

Christ, he set a savage dog on to him and stood with a gun in his hand ready to shoot both the boy and the dog when they were both in a straight line in front of the gun. He only decided not to fire when a Mohammedan friend nearby reminded the father that if the boy should be shot in this way suspicion would most certainly attach itself to him, and his position would be very unpleasant. The young man ran away by night and walked all night to a railway station, arriving at Karachi two days before the confirmation service. His arm is a mass of bites from the shoulder to the wrist, and it brought it home to the Bishop most forcibly how some of these people suffer for their faith.

"The boy has just been in to see me to report on the medical treatment of his wounds, and his only comment on his very rough treatment is, 'I was only half a Christian before, but now I feel I am a Christian.' He has certainly been called to the fellowship of Christ's sufferings, and has thus entered into a state of real blessedness.

"Several of the other candidates were Hindu and Mohammedan converts, and it was very thrilling to see the brightness of their faces as they looked forward to receiving the fullness of the Spirit of God.

"The confirmation service was followed by a communion service, when over 200 made their communion. This was followed by a short service in which the Bishop commissioned the vestry, and sent them forth to their tremendous task of winning this huge parish to our Saviour."

207 MEMBERS OF PARLIAMENT SUPPORT OXFORD GROUP APPLICATION.

"Fundamental Principles of Christianity."

Two hundred and seven Members of Parliament of all parties signed a motion in support of the Oxford Group's application to the Board of Trade to form an "Association not for profit."

The motion reads:—

"That this House considers, that the application of the Oxford Group to form an 'Association not for profit' under the name by which it is at work, and alone recognised in over sixty countries, should be granted by the President of the Board of Trade, that, as stated in the petition to the President of the Board of Trade; which has now been signed by 207 Members of all parties, 'whether the movement is incorporated or not it must continue to operate not merely in this country but throughout the world under the

name of 'The Oxford Group'; and is of the opinion that if, as a result of insufficient inquiry any person, as has been alleged, should fail to distinguish between the Oxford Group and any other society to which the name of Oxford is applied, such an exceptional confusion should not be accepted as a legitimate argument for refusing the Oxford Group's application; and it therefore urges the President of the Board of Trade to allow the proposed incorporation, so as not to impede a movement which is doing work of great value in securing national and international application of the fundamental principles of Christianity."

—(C.E.N.)

F.B.P.O.

"The Living Church" records the following lament of Bishop Sexton, of British Columbia: "Too many Churchmen have to be classified in the parish registers under the heading, F.B.P.O.—for burial purposes only."

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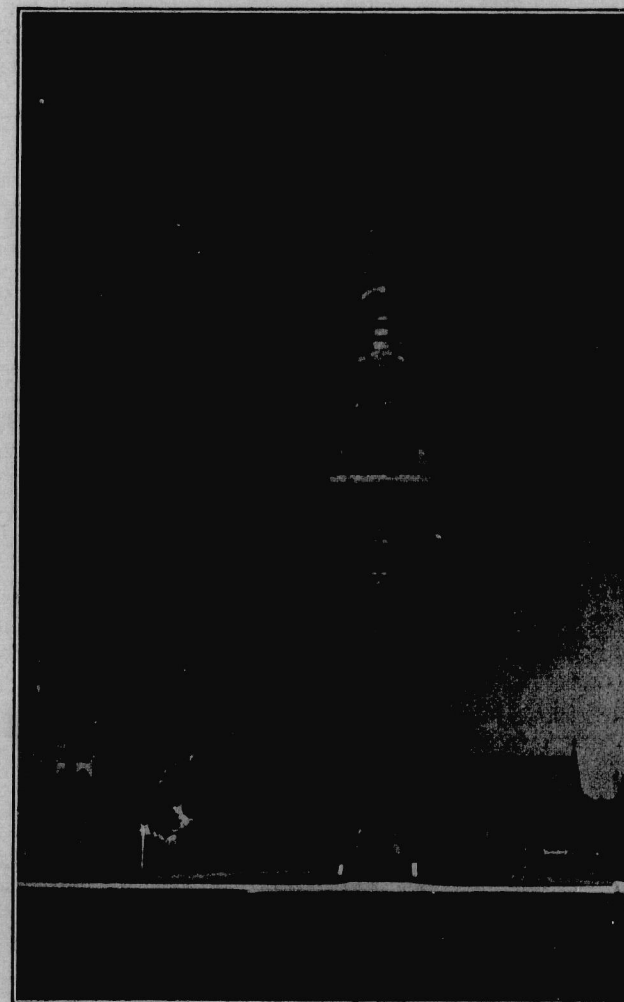
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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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JULY 13, 1939.

