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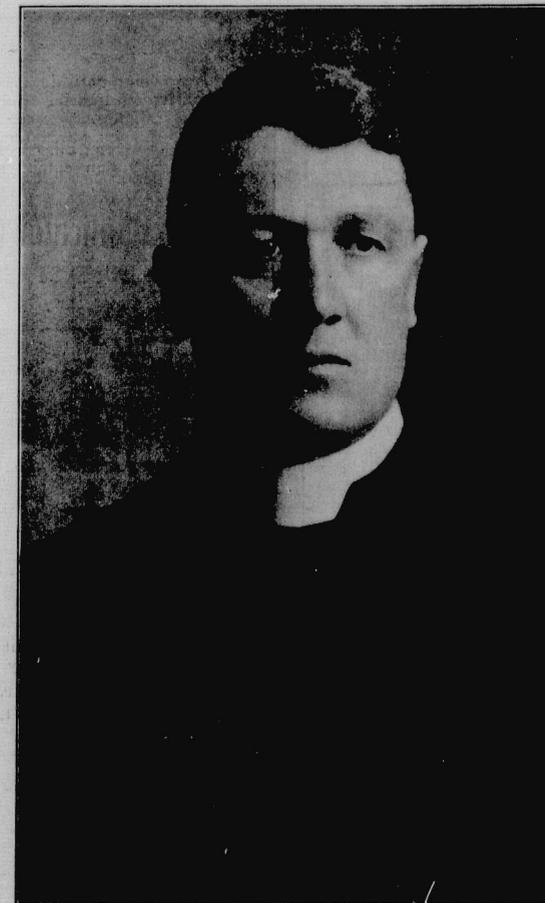
**THE AUSTRALIAN  
Church Record**

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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AUGUST 18, 1938.

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THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

Public Farewell to the Archbishop of Sydney in  
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## Notes and Comments.

### IS THIS LOYALTY?

WE imagine that the minds and hearts of the great majority of Church people have been filled with a sadness and sense of wrong by a letter that appeared recently in the main organ of the Sydney press. As Churchmen we are not grateful to the management that so frequently gives Church squabbles the publicity of their leader page while delegating almost to oblivion some of the important and constructive activities that have been featured by specially large demonstrations in Sydney Town Hall. But Church people as a whole will have been specially full of consternation that a group of clergy should have taken it upon themselves to publicly reflect on their bishop, and the metropolitan bishop of the State for alleged maladministration of his diocese, and should have dared to insinuate a breach of confidence on the part of someone other than those associated with the signatories. Evidence of this is afforded by the threat which they utter in relation to publishing certain correspondence between themselves and the Archbishop.

We should have surmised that the sacredness of the ministerial position of a bishop would have suggested itself as a very strong reason for refraining from so public a condemnation. These gentle-

men cannot surely think that the Kingdom of God is going to be advanced by such methods.

If the Archbishop of Sydney had been guilty of some grave moral fault of which there could be no question, a true regard for the sacred office of bishop would demand a most careful, prayerful, and reverential handling of the situation.

But in this case where matters of policy are in view, there is an absence of definite statement of maladministration, and a suspicion, as reasonable men would judge, devoid of reason, knowing that the periodical that has given them the publicity they deplore is not one with which the Archbishop of Sydney could have much sympathy.

We do appeal to our brethren not to let unreasoning prejudice lead them on to unworthy suspicion and open attacks on men whose very position makes these attacks little short of cowardly. Churchmen must not think that in the use of such means they are placing their Church and diocese under any obligation except that, unhappily, of resentment.

"Love suffereth long and is kind. Love vaunteth not itself, is not easily provoked. Love thinketh no evil but rejoiceth with the truth."

### THINGS THAT MAKE FOR PEACE?

WE are concerned over the following item of news in last week's Church Standard:—

"The Holy Eucharist will be celebrated in St. Andrew's Cathedral, Sydney, on August 15 (Feast of the Falling Asleep of Our Lady), at 12 o'clock, with intention for the session of Synod which begins that afternoon."

Is not this needlessly provocative? Is the "Feast" referred to Anglican? Is not "Mass with Intention" merely a Roman travesty of the Lord's Supper?

Cui bono?

### THE INSPIRATION OF THE BIBLE.

SPEAKING at the great C.E.M.S. Conference held at Cambridge in June last, Canon Anthony Deane, in discussing older views of the inspiration of the Bible, said very finely:—"Inspiration to-day means that the writers were helped by the Holy Ghost to do what was beyond human power. Without inspiration of this kind it would have been impossible for Orientals to have produced accurate and graphic accounts of the life of Christ in the inimitable style of the Gospels. What Oriental writing without inspiration was like can be seen in the Arabian Nights and similar tales. They are elaborate, diffuse, and highly imaginative, while the Gospels are economical, direct, and employ no jarring phrase. Unless it can be supposed that four men of genius were at hand to tell this great story in an unexampled way, it must be believed that the writers were simple men who were guided by God."

Canon Deane went on to say that the Bible is becoming popular merely as literature, but it must be remembered that it can never be read as an ordinary book, for the sufficient reason that it is not ordinary. It is most diverse in its different parts, but it has a unity—the sense of God. This is the real reason for reading the Bible—to let it be our guide till it draws us into the presence of Jesus Christ, and brings us face to face with him.

### THE ARCHBISHOP OF SYDNEY.

His Grace the Archbishop of Sydney will leave for England via Canada on September 1, and we take the opportunity of wishing him and Mrs. Mowll a safe journey and a pleasant holiday. It is more than four years since Dr. Mowll came to Sydney, and during that time he has not spared himself in the strenuous work of his large Diocese. During the term of his Episcopate the Archbishop's personal charm and deep spirituality have endeared him to the great majority of the Church people of his Diocese, and his friendly attitude towards the other Churches has improved the mutual relationship between them.

His Grace and Mrs. Mowll are including in their holiday a visit to India to the great World Missionary Conference. Their long experience in the Mission field in China and their consequent contact with Missionaries give the Australian Church a very worthy representation at that great Conference. Perhaps no more weighty representation will be found in the Conference. We are pleased to know that a large and representative Committee is arranging a Valedictory to the Archbishop and Mrs. Mowll in the Sydney Town Hall, on Wednesday night, August 31st.

### RESTORATION OF COMMUNION.

A REMARKABLE movement is taking place in "Anglo-Catholic" circles to undo, as far as possible, the mistake of encouraging non-communicating attendance at Holy Communion. One of their writers says that the introduction of that encouragement was "one of the few mistakes of the Catholic revival."

Quite an influential section is saying that "the restoration of the Holy Eucharist to the central place in Sunday worship must be the restoration of a Communion." The "Church Times" is supporting the movement, and has recently published a leader on "The Sacred Hour of Eight."

We welcome this return to the true use of that Sacred Meal of fellowship, whose meaning has been so much in danger of being impaired by a group of Anglican clergy whose eyes were directed towards Rome rather than towards Jerusalem.

The recent number of the "Church Times" in connection with the Bible Commemoration lends reason to hope for a more general return to the teaching of the New Testament in this and other matters at issue.

### THE FOURTH ANNIVERSARY OF THE BIRTHDAY OF THE CHURCH ARMY IN AUSTRALIA.

Few people in Newcastle realise that there is growing up in their midst one of the largest and most efficient Societies in Australia. Within the short space of four years there has grown up in Newcastle the largest Church Army in the world, outside England. Having started without a penny grant from its parent Society and relying upon voluntary contributions, it has now 56 full-time workers. It is managing five Children's Homes for 153 children. Many of them would be destitute and charges upon public funds but for these Homes. Three of them belong to the Diocese of Newcastle, one to the Diocese of Armidale, and the other to the Diocese of Adelaide.

It has four motor caravans constantly itinerating throughout the vast outback spaces of the Commonwealth. Its Officers and Sisters are working in large industrial and populated centres as well as in places such as Tennant Creek, where its Officer has a district larger than England and Wales to work.

When no other worker could be found to work amongst the 1,500 aborigines on Palm Island, the Church Army sent one of its Mission Sisters, and the testimony of the Bishop and Chaplain go to prove that its work is invaluable amongst those people. More than this, it has just accepted an aboriginal girl to come from the Yarrabah aboriginal settlement to Newcastle to be trained as a Mission Sister.

The Birthday Celebrations were held at St. John's, Lambton, on Tuesday, August 2. The proceedings on that day started with the opening of the Guest House for young men by the Right Rev. the Lord Bishop of Newcastle. There was a large and representative gathering. After the opening ceremony and dedication the visitors went over the house and all voted it a most comfortable, well-furnished home. The object of the house is to provide a healthy and happy home for young business men who have no other home in Newcastle.

After the inspection of the house the whole assembled company went over to St. John's Hall to an "At Home," where they were received by the Bishop and Mrs. Batty. At this gathering Capt. Cowland, the Federal Secretary, spoke of the aims and objects of the Society, and gave many incidents and experiences of the various Officers and Sisters throughout the Commonwealth.

In the evening Capt. Cowland gave a very interesting and instructive lecture on his recent tour through Central Australia and the Northern Territory, and across the tablelands into Queensland. His lecture was illustrated by a film which he took on the actual journey. These pictures revealed the true nature of the country and of the lives of the people and the conditions under which they live.

### VALEDICTORY

to

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### HOUSING COUNCIL OF NEW SOUTH WALES.

