect is disquieting, as tending to some extent to produce a kind of episcopal 'imperium in imperio.' Nothing of which is new. Semper Eadem is her motto, only, if anything, Rome is more vigilant than ever to-day. Where are the Protestants?"

Cathedral Pilgrimages.

IN a recent issue of the "London Times" Dr. Hewlett Johnson, Dean of Canterbury, published a letter in which he stated: "Pilgrims at one time flocked to Cathedral shrines and offered their gifts. Why not organise a pilgrimage on a scale vaster than the past has ever known, where each pilgrim can visit the Cathedral of his or her choice. Let a charge be made, proceeds of which to go to help derelict areas in England." He further stated that from July 1 to July 14 (inclusive), the great West Door of Canterbury Cathedral will be opened and set apart as a pilgrim door; it will offer its welcome at any hour of any day to any pilgrim who may arrive.

A committee of business men and women was at once formed to organise the work. "Pilgrim tickets, costing half-a-crown, and 1s. for children, will be on sale throughout the land. Every penny of every ticket will go through the National Council of Social Service, and the Personal Service League, to swell the funds available for relief in the distressed and derelict areas, except a definite proportion, which will be reserved by each co-operating cathedral for local unemployment efforts." The expense and mode of the journey is a private and individual affair. Twenty-nine cathedrals have since fallen into line. The cause is a singularly worthy one. We trust, however, that the pilgrims sharing in so beneficent a work as helping the needy, will come to see that Jesus Christ alone can help to save the world's distress; and that they themselves will find the peace that He alone can give in this troubled age.



QUIET MOMENTS

The Pleasure and Profit of Daily Bible Reading.

(By Dr. C. K. Mowll.)

(Notes of an address given at the Christian Endeavour Convention, Ipswich, England, May 22, 1934.)

Read Psalm cxix. 1-16.

IN prayer we speak to God; through Bible reading, God speaks to us, if we will let Him. The devotional life may be likened to the act of breathing. Through our daily Bible reading we breathe in from God; through our prayer life, we breathe out to God. Just as both inspiration and expiration are essential for the health of the body, so both daily Bible reading and daily prayer are essential for the health and growth of spiritual life.

I. The Pleasure of Daily Bible Reading.

Listen to the psalmist. "My soul fainteth for the longing that it hath unto Thy judgments at all times" (Psalm cxix. 20). See also Psalm cxix. 24, 97. Here was a man who loved to hear and heed and harbour the Word of God. Is our daily Bible reading such a pleasure to us that we would not willingly miss it for anything? Which do we read first in the morning—our newspaper, our letters, our novel or our Bible?

If we are to find pleasure in reading our Bible, four things at least are essential.

1. There must be a reverent appreciation of the authority of the Bible. "All Scripture is given by inspiration of God" (2 Tim. iii. 16). See also 2 Peter i. 21.
2. There must be a real acquaintance with the Saviour of the Bible. If we know the Lord Jesus Christ, we shall begin to love our Bible, because it is full of Him. The reason why so many fail to enjoy the Old Testament is that they fail to see Him there in type and picture and prophecy. See Luke xxiv. 27.
3. There must be a regular aid from the Inspirer of the Bible (1 Cor. ii. 14). Without the aid of the Holy Spirit we cannot understand spiritual things.
4. There must be a right attitude towards the God of the Bible (John vii. 17; Isaiah lxvi. 2). If we come to the Bible submissive to the Will of God, He will speak to us through it, and teach and correct us, and we shall delight in it as His message to us.

II. The Purpose of Daily Bible Reading.

This again is a point of considerable importance if our daily Bible reading is to be all it might be, and ought to be to us.

Let me ask this question: Why do we read our Bible every day? Someone will perhaps reply, "I read it because I find in it,—

Honey which delights. Psalm cxix. 103.

A fire and a hammer which breaks. Jer. xxiii. 29.

A mine which contains great spoil. Psalm cxix. 162.

Day by day as we read our Bible, come to it as the Word of God, to receive a definite message from Him to which we will gladly respond, to learn something more of Christ, to obtain food for our soul. If we persist in that purpose, we shall find our reading will become increasingly a pleasure, a power, a profit.

III. The Profit of Daily Bible Reading.

Look at 2 Tim. iii. 15-17—"The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Our reading should be:—

1. Teaching us—profitable for "doctrine."
2. Testing us—profitable for "reproof."
3. Turning us—profitable for "correction."
4. Transforming us—profitable for "instruction in righteousness."

Is our daily Bible reading doing these things for us, establishing us in the Faith, searching our life, sanctifying our character and shaping us into the likeness of the Lord Jesus?

Has the reading of our Bible brought us face to face with the Lord Jesus Christ, and made us wise unto salvation through faith in Him?

Has the reading of our Bible been giving us assurance concerning the truth of God; making us see our sin and giving us a thirst for holiness; transforming our character and life; making us into a more efficient worker and warrior and witness for our Lord, and a more earnest winner of souls? Has it brought to us a longing for all God's best in us, and through us, until we cannot be satisfied with anything short of the fulness of the Holy Spirit?

"Lord, make Thy Word a living power;
Speak to my heart from day to day;
Bend me, and with Thy Spirit fill,
And teach me how to pray."

YOUR PLACE.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whatever it be;
Think He has chosen you for it,
Work loyally.

Gird on your armour! be faithful
At toil or rest;
Whichever it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

Harris & Boyd's DOUBLE REDUCTION SALE

OF FINELY-TAILORED SUITS TO
MEASURE AND OVERCOATS.

£7/7/- Quality reduced to £6/6/-,
Less 10 per cent. **£5/13/5**
£6/6/- Quality reduced to £5/5/-,
Less 10 per cent. **£4/14/6**

In these Tweeds and Worsteds we have all the WANTED Patterns from the new wide-spaced stripes, to the extremely popular small figure patterns, also our standard Diamond Dye Black Pinhead, Tailored with that degree of care known to HARRIS & BOYD.

Send for patterns of these TWO LINES, showing Double Reductions.

Phone: M 3632.

HARRIS & BOYD
TAILORS,
ROBE AND GOWN MAKERS AND
CLERICAL OUTFITTERS.

313 PITT ST., SYDNEY
(Near Y.M.C.A.)

FROM "PUNCH."

Preacher—The Rev. W. Screech.

Subject—"The Breaking Point."

—Church Notice.

It seems to have been reached.

HAPPY DAYS with a Player Piano from



PALING'S PLAYER PIANOS are the most reliable you can buy because of their sound construction, round, rich, resonant tone and the ease by which every shade of musical expression is obtained. They are suitable for every climate—fully guaranteed. Call and inspect, or write for particulars.

WE SELL ON EASY TERMS

Paling's
338 GEORGE ST.,
SYDNEY

Wearing the Stole.

NO little hurt has been given in England recently to ordination candidates trained in staunch Evangelical Colleges, who have been requested by ordaining Bishops to wear a white stole at their ordination. There have been cases in Australia where certain Rectors have wanted visiting curates to wear coloured stoles at Divine Worship. The plea has been put up as the requests were made, that it is the "custom" in the Cathedral or Church. It has even been suggested: "Why have any scruples on so small a point? It is not worth discussing!" A white stole, for instance, at a wedding, is a bright thing, and in keeping with the liturgical frock, at ordination it is so modest and unobtrusive a thing: "What is the reason for making a fuss?"

But it is not so simple as it seems. Bishops and clergy cannot easily set aside the historic tradition of our Church, nor should trouble be caused by imposing on the consciences of Protestant ordination candidates, or on assisting clergy, the wearing of a vesture, which—however unobtrusive or nice—is illegal in our Church, and distinctly Romish in association. If the point is trifling, if there is really nothing in it, why do "Fathers-in-God" and clergy descend to such trivialities?

The Stole Illegal.

The stole is illegal, for it was condemned by Sir Robert Phillimore in the Purchas Judgment of the English Courts in 1870. Now Sir Robert was not only a lifelong and none too scrupulous partisan of the Romanising section in our Church, but he was also the last Dean of the Arches whom the Ritualists recognise as having been canonically appointed and therefore as a "spiritual" judge. Dr. Pusey spoke of him as "The Church's highest tribunal" ("Letter to Lid-don," p. 35), and in condemning stoles he was following no judgment of the Privy Council, which had not then ever adjudicated on vestments. When vociferous statements are made that the Ritualists (who would now sail under the name of "Anglo-Catholics") would willingly obey a truly "spiritual" court, it is as well to bear in mind that the undeniably "spiritual" judgments of Sir Robert against stoles and the use of incense have been for over sixty years, and still are, flouted as much as any "Erastian" judgments of the Privy Council.

Not Authorised in Ornaments Rubric.

Now the ground of the condemnation is worthy of attention. Sir Robert, finding that stoles are not sanctioned by the First Prayer Book, held that they cannot be authorised by the Ornaments Rubric. But if, as is certainly true, stoles were discarded even by the First Prayer Book, it follows that in order to justify their appeal must be made to some authority that goes behind any and every Prayer Book, that is to say, that goes behind the Reformation altogether. If the stole can be shown to be legal in our Church, there is practically nothing in the mediaeval vestures and ornaments that can be held as illegal. Therefore, by wearing the stole—whether he knows it or not—a man is virtually conceding the principle of getting behind the Reformation, ignoring the requirements of any Prayer Book, and traversing the judgments of even "spiritual judges" at the whim and fancy of the clergy.

Those who desire to enter fully into a study of the question of the scarf will find a summary in Tract 267 of the Church Association, and fuller materials in the evidence given before the Royal Commission of 1904-6 by Mr. J. T. Tomkinson, Dr. Howard Frere, Mr. Athelstan Riley and Mr. Cuthbert Atchley, both of which we have been reading again this week. Here it is sufficient to state the principal points.

What is the Stole?

The stole is a narrow strip of material, usually silk, which widens at the ends, which are fringed and embroidered, and reach to about the knees; it may be white, coloured, or (rarely) black. Before the Reformation it was used only by the clergy, and by them not at the choir services, but at the ministrations of the Sacraments, and was most familiar as being one of the Mass-vestments, without which neither the "sacrificer" nor his clerical assistants was properly vested for Mass. It was, therefore, discarded at the Reformation as a "monument of superstition."

What is the Scarf?

The scarf, or tippet, is a wide band of black silk hanging down to the ankles, and "pinked" at the ends. It was originally part of the outdoor dress of the clergy, but came

to be used in church at the choir services. Its use was regulated by an Act of 1533 (24 Henry VIII., ch. 13), whose directions were adopted into the Royal "Advertisements" of 1566, and these again into the Canons of 1604 (Nos. 58, 74).

Dr. Percy Dearmer, even in the days when he was the leading authority of the "Ritualists," as to the rabbinical lore concerning priestly clothing so fascinating to some minds, stated the truth about the use of the scarf or tippet in the following words:—

"There is no known authority for confining the use of the tippets to dignitaries and chaplains . . . the tippet should be worn by all the clergy . . . There is no authority, English or Continental, for the use of the stole in choir, while the black scarf or tippet has come down to us from before the Reformation, and the authority for its use is unmistakable." (Dearmer, "Parson's Hand-book," p. 85.)

What is involved therefore, in the present attempts to force candidates for ordination to give up the scarf and adopt the stole is not merely disloyalty to the law and tradition of our Church as Reformed. It goes down to a desire to substitute for a vesture that has no sacerdotal significance, one that carries with it the associations of Romish sacramentalism and "sacrificing," which it was the main object of the Reformation to root out of our services. Clergy who wear the white stole at weddings because it looks nice and is in keeping with the bride's frock, and those who wear a purple one at funerals are respectfully asked to study the real significance of the stole, for there is no authority, English or Continental, for the use of the stole in choir, while the black scarf or tippet has come down to us from before the Reformation, and the authority for its use is unmistakable.

Mission to Seamen.