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"THE AUSTRALIAN CHURCH RECORD."Editorial Matter to be sent to The Editor, Diocesan
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Street.

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Please Note our Telephone Number is MA 2975**Notes and Comments.****A MISTAKEN PLEA FOR NEUTRALITY.**

PROBABLY few will fail to be surprised at the remarkable plea for neutrality put forward by the Editors of "The Living Church," an Anglo-Catholic magazine of the American Church. The Editors say that, in view of the entire collapse of collective security and the degeneration of Europe into a "balance of power" diplomacy, in which the Central European axis is facing a Franco-English coalition, each competing for neutral support, it is wrong for Americans to take sides.

"The Living Church" recommends, and urges, a national policy of genuine neutrality in the present crisis, and in overseas affairs generally. The American people have no desire to be drawn into another foreign war in which the flower of American young manhood will be sent across the ocean to be sacrificed as pawns in a contest for European dominance. Americans will fight to the last ditch to defend our own shores or to prevent any overseas power from gaining a footing in the Western hemisphere; but we do not want to be drawn into the suicidal game of power-politics being played by the European nations."

We venture to think that America, in case of European war, will have to face the "suicidal game" in grim reality if Central Europe get the upper hand.

THE ARCH-HERESY.

HE Bishop of Chelmsford, in a recent sermon, spoke of "The arch-heresy of the Christian Church." We quote "The Church Times":—"He dealt with people who had 'lost their grip on religion,' and continued, 'the arch heresy to-day in the Christian Church—in our Church and in all branches of the Christian Church—is non-redemptive Christianity, though you cannot call it Christianity in these circumstances—Christianity from which the redemptive truths have dropped out. There is a certain hymn book which is increasingly popular in the Church. In one of the hymns there is something which I regard as an essential part of the education of every Christian child; I do not say that because it was written by a kinswoman of mine. That is the hymn, 'There is a green hill far away.' You will find that particular hymn book has eliminated altogether the verse which says, 'There was no other good enough to pay the price of sin.' You must not talk about anybody paying the price of sin; and they have starred another verse:—

"He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His precious blood.

"You must not talk about being saved by the blood of Jesus Christ, according to this non-redemptive Christianity. That is why Christianity has lost its bite; yet I must apologise again for calling it Christianity, because, if it lost that touch, it has lost the distinctive thing. Jesus Christ did not come into the world merely to set us a good example; He came to save men and women from their sins, and there was no other good enough to pay the price of sin. This spurious thing, which is supposed to be up-to-date, is a deadly thing. It is telling men and women that there is nothing very much in sin; that we shall be educated out of it and civilisation will purify and cleanse it."

A VICARIOUS SACRIFICE.

THIS modern heresy seeks to evacuate Christian terms of their New Testament meaning. In a recent issue of a contemporary Church paper, which finds delight in ridiculing the Evangelical position, we are informed that "The substitutionary theory of Atonement . . . is nowhere taught in the New Testament, and is an offence both to reason and ethics" (a blessed word like that other blessed word, Mesopotamia). Then, in the next sentence we are informed, "All sacrifice is vicarious, i.e., on behalf of others—and that of the Son supremely so; but that is a vastly different thing from asserting that He suffered and died in my stead." Whatever does the writer mean?

The Oxford Dictionary reads as follows: **Vicarious**—a. Deputed, delegated, as a V. authority; acting, done, for another as vicarious work, suffering, vicarious sacrifice (of Christ in place of sinners).

Not merely "on behalf of," but "in place of." And our Lord's own words bear out the truth of this, in which He said that He had come to give His life "a ransom for (instead of) many." "He bare our sins in His own body on the tree." It is just this mysterious truth that sheds light upon the Agony in the Garden of Gethsemane.