#### "Housing"

By N. H. Dick, J.P. (Hon Secretary)

While the Housing Council hopes that it will, to a certain extent, play a part in actual housing, its purpose is, and always has been, mainly of an educational nature. The people of this State—or of Australia—are not yet housing conscious. In Great Britain, where almost every local authority is a housing agency, and where over twelve million people have been re-housed since 1919, the public are awake to the question. In Australia, interest in it has concentrated in a growing band of enthusiasts who are aware of the urgent need of following the lead set in Great Britain, in Europe and America.

There has been, however, a great advance in the last two years, for which the credit is largely due to the Government. It already has in that short space of time, passed two Housing Acts and created a Housing Improvement Board and an Advisory Committee to the Co-operative Building Societies. In addition, there is every indication that the matter is still a live one with the Government, so that housing has now become definitely placed as a recognised public responsibility.

We think that the next development in housing should be a combination of both town planning and housing. The purchase or erection of individual homes on available town lots is the most wasteful form of housing, and one which robs the co-operative societies of their most valuable asset, that is to say, the purchasing strength which co-operation should give to them.

In this connection we recommend the creation of model villages. Instead of buying land at from 30/- and up to £10 a foot—as is the case under the existing schemes—land on the outskirts of settlement could be acquired at a paddock instead of foot value. Our inquiries have shown us that eminently suitable land within easy reach of transport can be obtained in many places round Sydney at approximately £50 per acre. If this land were acquired, it could be laid out on approved town planning principles, with roads, garden streets, and parks. The possibility of further reducing costs by adopting well designed timber houses must not be overlooked. The prejudice against timber in this country is entirely due to bad design. Australians would be amazed at the popularity and durability of timber construction in America and Europe. Intelligent planning not only leads to cheapness in the original construction, but also in making all community services available, including transport. If such a proposal could incorporate the satellite town idea, as now so much favoured in other parts of the world, it would materially relieve the city in connection with the great problem of transport.

Our policy is, therefore, not aimed merely at the overcrowding evil. We propose at the same time to urge the creation of group communities. In those communities we believe that the lower paid workers will be able to acquire a home at a price which we hope will be from 15 to 20 per cent. under the cost of any that are now available to them. We believe that such a proposal would gain widespread support and would secure the co-operation not only of the councils and other public bodies, but also of large firms employing a number of hands who would be prepared to move out where their workers, through the Co-operative Societies, might be housed in close proximity to their labour.

The effect of such a policy of decentralisation on the problem of re-housing in the congested areas is sufficiently apparent. As some of the people are given the opportunity to move to outlying areas, the congestion will be alleviated, thereby creating a trend towards the reduction of excessive land values in the inner suburbs.

In proportion to the number of citizens who are able to move to outlying community housing estates and the consequent reduction which may follow in high land values, it will be possible for re-housing in the inner suburbs to also take the form of individual homes instead of "flats."

### VICTORIAN JOTTINGS

(By "Melberton.")

This city has had "a feast of good things." The wonderfully organised Christian Endeavour Convention brought together vast crowds of earnest Christian folk, mostly young, although there was a goodly proportion of grey heads. Representatives came from all over Australia and far beyond. They were a very happy crowd—full of the joy of the Lord. Many notable leaders came. Among them Dr. Stanley Jones, Dr. Dan Poling, Dr. Jesse M. Bader were most prominent. Our Town Hall was crowded to hear Dr. Stanley Jones and others at the lunch-hour meetings. Quite 3,000 gathered at the final midday address by Dr. Jones, and 15,000 were present at the last gathering in the great Exhibition building hall. The "Argus" reported the meetings admirably. Here is an extract:—

#### Business Ethics.

A strong attack on the principles of business was made by Mr. Alan F. Scott. "I am deeply conscious of the problem confronting youth entering business," he said. "I am conscious of Christian responsibility tossed into a whirligig of commerce where, if a real ethical standard exists, it is very hard to define. The conflict of duty to the firm and duty to Christ is often a very real one.

"There are practices indulged in to-day which are not, and never will be, in conformity with the will of Christ," declared Mr. Scott. "The main force in 90 per cent. of transactions is to get as much as possible for as little as possible, and not to be concerned about the other person."

Blatant lies told in the retail trade as to prices and values had built up a menace of unethical and un-Christian standards that was making the mention of ethics in the business world rather an unfortunate joke, said Mr. Scott. The practice of making gifts in business was as common as it was tragic. By those means persons were having their will to decide clouded.

Port Melbourne has suffered a severe loss by the death of its Vicar, the Rev. Edward Finnie, a friend of the poor and needy.

#### An Important Appointment.

The important vacancy at Christ Church, South Yarra, has been filled by the appointment of the Rev. Charles H. Murray, M.A., B.Litt. He is a graduate of the University of Melbourne, also of Oxford. He entered Christ Church, Oxford, and graduated in arts and literature. He served in Melbourne prior to going to an important parish in Adelaide. His appointment is a most satisfactory one to South Yarra folk.

#### A PLEASING INCIDENT.

At the farewell concert of the Maori Choir in the Chapter House, Sydney, a surprise presentation was made to the choir by the bus drivers of the Pioneer Bus Service, who had driven them to various engagements. Their representative, in giving a Bible to the Choir Secretary, voiced their appreciation of the striking Christian demeanour of the members of the choir. Bouquets were presented to Mrs. Bennett, wife of Bishop Bennett, and Miss McCutcheon, the choir leader.

## Quiet Moments.

### THE HAPPINESS OF THE BIBLE STUDENT.

MUCH is being said just now, in this Bible quarter-centenary year, about the Book of books. Amongst other things it may be helpful to think of the happiness of the man who makes the Book of God his daily study. Bible reading is good, but Bible study is better. The slow, deliberate, unhurried and prayerful reading of the Bible will itself bring blessing. Some portion thus read may fasten itself upon the mind and prove helpful during the day, and even on subsequent days. But the reading should be unhurried, and when read in the family care should be taken that sufficient time is available for the holy purpose of reading and hearing what God Himself has to say to us in the portion of His Word selected for perusal. It is well, however, if some portion of time is occupied every day in private study of the Word. It needs to be read, marked, learned and inwardly digested. Unregenerate people can find no happiness in studying the Bible. As they have no fear of God in their hearts, they have no joy in reading His Word. With the godly man it is different. "His delight is in the law of the Lord; and in His law doth he meditate day and night." The literal rendering of the opening words of the first Psalm is, "Oh the happiness of the man that walketh not in the counsel of the ungodly." He is "not merely happy in one respect," says Canon Fausset, "but in countless ways." Part of his happiness evidently arises from his delight in the law of the Lord, and from his meditating therein day and night. It is evidently a characteristic of a truly godly man that he delights in God's Word. The author of the one hundred and nineteenth Psalm says, "I will delight myself in Thy statutes," and, "O how love I Thy law! it is my meditation all the day." Yet even godly men may get slack in the study of God's Word, as they may get slack in prayer. Once we stayed for a night in the house of a godly man who had gradually abandoned, for a variety of reasons, the habit of family reading of God's Word, and family prayer. We suggested that it would be better to have five minutes given to daily family prayer than to abandon the habit altogether. About a year after we met him unexpectedly, and he recalled the advice given and said he had acted upon it ever since.

### The Sanctifying Influence of God's Word.

The Bible student is happy because of the sanctifying influence of the Bible on his walk and conversation. When the Spirit applies Bible doctrines and precepts to his heart it affects his whole life. He "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." He gives no heed to evil counsels and avoids the companionship of sinners. Rather he says, "I am a companion of all them that fear Thee, and of them that keep Thy precepts."

The Bible student is happy because of the fruit-producing influence of the Word of God upon his life. The inspired Psalmist says, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The godly man himself may feel how small is the amount of spiritual fruit which is manifest in his life, but in following the ways of wisdom through the study of the Bible he finds that "her ways are ways of pleasantness, and all her paths are peace." He is humbly able in a measurable degree to say, "By the Word of Thy lips I have kept me from the paths of the destroyer." Feeling, however, his own absolute helplessness, he goes on to pray, "Hold up my goings in Thy paths, that my footsteps slip not."

Lastly, the Bible student is happy because the Lord taketh pleasure in him. "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish." The Lord knoweth His people. He looks with approval upon the way in which they are walking. It delights Him to see their delight in His Word. It delights Him to see its sanctifying effect upon their lives, and they are happy in the assurance that the Lord taketh pleasure in them. Be it ours to make time daily for careful, deliberate and prayerful study of the Bible—the holy and inspired Book of books. "Here is wisdom; this is the royal Law; these are the lively Oracles of God."

### BIBLE COMMEMORATION IN ENGLAND.

#### United Service at St. Paul's, London.

A large congregation representative of Church and State in a very wide sense attended the national thanksgiving service held at St. Paul's to celebrate the 400th anniversary of the setting up of the Bible in English in the cathedrals and parish churches in 1538.

Among the representatives of Christian communities were General Evangeline Booth and Dr. A. E. Garvie, and members of other denominations who preceded the clergy in the procession included Dr. Scott Lidgett, Dr. Sidney Berry, Dr. A. D. Belden, and the Rev. M. E. Aubrey, Moderator of the Federal Council of Free Churches. The representatives of the Church of England included the Archbishop of Canterbury, the Bishop of London, the Bishop of Norwich, the Bishop of Manchester, the Bishop of Gibraltar, the Bishops Suffragan of Kensington, Willesden, and Stepney, the Dean of St. Paul's, the Archdeacon of London, and the Archdeacon of Middlesex.