Sydney Institute.

The Missions to Seamen in Sydney presented its annual report at a very representative meeting held at the Rawson Institute, on Thursday, July 26. The report stated that during the year 42,000 sailors had visited the institute, 1013 visits had been paid to ships, 390 to hospitals, and 200 beds had been provided for distressed seamen.

The Archbishop of Sydney, who presided, praised the fine work of the missions. In Shanghai and Hong Kong, he said, the name of the mission chaplain was a name to conjure with in the community. The institute was something more than a social club, while it attended to man's material wants, the mission came into existence because man had other needs besides material ones.

The Premier (Mr. Stevens), moving the adoption of the report, said that the mission had a record that should command the respect and support of every citizen. Two of its outstanding features were that it recognised neither race nor creed, it did not know the bounds of nationality, and it was non-sectarian. The quality of loneliness was only realised to the full when one was lost in big crowds—the loneliest man in the world was the man buried in a crowd. One of the greatest problems of adolescence was the danger of a lad's "depersonalisation" in a great city, when he became cut off from home interests, and lonely in the true sense of the word.

"I am glad to see," concluded Mr. Stevens, smiling, "that you of the mission are keeping right within your income. Everyone does that nowadays—even Governments."

CASH ORDERS Obtainable at—

BON MARCHE

LTD.

Cr. Broadway and Harris Street,
Sydney.

1000 CASH ORDERS, £2/10/- Value.
1000 CASH ORDERS, £5/- Value.

Now Available to Persons in
REGULAR WORK.

Repayable Weekly, 2/6 and 5/-
Respectively.

Ring M2384—Ask for Mr. Bray, and
our Representative will Call.

Wayside Jottings.

(By a Wayfarer.)

CHURCH DISCIPLINE.

ACCORDING to a report in the S.M. Herald of Wednesday, July 18th, the Rev. P. W. R. Rowlands, at the recent annual meeting of the Churchpeople of St. Martin's, Mulumbimby, in the Diocese of Grafton, dealt with the matter of Church Discipline. Referring, we presume, to the immense amount of unreal membership in the Church of England, Mr. Rowlands is reported to have said that the clergy had agreed on concerted action with regard to wilfully negligent persons. Infant Baptism, for instance, had hitherto been administered indiscriminately, and without sufficient guarantee that the child should be brought up in the Christian faith and practice. But in future it will only be administered, he said, after an undertaking that Prayer-book requirements will be carried out, and persons failing (without sufficient excuse), to fulfil the obligations of Church-membership, shall, after due warning, be cut off from the fellowship and ministrations of the Church until such time as they make amends, not being allowed even the office of burial. "We do not want," said Mr. Rowlands, "a nation of baptised pagans."

It would appear, from comments in the "Herald" of the next day, that the concerted action spoken of by Mr. Rowlands refers to a conference held in the Diocese of Bathurst in October, 1933, and to a Bishops' Pastoral issued in March, 1934, the terms of which are more fully given in our news of the Bathurst and Grafton Dioceses.

We shall, I think, all agree that the steps here suggested are in the right direction, but some of us may doubt whether such a sudden tightening up of discipline, after such a long period of laxity, is either quite desirable or quite possible. One good thing resulting from it would be a very desirable correction of our church-rolls. Hitherto we have been wrongly boasting that three-fifths of the population belonged to the Anglican Church. But when the pruning knife, as suggested by Mr. Rowlands, has been properly applied, and all lax members duly cut off from the fellowship and ministrations of the Church, we wonder whether we shall be able to claim even two fifths.

There is indeed a method of reckoning adopted by some of our Nonconformist brethren, which consists in dividing their nominal churchpeople into "members" and "adherents"; but it is not one that we should care to see adopted in our Church. We cannot imagine St. Paul making such a distinction. To the Apostle's clear and uncompromising view a man was either a baptised Christian or else a heathen. If unbaptised, he was not entitled to any Christian ordinances. But if baptised, and yet living an inconsistent life, he might, if guilty of gross

sin, be "delivered to Satan for the destruction of the flesh" (sickness or death); or, if guilty in a less degree, cut off from fellowship; (with such a one, no, not to eat—1 Cor. 5: 11); and yet not counted as an enemy, but admonished as a brother (2 Thess. 3: 15). Between Christian and heathen, however, St. Paul would, no doubt, have recognised a third class, the Catechumens, or learners, not yet Christians, because not yet baptised; but to whom, should they have the misfortune to die unbaptised (a very rare case, we imagine), Christian burial would not have been refused; though we doubt whether their infants would be considered qualified for Christian Baptism. And these distinctions would, no doubt, practically re-appear, should the above-mentioned suggested reforms be fully carried out.

No one, of course, imagines that in the Dioceses of Bathurst and Grafton, or anywhere else, such far-reaching decisions would be brought into action without being preceded, first by some pastoral letters from the bishops, and after that, by clear and repeated appeals from the pulpits and finally by loving, personal appeals to the lax members. And only, we presume, if all these should fail, would their names be expunged from the Church rolls, as no longer entitled to Church Baptism or burial. But, however carried out, the suggested course of action would revolutionise our Church practice. The clergy would no longer be allowed to consider as members all those who choose to call themselves such. In every parish the churchwardens would have to keep an accurate roll of members, and this, in its turn, will depend upon, and be supplemented by, a carefully-kept Communicants' Roll.

We do not, of course, suspect what the S.M. Herald's report of the 18th seems to imply, that contributions might be accepted in lieu of worship; though, of course, a regular list of subscribers would everywhere have to be kept. What is meant is that the Church would, in fact, re-organise itself on a basis of commonsense and truth, and entirely in accordance with primitive practice.

It is not, however, to be for one moment expected that so revolutionary a step as the excision of the names of non-worshipping persons from our Church rolls, and the denial of the burial office to their dead, and the refusal of Baptism to their children, could come about without the most violent opposition; and that especially, we should think, in the Dioceses of Bathurst and Grafton, where "High Church" views are understood largely to prevail; and where, consequently, Baptism "ex opere operato" is generally looked upon as conveying spiritual blessings, irrespective of the spiritual conditions of faith, repentance and Christian living. "Why," many will ask, "should the children be penalised for the fault of the parents?" Yet it is indubitably true that only such restrictions are ever likely to bring home

to the minds of thousands that the Christian Life and Profession are something more than a name.

Announce that such unreal members will be excluded from Holy Communion, and they will not turn a hair nor lift an eyelash. What is Holy Communion to them? They have lived without it, and are willing to die without it. But tell them, however gently and courteously, that the Church must in future restrict Infant Baptism to the children of those who, by their attendance at worship, and at the Lord's Table, have shown themselves sincere in their Christian profession, and that the use of the Burial Office must be similarly restricted, and we might expect such a storm as would intimidate many of the ministerial brethren from maintaining their position.

Many a courteous warning in our parish papers, backed up, too, by some actual statements that "during the last month we have had the painful duty of refusing—" etc., etc., would be needed, before people would realise that the Church meant what it said.

In the matter of burial, perhaps all that could at present be done would be to leave out the expression of "sure and certain hope," and to devise some substitute for the present too confident, over-charitable form of committal. Few ministers, indeed, could ever bring themselves to the point of refusing Christian burial to a dead man, though they might possibly decline to use the full Anglican burial service.

We shall wait with great interest for further news from the Dioceses of Grafton and Bathurst with regard to this interesting and important matter. It may be that they are to have the honour of being pioneers in a much-needed reform.



The Right Rev. Bishop Kirkby returns to his work in Sydney on August 7th, after his extended holiday. He has been dividing his time between N.S.W., Victoria, and Queensland.

The Ven. Archdeacon Davies, principal of Moore College, who has been on a health trip to England, leaves London on August 4 for Sydney. He states in a letter that he is much improved in health.

The Rev. V. H. Sherwin, formerly of Rabaul, is expected to return from furlough in England in August, bringing with him the Rev. K. P. Fitzgerald as a new worker for the Mandated Territory.

The Rev. Harold Thompson, formerly of the New Guinea Mission, and now Chaplain at Rabaul, will probably re-enter native work as soon as the Bishop is able to fill his place at Rabaul.

Mr. Langford Smith, B.E., son of Canon Langford Smith, rector of St. Andrew's, Summer Hill, leaves for U.S.A. early in September on six months' business visit for his firm. He will make his headquarters in New York while in America.

Mr. A. Raymont, of Penhurst, and a leading worker at Christ Church St. Lawrence, has been appointed secretary of the Sydney Committee of the Brotherhood of the Good Shepherd in succession to Mr. R. B. Symington, who resigned after many years' work for the movement.

The death of Mr. W. T. Waitt removes one who was long associated with St. Andrew's Church, Wahroonga, N.S.W. He had reached his 86th year, and had come to Australia as a young man. He was one of the first churchwardens of St. Andrew's Church.

The King and Queen attended a special service at Westminster Abbey at 10.30 a.m. on July 1, which was the opening day of the Cathedral Pilgrimage in aid of the unemployed in the distressed and derelict areas. The Pilgrimage continued throughout England during the first fortnight of July.

In our "Quiet Moments" column we have a British reading by C. K. Mowll, B.A., M.R.C.S., L.R.C.P. Dr. Mowll is a brother of the Archbishop of Sydney, and is closely identified with the Christian Endeavour Movement in England, being President of the London Federation of the C.E.

The Prince of Wales has accepted the presidency of the English-speaking Union of the British Empire. Founded by Sir Evelyn Wrench sixteen years ago, the Union has grown from a small organisation to a world-wide movement, with branches throughout the British Empire and the United States, and with clubhouse headquarters in Charles-st., Berkeley Square, London.

Mr. G. E. K. Pitt, the first M.E. of the Tasmanian University, second son of the Rector of All Saints', Hobart, has been selected as senior assistant engineer on the Brisbane Harbour bridge, another of Dorman Long's huge undertakings. Miss Katherine Pitt has been appointed private Secretary to the Administrator of Nauru (Commander Garsia).

Mr. William Reed, of Palmerston N., N.Z., celebrated his 50th year of residence there recently, by making a gift of £2000 to All Saints' Children's Home. This will liquidate a mortgage of that amount which has been a burden for some years. The late Mrs. Anne Anderson made handsome bequests to St. Mary's Guild and the Boys' Homes Society of Wellington. The gift to St. Mary's Guild was over £8000.

The Rev. E. R. Gribble, of Palm Island, and his assistant, the Rev. James Noble, are at present erecting a home at Esk Island for the assistant Chaplain. As soon as the building is completed, Mrs. Noble and family will arrive from Yarrabah, where they have been accommodated in the meantime. Recently the Rev. I. Noble and his family came from the Forest River Mission, W.A., where they had been serving.

A triptych was dedicated by the Bishop of Grafton (Dr. Ashton) in Christ Church Cathedral, on Sunday, July 22. It is made of Australian hardwood, with a cross imposed on the central panel made from oak taken from the original timber of Westminster Abbey. It was given by the Rev. D. C. Tilghman as a thankoffering for his ordination, and will contain the names of the successive rectors of Grafton.

Among clerical changes in Sydney, the Rev. T. Knox, rector of Narrabeen, has accepted preferment to the parish of St. John, Rockdale; the Rev. H. A. Dempster, rector of St. Augustine's, Stanmore, announced his retirement from parochial charge as from August 31; the Rev. E. H. Parsons has been appointed curate at St. John's, Darlinghurst, and the Rev. R. K. Hobden to a similar post at St. Andrew's, North Strathfield.

The Archbishop of Sydney and Mrs. Mowll attended Foundation Day of Abbotsleigh School, Wahroonga, on Saturday, July 21, held in honour of the 49th anniversary of the School. There were 1000 parents, friends and old girls of the school present. Miss Gordon Everett, principal of the School, assisted by members of the School Council, received the guests. Mrs. Mowll was presented with a posy of violets, surrounded by sprays of daphne.