The substitutionary or vicarious sacrifice of Christ is the fact that places us under the tremendous obligation of consecration to Him.

LIQUOR AND TRAFFIC ACCIDENTS.

A VERY important report has recently been published in England by a Committee appointed by the House of Lords to enquire into the problem of motor accidents. The report is claimed as a veritable triumph for the Temperance Movement, for it submits the question of alcohol as a cause of traffic accidents to serious consideration. The report states:—

"The effects of even moderate quantities of alcohol on drivers is not generally recognised. The Committee think that propaganda should be employed to train and fortify public opinion in the condemnation of persons who drink before driving—above all, to discourage the practice of 'one for the road.' A warning of this danger should receive prominence in the Highway Code, and it should be emphasised that, even where there is no question of drunkenness, a small quantity of alcohol is for many drivers most dangerous. The driver who has imbibed alcohol experiences a feeling of 'euphoria,' or careless well-being, and entertains a mistaken idea that he is driving better than usual. He does not realise that his reactions are slower, that his neuro-muscular control is impaired, and that his vision is restricted. The Committee think that magistrates and their clerks should be advised by circular regarding this matter. It is essential that they and the public generally should realise that 'under the influence of drink' does not necessarily mean intoxication in the ordinary sense, but that driving skill is affected long before a man is consciously under the influence of alcohol.

"The Committee are of the opinion that, if, when an accident occurs, the Court is satisfied that the driver was then under the influence of drink, the offence should be treated with exemplary severity. At present penalties, although adequate, are not in many cases properly or uniformly enforced. The Committee consider that licences should be automatically endorsed or suspended on conviction for such an offence."

"FENCING THE TABLE."

"The Use of Lipstick."

IN the Old Scotch Kirk great care was exercised in the matter of admission to Holy Communion.

A special address was given on the duties of communicants, and the requirements for due reception. This was called "Fencing the Table."

We have much sympathy with the growing feeling that the Church of England is rather lax in this matter. It has been observed wittily, "While the Prayer Book requires notice of intention to communicate to be given the day before, custom has so far departed from the rule as to give indiscriminate invitations to communion the day before." It might be well if our advertised "Choral Eucharists" were

less advertised, or not advertised at all. And we have sympathy with a Bishop who, from a strong sense of duty, utters a salutary warning against any prevalent practice which he believes to be injurious to good manners or good morals. But we confess to a grave uneasiness regarding the habit which has grown up of uttering magisterial orders in relation to the Holy Sacraments.

We venture very respectfully to point out that Bishops are administrators, not dictators, and that in all their public utterances they should remember that important distinction.

The Bishop of Willochra has issued a notice which his Commissary in the Diocese of Sydney, Rev. A. G. Rix, regards as a "warning," and not as a threat. The Bishop dislikes lip-stick. He is alleged to have stated that it "produces a hideous effect on some girls and women." We are not told whether this hideous effect is "scenic" or "moral." If the Bishop means that his aesthetic sensibilities are ruffled by the effect of lip-stick, we are inclined not only to sympathise with his outburst, but to agree. But what about plucked eyebrows and painted nails? Ought not some attention be also devoted to them? Particularly to painted toenails? But we draw the line when an individual Bishop issues a "warning"—we accept Mr. Rix's mild term—that his dislike for lip-stick will affect his directions regarding Holy Communion.

We do not imagine that the wildest advocate of the *jus liturgicum* ever contemplated conferring on bishops a power of wholesale excommunication. That is what the "warning" means unless it is an idle fulmination. Mr. Rix does not seem to have observed that the argument addressed to the Bishop by way of remonstrance is that he has no power to utilise the Sacrament of the Lord's Supper for the furtherance of his particular views on cosmetics. His views may be quite right. His experiences of the evils of lip-stick may be even unique. But in the matter of repelling offenders from Holy Communion the canon and the rubric are explicit. They must be notorious offenders. Any person repelled as a notorious offender ought to be proceeded against by the Ordinary according to the canon. Of course, the canon governing this matter is obsolete, and on that ground the Bishop may be relieved of that duty. But here is a plain indication of the mind of the authorities of the Church of England. Moreover, it is an indication to which the Bishop of Willochra assented. We do not doubt that the Bishop is loved and respected. He has many qualities that evoke such a response. But the Pope tried to stop short dresses. Where he failed, fashion largely succeeded. The Bishop of Willochra is not the Pope. We feel that such deliverances discredit the Church because everyone knows that they are harmless squibs. The Bishop declares with reference to the opinion of the Principal of Moore College, who had been interviewed on the matter, "Mr. Hammond has no jurisdiction in this diocese." Probably that is the Bishop's little joke. What Mr. Hammond pointed out, how-