Captain FitzRoy, Speaker of the House of Commons, read the first lesson, and Lord Hailsham, Lord President of the Council, the second lesson.

The Bishop of Manchester (Dr. Guy Warman), reviewing in his sermon the history of the Bible in England and its influence on our national life and character, said it was fitting that the service should be held in that cathedral, for part of the history they had met to celebrate was enacted there. To-day the Bible was translated into well nigh every tongue, and printed in numbers beyond reckoning. There was plenty of justification for that commemoration in history; but to-day the Bible did not stand where it did. The Recall to Religion and the many enterprises of evangelism would, they believed, bring men back to the Bible and to worship. There had been no spectacular response, but there were encouraging signs that men and women were beginning to realise afresh that God cared and counted in human life.

## Personal.

Though delicate for years, yet after only a comparatively short illness, Lucy Mary Alkin was called home on Tuesday, August 9, at the residence of her brother in Double Bay. She was the youngest daughter of the late Rev. Thomas Verrier Alkin, M.A. (Cantab.), who was Rector of Campbelltown, and late Kiama for many years before his retirement to Suspension Bridge. The late Miss Alkin was a devoted Church worker wherever she was. Her life was fragrant with thoughtfulness for others, and she will be remembered long for her love of her Lord and his Church in the parish of All Saints', Cammeray, where she lived and worked for the past 20 years. Our sympathy is offered to the relatives. The Rev. L. Gabbott (an old friend of the family and formerly Rector of All Saints', Suspension Bridge) officiated in the place of Rev. Horace Croft, who was unwell, at the Northern Suburbs Crematorium.

The C.M.S. in England held a luncheon in honour of the 90th birthday of Colonel Sir Robert Williams, for over 60 years associated closely with that Society. The Archbishop of Canterbury, in presiding, said that Colonel Williams was "one of the grand old men of the Church of England."

On the nomination of the House of Bishops of the Chung Hua Sheng Kung Hui, the Archbishop of Canterbury has appointed the Rev. Christopher Birdwood Roussel Sargent, M.A., Headmaster of the Diocesan Boys' School, Hong Kong, to be an Assistant Bishop to the Bishop in Fukien.

At the Annual Meeting of the National Church League a presentation was made to Mr. Guy Johnson on his retirement from active work in connection with the League. He has been for nearly 50 years engaged in the work of the League and kindred Societies, and since 1906 has been the guiding spirit of that Society.

Rev. Cliff. Stretch is resigning from his parish in Newcastle Diocese because of continued ill-health.

The Archbishop of Canterbury has appointed the Rt. Rev. Alfred Morris Gelsthorpe, D.S.O., D.D., Assistant Bishop to the Bishop on the Niger, to be Assistant Bishop to the Bishop in Egypt and the Sudan in succession to the late Rt. Rev. Herbert Guy Bullen, who was killed in an aeroplane accident while flying in the Diocese. Educated at Hatfield College, Durham, where he graduated in 1913, and taking the L.Th. in 1914, Bishop Gelsthorpe was ordained in 1919 as Curate of St. Gabriel's, Bishopwearmouth, in the Diocese of Durham, where he remained until 1923. He then went out as a C.M.S. missionary to Awka, in the Diocese of The Niger. In 1928 he was appointed Principal of C.M.S. College, Awka, and in 1932 Examining Chaplain to the Bishop on the Niger, and consecrated Assistant Bishop to the Bishop on the Niger in St. Paul's Cathedral on February 24th, 1933.

His Grace has also appointed Canon Leslie Gordon Vining, M.A., Vicar of St. Alban's, Westbury Park, Clifton, Bristol, to succeed Bishop Gelsthorpe as Assistant Bishop to the Bishop on the Niger. Educated at Emmanuel College, Cambridge, where he graduated in 1910, and at Ridley Hall, Cambridge, Canon Vining was ordained in 1911 as Curate of St. Gabriel's, Bishop Wearmouth. From 1914 to 1918 he held the position of Licensed Preacher in the Diocese of Bristol, but served as a Temporary Chaplain to the Forces, being twice mentioned in despatches. He was appointed Vicar of St. Alban's, Westbury Park, in 1918, and has been Commissary to the Bishop on the Niger since 1922, and Honorary Canon of Bristol Cathedral since 1931.

Canon Thomas Warden, of St. Francis' College, Brisbane, has been appointed Archdeacon of Brisbane.

Mrs. Nepi, of Hastings, New Zealand, who was a member of the Maori Choir which visited Sydney, suffered a bereavement, during her stay, in the death of one of her grandchildren. Bishop Bennett, at a concert in the Chapter House, made mention of Mrs. Nepi's loss, and the audience stood in silent prayer for those bereaved.

The Rev. W. N. Panapa, of Auckland, N.Z., who also visited Sydney for the Marsden Commemoration, received news while in Sydney of the death of his father. Mr. Panapa left for New Zealand prior to the Choir.

Mr. C. P. Taubman left Sydney for England on August 6 by the P. and O. steamer Strathmore. Mr. Taubman is a prominent Sydney Churchman, and is associated with St. James' Church, Croydon. He expects to return at the end of the year.

Archdeacon Langley, Rector of All Saints', Woollahra, Sydney, will leave for England early in September. In England he will advocate the claims of the Bush Church Aid Society. He expects to be away till May of next year.

Mr. E. W. Street, B.A., Barrister-at-Law, has been appointed Chancellor of the Diocese of Bathurst. He is the youngest son of Sir P. W. Street, K.C.M.G., Lieutenant-Governor of N.S.W.

### "THE PERENNIAL WONDER OF THE BIBLE."

By such the Archbishop of Canterbury declared himself increasingly impressed, at the one hundred and thirty-fourth annual meeting of the British and Foreign Bible Society, where he spoke from the chair.

The meeting was held on May 4th, in the Queen's Hall, London, and besides the Secretaries, the Revs. G. W. Sheppard and J. H. Whale spoke. The Society's report showed an expenditure of £385,348, with a deficit of £7,000. The Bible is now being printed and read in 1,013 languages, for 723 of which the Society is responsible.

Rev. G. W. Sheppard spoke with the knowledge of personal experience concerning China and Japan, emphasising their racial differences, linguistic and temperamental. To both nations the Society had given the Bible in their mother tongues. In it alone lay the hope that they would find a way to the peace for which their people longed in their heart of hearts.

Rev. J. H. Whale spoke convincingly concerning the deplorable ignorance of the Bible and neglect to teach its stories to the very young. Around the mother's knee the child should learn to weep for Ishmael, thrill for Daniel, and make the Bible characters the very breath of his being. To-day a graduate of our University had asked, "Who were David and Goliath?" Education was necessary for religion, and mere sentiment insufficient.

The Archbishop's opening address from the chair was thus endorsed, for his appeal had been for a return to the Bible, for if knowledge and use of the Bible should disappear, the whole soul of our people would be permanently impoverished. His Grace rejoiced to handle the volume presented to him of the 1,000th version of the Scriptures. Here was a real fulfilment of Wesley's noble aspiration, "Oh for a thousand tongues to sing my dear Redeemer's Name." Beyond all question the gift of the open Bible is the greatest legacy of the Reformation, and the Bible Society expands the principle implied by endeavouring to give to all races the Book in their mother tongue.

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## FOSSILS, FACTS AND FICTION.

(By a Master of Service.)

Palaeontology, the study of fossils, only has a history of about a hundred years, and has been selected by Pagan Philosophers as the ground on which to destroy the testimony of the Bible; since they claimed to find here proof of the theory of genetic evolution, which destroys the necessity for belief in an active God.

The type of evolution which was first propounded by Darwin and Wallace reached its hey-day as a scientific theory a generation ago, and its most fervent exposition in Haeckel. It is now still accepted as a philosophy, but as a scientific theory it is in its death throes, and is being modified and re-stated in terms which are a denial of the very word itself (in its popular meaning). Evolution, which originally meant the unfolding of a sequence of events, now generally means a succession of events, each proceeding the one before, and the evolutionary theory states that all life is derived from a single original form of life, and the present variety of forms has come about by one species gradually developing into another, without the action of any outside power such as God.

Since this theory requires a considerable length of time, hundreds of thousands of years before a change of species can take place, scientists have from the first, looked to Palaeontology to provide the necessary evidence to prove their theory.

In Darwin's day, a few isolated fossils were available. Huxley had many more, but they were that isolated that he was able to draw up a tree of life and fit them all in, a fossil occurring here and there in the tree. To-day the evolutionist is embarrassed by the number of fossils discovered. It is easy enough to fill many gaps after an approximate fashion, it is almost impossible anywhere to form what Wood Jones calls a tree "end-on" series. Cope pointed out to Professor Schwalbe, that man's evolutionary "Pedigree" was being filled up with creatures that could not possibly be regarded as his actual ancestors. He replied that there was nothing else to fill it up with, and the same objections could be raised against every other creature's ancestry. Not a single one will bear close examination. If the evolutionist chooses one line of descent, he finds many fossils which contradict the proposed plan. These trees exist only in the imagination of their authors, and there is no shred of positive evidence to show they are representations of historic facts. Haeckel, the famous evolutionist, states: "It is self-evident that our genealogical history is, and ever will be, a fabric of hypothesis. Deperet, a world authority in geology, says: "The genealogical trees we are able to draw up by relying upon Morphology and on chronological series, are subjective to the feelings of each observer."