The Rev. William James, one of Newcastle's best-known clergy, has passed away, after a long illness, at the age of 80. Mr. James had been in holy orders for more than half a century. He was the first chaplain of the Newcastle Missions to Seamen. His last parish before his retirement four years ago was that of Ilington. Mrs. James, who was a daughter of Mr. James Hannell, the first Mayor of Newcastle, died some years ago. Two sisters—Miss James and Mrs. Dodson—survive Mr. James.

Major H. S. Robinson, Secretary of the Melanesian Mission in N.Z., has given a great many exhibitions lately in N.Z. of the Melanesian film and also of the Board of Missions' film dealing with China. He has lately visited Christchurch Diocese, holding meetings there. He closed the office of the Melanesian Finance Board in Auckland on June 30, remaining in the Dominion a few weeks settling various matters, prior to taking up his new abode in Sydney some time in August.

Miss Armfield, Missionary of the Victorian C.M.S. in China, arrived in Melbourne recently, having been three months on the way. She visited Peiping, the capital city, after going a day's journey in a cart to reach the Anglican Cathedral, the Union Medical College, and the Temple of Heaven, where the Emperors used to worship. She then went to Manchuria and Korea, and saw the work of the Presbyterian Mission, crossed to Kobe, Japan, where she visited the C.M.S. School. The doctor has ordered her three months' rest before beginning deputation work.

The death of Mrs. M. J. Lormer removes one who, for 40 years, was honorary Secretary of the Ladies' Guild in the parish of Christ Church, Hawthorn, Victoria. For 25 years she was a member of the committee of the Missions to Seamen, Melbourne, and was one of the original members of the Committee of the Victoria Missions to Seamen. For 33 years she was hon. secretary of the Richmond Branch of the Melbourne City Mission, of which she was also a member of the committee. She has left three sons, Messrs. Robert, Arthur and George Lormer. Her husband, Mr. Robert Lormer, predeceased her some years ago.

We offer our warmest congratulations to the Rev. H. N. Baker, M.A., Rector of St. Thomas' Church, North Sydney, on his appointment by the Archbishop of Sydney as an honorary Canon of St. Andrew's Cathedral. Canon Baker has been rector of St. Thomas' for nearly 15 years. A son of the late Archdeacon W. G. Baker, of New Zealand, he was formerly rector of St. Peter's, Woolloomooloo, and later of St. John's, Launceston, Tasmania. He has been a member of the social problems committee of the diocese since its inception, and was recently elected chairman of the committee. He was a representative Rugby footballer in N.Z. in his young manhood, and is an earnest and assiduous worker in his parish.

The death of Thomas Moodie removes a keen Churchman from active Church life in N.Z. For twenty years Mr. Moodie was the "good angel" of St. Mary's Church, Portobello, Diocese of Dunedin. The grounds, the internal arrangements, and the finances of this Church were his weekly, if not his daily, care. His death is a great loss to the Church. He was born in Saline, Fifeshire, Scotland, in 1836. Educated at the Campbelltown Grammar School, Argyllshire, and at Glasgow, he entered mercantile life in the office of a large firm of shipowners engaged in the East and West India trade. After seven years' service with this firm Mr. Moodie left for New Zealand in the ship "Jura" on June 1, 1858, arriving in N.Z. in September of the same year.

Speaking at the seventeenth annual meeting of St. Margaret's hostel for women students at Stanmore, Sydney, last week, the Archbishop, Dr. Mowll, said that he welcomed the opportunity of congratulating the treasurer and the warden, Miss M. Thompson, and he hoped their example of enthusiasm would catch fire in the hearts of other laymen of the church. He said what a wonderful thing the hostel was for women students, whose homes were in the country, but he was familiar with the good work of other hostels, having witnessed the excellent results of Canadian students who had been sent out teaching all over the prairie after

hostel and university training. He said such an institution as the hostel was so vital and so important, and he did hope that the effort to establish a similar hostel for men students would be successful.

Writing in the Adelaide "Church Guardian," the Bishop of Adelaide, who is on a visit to England, mentions that he has visited Bishop and Mrs. Harmer, formerly of Adelaide, and now living close to Kew Gardens. He has also seen the Rev. S. R. Cornish, who was at one time at Port Pirie and Wilmington, and in Adelaide, who is now Chaplain of the great St. Thomas' Hospital, on the banks of the Thames, opposite to the Houses of Parliament. He also saw the Rev. W. N. Higgins, formerly at St. Mark's, Maylands, and at Kangaroo Island, and now Rector of Great Bookham; and then the Rev. Wilfred, who was the Bishop's first chaplain in Adelaide, and will be remembered at Enfield, Hamley Bridge, Malalla and some other places. He is now Vicar of Headington Quarry, near Oxford, and Rural Dean; and in his parish the great Morris Motor Works are situated. The Bishop has also seen the Rev. Wallace Bird, formerly of Unley, and now at Eastbourne.

The King and Queen, with the Princess Royal and the Earl of Harewood, motored from Windsor Castle to Eton College on Sunday morning, June 24, and attended service in Lower Chapel. A feature of the service was the descent singing by the boys of the hymns, which included one written by Dr. C. A. Alington, the late Headmaster, set to music by the late Sir Walter Parratt, the descent being arranged by Mr. A. E. Baker, organist of Lower Chapel. So pleased were the King and Queen with the singing that the captain of the choir, J. B. A. Wallinger, and L. R. K. Fyffe, who sang the solos, were presented to their Majesties, as also were the chaplain and the organist. Later in the day the King and Queen received the Australian cricketers at Windsor Castle. It was a pleasantly informal affair. Their Majesties had a long conversation with Woodfull, the captain, Ponsford, Chipperfield, and other players, and were photographed both with them and by them, and specially permitted them to take photographs where they liked in the Castle.

Dr. Ernest Black, who for some years before his retirement four years ago, practised as a specialist in Sydney, died recently in Perth, W.A., aged 74 years. Dr. Black was the son of the Ven. Archdeacon Black, D.D., who ministered in Queensland and Victoria. He studied in Edinburgh, London and Paris, and after fulfilling various appointments in England, he went to Western Australia in 1892. He served with the R.A.M.C. throughout the war, and after completing his duties in England, he settled in Sydney, where he remained until he retired from active practice in 1930, and went to live in Perth. Dr. Black was a man of great activity. During the period of his residence in Western Australia before the war, he was at various times, Government Resident at Broome and Derby, resident magistrate at Esperance and other places, and subsequently principal medical officer for Western Australia and president of the Central Board of Health. Whilst engaged on the Commission on War Diseases and Pensions in England, he co-operated with Captains R. M. and W. M. T. Wilson in editing a book on "War Diseases and Pensions."

BEGINNINGS.

Out of despair, O let me make a song—
Out of defeat, a courage that is strong;
Out of my tears make laughter, joy and mirth—
A balm to soothe the weary ear of earth;
For what avails bitterness and sighs!
In each new day, a new beginning lies.

—Willa Hoey.

AN ANNUAL SUBSCRIPTION TO THE—

British and Foreign Bible Society

Gives a Financial Fellowship in the furtherance of the Gospel.

An annual subscription has the advantage to the Society of being regular and sustained, ensuring a reasonable and uniform flow of income, giving a financial stability to the Society, and widens the area of interest by multiplying the number of friends directly in this partnership of "Bibling the World."

THE BIBLE SOCIETY IS IN NEED OF FUNDS!

The annual subscription of £1/1/- entitles the donor to the privilege of Membership with the local Auxiliary. **BECOME A MEMBER NOW!**

Gifts will be gladly acknowledged by the—

GENERAL SECRETARY,

242 Pitt Street, Sydney.



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY ——— GUARANTEED



"For a few pounds a man can buy to-day almost any kind of knowledge he needs."
—Business motto.

"Without money and without price."
—Isaiah.

AUGUST.

- 3rd—Germany declared war on France, 1914. Council of Arles, 314, attended by three British Bishops, showing the Church existed long before Rome took charge.
- 4th—Great Britain declared war on Germany, 1914.
- 5th—10th Sunday after Trinity. The Temple of Jerusalem destroyed, A.D. 70. This was the third temple. Nebuchadnezzar had destroyed Solomon's Temple. The second Temple was replaced by Herod's more splendid edifice.
- 6th—Transfiguration of our Lord. This much overlooked day is important, as telling the coming of the Resurrection-body, and the manifestation of the Divine Son of God.
- 7th—The Name of Jesus. Another day which would help us if we remembered there is no other Name!
- 8th—Spanish Armada destroyed, 1588. The winds thus finished what the small navy of England had begun in overcoming Rome's great effort to subdue us.
- 10th—St. Laurence, deacon and martyr. Heligoland ceded to Germany in 1890. One of Britain's false moves.
- 12th—11th Sunday after Trinity. On this day we think of God's power shown in mercy. Too often we imagine that forgiveness betokens weakness. God is so strong that He can wait patiently through the ages for mankind to turn to Him.
- 17th—Admiral Blake died, 1657. Next issue of this paper.



The Task of Evangelicals.

HERE have been timid souls in all the Christian centuries who not only seek the sheltered havens of peace themselves, but would have the Church pursue "a pathway of peace," and shun all the turbid waters of contention. "Give up fighting," they say, "and get on with the Church's job of preaching and teaching, and never worry about the other man." Such is fatuous advice, because "the other man" is at it all the while. Somebody has only to state and state a lie over and over again until it is accepted as truth. We are bidden to contend earnestly for the faith, while the Apostle St. Paul, from the date of his conversion to the end of his day, was a staunch and valiant fighter for the truth. It cannot be otherwise. That does not mean there is to be hatred and ill-will. Personalities do not come in. It is sober contention for the truth. Error ever stalks about, and must be confronted not only by positive statement, but also by teaching by contrast.

In our beloved Church Mr. Valiant for the Truth must be ever up and doing, and especially in this day. Frequently in certain diocesan magazines, always in certain Church weeklies, and by means of book and tract, it is being sedulously taught that "Observance of Corpus Christi, Fasting Communion, prayers to the Virgin Mary,

glorification of Saints, confession to the priest, attendance at Mass and so on, are the normal way of the Church of England. Evening Communion, efforts towards inter-Communion, the Evangelical presentation of the Church's teaching, are frowned upon, and everything laudatory of Sacerdotalism, purgatory, prayers for the dead, veiled Romanism, the so-called Catholic heritage, is given the widest publicity.

These facts, together with other prevailing conditions, combine to lay a special burden of responsibility upon Evangelicals at the present time. By the term "Evangelicals" we mean those to whom the Gospel of the grace of God is so precious by personal experience of its power, that they are constrained not only to "preach the Gospel," but also to stand forth in its defence; ready to say with the Apostle: "Woe is unto me if I preach not the Gospel," and with him to repudiate and oppose counterfeit "gospels" by which the souls of men are led astray. The witness of the true Evangelical must therefore be both negative and positive. He must witness against the specious false teaching of ceremonialism and rationalism alike, against the carrying over into the New Testament dispensation of the types and shadows of the Old, against the perpetuation of the typical and temporary priesthood which stood between Israel and Jehovah, against the continuance of sacrifices which can never take away sin or make the comers thereunto perfect, against the notion that by the deeds of the law a sinner can be justified, against the localisation of the Deity in temples made with hands; and on the other hand against the opposition of science falsely so called, and against the destructive criticism which would rob us of the more sure Word of prophecy and deprive us of the solid foothold of a fully-inspired revelation. Thus the true Evangelical must ever be a Protestant, ready to banish and drive away all erroneous doctrines contrary to the written Word of God. It is while men sleep that the enemy sows tares. However great the temptation to spiritual sleeping may be, it must be resisted. The watchman must not quit the watch tower, the soldier must not slumber at his post. Evangelicals will be in the true apostolical succession if they steadfastly oppose all unscriptural substitutes for the Truth of the Gospel.