ever, is that the Bishop had no jurisdiction to exclude anyone from Holy Communion beyond the powers conferred upon him by the Prayer Book. Evidently he thinks he has, and that is the serious side of the matter.

CLERICAL MENTALITY AND HONESTY.

THERE is a widespread opinion abroad that clergymen have a peculiar mentality, and that their canons of fair play are not those of the ordinary man. We utterly repudiate and disown these opinions. The ground of the unfavourable judgment is found in the fact that a clergyman's prejudices are often different from those of his lay neighbours. That is all. But we greatly regret any clerical action that lends colour to the prevalent misconception. The "Challenge" talks frequently, for example, of anonymous contributors. "Challenge" has more than once suggested that letters under a nom-de-plume in the public religious press are to be deprecated. Thus we are told, "An anonymous contributor . . . thought fit to criticise 'Challenge' on several grounds." Again, "A plea for Liberty" complains that "the honesty, sincerity, and good faith of brother churchmen have been called in question, often by anonymous writers." This attitude is quite intelligible. We do not think it can be accepted as a principle of general criticism. We think it narrows unduly the limits of press propaganda. But the ordinary man will expect a protest from "Challenge" regarding letters in "The Church Standard" that violate the principle it has seen fit to lay down. We will be interested to discover if it will utter a salutary warning to correspondents such as "A Group of Clergy," who recently wrote in "The Church Standard." The ordinary man discovers that under a nom-de-plume, language like this is adopted and endorsed: "An episcopate-dictated diocesan magazine with contents of the 'soothing-syrup' variety." He discovers that the reference is to a company of Bishops whose direction of "The Church Standard" would result in "a curtailment of . . . freedom of thought and experience." Perhaps he may wonder whether this is not a reflection on "the sincerity, good faith and honesty of brother churchmen." Surely this offers a field for discriminating comment by "Challenge"!

Nor does the matter end here. The same anonymous contributors refer to an article in this journal. They quote with manifest unfairness. They assert that "The Australian Church Record" expresses "its astonishment and indignation at 'The Church Standard's' efforts to remedy the sad state of some of the Sydney refuges and shelters." This charge is absolutely baseless. We have no evidence of any efforts made by "The Church Standard" to remedy the sad state of some of the Sydney refuges and shelters. We do not deny that such efforts have been made. We would be glad to record the labours of "The Church Standard" in this direc-

tion, and to chronicle with thankfulness any measure of success which has attended them. This paper took exception to "an indiscriminate attack upon 'refuges and shelters' for the poor in Sydney."

To believe that a general charge of lax administration is "an effort to remedy the sad state of some Sydney refuges" evidences a complete misconception of the nature of such a task. In addition, it argues a strange lack of a sense of responsibility to the general public. Some glimmering of his indiscretion evidently affected the Editor, because, in his next issue, he hastened to exonerate the Roman Catholic Refuges. Of course, this tardy acknowledgment put him in a worse position in regard to the refuges and shelters that remain over. The managers of these might expect at least the same treatment that had been meted out to the Roman Catholics. They could reasonably demand either the same explicit exculpation, or failing that, more explicit censure. It is obvious that such a process of elimination might reveal the exact position of affairs. At present, it seems to critical readers that the Editor has not the courage to specify what he has the temerity to suggest.