Since scientists have claimed that fossils provide the only direct evidence of evolution having taken place, it will be profitable to examine the evidence in greater detail; approaching the subject in the spirit of Bacon, who said, "If any human being desire to attain to clear and demonstrative knowledge, instead of attractive and probable theory, we invite him as a true son of science to join our ranks."

What are fossils? They are not the remains of plants and animals that lived millions of years ago, except in a few cases. They are usually the impression of the harder parts in the mud, which has been hardened into a rock and retains the impression. In some cases, the bony parts have been changed by mineral waters into a rock of mineral, of the same shape as the original bone. In a few cases, the bones of the more recent animals are found, and in very rare cases the whole creature is preserved, such as the mammoths frozen in the earth in Northern Siberia, and insects found imbedded in amber or fossil resin.

This means that we have available only a small portion of the animal itself, usually part of its bony structure. The softer parts of these fossils are unknown, and any con-

structions are conjectural. Professor Flower in his book "The Horse" says if we had only known of horses, quaggas, zebras and asses from such parts as might be preserved in a fossil state, we would never have guessed how widely they differed in other respects.

To-day living creatures are not classified on the bones of their skeletons, but usually on difference in fleshy parts, which would not be preserved in the fossil state. Professor Wood-Jones, when referring to those who glibly talk of finding true links between men and apes, insists that such people should first "become thoroughly acquainted with, in order to fully appreciate the great differences which exist between anthropoids and man in those regions of the body which can never become the object of their study in fossil fragments."

Similarly, if we turn to shell-fish, which provide us with the most numerous and best fossils in the animal kingdom, we find that zoologists, when dealing with the living creature, classifies the Lamellibranchia on the basis of their gill structure; this is not preserved in fossils and palaeontologists use a basis of classification which would be useless if applied to the living creatures of to-day. The same state of affairs exists in nearly every case, thus we find that not only is a great deal of evidence missing, but the most important part of all is missing, and the palaeontologist can never be sure that the fossils which he places in the same species, would have in life, been the same species. This is strikingly seen in the case of the rabbit and the hare. The most important difference is that the former brings forth its young in a blind and naked state, and the latter does not. Could the palaeontologist tell the difference between such animals?

The species of the palaeontologist as compared to the zoologist is extremely artificial, and are of little value in proving any theory.

The argument from palaeontology is to show that all the different forms of life appeared in a definite order, one species developing from a slightly more elementary one, which preceded it.

Now the first thing the evolutionist must do, is to establish the order in which the different species arose on the earth, which includes the establishment of the relative age of the fossils.

This must be done without any pre-conceived ideas about an evolutionary theory, and should be independent of the fossils themselves, otherwise the evidence is valueless, for it is only arguing in a circle and too often this has been the case. Yet, when the order of the fossils is established, the evidence is fragmentary, as it only means that this is the order of the known fossils and there is a strong possibility that new fossils will be found, which will upset this order.

To-day the order is not established, as there is much conflicting evidence.

Thus, fossils are found appearing in a certain order in one locality, and in a different place the order is completely changed. Which order is to be accepted? Then again, highly developed forms suddenly appear, and the earlier simpler forms which have supposed to have led up to this form, cannot be found. The evolutionist replies that they are elsewhere, and migrated to the site where found, and that local succession is not a criterion as to their first appearance.

Dr. Bather, President of the geology section of the British Association in 1920, palaeontologist and supporter of evolution, condemns those "who happening on a new fossil, blazoned it forth as a link between groups previously unconnected—and in many cases unconnected still." Often, it was found, that one of these so called connecting links was a late form which connected two early species, which had, in some cases, appeared many millions of years before it. Frequently, the point to be proven is assumed, as Dr. Bather says, "The discovery of archaeopteryx (a lizard which could glide) was thought to prove the evolu-

tion of birds. No doubt it rendered that conclusion extremely probable, especially if the major premise—that evolution was the method of nature, be assumed.

Another difficulty is the fact that now several more "transition" forms are known, but they do not form a series, but are isolated and conflicting.

The most famous life history is that of the horse, which was said to have evolved from a dog-like five toed creature, such an amount of evidence is now available that Professor Osborne, a noted American geologist, has shown that the horse could have evolved from two different ancestors, and that other fossils, which were claimed to be direct ancestors of the horse, could at the best, be only collateral branches.

The well-known comparison of the development of the horse's ancestry with the motor car is very misleading, and could never prove anything. The evolutionist claims that one form of horse arose from the preceding one; now with the car, each model is a separate creation, and could only show that life arose in a similar order to that which the motor car exhibits, but to the mind of the casual reader, it exerts a powerful influence in favour of the evolutionary hypothesis.

Having examined the facts, what can they prove? They cannot prove descent. Dr. Bather pertinently says, "Descent is not a corollary of succession." Just because events occur in a certain order, it cannot be said that they are derived one from the former. If in the future, an historian was determining the descent of the Royal House in England from the coinage, he would from the evolutionary standpoint, put James I as the son of Queen Elizabeth, and Cromwell the son of Charles I! Yet, this is what the person is doing who states that the succession of fossils proves descent or genetic evolution. Dr. Bather: "History is not evolution. History means a succession of events, evolution each event springs from the succeeding one—not that it was the active cause, but was a necessary condition of it." The second great principle which must be applied to these facts is the truth—similarity is not identity. Two things may appear to be alike, yet are radically different. The thylacine (Tasmanian wolf) and the wolf, similar in appearance, but one is a marsupial, and the other a placental mammal, and by the evolutionist are separated by millions of years. Many more cases could be described where creatures are in many points alike yet totally unrelated, yet the evolutionary theory requires that the degree of similarity should indicate the degree of relationship.

A very significant fact is the widespread custom of palaeontologists believing that zoology can prove evolution, and zoologists believing that the proof lies in the fossils. Bather, a palaeontologist, states: "The instances of recapitulation afford convincing proof of descent and so of genetic evolution."

Fossils will never be able to do more than show the order in which species arose; they can never prove descent. Now if genetic evolution is true we would expect to find a large number of transition forms. But what are the facts? Species appear and disappear suddenly and transition forms are hard to find. The facts are all against a gradual continuous change. There appears to have been short periods of rapid change and long periods of quiescence, and life appeared suddenly and in a highly developed form, such as the trilobite in the cambrian, but in suitable rocks just before this period such as the Cuddapah series in India, 20,000 feet thick, no sign of life can be found, yet jelly pits have been discovered in the cambrian which followed them. To try and explain all these facts Bergson put forward this theory of the "Elan Vital," a life force or urge which causes a species to change. This is but a step towards a divinely ordered and controlled creation. Dr. Bather states: "For an evolutionary biologist a species contains in itself and in its environment the possibility of producing its successor." Yet fossils cannot prove, and the zoologist not only cannot prove, but has been unable to find any possible way by which it could have taken place or any power to cause it except by the direct intervention of God.

The most that an evolutionist can state is: "To-day we claim to have proved evolution by descent; but how do we prove it! The neontologist has for all his experimental breeding scarcely demonstrated the transmutation of a species. The palaeontologist cannot assist at even a single birth. The evidence remains circumstantial."

The Christian can stand fast by his Bible, knowing that the further labours of true scientists will provide fresh evidence of the handiwork of God in nature and of the accuracy of the account of creation.

## CONVENTION AT ST. PHILIP'S, SYDNEY.

Several members of the Church of England in Sydney felt that the times demanded a special effort, not sporadic but continuous, to bring the important question of the deepening of spiritual life before those who for one reason or another were unable to avail themselves of the special season of prayer and reflection afforded by Katoomba.

The Church of England represents the largest denomination in Sydney, and it is fitting that her voice should be raised to call men and women to truer repentance and deeper faith.

The Rector of St. Philip's, Rev. T. C. Hammond, gladly placed his Church at the disposal of visiting preachers each night from Monday to Friday in the week, July 31—August 6. A missionary Thanksgiving Service on Monday, August 8, concluded the special effort which, it is hoped, will prove the prelude to many similar gatherings at various centres.

The weather was not particularly favourable, the nights being very cold. The absence of any system of heating in the Church made it difficult for some to attend. Yet we have to thank God that each night saw an earnest company gathered together, and there was a deep desire to learn more and more of the things of God.

The Rev. T. C. Hammond gave a series of Bible Readings each day on "What God can do in and through the Christian." They consisted of four biographical sketches of Peter, Paul, Lydia and Matthew. We were enabled to see the working of the Holy Spirit in the lives of those who were used in God's service.

The evening meetings consisted of two addresses each night. The first address was given by a junior member of the clergy, and the second by one of greater experience. Archdeacon Begbie set the tone of the whole Convention by an inspiring message on Sunday night. The life of Faith, the life of Prayer, the life of Praise, the life of Service, and the life of Victory were the topics assigned in order to the various nights devoted to the effort.