Their duty is no less clear if regarded from the positive side. If the Gospel is to be defended it must be defined and described. Those who are sheltering in the shadows of types and ceremony must be assured that the true light now shineth, and that the Sun of Righteousness has healing in His wings if they will but bask in His sunshine. Those who go about to establish their own righteousness by the deeds of the law must be told of Him Who alone could satisfy the claims of God's broken law and Whose perfect obedience unto death—the death of the cross—is the sinner's only and perfect plea, of Him Who has been made unto us wisdom and righteousness and sanctification and redemption; and in Whom we can stand, accepted in the Beloved, in the very presence of a God Who cannot look upon sin, because we are clad in a righteousness which is not our own, but Christ's. The positive truths of the Gospel constitute indeed a glorious message which it should be the joy of every true Evangelical to proclaim to all men and at every season, for the Gospel is the power of God unto salvation to every one that believeth.

Nor will the true Evangelical neglect to exhibit the love and grace of God in Christ against the dark background of the wrath that is revealed from heaven. A large part of the glory of the Gospel consists in the fact that it reveals a way—the only way—of escape from a condemnation unspeakable in the awfulness of its doom. John the Baptist spoke in solemn warning of "the wrath to come." The Lord Jesus used the most terrible words in regard to the doom of the impenitent, and the apostles bore their testimony to the same effect. It is the province of the true Evangelical to repeat these inspired warnings and to sound forth the Gospel challenge—"How shall we escape if we neglect so great salvation?"

The task, therefore, of Evangelicals is not an easy one. How are they to accomplish it? First by giving the Gospel a continual and loving welcome into their own hearts, and allowing its principles to control their thoughts, words, and actions. Secondly, by "redeeming the time"—buying up the opportunity to witness to the Truth of the Gospel. Evangelical clergy will do well to ask themselves how far their ministry answers to the description of it given in the Ordination services—services which they should frequently read and ponder. A prayerful and frequent review of their solemn obligations could not fail to find reflection in their ministrations in church and parish. They would also do well to make the fullest possible use of opportunities for open-air proclamation of the Gospel. This most important phase of Church work should enable clergy and laity to stand side by side as witnesses for Christ. Young laymen whose hearts the Lord has touched should be trained, and encouraged to bear their witness in the open-air. It is work which is often apparently fruitless, but there is scarcely any method by which the good Seed of the Word of God can be more effectively sown. The ground on which it falls may, in three cases out of four, prove unproductive, as in our Lord's parable, but if the work be faithfully and prayerfully done, in conscious dependence on the Holy Spirit, and for the love of the Saviour and of the lost whom He seeks till He find them, it will have a great reward in the Day of revelation.

The Church in Japan.

Some Startling Figures.

CHRISTIAN FORCES IN JEOPARDY.

THE statistics of the Nippon Sei-Kokwai, the Church of Japan, for the year ending December 31st, 1933, have just been published, and are worth studying. The first Anglican missionaries arrived in Japan just 75 years ago; but, as is well known, progress was at first difficult and slow, and it was not till 1887 that the Nippon Sei-Kokwai was organised, mainly under the leadership of Bishop Edward Bickersteth—and organised on such far-seeing lines that the Church in Japan to-day is developing steadily, if still all too slowly, on the course then laid down. To form some estimate of the growth of the Church, the statistics for 1933 may be compared with those for 1908 and 1883—twenty-five and fifty years ago respectively.

In 1883 there were 38 British and American missionaries of our Church, and 26 Japanese workers; in 1908 the corresponding figures were 228 and 295; in 1933, 219 and 372. In 1883

there were two foreign Bishops and 13 foreign priests; but the Japanese clergy were limited to one deacon. In 1908 there were five foreign Bishops and 65 foreign priests and deacons, as compared with 75 Japanese clergy. In 1933 there were nine foreign Bishops and two Japanese Bishops; and meanwhile the foreign priests and deacons had been reduced to 38; while the Japanese had increased to 229. This marked increase in number of ordained Japanese workers was accompanied by a decrease in the number of catechists from 142 to 57, in 25 years' time, while the number of Japanese women Churchworkers, who are so sorely needed, remained almost stationary—viz., 78 in 1908, and 84 in 1933.

Baptisms and Communicants.

The "Baptised Persons on the Roll" were 761 in 1883; 13,384 in 1908; and 41,781 in 1933. There is no official record of the "Communicants on the Roll" in 1883; but for 1908 and 1933 the figures were 7,024 and 16,634 respectively. Adult Baptisms for the three years under review were 60,926.

At first sight these figures of workers and enrolled Christians seem to show fairly satisfactory progress; but the numbers of Baptised Persons and Communicants "on the roll" have to be discounted by the further record that in 1933 only 26,547 of the above were in actual touch with the Church, and only 11,209 Communicants actually communicated during the year. This leaves a very small flock—too small, one would think, to need being shepherded by 11 Bishops and 267 priests and deacons! At the same time it must be remembered that this small flock is scattered over 271 folds, if you count each Church or Mission Church as a separate fold; and that each one of these folds is centred in the midst of a very large population of non-Christians, and scattered here and there (but chiefly in the cities and towns) throughout the breadth and considerable length of Japan's teeming territories. We have, then, these 271 Churches and Mission Churches, situated for the most part in strategic centres, and supplied with practically a priest or deacon apiece, and further helped by an almost equal number of foreign and Japanese lay workers; though most of the American lay workers are engaged in educational work, or in the somewhat limited medical mission work of our Church. In any case, if each one of these Churches and each one of these 535 clerical and lay workers were a live centre of active Christian influence and aggressive evangelism in the midst of the surrounding heathendom, one could not well say that the Nippon Sei-Kokwai is overstaffed. But is it so? Let us look at the visible result in the actual increase of the Church; and we find that the record for adult baptisms in 1933 is only 1,216—an average of rather more than four to each Church, and rather more than two to each Church worker!

"Think Furiously."

Statistics can be misleading, and the extent of the spiritual work that is going on cannot be adequately measured in numbers. Yet there is something in these statistics which should make the careful student of Missions think, and "think furiously." The Church in Japan has shown great powers of organisation and self-government, and has produced a good number of capable leaders and a steady supply of

well-qualified workers. In self-support, though there are still only 35 completely self-supporting Churches, the Japanese contributions for various Church objects have increased from Yen 708 in 1883 and Yen 35,630 in 1908 to Yen 218,054 in 1933. Even though the yen has greatly depreciated in value, and the standard of living and rate of salaries have greatly increased in Japan during the last 25 years, the increase in self-support is certainly encouraging, as is the supply of Japanese workers, or the progress in Church organisations.

The discouraging features are the small number of baptisms year by year, and the constant "leakage" of professing Christians. It must not be supposed that these "besseki," or non-attending Christians have lapsed into heathendom or become utterly irreligious. The Japanese are great travellers, and of a restless disposition, which makes them frequently move about from place to place. It is very easy to lose track of newly-baptised Christians in this way; and if they have moved into some district where there is no Church within easy reach, or if they are not quickly visited by the pastor, to whom their names may have been sent, they soon lose their sense of Church responsibility and drift once more into that indefinite and impersonal and irresponsible attitude towards religion, so typical of the average Japanese mind.

Yet even when every allowance has been made for this and other special circumstances, such as the strong rivalry of the new Nationalism and a revived Shinto, or the pre-occupation of the whole people, with the pressing economic, social, political and national problems of the day, the fact remains that a great and promising Mission-field, free from the degrading superstition and illiteracy and bigotry and caste problems and civil strife which hinder Christian progress in other lands, is not showing the intensity of spiritual growth and energy of self-propagation which we should have expected. There is something wrong somewhere; and it behoves all friends of the Nippon Sei-Kokwai to ponder deeply and search into the underlying causes of this state of affairs. One thing is certain—or at least seems certain to the writer of this article—namely that the Home Church never made a greater mistake than when it thought, as it did two or three years ago, that the greater part of its aid to the Churches in the Far East could be safely withdrawn within, say, the next 20 years. The plain fact is that the Christian forces in the Far East—and certainly in Japan—are in real jeopardy from the forces of materialism and Communism on the one hand, or of Fascism and militaristic nationalism on the other; and their spiritual equipment is not yet sufficient to enable those forces to stand the strain of very difficult times. Any further talk of a "20 years' plan" of gradual withdrawal of English Church aid will only lead to a spirit of defeatism. The Church in Japan is not unreasonable in its demands for continued help from the Mother Church. It does not ask for quantity; but it does ask for quality in the way of a small but steady supply of new missionary recruits, ready to take the place of those who have reached the retiring age, and to continue working side by side with Japanese fellow-workers, or directly under Japanese leadership, in the great enterprise of quickening the spiritual life and evangelistic zeal of the rank and file of the Japanese Church, as well as in the all-important task of

training Church workers—and it does ask that reductions in money grants should not be too ruthless and abrupt. The times are perilous; and if the Christian Movement is brought to a standstill in Japan, it may jeopardise the whole future of Christianity in Asia for many a generation to come.

A Call to the Home Church.

May God give the Home Church eyes to see whether things are tending in the Far East, and ears to hear the call. The Roman Catholic Church is neither blind nor deaf to these things, but is giving more freely than ever of her best to the Far East, just because of the urgency of the present crisis. Should not the Church of England show a similar grasp of the situation, and a similar desire to be true to her trust in these immensely important but still only half-evangelised regions of the world?—G.H.M. (C. of E. Newspaper.)

The Church and the Confession.

Prebendary H. W. Hinde, M.A., Principal of the great Evangelical College, Southgate, London, speaking on "The Teaching of the Church on Confession," said that there were four ways in which Confession could be made; namely:—(1) To God direct; (2) publicly before the Church; (3) to a priest; (4) to one another. The first was Scriptural, and was urged in the various Exhortations in the Prayer Book. The last way was also Scriptural, and was natural where there existed friendship, fellowship and love. Nor could he condemn public confession before the Church, for there might be occasions when a notorious evil-liver, as referred to in one of the Exhortations in the Holy Communion service, could profitably be submitted to godly discipline. Confession to a priest, however, was not fraught with serious dangers. It was not until the 13th century that the Church at the 4th Lateran Council insisted on such confessions at least once a year, although there were earlier traces of the practice. The words in the Holy Communion Exhortation "if there be," indicated that the Reformers regarded the consultation with the minister in regard to particular sins and difficulties as something exceptional, and not as a matter of ordinary procedure. The speaker showed from quotations from the 1549 and 1552 Prayer Books that care was taken to exclude secrecy as well as any claim to "priestly absolution" from any Confession before the priest. It was clear, moreover, that no particular importance was attached to the office of "Confessor," the ghostly counsel was to be given through the Ministry of God's word—and not of necessity by a priest. The words in the Ordination service in regard to Absolution were, before the Reformation, only applied to Bishops, and it was clear that the words spoken by Our Lord, from which the priestly claim to be able to absolve from sin is derived, were addressed to the whole Church, including laymen and women. Lastly, Prebendary Hinde referred to the service of Visitation of the Sick, and the form of Absolution used therein. This service was altogether optional as clearly stated in Canon 67, and only when the sick person, possibly on the point of death, was troubled in his conscience with a weighty matter. Even then, the form of Absolution given was only to be used if the sick person humbly and heartily desired it. The Articles condemned as corrupt the Roman sacrament of Penance, which was claimed by Anglo-Catholics as a cure for the repetition of certain sins which called for repeated confession. It was a matter for consideration as to how far it was desirable to encourage open Confession.

TRUTH.

May be silenced—but never killed;
Never is afraid of time.
May be delayed—but never permanently side-tracked;
Always is our best defence;
May be uncomfortable—but never as dangerous as a lie;
Never will hesitate at investigation.
May be stubborn—but it never changes its story.
Christ said, "I am the Truth."



NEW SOUTH WALES.

Diocese of Sydney.