If the article to which we took exception is a fair sample of what "A Group of Clergy" describe as "efforts in social matters," it is only fortunate that a journal has been critical of methods which would not be tolerated in the office of a reputable secular paper. As to the general charge that we have been critical of "The Church Standard's" efforts, our reply must be that we can say, we trust without offence, that our sense of moral values is at least as much in evidence as that of our contemporary. No real social effort need fear that it will lack the support of this paper. We do not regard article writing with the reverence shown by "A Group of Clergy." We do not feel that we have cleared slums when we attack without careful investigation the good faith of property holders. We do not think we would improve the poor very much by accusing them of unnatural vices. But still our voice will be raised to support righteous efforts and to condemn ill-considered and intemperate utterances.

This paper has consistently refused to profit from advertisements encouraging the use of alcoholic beverages. It has taken this attitude because of the grave evils attendant on the use of strong drink. It does not hesitate to allow, even in matters of this kind, the right of private judgment. But may it not, without offending against true modesty, offer this as a testimony to a certain measure of sympathy and practical co-operation with efforts for social reform?

This paper is not insensible to social evils, and its columns are sufficient evidence of that fact. But it has refrained from purchasing a cheap notoriety by issuing startling statements which, because of their generality, can neither be substantiated nor refuted. This is "the head and front of its offending" in the eyes of "A Group of Clergy."

Quiet Moments.

THE CHRISTIAN.

(By "Senex.")

I.—His Status.

JUST what do we understand by the term "Christian"? For the purpose of these articles we rule right out those who are mere nominal Christians; such people as would repudiate equally the description of pagan or atheist, and who, in their census papers, describe themselves as being members of one or other of the many Christian denominations, but in whose life and practise there is no sign that Christ is to them what He was to St. Paul. The Apostle to the Gentiles never gave a more pithy and far-reaching description of what a Christian should be than when he said, "For me to live is Christ." Elsewhere he spoke of "Christ our life." In his case, and in that of all who are not merely nominal Christians, all the activities of life were regarded as capable of being directed and sanctified by the Spirit of Christ. Nothing to such is purely secular; every thought, word and deed can and should be brought into subjection to Christ, and the result is a fully consecrated life.

We study this ideal, and even the best of us feels how far short we have fallen in our efforts to reach it. But to be a real Christian does not necessarily imply perfection; we have none of us yet attained to the full stature of God in Christ Jesus, but Christ's true servants are following on, more or less steadily and faithfully, to know the Lord. And knowledge of the only true God and of Jesus Christ is to have eternal life. Our status as Christians is an exalted one—one attained not by our good works, but by the gift of God.

Before we received from God this inestimable gift, we were by nature the children of wrath; we were the bond-slaves of sin. But by the gracious work of His Spirit we were made conscious of our own utter unworthiness, of the infinite love of God the Father, Who, by the sacrifice of Himself in the person of His Son, provided a means of reconciliation; and our hearts went out to Him in grateful love and true penitence, and our wills were surrendered to Him. We became the **Servants of Christ**, exchanging one service for another. No longer are we under the law, but under grace.

But by a wonderful paradox, we are not merely servants; we are **free men in Christ**, for His service is perfect freedom.

Christ exalted to the highest point the dignity of service; He was servant of all; and He told His disciples plainly that He was their Master and Lord. But He went further, and said on one occasion, "Henceforth I call you not servants, but I have called you friends." Further, He declared that the relationship of Christians to God is that of **sons** to the Eternal Father; and by virtue of this relation-

ship His followers have become **heirs of God** and joint heirs with Christ.

And still further, on the authority of the Epistles we know that we are kings and priests unto God—a **royal priesthood**.

What a revelation we have here of infinite love and grace! Servants, friends, free men, sons, heirs, kings and priests! Can we conceive of a higher status? May God give us grace to endeavour at least to live up to it!

II.—His Calling.

The "calling" of men by God is strikingly referred to in the first chapter of Cor. 1. Paul speaks of himself in verse 1, as one "called to be an apostle," and we ordinary Christians can, without presumption, think of ourselves as having been similarly called to proclaim by our words and life the gospel of deliverance and sanctification. Then (v. 2) the Apostle speaks of the Corinthian Christians as having been "called to be saints," and later on in the chapter (v. 9) he speaks of their calling unto the fellowship of Jesus Christ, and therefore into unity with one another (v. 10). He emphasises (v. 26) the fact that those called are not the wise and mighty ones of the earth, who might wrongly conceive of their calling as being due to their pre-eminence, but the "foolish, weak, and base,"—thus showing that the calling is due to Divine grace, not to our merits. Those thus favoured are enriched in "utterance and knowledge" (v. 5), "wisdom, righteousness and sanctification, and redemption" (v. 30).