Those who were privileged to attend will long remember the important topics and the valuable expositions of God's Word and will which were connected with them by the various preachers. Are such efforts useful? There are those who would prefer, or profess to prefer, what they call the quiet, steady work of the Church. There is much to be said for their point of view, but there is room also for these special gatherings. In the first place it was an opportunity of uniting a large body of the clergy in a common objective. The Archdeacons of Sydney, Camden, Parramatta, Cumberland, Canons R. B. S. Hammond, S. H. Denman, the Revs. L. G. Edmundson, O. C. Fleck, J. Bidwell, O. N. Stephen, S. Taylor, A. W. Morton, C. K. Hammond, F. J. Cameron, and some others were all included in a great campaign of spiritual witness. The Most Rev. the Archbishop and the Rt. Rev. the Bishop Co-adjutor both gave of their time and thought. This is a call to unity and prayer that should touch the hearts of all Church people.

Again there was unity of purpose displayed by many who came long distances to help by their presence and prayerful spirit. So many voices urging the same great theme, and so many widely-scattered members of our Church responding must surely help us to realise that in matters of the soul, all needs and desires are one. We would like to thank the ladies who provided tea, for their cheerful help.

## CHURCHMEN'S REMINDER.

"Hope is a good breakfast, but a bad supper."—Bacon.  
 "The Hope that is laid up for you in Heaven."—St. Paul.

AUGUST.

- 21st—**Tenth Sunday after Trinity.** This day refers to successful prayer. How often "our words go up" but "never to heaven go," the only fault being in ourselves. There is growing need to-day for earnest prayer.
- 24th—**Wednesday. St. Bartholomew's Day.** Bartholomew is identified with Nathaniel for various reasons. He was one of the guileless people, who are to be met with from time to time. He was supposed to be of noble birth, and to have preached in India.
- 28th—**Eleventh Sunday after Trinity.** "Chiefly in showing mercy and pity" does God show power. He can be forgiving because of His infinite patience. This ancient prayer from the Sacramentary of Gelasius, asks in effect that we may not presume upon such mercy. The Pharisee failed to have God's blessing while the Publican gained it, though he had so little to plead.
- 31st—John Bunyan died, 1688. His dream story of "Pilgrims Progress," a classic of our language, has been of great value in its day in directing minds to take the road which Christian took. The book is not so popular to-day, alas, and largely so because there is dislike of penalty being taught as a result of neglect of religion.

## To Australian Churchmen.

### THE MAORIS.

BY the time these words are read the Maori Choir will have returned to Hawkes Bay, New Zealand. The Marsden Centenary will have faded into the past, not, we hope, the past of forgotten things. We are standing surveying the battlefield after the warriors have left. It is perhaps a gruesome simile, but what can we have otherwise with the papers full of the hurried movements of armed men. But this battlefield is unlike the crimson clad earth of bitter conflict. It is a field of the slain of the Lord. We look for the signs of victory of The Lord God of Hosts. And we do not look in vain. People have been entertained, intrigued, amused, delighted with the Maori Choir. We still seem to hear the Haka shout of welcome. We still picture the tireless rowers reacting, a saga of their race. We still listen to the plaintive song, "I want to be ready, ready." We still rejoice that such a tuneful rendering can be given to the old favourite, "The Lord's my Shepherd. I'll not want." The idly curious will speculate on the value of the Kiwi robes, and the respective merits of ancient and modern dress. The coldly critical will ask us about the ultimate value of the whole performance. It is always the way—appreciation and depreciation are always next-door neighbours in our world.

### The Ministry of Samuel Marsden.

But we have other thoughts. Samuel Marsden was a man of his age yet he had caught the illumination that shines from God. What an age it was!

There is much in it that is unlovely, and perhaps a shade of the unloveliness passed over Marsden himself. We are often bidden to think of the floggings and the other unnamed cruelties of that time. It is only too often suggested that the Christianity of that period was a Christianity of smug contentment. People, we are told, went to Church by habit. Well! there is much to be said for that view. Small-souled people abound in every age. We have them with us to-day. But there rises before us again the resolute figure of Samuel Marsden. His at least was no smug Christianity. He had an iron will, and sometimes we wish for a little gentleness. We will manufacture men in fixed patterns. It is well for us that God works differently. Marsden's iron will bent before Our Master. He lived himself before the Most High God. What a courage was his. A Government is fearful of his safety, and the people to whom he goes are at first suspicious of his intentions. But Marsden had a faith that enabled him to sleep peacefully surrounded by savage cannibals who dreaded reprisals for their acts. One such figure is sufficient to redeem an age from complete sordidness. Is there any thing like it to-day? There is. The same Living Spirit of God is working in hearts all around us. God give us eyes to see the quiet heroism of redeemed souls! But Marsden rivets our attention. How many cursed him as a hair-brained fanatic creating more trouble for an already harassed executive. It is the way of executives thus to curse, though they do it outwardly in parliamentary language. We mean, of course, the old-fashioned idea of what parliamentary language should be with apologies to the distinguished gentlemen who nowadays curse openly in the newspapers. How many predicted utter failure: "I know these people—bah!" The superficial observer is as wise as an owl but not as silent. How many attributed unworthy motives: "He wants to go away from the path of duty." The curse, the prophecy, the sneer never moved this man of iron. He simply went on. That is why we had a Marsden Centenary. Will you write your name in the page given over to heroes? If you do it will be because you go on. It is not easy to do. It was the biggest thing Marsden did.

### The Church's Responsibility.

And now we survey the field. The devil sought to spoil his work. We believe in a devil. Living in Sydney it is not easy always to forget him. But he keeps house in Melbourne also, and across the seas. Much water rolled under the bridge since Marsden's days. The stupid Maori wars did not help the evangel. And the ancient evils in the race were not readily subdued. The old call to ancestor-worship still has its advocates. When will the European peoples learn to worship God alone? We have little reason to cast stones. But we have every right to face facts. Marsden laid foundations and they were built upon badly. The battlefield has its grim relics. There were setbacks and disappointments. And they are there for us still. But the Maori Choir came and we learned

that they thought our thoughts concerning the things of God. In our hymns in their own tongue they lifted up the song of praise to God. We must not forget. The critic tells us there is much to be done, and he is right. There is much to be done with us. But no such reflections can dim the glory of a great victory. A nation was saved from extinction and became a diadem in the hand of our God.

And we have something to say by way of farewell to our visitors. They came and gave us of their best, and we are truly grateful. They joined with us in a great feast of thanksgiving, and like Hezekiah they could say, "The living, the living,

message to see living examples of a new order of life that possessed a nation. And yet imagination fails to bridge the gap between the past and the present. It fails partly because our friends, more fully than even they know, are children of the present. They value the old customs of their people, and they are right to value them. But in their capable hands the old customs were shot through with the new spirit. Old things had become new. What a wonderful revelation of grace. What a record to inspire them and us to still further and closer following of the Lamb of God. Robbed of all the sinister associations that clustered round their earlier use, the native customs are trans-



MAORIS AT HAMMONDVILLE.

they shall praise thee." How often in days of disappointment we will return in thought to the Maoris. We will watch again their childlike glee and listen in fancy to their captivating melodies. We would like them to understand that they have done much for us. The colourful picture of the past helped us to see more clearly than before the possibilities that all the time lay latent in the hearts of their ancestors. The tuneful melodies of the present mingling with the older, dare we say, somewhat fierce, intenseness of the reproduction helped us to see that release of these possibilities had come. And we saw that for them as for us, the release came through the grace of our Lord Jesus Christ. We read that "If any man be in Christ he is a new creation." It gave a new emphasis to that

formed, because the people themselves have tasted of the wine of the Kingdom of God. And so we say to our friends, for we have learned to value and love them: May God richly bless you. We would say to them, never forget that there is a high mission associated with your efforts. Pray that the message of song may grip your hearts, transform your lives, and make you messengers of hope to your people. We would say to ourselves: Prize your God-given heritage, praise the Lord for what He has done, and be heralds in your day of the eternal Gospel.

Canon Arthur Edward Morris, M.A., has been appointed Archdeacon of the West in the Diocese of Brisbane.

## ADMINISTRATION OF THE DIOCESE OF SYDNEY.

### Memorial of Certain Clergy in the Diocese to the Archbishop.

The following letter appeared in the columns of the "Sydney Morning Herald" on July 20:—

"To the Editor of the 'Herald.'

"Sir,—The leakage of certain confidential documents that have passed in recent months between the Archbishop of Sydney and certain of his clergy will have distressed all who have the interests of the Church in this diocese at heart, and none more so than us, the undersigned, who have taken a prominent part in the proceedings now made public.

"We would have remained silent were it not for statements communicated to the Press this morning—the purpose of which seems to be to discredit our representations by stigmatising them as the work of a factious, disgruntled and negligible minority of clergy, who are in rebellion against legitimate authority.

"May we crave your space, not to add fuel to the flames of controversy, but to state the true position?

"More than four months ago some fifty clergy of this diocese signed a strictly private memorial to His Grace, voicing difficulties which they felt concerning vital matters of diocesan policy, and asking for an interview. There are 162 parishes in this diocese, and 46 of their rectors signed this memorial—more than one-quarter of the total.

"The signatories hoped that, as requested, His Grace would meet them in a frank interchange of views, as a result of which, it was felt, most of the difficulties would disappear. They were, however, disappointed in this hope, for, after much delay, the only answer they received was a voluminous questionnaire, to which they were invited to reply individually.

"Since, however, they had signed the memorial as a united body, they felt it only reasonable that they should be allowed to reply to the questionnaire in the same way. Accordingly, on June 24, a reply was sent to such of the questions as did not involve personal reflection on individuals, together with a further request for an interview.