CRANBROOK SCHOOL.

Foundation Day Service.

Cranbrook School Foundation Day was celebrated on Sunday, July 22, by a service in the school chapel.

The Rev. Louis A. Pearce, Rector of St. Augustine's, Neutral Bay, who gave the address, quoted a recent utterance of Sir James Blair, Lieutenant-Governor and Chief Justice of Queensland, who had stated: "I may be old-fashioned, but I still firmly believe that without religion, without the eternal verities, no civilisation can endure. Built on the teachings of the Man of Galilee, human society was founded on a rock." Mr. Pearce said that Cranbrook and similar schools were established to give religion a real place in the lives of the growing youth. The benefactors were to be commended for the sacrifices made in the foundation and maintenance of the school. The unsettled state of the world indicated the absence of a vital element, and it was more important than ever that the young should be surrounded with the best influences. Without the inspiration of religion, youth would never do, or be, a fraction of what it might otherwise do or be. Religion, he said, was an essential factor in the life of the young people, making for the full, free, and complete development of manhood, and prompting that service so valuable to the well-being of the nation.

DAY OF CHRISTIAN WITNESS.

The Council of Churches has decided, in answer to many requests, to organise the "Day of United Christian Witness," as observed with such good results in 1931 and 1932. The date suggested for the observance is Wednesday, November 28th, to be led up to by special services on the four preceding Sundays.

The suggested topics are "The Word," "The Christ," "The World," and "The Church."

A.B.M.

Half-Yearly Meeting.

The work of the Australian Board of Missions was discussed at the half-yearly meeting that organisation held last week in the Cowper room of St. Andrew's Cathedral.

The Acting Primate (Archbishop Le Fanu, of Perth), presided. Others present included Archbishop Mowll, of Sydney; Archbishop Head, of Melbourne; Bishop Batty, of Newcastle; Bishop Moses, of Armidale, and Bishop Cranswick, of Gippsland, and clerical and lay representatives from the Diocese.

The financial position of the board, it was stated, indicated that the income from the dioceses were slightly more than that for the same half-yearly period last year. There was every reason to hope, it was added, that the total income for the year would not be less than that of last year.

It was reported that since the previous meeting of the board Dr. W. H. MacGrath had gone to New Guinea as medical officer; that the Rev. C. W. Aston had gone, and that another ordained missionary would go in the near future to the same mission field.

The board expressed pleasure that vacancies in the mission field had been filled.

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod.

Founded July, 1886.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas.

BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

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



A number of candidates were accepted for service in the mission field, and arrangements were made for the training of some of them at the board's training hostel in Sydney. The new Archbishop of Brisbane, Dr. Wand, was elected to a seat on the board.

The next meeting of the board was fixed for Melbourne at the time of the centenary celebrations there.

THE HAMMOND HOTELS.

Canon R. B. S. Hammond announced that the five Hammond hotels for destitute families now housed 75 families, numbering 149 adults and 133 children. Twenty-seven families in these hotels had been supplied with furniture sufficient for their needs on account of their having been compelled to leave furnished rooms. In addition, 117 articles of furniture had been distributed to needy cases. Eighty-seven loads of firewood and quantities of coke had been supplied, and gifts of foodstuffs, clothing and boots had been made.

"No cases of disciplinary action have arisen," said Canon Hammond, "and considering the crowded conditions of the hotels, the conduct of the guests has been excellent."

In regard to the Hammond hotels for single men on the dole, Canon Hammond announced that during the six months ended June 30, 345 men were admitted and 383 left. Of those who left, 196 went to work, 84 left because of improved circumstances which enabled them to go into lodgings, 23 were placed in hospitals, seven went on the track, two died, 50 gave no reason for leaving, and 21 were requested to leave.

INDUSTRIAL SUNDAY.

"Social Justice."

Industrial Sunday was observed in Sydney Diocese on July 15, in conformity with a resolution passed by the last Synod. The resolution affirmed "That Synod, being uneasy in conscience, and being dissatisfied with existing social conditions, and having regard to the recommendations of the Lambeth Conference, affirms the conviction that the Church stands for the ideal of social justice, and the achievement of a social order from which the cause of poverty and human waste shall be eliminated."

Sermons appropriate to the occasion were delivered. The evening services were well attended.

Archbishop's Appeal.

Preaching at St. Colomb's, Ryde, Archbishop Mowll said there was evidence of appalling need in the community. The large number of youths who had not had the chance to work, and many of whom were losing the desire to work, constituted a great problem. Co-operation in all measures for an alleviation of present conditions was important. It was easy to criticise instead of co-operating, but a team could accomplish what no individual could possibly do. In the House of God they would be able to dethrone the selfishness in their hearts and be mindful of the needs of others. If men and women placed Jesus Christ supreme in their lives, and dwelt in His presence, the way would be opened for helping those who were in grievous need.

Religion the True Guide.

In the course of an eloquent address at St. Oswald's, Haberfield, yesterday, the Bishop of Newcastle, Rt. Rev. Dr. Batty, said no department of human affairs stood outside

the purview of religion. There were no human relationships that could not be helped legitimately by religion, and the only worth-whileness of business wealth was in the fact of how it was to be used.

True religion was an effective guide to the solution of our present-day economic problems, he continued. Christianity had first revolutionised society because it first revolutionised human thought in so far that it recognised the Fatherhood of God, of which belief the brotherhood of man was the natural corollary. If men would but believe that God's love was impartial and that no man counted more in the sight of God than another, the most astonishing consequences would result in the rectification of the present industrial paralysis. Every man had the inherent right to be able to work, and if people were really sincere when they said "Our Father" in their prayers, their consciences would not rest until the legitimate needs of every person were met.

Dr. Batty said that everything in the world was held under a stewardship from God. Industry was a co-operation of varied interests for public service, but it was a stewardship, nevertheless; and the present economic chaos had been caused by the fact that in many cases industry had been used as a means for private gain, and often it had solved itself into a sordid scramble for profits. The spirit of industry was out of gear, and they would never get back to economic health until every man received the full rights of citizenship in the sight of God. Many men of affairs affected to believe that religion had nothing whatever to do with the world and the grave problems that now beset it, but against that it had to be remembered that religion was an ideal, that the idealist became a realist because he dealt in the unassailable facts of the Fatherhood of God, and the brotherhood of man, wrapped up with which were the duties entailed by stewardship and service. Industry had become paralysed by its own success, by its own presuppositions, and because it had forgotten God's words. Industrial paralysis would continue, and would increase until men realised that business existed for other needs than mere profit-making.

MOVEMENTS OF C.M.S. MISSIONARIES.

Dr. J. E. Bateman, Superintendent of C.M.S. Hospital, Old Cairo, Egypt, left Australia in July to return to his work for another term of service. Old Cairo is the largest mission hospital in the world, and visitors from all countries pay tribute to its efficiency and influence.

Mrs. H. S. Kidner, of the Tanganyika C.M.S. is at present a patient in St. Luke's Hospital, and is making a good recovery after an operation.

Rev. G. A. Conolly, who returned from Tanganyika, after a serious accident, has received a good report from the doctor, and hopes before very long to return to his work. Miss A. M. Gelding also expects to leave for Africa within the next few months.

Rev. Canon Gore, of the C.M.S., Sudan, who has been spending his furlough in England, hopes to return to Yambio shortly. In this connection it is interesting to read the following extract from a letter from C.M.S. London: "It is a great relief to us to know that the C.M.S. in Sydney will be able to continue Canon Gore's support. We know of course, how very difficult things have been for you, but it would have been a sheer disaster if Canon Gore had had to withdraw because of lack of funds. He is a very keen man, and we are depending on him very much just now when so many younger missionaries are working in that area." The help of friends of C.M.S. is urgently needed to enable the Society to support Canon Gore in the Sudan.

Miss Lottie Gore, who has been in Australia on extended furlough, is leaving for her station in August.

ST. LUKE'S, BERRY.

New Parish Hall.

The Archbishop of Sydney laid the foundation stone of the new parish hall of St. Luke's, Berry, on Monday, July 23. Despite the rain there was a large attendance, and the contributions laid on the stone totalled £91. When completed and furnished, the cost of the hall will be £500, of which nearly £300 is in hand. The remainder has been lent by parishioners free of interest. The rector of Berry (the Rev. R. Strong), welcomed the Archbishop, and conducted service in the church.

Archbishop and Mrs. Mowll were given gifts by the parishioners. Archbishop Mowll said it was the first foundation stone he had laid since coming to Australia, although he had opened a few buildings.

The Mayor of Berry (Alderman Strong), welcomed Archbishop Mowll to the municipality.

ANTIDOTE TO MODERNISM.

Dr. Scroggie Campaign Reunion.

The first reunion in connection with Dr. W. C. Scroggie's recent "life and service" campaign, was held in the Assembly Hall on Saturday night, Mr. W. Bradley presiding.

Mr. Henry Bush read the committee's report on the three weeks' services. As a result of the mission, a deeper interest in the word of God had been created, and many had been inspired with a longing for a higher and purer service. Apart from listeners on the radio, 25,000 persons had been influenced by the gospel message. Permanent good, the committee felt, had been accomplished in the minds of thoughtful people, who were looking for an answer to the destructive teachings of modernists in our midst.

A message from Dr. Scroggie in Brisbane read by the chairman, described the campaign as but the beginning of a work which would spread a blessing over the whole Commonwealth.

Canon Begbie said he had been greatly impressed by Dr. Scroggie's meetings. The danger now was lest many of those who saw the heavenly vision should again grow cold and indifferent. Every child of God was called upon to be a soul-winner. He was convinced that in Sydney there were many most unlikely people just waiting for someone to call them to Christ.

Diocese of Bathurst.

CLERGY CONFERENCE.

Church Discipline.

Referring to a clergy conference held recently in Bathurst, and dealing with ways and means of securing effective church discipline, even to the refusal to administer baptism unless an undertaking was given that prayer book requirements would be carried out, and, further, that persons failing to fulfil the obligations of Church membership would be refused even the office of burial, the Bishop of Bathurst, Dr. Crotty, issued the following statement:—

"The most important matter dealt with at the Clergy Conference was the whole question of the administration of the Sacrament of Holy Baptism in this diocese. Following on the regulations issued on October 1, 1933, and now in force throughout the diocese, concerning the administration of Christian marriage in our churches, and the Bishops' Pastoral on Holy Baptism issued in March, 1934, the clergy of the diocese gave themselves to a discussion of how we could best restore to its place of rightful dignity and solemnity in the Church of God, that Sacrament which gives admission into it. The clergy unanimously decided to accept and work to the following directions: (1) That baptism should involve, so far as possible, an interview with the parents; (2) that at least one of the godparents should be a communicant member of the Church; and (3) that, save in special circumstances, the public baptism of infants in the face of the whole congregation should be encouraged."

Diocese of Goulburn.

BISHOP BURGEMANN AT COOMA.

Plea for Productive Workers.

The Bishop of Goulburn (Right Rev. E. H. Burgmann), in an address in the Cooma Parish Hall on Monday, July 23, appealed for the co-operation of all Christian citizens in attempting to solve national problems. He condemned the cry "back to the land," when everywhere on the coast dairy and market farmers were selling produce under cost, and rural conveniences, especially for women, remained primitive. The need was to seek work in markets not glutted.

Cement works were idle, he said, while rivers and creeks remained unbridged, and roads not repaired. The Snowy River ran to waste, although there were engineers who could create an electric scheme to supply the whole south-east of the State, giving useful employment and reviving business.

There was no lack of money for investment. Government credit should be available for reproductive works at not more than 1 per cent., with an allowance for sinking fund. Towns permanently situated should be improved with electrification and sewerage. The Federal Government was setting aside £4,000,000 for defence, but the money would be better spent on the Snowy River scheme.

APPOINTMENT.

Simpson, Reverend Bertram Douglas Cyril, Rector of Aberdare, in the Diocese of New-

castle, to be Rector of Tumba, in the Diocese of Goulburn.

Diocese of Grafton.

ST. MARTIN'S, MULLUMBIMBY.

Church Discipline.

Speaking at the annual meeting of St. Martin's Church of England last week, the Vicar, Rev. P. W. R. Rowlands, dealt with the attitude of the clergy towards church discipline. He said there were many persons who professed to belong to the Church, and who claimed Church privileges, yet they never joined in its worship or contributed towards it.

The clergy, he said, had not been able to deal with wilfully negligent persons in the past, but lately they had agreed on concerted action. Baptism, which was the door to all sacraments, had been administered indiscriminately, and without sufficient guarantee that the child would be taught the Christian faith and be presented for confirmation. If the Church admitted persons into Christian fellowship on their own terms, it could not complain if they did not live Christian lives or obey the rules of the Church.

"We do not want a nation of baptised pagans," said Mr. Rowlands. "Therefore, in future, baptism is to be administered only after an undertaking that prayer book requirements will be carried out. Persons failing to fulfil the obligations of church membership, without sufficient excuse, and after due warning by their pastor, shall be cut off from the fellowship and ministrations of the Church until such time as they make amends. That means that they will not have even the office of burial. This may appear hard, but it is in accordance with the New Testament and the practice of the early Church. It is only for the good of those concerned, and may be a warning to others."

Parents, continued Mr. Rowlands, occasionally had to use discipline for the moral and physical welfare of their children. In the same way the Church must exercise discipline for the spiritual good of her children.

VICTORIA.

Diocese of Gippsland.

THE BISHOP'S LETTER.

In his letter to his diocese, the Bishop refers to a successful mission that he and Archdeacon Weir conducted at Moe, and then to his visit to Leongatha, and to Croajingalong, Dr. Cranswick proceeds:—

It is very rarely that I write a letter to the Press, but in the treatment of Dr. Barnes, the Bishop of Birmingham, by the "Argus," roused me, I am afraid. In my letter to that journal, under the heading of "A Peace-Loving Bishop," I called attention to three matters. First, I blamed the castigation in a sub-leader of a speech of Dr. Barnes at a recent National Peace Congress in England, the sole basis of the chastisement being eight short-cabbed sentences taken from what was evidently a long speech. The injustice of the whole thing is intolerable. Secondly, I offered the suggestion that a person of Dr. Barnes' outstanding scholarship and remarkable leadership in the world of thought might conceivably expect more just, if not more respectful treatment from a great daily like the "Argus." Thirdly, I offered the reminder that Dr. Barnes is one of a group of learned men that is followed by a steadily increasing body of thoughtful people, who is striving to express our Lord's teaching in modern terms, and to apply it to modern situations. And I asked if, at a time when Prosperity and Peace are the world's most tragic needs, and when all the bargaining and competition of statesmen have not kept us from the verge of war, some more urgent contribution could not be made to the cause of Peace. The result of my letter was significant. The "Argus" itself made the single remark that it is "permissible to criticise the political opinions of men of high scholarship." Granted, of course, but surely axiomatic enough to need no expressing. The writers of other letters drew various red herrings across the trail, including that of ecclesiastical prejudice. Only one correspondent dealt with the substance of my letter—and, incidentally, upheld my contention. All other remarks, including that of the "Argus," were entirely irrelevant. "Blessed are the peace-makers," says our Lord. Yes, but, alas, neither the big Press of the present day, nor the so-called imperially-minded (ecclesiastical and otherwise) who blindly follow its fads are really prepared to call them "the children of God." And yet—the Lambeth Conference of 1930 definitely committed the Anglican

Communion to the rule of Christ in the matter of War. It would be worth the while of every Churchman to look up the Report and see for himself the policy laid down by the bishops. Who knows? It may be called into play at any time!

QUEENSLAND.

Diocese of Brisbane.

THE ABORIGINES.

No Evidence of Neglect.

After a six weeks' tour of North Queensland, undertaken principally to gain first-hand knowledge of aboriginal administration, the Home Secretary (Mr. Hanlon) disputes the criticism that the natives were neglected. "I wish the critics could inspect the Government and Church missions," he said. "On the Archer River, where two white men and their wives are living, the natives, though somewhat wild through being little in touch with civilisation, are quite friendly and live well. The tribes still moving about have ample hunting and are well fed. The natives at the missions, particularly the children, are a picture of health, and there is every indication of proper attention. The tribes on the Kendall River and Holroyd River are still nomadic, but the missionaries have won their confidence to such an extent that they leave their children in mission dormitories to attend school."

Questioned about shell poaching in Queensland waters, Mr. Hanlon stated that the Torres Straits pearl fishers were more alarmed at the flooding of the pearlshell market by Japanese shell obtained in deep sea waters, beyond Government control. There was no suggestion of anything illegal. There

THE PEOPLES OF ASIA

Will play an increasingly important part in the World's life.

Therefore, help the

C. M. S.

to maintain an adequate place in the evangelisation of Asia.

Wisely's Chambers, George and Bathurst Streets, Sydney.

Cathedral Buildings, Swanston Street, Melbourne, C.I.
69a Gawler Place, Adelaide.
29 Murray Street, Hobart.
92 St. John Street, Launceston.

BROOKS, ROBINSON

PTY. LIMITED

STAINED GLASS STUDIOS

Memorial
Stained
Glass
Windows
Opus Sectile
Mosaic
Memorial
Tablets
and
Mural
Decorations

Designs & Prices
submitted



ELIZABETH ST., MELBOURNE

JOHN ASHWIN & CO.

ARTISTS IN STAINED GLASS

31 DIXON STREET SYDNEY

Telephone MA3467

Since 1872

We have been engaged in the artistic and permanent execution of Stained Glass Windows for 60 years, and owe our success largely to the use of

British Antique Glass

**THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA**

Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKE, C.A. (Austl.),
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, Camberwell.
REV. A. BRAIN, Elsternwick, Melbourne.
REV. W. T. C. STORRS, M.A., St. John's, Heidelberg, Melbourne.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros., Melbourne.
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTING, M.A., Honorary Secretary, Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for administration.

The Home Mission Society
(Sydney Diocese.)

Assists growing Parishes—crowded City Parishes—lonely Bush Parishes.
Thinks of the sick and dying by paying towards Chaplains' Stipends.
Helps the Student to pay his fees, and would like to do much more.
Make it possible by doing your share in the great work.

F. P. J. GRAY, Esq., Hon. Treasurer
VEN. ARCHDEACON CHARLTON,
Organising Secretary,
Diocesan Church House, George-st.,
Sydney.

**R. M. P. Zinc
Paint 11/- Gal.**



R.M.P. Ready Mixed Zinc Paint spreads well and dries easily. A Pure Zinc Paint, suitable for all classes of work, and obtainable in all colours.

Qrt. 3 Gal. Gal.
3/3 6/- 11/-

NOCK & KIRBY'S

417-421 also 188-194a George St.

**William Andrews
Printing Co. Ltd.**

Sole Agents for

"Acurato" Bank Deposit Books

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL
DRUITT ST
CLARENCE ST
YORK ST
Q. V. BUILDING

GEORGE STREET

Phone - MA5059

had been odd instances of the recruiting of aboriginal women on Japanese boats, but not on a large scale, and the practice was not confined to the Japanese. There was no cause for alarm.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE C.E.M.S.

The National Vice-President (The Bishop of Wangaratta) has come and gone. The attendance at each of the six men's meetings averaged about 50, which was about as many as we could expect under existing circumstances in this State.

Our great difficulty here is (I think) not so much lack of enthusiasm, as lack of employment. Many men (wrongly, we are sure, yet very naturally), feel that without means to pay their subscriptions, they do not like to come to meetings. We had hoped that our Annual Communion and breakfast would have been more largely attended, but were somewhat disappointed. The numbers were much the same as those of last year. This was really better than appears at first sight, because our younger brothers of C.E.B.S. decided to have their own Corporate meeting on Anzac Day, and were not present with us on the King's Birthday.

Bishop Hart gave us a series of very valuable and instructive addresses. We believe that the results of these will show some permanent advance and improvement amongst us.

The way in which the Bishop emphasised the fact that we are living in a state of revolution (not mere transition), and the call he gave for Christian leadership by men of the Church will linger long in our memories. His matter was educational and constructive; not flamboyant, but insistent as to the needs of the world, and the part that Christian men must play, if chaos is to be averted.

Our Executive is making a definite effort to set going a programme of work for our Society, particularly amongst the younger people, and we believe, we are going to see a quiet, sincere, and effective forward movement. Our brother and Secretary (Rev. J. B. Montgomerie), is proving himself to be a tower of strength and inspiration. The amount of work which he manages to crowd into the time at his disposal is extraordinary. The Bishop of Wangaratta recently described him as a man who works nine days a week.—"Adelaide Church Guardian."

TASMANIA.

GAMBLING FACILITIES.

To the Methodist Church in Hobart belongs the honour of making the first public and official protest against the recent increased facilities for gambling. Owing to rival concerns in N.S.W. and elsewhere, Tattersalls, which has been the foster-mother of gambling in Australia for many years, decided to run lotteries on mainland lines, quite apart from racing as formerly. As a natural consequence the same ticket at one shilling has also arrived, and picarons announcing the sale of the same are to be seen in most small shops, whose customers are chiefly women and children. The New Town Methodist Circuit has now asked the new Attorney-General, Mr. E. J. Ogilvie, if this practice is legal or not.

Also "The Mercury," the only daily paper in Hobart, has now begun to publish a complete list of winning tickets in Tattersall's lotteries, and the Rev. L. E. Wilkinson, M.A., of the New Town Methodist Church, has written to the Editor to say that this is an offensive action to many readers, and unworthy of a leading newspaper. It is to be hoped that he will be backed up by members of all Churches who believe that "Righteousness exalteth a nation, but sin is a reproach to any people."

NEW ZEALAND.

Diocese of Nelson.

TRIBUTE TO BISHOP SADLIER.

At the recent session of the General Synod of the Church of New Zealand, the Most Rev. the Primate, in the course of his Presidential Address, said:—

"The Right Rev. William Charles Sadlier, D.D., Bishop of Nelson, was consecrated on July 21st, 1912, after distinguished service in the Church in Australia, and has therefore served the Church in New Zealand and the Diocese of Nelson in particular, for near-

ly twenty-two years. It would be difficult to overvalue his service to the Diocese of Nelson during his Episcopate. His power of administration, his patient research into the tabulation of the records and history of the Diocese, his gifts of leadership, his fluency of speech, his whole-hearted support of Missionary work, and his many social qualities have all left their mark upon the Diocese over which he presided, and in which he has enjoyed the confidence of clergy and laity. His service to the Province has been no less conspicuous, for not only has he taken a prominent part in the deliberations of the Bishops and in the work of the General Synod, but he has contributed largely to the organisation of the Missionary work of the Province and to the present Board of Missions. As Chairman of the Executive of the Board of Missions since its inception he has never spared himself, and has attended the meetings of the Executive most regularly. It is only fair to the Bishop to say that although his natural sympathies were with the C.M.S. Missions, he has always been strictly impartial and broadminded in his attitude towards Missions generally, and has sought in every way to extend the Kingdom of God. During the Great War he represented the New Zealand Episcopate at the Front with credit to himself and to the Church generally.

"The cause of his resignation, viz., the after effects of an accident to his leg, which prevented him from carrying out his episcopal duties to his own satisfaction, at any rate, in his large and scattered Diocese, is much to be regretted, inasmuch as he was still at the zenith of his mental and spiritual powers. He will be much missed, but we are deeply grateful to him for his work and witness, and we wish him and his every blessing, in their life of retirement in the 'Old Country.'"

Thoughts of a Mother.