"This request has not been granted, and last week certain garbled statements were made public, followed later by the revelation of long extracts from the memorial, the questionnaire and the reply thereto. From the beginning the memorialists have taken every precaution to prevent any leakage of confidential information, and they are quite at a loss to account for what has taken place.

"Since much has been said already, and the matter, becoming public, has been submitted to the ultimate tribunal of popular opinion, it will probably become necessary to publish in full all the relevant documents.

"Meanwhile, we would ask, with all the power at our command, that those who feel deeply on this issue would abstain from provocative and inflammatory expressions of opinion.—We are, etc.,

A. H. Garnsey,  
A. J. A. Fraser,  
R. Harley Jones,  
Ernest Cameron,  
W. J. Siddens,  
W. G. Coughlan,  
Robert C. Firebrace,

"Committee for the Memorialists.  
"July 19, 1938."

#### Comment by the Archbishop.

"My attention has been directed to the above letter, which appeared in the 'Sydney Morning Herald' on July 20. Many have asked me to comment on it. As it is a letter signed by some of my clergy I have refrained from doing so through the columns of the secular press. As, however, portions of the memorial in question and extracts from a questionnaire which I addressed to the individual signatories have appeared in a section of the press without my knowledge and without my consent having been obtained, I think it necessary to make the position clear to the general public through the medium of my Diocesan Magazine.

"I am ready at all times as their Bishop to confer with any of the clergy in the matters that affect them personally and are concerned either with their individual or parochial difficulties. But in this case a section of the clergy, acting in a body without any direct constitutional status, invited me to discuss with them, amongst other things, my general administration of the affairs of the Diocese. I could, of course, have declined outright to do this, but in order to determine my course of action in view of such an unusual request, I addressed a questionnaire to each signatory to obtain precise and definite information regarding the matters referred to in the memorial.

"The memorialists were reluctant to supply individually the precise information asked for, based on their actual knowledge as individuals, and preferred to return a collective reply, and this to some only of my questions. In these circumstances it would be improper for me to accord a hearing to men who prefer complaints which have not been properly attested.

"I cannot appear by the slightest action to countenance vague and indefinite charges against men in our midst who, so far as my knowledge carries me, are loyally seeking to carry out the highest principles of the Church of England, and indeed of our common Christianity.

"I notice that the memorialists have intimated that they may think it necessary to publish the documents relating to this matter. I have no objection to any such publication, provided that the documents which passed between me and the memorialists are published in full.

"HOWARD SYDNEY."

—From Sydney Diocesan Magazine.

## "A CHRISTIAN REVOLUTION."

(Communicated.)

A new periodical has appeared in our midst with the high-sounding title "The Christian Revolutionist." It emanates from some followers of the Oxford Group Movement and is, of course, not official. It is the glory of this great Movement that it refuses to be bound by any other statement of principles and doctrines than that of the New Testament. Consequently any literature connected with the Movement is purely the responsibility of those Groupers who give it being. We think it only right to make this statement of what we believe to be fact, so that this new publication may be assessed at its true value in relation to the Movement. But having said this, we may on the other hand surmise with average certainty that no Grouper could be found to find any fault with the following statement:—

"The Oxford Group works within the Churches of all denominations, planning to bring those outside back into their folds, and to reawaken those within to their responsibilities as Christians. It advocates nothing that is not the fundamental basis of all Christian Faith, and it takes no side in sectarian disputes. It seeks to enable us to use our beliefs to their best advantage for ourselves and for the world in general. This means living, as near as we can, by God's help, to the life He has mapped out for us. When we diverge from His plan for us we can, by surrendering our lives to Him, get back to that plan again, and by our Christian endeavours to live as parallel as we can to Christ's life here on earth, and, with God's guidance to show us how we can best do that, we can continue on that plan and bring it to fruition.

#### "The Oxford Group Stands For:

1. Complete acknowledgment of Jesus Christ as personal Saviour.
2. Complete surrender to God's Will as revealed by Jesus Christ.
3. Endeavouring to live a life of Absolute Honesty, Absolute Love, Absolute Purity, and Absolute Unselfishness.
4. Realisation of the power of Prayer and Guidance of the Holy Spirit in all things.
5. To bring actively Christ's principles more prominently into our daily life, business life, home life, and public life, so as to be witnesses of a changed life.
6. To create Groups in workshops, warehouses, offices, banks, insurance companies, schools and similar institutions."

Most readers of "The Christian Revolutionist" will notice the large proportion of news that comes across the seas: The Oxford Group in Holland, in Denmark, in England, in Manchuria, and the great Parliamentary dinner in London on the occasion of "Frank's" 60th birthday. It is significant that there was also an "East London Birthday Party," and another given by Lady Antrim with 270 guests, to which the Archbishop of Canterbury sent the following message:—

"Lambeth Palace, S.E.1.

"As I cannot be present at the dinner to celebrate the 60th birthday of Dr. Buchman, I would like to send a message of congratulation to him on the great work which he has been able to achieve in bringing multitudes of human lives in all parts of the world under the transforming power of Christ.

"(Signed) COSMO CANTUAR."

Without any fear of contradiction we may aver that the Movement has done a remarkable work in many lands.

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Here in Australia it is working very quietly, and there are no striking results on the grand scale. That will account for the present paucity of news from Australia. We may well re-echo the prayer of the Archbishop of Melbourne when, in writing ament the Group Movement, he said:—

"I pray that our own Church life may be revived by a fresh renewal of the consciousness of conversion, that we may once more surrender ourselves to God in Jesus Christ, and, guided by our experience of His presence in our daily lives, become life-changers by sharing that experience with our fellowmen."

When that prayer becomes general amongst Christian people then we may look for things to happen.

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## AUSTRALIAN CHURCH NEWS.

### NEW SOUTH WALES.

#### Diocese of Sydney.

DR. STANLEY JONES.

As we go to press we remind our readers that Dr. Stanley Jones, the great missionary statesman and preacher, has come to Sydney for a few days. He preached in St. Andrew's Cathedral on Sunday morning, taking as his subject the one great burden of his messages, "The Coming of the Kingdom of God." He preached the Synod sermon on Monday, and is speaking at great meetings in the city on the following days.

## LETTERS TO THE EDITOR.

### THE CLERGY AND MISSIONS.

Sir,—

An offer has arrived from the manager of the International Review of Missions, which ought to be of interest to the clergy.

The special July number of the Review, containing so many important articles referring to subjects coming before the Madras meeting of the International Missionary Council, should be in the hands not only of missionaries and their supporters, but should also be read by a great many of the ministers of the Church at home. To those of us who do not take a great deal of interest in the work of the Church overseas, the July number should come as a startling and illuminating series of documents. The issue is singularly fitted to rouse the attention of the people at home to the world-wide work of the Church.

Single copies are priced at 5s., as it is a double number. In order that this special number may achieve the circulation it deserves, an offer is now made to provide copies at half price, namely, at 2s. 6d. each, postage 4d. extra, for the purpose of introducing it to the clergy of the Church. The above prices are in English money, so that the cost in Australia would be 3s. 9d. Australian money.

Those desiring copies are asked to write to the secretary, Australian Board of Missions, 14 Spring Street, Sydney.

I am, etc.,

J. S. NEEDHAM,

Chairman, A.B.M.

### PREPARATION FOR BAPTISM AND MARRIAGE.

12th August, 1938.

The Editor,  
Australian Church Record.

Sir,

I feel sure that your readers will be interested to know that the Archbishop of Sydney has appointed a Committee to consider ways and means of ensuring the more adequate preparation of persons requesting Holy Baptism or Holy Matrimony for themselves or others. One of the first and most necessary activities of the Committee is the collecting of any pamphlets and other literature already issued in any diocese or by any society on these subjects. If any of your readers would send me copies of such literature, or inform me how I may obtain copies, I should be very grateful, and the important cause would be helped.

Yours, etc.,

W. G. COUGHLAN,

Hon. Sec. of Committee.

Kingsford, N.S.W.

## MAORI CONFIRMATION.

A large gathering assembled in St. John's Church, Parramatta, on Thursday, August 11, on the occasion of the Confirmation of a member of the visiting Maori Choir. The Bishop of Aotearoa, N.Z., the Right Reverend A. F. Bennett, conducted the service in English and Maori, and the candidate was presented by the Rev. S. Rangihū, whom he had prepared in New Zealand. Bishop Bennett explained to the congregation that it was the express wish of some of the Maori people that one of their number might be confirmed in Samuel Marsden's Church. It was a great day for the Maoris that the service was being held in the place from whence Samuel Marsden had come. At the close of the Confirmation service a large number partook of the Holy Communion, and this fellowship at the Lord's Table was deeply appreciated by those who had the privilege of being there. Amongst those present were His Grace the Archbishop of Sydney, Archdeacon Begbie, Archdeacon Johnstone, Revs. R. B. Robinson, Hulme-Moir, L. Swindlehurst, S. Boyden, C. Goodwin, H. G. Felton.

### "THE GREAT GLORY OF CHILDREN."

Both Mrs. F. A. Bennett, wife of the Bishop of Aotearoa, and Mrs. Hinekotorangi Nepe, of the Maori Choir which is visiting Sydney, considered they were well qualified to be the guests of honour of the Mother's Union held recently in Sydney Chapter House.