(The writer, Mrs. Barbara, is a Syrian by birth, as well as her husband. She is a member of the M.U. in Dunedin. The Syrians belong to the land of Palestine, where our Lord was born, and are members of the Greek Orthodox Church, with which our Anglican Church has many ties. In the absence of facilities for worship in their own Church, members of the Greek Orthodox Church are warmly welcome to our Churches all over the world. It is good to know that our fellow-members of the M.U. include those of diverse races, and Mrs. Barbara, like other Syrian women, welcomes the association and privilege of the M.U.)

The foundation stone of the Mothers' Union is "temperance," and our corner-stone is "purity." Our aims are to be loyal to our husbands and to examine ourselves daily, and especially on rising to kneel down quietly, asking God's guidance to keep us from all temptation, and teach us the right way to train our children. We feel that most important is the true moral training and instruction we give our children at home and to gain their confidence. "Our homes" must be our slogan, and we must train our children to be true citizens, and this must take place in our homes in making our sons and daughters physically, mentally and spiritually fit for the duties of life which await them.

Our Mothers' Union makes us realise that the motherhood instinct is something which is God-given to help us in carrying out our responsibilities in training our sons and daughters—first to know; second to do; and third, to be, and nowhere can truer preparation be given than in the home—

- (1) The need of true moral instruction.
- (2) The mental preparation on the part of parents for imparting this information.

We must do our best to instil in the minds of our young people the duties of shouldering, not shirking their responsibilities, and point out that parenthood should be the sacred privilege of marriage. We must prepare ourselves to be true guides, and to strengthen our young people in their duty to their Church. We cannot do this unless we pray daily for God's help and guidance, and read from our Bible a portion of Scripture, and be regular communicants. Self-sacrificing, forgiving one to another, and though our cross may be hard we must be faithful and never waver in our prayers, asking our dear Saviour to help us—"Gippsland Church News."

For sin of heedless word and deed,
For pride, ambitious to succeed,
For crafty trade and subtle snare,
To catch the simple unaware;
For lives bereft of purpose high,
Forgive, forgive, O Lord, we cry.

**The Oldest Protestant
Society.**

The 107th Anniversary.

THE Revd. Dr. Weeks, formerly Headmaster of Trinity Grammar School, Sydney, and now Rector of Fenny Compton, England, speaking from the chair at the 107th anniversary of the Protestant Reformation Society in London, in June, said that a good many years ago, when Church matters were very much to the fore, Archbishop Benson gave his very hearty approval to four terms as expressing in their fulness the position and aims of the Church of England—Catholic, Apostolic, Reformed, Protestant. But he said that those terms were to be distinguished and never separated. Not one could be spared, he said, the last especially was not to be forgotten, but it must be understood. A good many years had passed since the Archbishop spoke those words, and it had to be admitted regretfully that the last of those terms had been both misunderstood and forgotten. More than that, it had been and was very bitterly hated. There were those, for instance, who did not hesitate to say that Protestantism was a bastard faith, and others, a little more concrete, that the first Protestant was the Devil, Heretic and Protestant were to some people very much the same thing. That attitude was nothing new. The Apostle James spoke of those who blasphemed the honourable name by which men were called, and Dr. Weeks thought he and his hearers might rank themselves with those who were the subjects of such misunderstandings. It was surely not necessary for him to insist that the word Protestant was not negative, as so many ritualists assert. It was essentially a positive term. Seeking for the best equivalent he turned to the New Testament, and suggested that they would find it in Paul's words: "Stand fast in one spirit, with one soul striving for the faith of the Gospel."

The use of the word Protestant was never more necessary than now. Since their last meeting the Oxford Movement had celebrated its centenary. It aroused Protestant feeling all over the country; it deepened convictions, and it was very largely on that account that it was not perhaps the special success that the Bishops fondly hoped it might be. But though that was true, the groundswell of the Movement was still felt. There had been in recent years a very marked change of emphasis in religious matters. The emphasis had shifted from the personal and the experimental to the organised and the ecclesiastical. The characteristic question, "Did ye receive the Holy Ghost when ye believed?" was now rather subordinate to the questions, "Did you make a good Confession?" "Did you go fasting?" and so on. Again, there had been a definite pro-Roman offensive. Amongst the celebrations of the Oxford Movement in the latter part of last year were some held in a great Midland city. The platform was occupied by clergy who, with two exceptions, were members of the English Church Union. One strongly pressed the point that the Oxford Movement must move toward Rome. The same speaker said: "Rome must be the end of the Oxford Movement," and "The Oxford Movement led to Rome because it was the will of God." Those were not the vagaries of individual extremists, but were recognised with favour in the seats of the mighty. Within the past few months they had seen their Articles deprecated by those in authority. They had seen very recently a move to a recognition and regulation of Confession. Patronage and support were given almost entirely to men of that camp. They had had in their experience as a Society, some proofs of the working of that iniquitous Benefices Bill, which was recently added to the Statute Book. Then there was the political and diplomatic trucking to Rome which was so to be deplored. At the end of March Mr. Isaac Foot raised the question in the House of Commons of the salute to Papal representatives; and although the affair was glossed over, it remained a very startling indication of the new grip upon the times as the result of the Vatican Treaty. Against all that, the Protestant Reformation Society strove with one soul for the faith of the Gospel.

The Australian Church Record.
**British Missionary Societies
in Conference.**

Meeting at Swanwick.

EVER since the Edinburgh Conference in 1910, co-operation has been a normal feature of the overseas missionary enterprise. It receives its most striking demonstration, however, so far as the home base is concerned, at the Annual Conference of British Missionary Societies. In this year's gathering, which was held at Swanwick this June, 130 leaders from nearly forty societies assembled for three days under the chairmanship of Mr. F. H. Hawkins, of the London Missionary Society, and the Rev. G. E. Hickman Johnson, of the Methodist Missionary Society. Distinguished visitors from overseas were also present.

This conference is at once an opportunity for surveying the mission-field, and providing spiritual refreshment for its leaders at the close of a hard winter of organisation and advocacy. It provides leisure for a studied consideration of the world situation and of the resources which are available for the task. So it was fitting that the Home Base should come under review at the first session. Mr. Johnson assessed, in an opening statement, that the missionary work of the Church is carried on by not more than a third of its members, and attributed this to faulty organisation, ignorance regarding the purpose and aims of missions, and to lack of a vital experience of Christ. The discussion on this led to a deep searching of heart through the realisation that hindrances to the doing of the will of God are never in Him, but in man, with the result that debate was changed to confession and intercession. "We cannot talk effectively about the conversion of outcasts," said one man, "when we are unable to talk about our own conversion."

So profound was the impression made by this session that another period of the Conference was devoted to it. Thought-provoking contributions by the Rev. A. M. Chirgwin and Prebendary Wilson Cash were the prelude to a rapid succession of personal testimonies which resulted in a decision that the question of a united approach to the churches should receive the earnest attention of the Standing Committee of the Conference.

New Hindrances.

New hindrances to the enterprise were outlined by the Rev. W. Paton. These include the growth of nationalism, dogmatic secularism, communism and Roman Catholicism. Restrictions are placed upon the teaching of Christianity in schools. Feeling is rising in many countries against the right to convert. The enterprise must be prepared to face the clash of duties and to face fresh suffering for the sake of Christ and His commission to make disciples. Dr. Oldham emphasised the gravity of the world situation. The rise of totalitarian states involved a life and death struggle for Christianity. But he declared we can only discover the greatness of that which we are opposed, as we realise that by which we are opposed. Christianity is the only message that can deliver the world from the false gods of the present time.

Need of Literature.

The problem of providing an adequate Christian literature in the multitudinous languages of Africa was introduced by Miss Margaret Wrong, who recently returned from a tour through the continent. While missionaries have mastered hundreds of languages and have provided hitherto most of the available literature, the product is pitifully small in comparison with the need. Now other claimants for the African reading public are supplying literature, good and bad. The need of India for similar provision was expressed by Mr. Godfrey Phillips.

"The opportunity in China is tremendous," was the message brought by the Rev. Ronald Rees, Secretary of the National Christian Council of China. Doors are wide open and the co-operation of the churches of the west is still desired by the Chinese Church. China has moved into the life of the world, and its people are increasingly important as a world factor. Canon Stacy Waddy emphasised the same facts in regard to Japan. The Churches in both countries were set up-

on the establishment of peace in the Far East.

The personal implications of the Conference were expressed by the Rev. Edward Shillito, who used the prayer of Chinese Christians, "Lord, revive Thy Church and begin with me," as a summons to re-dedication of life to Christ for world evangelisation.

The Church of England.

Archbishop Benson's Fourfold Term.

It may be of interest to our readers to know that when Lord Plunkett was Archbishop of Dublin, he had invited the Archbishop of Canterbury to preach the sermon at the reopening service of the restored Cathedral at Kilkenny, which was held on a Tuesday morning.

On the previous Saturday afternoon a public meeting to welcome the Archbishop was held in the Metropolitan Hall, Abbey Street, Dublin, at which I was present, being then on the staff of the Irish Church Missions.

Along the front of the gallery, facing the platform, was placed a white material, on which was painted the glorious words: Catholic, Apostolic, Protestant, Reformed.

Lord Plunkett, who presided, in his address of welcome to Archbishop Benson, stated that the ancient National Church of Ireland, like that of England, was Catholic, Apostolic, Protestant, Reformed.

When the Archbishop of Canterbury replied, he endorsed Lord Plunkett's statement and repeated the words, which I well remember were loudly applauded. I forget what else his Grace said, but the public confession filled me with surprise and pleasure, knowing his Grace was never accounted as a very outspoken Protestant. He said we cannot afford to dispense with any one of the four.

The town of Hamelin, on the Weser, in Germany, is this month celebrating the 650th anniversary of the legendary Pied Piper by a series of representations of the Piper's visit and its tragic sequel.

Buy the Best
and
Collect the Coupons



The Super-sorted Tea

THE ANNUAL RALLY
of the
BUSH CHURCH AID SOCIETY
Will be held in the
**Chapter House, St. Andrew's
Cathedral, Sydney,**
on

Tuesday, 21st August, at 7.45 p.m.
The Most Reverend the Archbishop of Sydney will preside.

ADMISSION FREE.
An offering of £250 is asked from B.C.A. friends to meet urgent needs of the Society.

THE ANNUAL TEA
will take place in the
Lower Hall of the Chapter House
First Sitting (for 200) at 6.15 p.m.
Tickets 1/3 (to be procured from Parish Representatives, or from B.C.A. Office, Church House.
Musical Programme from 7.10 to 7.40.
REV. T. TERRY, Organising Missioner.

Wood, Coffill Ltd. Funeral Directors
SYDNEY AND SUBURBS
Head Office—810 GEORGE STREET, SYDNEY Phone M4811 (5 lines)

Angels Unawares.

(By "X.")

IF saintliness, sweetness, and whole-hearted, loving service go to the make-up of the angels, then these three women of whom I write were angels indeed. However, had anyone the courage to suggest such a thing, they would have looked at him pityingly, as at one who sadly lacked the saving grace of ordinary common sense. There are some rare souls who seem to have strayed away from heaven, and to our good fortune, have come to dwell a little time on earth.

Upon the city in which they dwell there had fallen the beginnings of a great financial disaster. Already two of the banks had closed their doors, while worse, much worse, was yet to come. The parish of St. Blank, so far had scarcely felt the stress, though when the crisis came, the effect was indeed appalling.

A Question of Giving.

Now this parish was not singular in its need of money, but it was singular in that it always got the money it required. When, therefore, the shrinkage made itself felt, the workers set out at once to seek by prayer and effort the required supply. Incidentally, this story indicates the byways along which the supply so often came.

About this time a report began to circulate through the parish that certain unauthorised persons were making collections on behalf of the Church. The trouble, it appeared, was not so much that they collected without formal authority, but that the sum they begged for was no more than one penny. Now St. Blank was never considered a parish greatly enamoured of ecclesiastical conventions, but to go the round of other parishes asking people for a penny, even with the option thrown in of contributing the sum weekly, seemed to many "a little over the fence." The matter went so far as to be brought up at a Guardians' meeting, but seeing that two of the guilty parties were the wives of fellow Guardians, and that the whole of them bore a reputation for devotion and service (second to none), and that these sweetly determined saints are kittle-cattle folk to deal with, nothing was done. The Minister's wife, knowing from her experience the power of littles, and knowing also the spiritual make-up of these three misguided offenders, shrewdly guessed that the collection of pennies would probably become a minor item in their crusade. Therefore she said little, but quietly blessed them in this oft-times unpleasant and ungrateful service. It may be said that at the end of the year, a sum much larger than many more laborious efforts of former working parties was handed in to the Treasurer.

An Afternoon's Visiting.

Let us take one of these afternoon visitations and see what they were like. The scene is laid in the heart of a parish about a mile distant from St. Blank's. As they walk down one of the sunlit streets, the ladies notice, a little ahead of them, a new building in course of erection. This looks promising, and they turn aside, or as they would express it, they are led to visit it. First they seek out the foreman, and, explaining their purpose, ask permission to speak to the men at work. Let me mention that all three ladies are quite little women, quiet-voiced, and gifted with the sweetest of smiles. Not that one of them thought of this,

and if they had, the smiles would long ago have lost their sweetness. Now, what can an ordinary foreman do when asked a small favour by such persons, but to say Yes? Therefore they pass on into the works, accompanied by the foreman, and to each workman they make their appeal, and not in vain, for one penny. Then, in leaving, they thank the foreman for his courtesy, and he, too, makes his donation of a penny, but in this case it is a silver penny, and not a copper one.

A little further up the street there are quite a number of houses built for well-to-do residents. Surely there are some pennies to be gleaned from them also! Here again they are "led." In this case it would seem as certainly as St. Philip was on the Gaza Road. They cross the street, and, knocking at one of the doors, are invited into the drawing room (to look at them no one would or could mistake them to be anything other than ladies paying an afternoon call). In a little time the gentleman of the house enters the room. To their surprise they discover they have come to the residence of their member of Parliament, who is also a Minister of the Cabinet. He is not, however, altogether a stranger, for on several occasions he has addressed meetings in the cause of Total Abstinence in their parish hall. Besides, just now his name is on the lips of everyone as one who is deeply involved in the growing financial troubles of the time. The ladies inform him as to the purpose of their visit, and he in return expresses his sympathy with their object, and makes further inquiries regarding their parish work. Then, one cannot tell how such things come about, the conversation becomes more personal and more deeply religious. They talk of the greater things of life, its trials, temptations and sorrows, those darker and more intangible shadows which oft-times shut us in. At last, before they rise to leave, these little ladies, because they believe in Christ, Who is so infinitely pitiful, suggest that they might pray together, and lay these things before Him Who so often had lifted their own overburdens of trouble and care.

No Ordinary Power.

Surely it was no ordinary power Who had brought together, as though by chance, these three wandering collectors and this Minister of the Crown? That they were women to whom the problems of high finance and party politics meant but little, bothered them nothing at all. Here was a fellow traveller on the heat-scorched Jericho road, roughly used and sorely buffeted by thieves, and they knew where help for the asking might be found. So, for that help they sought, and the help they sought for came. Once more in the long history of the Christian Faith, when there were not many wise and not many mighty at hand to help, God chose the weak things of the world to bring relief and comfort to a broken, harassed, sorrowful, and entangled soul. The Cabinet Minister knew if the women did not, that on this afternoon he had "entertained angels unawares." No wonder, then, when he bade them good-bye at the hall door, that there were tears in his eyes.

It is nearly fifty years since those four met together, and of the four only one remains to-day. She has passed the three-score years of the Psalmist, but if there be any "labour and sorrow," it is only of the body, and not of the soul. She is the same gentle personality, wearing the same sweet smile. Her two companions on that afternoon have crossed the River, and

as with Bunyan's Christian, the angels sounded for them on the other side. Now around the last of that little band the narrowing walls of life are silently closing in, but this brings no shadow of doubt to cloud her peace. Long, long ago she made her calling and election sure, so that when at last the call for her departure comes, she can answer it without fear, and pass with a quiet assurance into the splendours of that city "whose Maker and Builder is God."



NATIONAL MISSIONARY COUNCIL OF AUSTRALIA.

Mr. H. M. Arrowsmith, Secretary, writes: "The National Missionary Council has decided, as an experimental measure, to conduct a series of five popular lectures on the general theme of the Missionary work of the Church, with a view to encouraging and informing young people who are interested in Missions, and who may be considering dedication of their lives to the Missionary enterprise. There is hope also to give to those who have definitely set their face toward a Missionary horizon, some further study and means of development in preparation for their work. For this purpose the following five lectures have been arranged in the Y.M.C.A. on the five Thursdays in August at 7 p.m. The programme is:—

1. August 2—The Missionary Message of the Bible (Mr. H. M. Arrowsmith).
2. August 9—The Training and Equipment of a Missionary (Rev. W. E. Bennett, M.A.).
3. August 16—The Methods of the Missionary (Rev. I. W. Ferris).
4. August 23—The Approach of the Missionary to other Faiths (Rev. H. S. Grimwade, B.A.).
5. August 30—The Missionary and his Critics (Rev. J. W. Burton, M.A.).

THE CREED OF ST. ATHANASIUS.

"Quandong" writes:—
Will you kindly allow me to place a few facts before your many readers? It has often been a reason for many thoughts when, on numerous occasions, this Creed has been recited in our Churches. The rubric before the Apostles' Creed says: "Then shall be sung or said, &c.": before the Creed of St. Athanasius the same words are used. It is not written, "Then may be, &c.": The clergy are bound by solemn vows to be loyal to the doctrine of the Book of Common Prayer. Why should a Minister of any parish rob his parishioners, especially the devout, faithful, regular worshippers, of the joy of uniting with others in reciting this Creed? If any rector should thus deprive them of this privilege because some of the articles of the Creed are not rightly understood by some of the people, the responsibility of explaining those articles rests with him: he has no right to please himself as to whether he will read them or not.

The need of definite teaching is urgent to-day, when there is so much false doctrine about the Person of our Lord Jesus Christ. "Wayfarer," whose articles are widely read, has often directed attention to the slaughtering of the Psalms, a lazy practice that is not going to build up giants in our Protestant Church of England. Happy the Church that loves the Bible and the Prayer Book.

The "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

- (1) N.S.W. Bookstalls—
Town Hall Station,
Central Station,
Wynyard Station.
- (2) Swains, 123 Pitt Street.
- (3) C.M.S., 109 Bathurst Street (as previously.)

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 83

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

AUGUST 23, 1934.

[Issued Bi-monthly.]

8/- per year, post free 3d per copy

Contents.

All Australian Anglican Assembly.

Leader.—Some Dangers of Tact.

"Nebuchadnezzar," or "This Great Babylon."

This is My Body.—Rev. C. Allen.

Towards Christian Unity.—A Manifesto.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.
Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in delivery or change of address.

Editorial

BEACH SERVICES.

THE Archbishop of Sydney and those associated with him are to be commended for planning and arranging evangelistic services to take place on Sydney's beaches during the approaching Summer. Our Lord taught the people on the sea-shore—and the crowds heard Him gladly. We could have no better example. Children who ought to be in the Sunday Schools will be on the beaches in crowds. Thousands of adolescents who are lapsed scholars will also be there. Surfers and picnickers will abound. If they will not come to God's House, then His people must go to them. "Go out into the highways and hedges," is certainly applicable in this instance, and we have the record of the Children's Special Service Mission as to the value of such beach ministry. It is a work we are bound to do with the utmost devotion and enthusiasm. As a Church we have a glorious heritage. We are, as Christians, guardians of a sacred deposit of faith, but we must use it; we must make it known. We are as Christians the successors of those who witnessed the death of Christ upon the Cross, and who afterwards were witnesses of His risen life, when He had broken the gates of death, and who also bore testimony to His Ascension into heaven to the right hand of the throne of God. We are also trustees of His gracious words in which He

spoke of the death that He should accomplish at Jerusalem, and in which also He laid down the principles of the Kingdom of God, which He was creating upon earth and of the share committed to His followers in the extension of the Kingdom, and of His perpetual presence by the Holy Spirit for their strengthening and for their guidance.

We must tell out this Gospel message. It is not meant merely for preachments within the four walls of a building. There is a personal obligation laid upon every disciple to be a witness and an evangelist. What better place is there for such than the beach? As our late Archbishop said in one of his Synod charges:—

"It is not enough to have built Churches and to hold services in them. It is not enough to possess organised Christian institutions, and to see them extended by other people. These are only means to a great end. The end surely is the regeneration of the world by the transformation of each individual Christian into a humble, earnest, missionary of the Faith, living Christ's life by the power of Christ. Who is ready to live in us if we permit Him, doing Christ's work of lifting the human life, with which we are most in contact, up to a level in which He lives."

"Ye shall be witnesses unto Me . . . to the uttermost parts of the earth." Hence this noble adventure of Sydney's Archbishop.

German Evangelical Pastors.

THE fight of German Evangelical pastors against Hitler and the Nazi tyranny, and now their arrest because of faithfulness to cherished New Testament convictions, puts heart into our blood. The Reich Bishop, Dr. Muller, is really the tool of Hitler and his colleagues, and as these pastors are in reality defending the Crown Rights of our Lord Jesus Christ, they prefer prison rather than do what their conscience forbids. The totalitarian State is another name for a national solidarity that demands implicit obedience and makes non-compliance, and even criticism, a crime. Six thousand pastors have refused to accept this supremely erastian view, and the bullying of Dr. Muller, the ecclesiastical dictator. We note that these pastors have based their defiance on the second Epistle of St. Paul to Timothy, chapter 2, verse 19:—"Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

The Pastors' Emergency League refuses to accept laws legalising injustice and that violate the constitution and ecclesiastical laws. They state that "Dr. Muller and his Church government have contemptuously treated the simplest principles of right, placed the preaching of the Gospel under the despotism of faulty men, ignored the brotherly love demanded in the Scriptures and abandoned the foundation of the Reformed Churches, thereby losing the right to demand obedience."

The message concluded: "He who when called to Church leadership again and again sets aside Christian dogma and abandons Christian rule, places himself outside the Church. We therefore declare before God that obedience to this Government is disobedience of God."

In English history the arrest of seven bishops cost a King his crown. The arrest of these German pastors might bring Hitlerism to an abrupt end.

Oecumenica.

SUCH is the title of a new Anglican Review in the best literary French, published in England under the Archbishops' Council on Foreign Relations. The Archbishop of Canterbury writes a glowing message which, we are afraid, assumes altogether too much! He says: "It is our desire that this review shall represent in frankness and truth our Church of England as it really is, with all its wealth of theological thought and liturgical custom."

During the last few years certain forces in our Church have sought to make out to continental church leaders that the Anglican Church is a sort of bridge Church, Catholic and yet Reformed; but unhappily, this "bridge" emphasis of our Church is definitely overweighted in the Anglo-Catholic direction. Hence we are not surprised that "Oecumenica," which seeks to uphold this outlook, contains a highly laudatory reference from the Editor upon the late Lord Halifax, who is represented as "an embodiment of all that is best in the English Church." The Archbishop of York writes minimising whatever differences there may be between "Evangelicals" and High Church, and suggesting that there is a central body which is really the Church of England. The Oxford Movement is praised and to cap all, Mgr. Germanos, the Metropolitan of Thyatira, who supervises the orthodox groups in Western Europe, writes in easy, but ill-informed terms regarding Rapprochement with the real Anglican Church.

In a word, a rose-coloured picture is painted of the Anglican Communion and all that the Collaborators in this