Mrs. Bennett has had 14 children, and Mrs. Nepe has had 12.

"In New Zealand," said Mrs. Nepe, "we Maoris think it is a great glory to have children."

As Mrs. Nepe cannot speak English fluently, she spoke in her native tongue, and her remarks were translated by Bishop Bennett. She caused great amusement by stating that although she honoured and respected her husband, there was "quite a row" when she suggested a trip to Australia.

### Progress of Maori Race.

Bishop Bennett, in his address, told of the remarkable progress of the Maori race in the last 40 years, during which the Maori population had been more than doubled. "The Maoris have adopted new methods, and they have new leaders, who are working hard for the rise of the Maori nation," he said.

### Hospitality at Bishops court.

The Rev. W. N. Panapa, a Maori clergyman, who also spoke, said that the rise and fall of a nation depended on the women folk. Mr. Panapa said that the fortnight he had spent at Bishops court, as the guest of the Archbishop of Sydney, Dr. H. W. K. Mowll, and Mrs. Mowll, was one of the most wonderful times in his life. "I will take back to New Zealand with me an inspiration of home life," he said.

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## BISHOP F. TAYLOR SMITH.

The Special Memorial Number of the C.S.M. has some priceless sayings and comments from and about this great saint of God, who was called home so recently—March 28, 1938.

For those who may not have seen this we give the following extract which appeared under the heading:

### "Our Friend Sleepeth."

"Bright with spring sunshine was the early morning of Monday, March 28, as the one whose privilege it was to care for Bishop Taylor Smith in his home at Northwood went out into the garden to inquire of the gardener, "Will the flowers be out in ten days' time when the Bishop comes home?" Less than half an hour later the telephone bell rang and the tidings came through from the shipping office that the Bishop, who was a passenger on S.S. Orion, had passed away suddenly that morning. Instead of coming home he had gone "Home" to the land that is fairer than day, there to meet the Lord Whom he had loved and followed throughout the long years of his earthly pilgrimage. And we may be very sure that as his reasoned soul entered into the joys of Heaven, "all the trumpets sounded on the other side" for the one who, having served the King here below, went in to serve Him still and to see His face. We who miss him so sorely can but dearly imagine the exceeding bliss of that moment.

Oh, think to step on shore, and that shore  
Heaven!  
To take hold of a hand and that  
God's Hand!  
To breathe a new air and feel it  
Celestial Air!  
To be invigorated and know it  
Immortality!  
Oh, think! to pass from the storms and the tempest  
To one unbroken calm!  
To wake up and find it  
Glory!

### The Last Ordination in St. Andrew's Cathedral.

What a privilege those who were ordained in February last was theirs to have had as the conductor of the Quiet Days, preparatory to their ordination, the late beloved Bishop Taylor Smith.

To them, as well as to all, the further following extract will be treasured:—

### "Best Thoughts."

Some of Bishop Taylor Smith's favourite quotations:—

My motto: "Yea, woe is with me, if I preach not the Gospel" (1 Cor., ix., 16).

"Go forward and the Red Sea shall be made to help, not hinder."

"Consecration is giving yourself to Christ in every separate act and duty."

"He who bids us forward go,  
Cannot fail the way to show."

## THE CHURCH'S YOUTH WORK IN VIEW OF THE POPULATION PROBLEM.

"The Methodist" of August 6 is a special "Youth Issue," and has some very arresting words on its front page. We pay a tribute of respect to these clear, challenging tabulated statements. They affect vitally every denomination, including our own Church. We give some extracts. (These might well be read in connection with the article which appeared in our last issue, entitled "Our Children.")

"In 1860 the Australian birthrate was 42.6 per 1,000 of population, but it was only 17.4 per 1,000 in 1937.

"At this rate the population will be static within 20 years—the birthrate and the deathrate equal.

"Compared with the 1914 (pre-war) basis, Australia was 70,000 babies short last year."

Pertinently it is asked: "Where will the institutions of Methodism—its Home Missions, its social enterprises—be in 25 years' time if the diminishing young people of today are not gripped and held?"

We, of the Church of England, are concerned just as vitally as our friends of the Methodist Church. It's a challenge to us to be up and doing in the name of the Lord and the young people whom He loves so well and for whom He died.

## CHURCH PASTORAL AID SOCIETY.

In the "Record" (English) of July 1 a correspondent has given some impressions from the C.P.A.S. Secretaries' Conference recently held at Swanwick.

This old Evangelical Society, which gives grants for assistant clergy in Evangelical parishes, is keenly alive to its possibilities and responsibilities, as well as being loyal to its objectives. To quote: "A further note which was sounded very clearly was the determination of the Society to stand by the true standards of Evangelical truth and practice."

Again: "It became increasingly clear also that Evangelists throughout the country are hungry for spiritual fellowship and mutual assistance in their work." Again: "Perhaps the deepest impressions which the Conference made upon me was the spiritual note which was sounded through every address."

In view of the need of greater support for our own Home Mission Society and the supply of clergy, the following impression, too, is interesting: "The fact came home to myself and many others present that it is only as parishes are fully staffed at home and spiritually alive that the need for men and money in the Mission fields overseas will be met."

The Archbishop of Brisbane has been elected to an Honorary Fellowship of St. Edmund's Hall, Oxford.



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ALEXANDRIA

## HOW LONG?

## A Peace-Week Message.

Ruth E. Peach.

Were half the power that fills the earth with terror,  
And half the wealth bestowed on camps and courts,  
Spent to redeem the human mind from error,  
There were no need of arsenals and forts.

Even before the shattering world war Longfellow had realised that a will to peace, a determined effort to educate the peoples of the world, to redeem them from their ignorance and apathy, would do much to frustrate the plans of those few who, through motives of self-interest or mistaken nationalism, dissipate the nations' wealth on implements of war. And now, in this stage of pessimism and disillusion, at a time when all countries are feverishly re-arming (though surely there never were so many agencies working for international good will), numbers have come to feel that peace on earth is unattainable.

To-day's generation has blamed its elders for much of the present confusion, yet it is well to remember that the ultra-militarists of the moment, the dictators whose name is that of tyrant, are mainly supported by youth who have been cajoled or dragooned into enthusiastic support of leaders whom they regard as infallible—little tin gods.

We of the British race have demanded freedom as our inalienable birthright. Often it appears that we have failed to realise the responsibilities which such freedom imposes on each citizen, and have merely desired release from certain restrictions in order that we may take all life offers and give nothing in return. But for the Christian citizen freedom can never be an end in itself: it is a means whereby each may have full opportunity of developing a whole personality.

And so with peace. We do not ask for peace in order that, in the absence of actual warfare, we may eat the fruits of indolence. Rather do we desire enduring peace that all men may live a full, rich, abundant life—a life in which they shall have opportunity to develop all facets of their national culture.

With these ends in view it behoves us to look to the means. As Dr. Fosdick has recently written, it is a towering lie to say that the ends justify the means. A peaceful world can never be attained by warlike methods. There can never be such a thing as a war to end war. What then shall we do?

Firstly, let us educate our peoples. Let us show them that war is a hideous travesty of all that is beautiful and noble. Granted that war does furnish examples of individual heroism, what then? Are we to assume that our civilisation is so barren of opportunities for character building that men have to resort to wholesale murder in order that they may find expression for the heroic in their natures? God forbid! Work for the reclamation



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of humanity, for social righteousness, demands far more heroism than war can ever provide.

Those who have caught a vision of the Christ have a dynamic that urges them ever onward in this great campaign. For how can the world move peacewards while it is riven by nationalisms, by hatreds, when its peoples are being cleverly manoeuvred by the war-mongers into believing that might is right, that the law of the jungle should be the law of life for civilised man? Let us set in the midst of all this confusion the vision of the Christ, proclaiming His gospel of a Father Whose love is towards all men, for Whom there is no colour bar, no racial barrier. Then are we all sons of the one Father—brothers one of another. And even though some regard their fellow-men merely as neighbours and not as brothers, does not the old Mosaic law prescribe "Thou shalt love thy neighbour as thyself"?

So, believing in the fundamental truth of the Gospel of the Prince of Peace, we dare to face a world divided against itself, determined to live peaceably with all men, to use every means at our disposal to educate the peoples of the world in the ways of peace, refusing to be influenced by specious propaganda, facing contumely, maybe hatred, with equanimity, making love the law of our lives, confident that we have found that "more excellent way" of which the Apostle Paul wrote. Above all, let us resolve to preach the basic unity of all peoples which alone can make for a warless world. It may be, indeed it will be, a long process, but

Down the dim future, through long generations,  
The echoing sounds grow faintly, and then cease,  
And like a bell, with solemn, sweet vibrations,  
The wondrous Voice of Christ once more says,  
"Peace!"

## BRISBANE.

Cathedral Difficulties.

Last Sunday was observed as Cathedral Gift Sunday. The sum of £500 is urgently needed in order to maintain the Cathedral services.

We offer our congratulations to Mr. W. J. G. Mann, who has been appointed Chancellor of the Diocese of Sydney by the Archbishop. Mr. Mann is a well-known barrister, and has given many years' service to the Church and has taken a prominent part in diocesan affairs. In making the announcement of his appointment in the Diocesan Magazine, the Archbishop says: "Mr. Mann has made a close study of Church Law over so long a period and has served the Diocese so wholeheartedly for so many years that I am sure his appointment will be warmly welcomed by his many friends." With this we heartily agree, and trust that Mr. Mann will have many years' service.

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BOOKS.

**China To-day.**—We welcome this little brochure from the pen of Mrs. H. W. K. Mowll, for she writes with a good inside knowledge of the great land and people of China, a knowledge stored up and well conned over during a lengthy service in China as an ambassador of the King of Kings. This service indicates the writer's point of view. It is not China of the past—the "sleeping giant, unmovable, and insensible to the influences at work all around him, sleeping in his pride and self-complacency, with his ancient civilisation, culture and customs, his age-long history and philosophy"—it is not that China which we are helped to see, but "China To-day"—China "awakened to live in a new and wonderful world."

The great and challenging contrast we are brought face to face with is well symbolised by the opening picture—a modern aeroplane flying over the great wall of China. In seven brief chapters, enriched with illustrations in profusion, we have this wonderful contrast passed before our wondering eyes. The style is terse and graphic. Not a word is wasted, but the ordinary reader will find himself compelled to interest in a land whose transformation seems to have been as sudden as the awakening from sleep.

China has 60,000 miles of motor roads, 5,000 miles of railroad, with a second 5,000 to follow immediately. China has four airways. The whole country, we are told, is "linked up by motor roads, railways, airways, wireless and telephone."

Consequently "the life of the people" is fast being revolutionised. "Young people are free to cast aside age-long traditions and customs and to test old standards and ideals." Mandarin, as a national language, is compulsory in all schools throughout China, and the nation is finding a new unity.

How significant, too, is it that in their heathen religious rites, among other things, paper motor cars are burnt in order to provide for the transport of the dead in the unseen world. Evidently they believe that heaven progresses pari passu with the discoveries on earth.

The writer then proceeds to indicate the part played by Christianity in this work of progress. It is significant that there are over 3,000,000 Christians in China, representing a vaster number during the past 100 years, whose transformed and transforming lives have played a very important part in the awakening of their country.

The Anglican communion, as represented by the Chung Hua Sheng Kung Hui, is presenting an effective witness, and the appeal is made to the Australian Church to rally to the help of this younger member, in order to co-operate with their Chinese fellow Christians in building up a strong Chinese Church.

It was long ago said, "China is a sleeping giant. Woe to the world when he wakes up"; and, we may add, "If won for Christ Australia's proximity to China invests us with a tremendous responsibility." We heartily commend this book and its message to our readers.

(China To-day, by Dorothy A. Mowll, F.R.G.S.; published by C.M.S.; price 1/-.)

**The Authorship and Authenticity of the Fourth Gospel** (InterVarsity Theological Paper, No. 3), by E. K. Simpson, M.A.; English price, 6d. Our copy from the publishers, IntersVarsity Fellowship of Evangelical Unions.

This pamphlet consists of a Conference address delivered last January in Birmingham. The author carefully adduces the evidences of the Johanneine authorship as indicated long ago by Dr. Westcott, and then proceeds to consider the vagaries of a criticism that has failed to satisfy even its own devotees. The author's style has a certain breeziness suitable more to the playfulness of utterance than to the sobriety of written argument. But says he not truly: "To fancy that John, or for that matter a hundred Johns rolled into one, could have 'faked' a single line or event of that matchless image of God manifest in the flesh verifies Pascal's pungent laconicism; incredules les plus credules!"

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**REPORT OF THE DIRECTORS FOR THE YEAR ENDED 30th JUNE, 1938.**

To be presented to the Shareholders at the Ordinary General Meeting to be held at the Head Banking House, 343 George Street, Sydney, on Friday, 12th August, 1938.

The Directors submit to the Shareholders the Balance Sheet as on 30th June, 1938, with a copy of the Auditors' Report thereon. A copy of the Profit and Loss Account is annexed.

The profit for the year after payment of all expenses of management and taxes, and provision for rebate on current bills and accrued interest on fixed deposits, and for bad and doubtful debts and other contingencies, amounts to	£365,975 0 6
To which is added the amount brought forward from 30th June, 1937	119,231 15 9
making a total of	£485,206 16 3
from which the Directors have made the following appropriations:	
To Interim Dividend for the half-year ended 31st December, 1937, at the rate of 7 per cent. per annum paid on 28th January, 1938	£165,865 8 9
.. Reduction of Bank Premises Account—amount written off for depreciation	35,000 0 0
leaving a balance of	£284,341 7 6
and now recommend—	
Payment of a dividend for the half-year ended 30th June, 1938, at the rate of 7 per cent. per annum	£165,865 8 9
leaving the amount to be carried forward	118,475 18 9
	284,341 7 6

The Directors desire to place on record their appreciation of the valuable services of Mr. A. T. Creswick, who, after having been a member of the Board of Management for Victoria for more than ten years, retired in October last.

The Meeting is called upon to elect a Director consequent on the retirement, in terms of the Articles of Association, of Mr. Owen Esmond Friend, who is eligible for election, and has given the requisite notice that he is a candidate.

It rests also with the Meeting to appoint Auditors and fix their remuneration. Mr. Doyle, being eligible, offers himself for re-appointment. Notice of intention to nominate Mr. Harrington Burrough Cowper, a former Auditor of the Company, to the office of Auditor, has been given by a member of the Company pursuant to Section 113 of the Companies Act, 1936.

During the year, branches of the Bank have been established at Burcher, Manly, and Roseville in the State of New South Wales, at Malanda in the State of Queensland, and at Warragul in the State of Victoria.

JAMES ASHTON,  
Chairman.

**BALANCE SHEET, 30th JUNE, 1938.**

LIABILITIES.	£	s.	d.	£	s.	d.	ASSETS.	£	s.	d.
Capital—							Coin, Bullion, Australian Notes and Cash at			
Authorised	12,000,000	0	0				Bankers	6,440,567	17	11
in 480,000 shares of £25 each.							Money at Short Call	1,440,000	0	0
Issued—379,121 shares of £25	9,478,025	0	0				Short dated Treasury Bills of the Commonwealth of Australia	6,000,000	0	0
each							British and Australian Government Stocks and other Securities at or below market value (including £4,000 lodged as security with Public Authorities)	5,303,894	10	0
Less—							Bills Receivable in London and Remittances in Transit	2,523,919	18	0
Reserve Capital of £12/10/- per share	4,739,012	10	0				Notes and Bills of other Banks	636,528	8	4
Paid up	4,739,012	10	0							
Reserve Fund (wholly used in the business of the Bank)	4,300,000	0	0				Bills Discounted and other Debts due to the Bank—after provision for ascertained Bad and Doubtful Debts	41,795,387	14	0
				9,039,012	10	0	Bank Premises—at cost, less amounts written off	1,204,965	0	0
Notes in Circulation				13,621	10	0				
Bills in Circulation				1,349,094	4	3				
Deposits and other Liabilities—including provision for contingencies				54,659,193	16	6				
Profit and Loss Account				284,341	7	5				
				£65,345,263	8	3				

WILLIAM VICARS, Directors.  
E. R. KNOX.

JAMES ASHTON, Chairman of Directors.  
C. DARVALL, General Manager.

**AUDITORS' REPORT TO THE MEMBERS OF THE COMMERCIAL BANKING COMPANY OF SYDNEY LIMITED.**

We have examined the above Balance Sheet and compared it with the books at the Head Office and with the returns from the Branches. We have verified the Bills and counted the Cash at the Head Office. We have obtained all the information and explanations we have required, and in our opinion the Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs according to the best of our information and the explanations given to us, and as shown by the books of the Company.

In our opinion the Register of Members and other records which the Company is required to keep by law or by its Articles have been properly kept.

Sydney, 22nd July, 1938.

F. W. HIXSON, Auditors.  
C. H. DOYLE.

**PROFIT AND LOSS ACCOUNT.**

	£	s.	d.	£	s.	d.
To Interim Dividend for the half-year ended 31st December, 1937, at the rate of 7 per cent. per annum, paid on 28th January, 1938	165,865	8	9			
.. Reduction of Bank Premises Account	35,000	0	0			
Balance proposed to be dealt with as follows:—						
To dividend for the half-year ended 30th June, 1938, at the rate of 7 per cent. per annum	165,865	8	9			
.. Amount carried forward	118,475	18	9			
				284,341	7	6
				£485,206	16	3

WILLIAM VICARS, Directors.  
E. R. KNOX.

JAMES ASHTON, Chairman of Directors.  
C. DARVALL, General Manager.

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REV. A. BRAIN, M.A., Elsternwick, Melbourne.  
REV. W. T. C. STORRS, M.A., 21 Union Street, Surrey Hills,  
Melbourne.  
Mr. F. L. D. HOMAN, Titles Office, Melbourne.  
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.  
Mr. H. J. HANNAH, Warringal Place, Heidelberg, Melbourne.  
Mr. W. M. BUNTINE, M.A., Honorary Secretary, 181 Kooyong  
Road, Toorak, Melbourne.

Property left by Will, or Gifts towards Christian work, may  
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The Ven. Archdeacon W. H. W. Stevenson was consecrated Bishop of Grafton on August 24th. The newly-consecrated Bishop (left), accompanied by the Archbishop of Sydney, Dr. Mowll, who is on the right, passing between lines of choir boys as they left St. Andrew's Cathedral after the service. The Rev. M. A. Payten is carrying the Pastoral Staff. (Block kindly lent by "S.M. Herald.")