Let us note in this connection that God wants us—our love and our service. Christ wanted the friendship and companionship of His disciples, as was shown when He described them as being those who had continued with Him in His temptation.

This call of God can be ignored, or scorned, or accepted. God has endowed us with the gift of free will; and though He can rightfully demand our allegiance as subjects, our obedience as servants, and our love as children, we are not dragooned into His army. We can yield joyful obedience to the call, conscious of our own unworthiness and of the wondrous graciousness of God in thus inviting us to enrol under His banner, and full of confidence that the fact of His calling us is indisputable evidence of our capacity to serve Him efficiently if only we lay hold of His illimitable strength.

Obedience to the call will mean for us, as it did to the twelve whom Christ called, a readiness to leave all and follow Him. Moreover, it will mean conflict; certainly inner conflict with our baser impulses, and quite possibly with "foes without." We must be prepared to suffer, as Christ suffered, from opposition, misunderstanding, misrepresentation, and bitter hostility. Only by this preparedness can we follow the Apostolic injunction, and "make our calling and election sure."

Our resources as Christians are infinite, for our God will supply all our need; our objective should be singleness of aim, putting the will of God first;

and our stay on earth is to be regarded as a pilgrimage with a distinct goal before us.

We need daily and hourly to keep our ears open to the messages of God through His Spirit, exhibiting the attitude of the youthful Samuel, whose response to God's call was, "Speak, Lord, for Thy servant heareth."

III.—His Resources.

God has called us to His service, not because of our goodness, but because He sees in us, as Christ did in each of the twelve to whom He said, "Follow Me," potentialities for effective work and for growth into His image. Of ourselves we can do nothing, but we can echo the confident statement of St. Paul, "I can do all things through Christ Who strengtheneth me"; and we can take to ourselves the comfort of those other words, "All things are yours; ye are Christ's"; and "My God shall supply all your need according to the riches of His glory by Christ Jesus." God, Who gave His Son for us men and for our salvation with Him, will freely give us all things.

He has promised to give strength; "fulness of joy"; His own peace and rest; moral health, for He is the great Physician; insight, showing us all things by the Spirit; comfort, for He is the God of all comfort; guidance, saying to us, "This is the way; walk ye in it; patience; assurance of final victory; equipment for service; constant renewal of strength if we wait on Him, and all temporal gifts that are really needful for us. As for these last blessings, we are not to worry about them; we are to seek first the Kingdom of God and His righteousness, and all things necessary to our physical well-being will be provided for us.

There is a verse (2 Cor. 9: 8) which we would do well to keep in mind when we are tempted to doubt our ability to render fitting service to God and to grow daily in grace and in the knowledge and love of God. "God is able to make all grace abound unto you; that ye, **always** having **all** sufficiency in **all** things may abound to **every** good work." There is indicated in this verse, written by one who had experienced during a life of work, hardship and suffering, an illimitable wealth of resources for the Christian. The poorness of our service, and the low level of our spiritual life are

seen to be due to our failure to avail ourselves of the proffered gifts of God, not to any inability or unwillingness on the part of Him Who is the lavish Giver of every good and perfect gift—our Father in Heaven.

THE CHURCH ON THE DEEP.

(Rev. Broadfield Webb, on "Esperance Bay.")

It may not be out of place to say a few words regarding one's experiences along the South Coast of Australia, insofar as they affect our church life generally. We selected a "one-class" boat, so that we might establish the closest possible touch with the various types of people who travel to and from Europe. I am not aware that we have on board any persons of title, but nevertheless we have men of great worth and Christian character. Such, for example, as one of the leading Professors of the Sydney University, and other men and women of equal light and learning; all of whom it is good to meet. Moreover, we have discovered some of the most interesting and deeply spiritual persons amongst the crew and passengers generally, all craving for spiritual food which we, as a church, must really supply if we are to justify our continued existence. But it has been said to me by men and women who have succeeded in various walks of life, and who have, in many instances, reached the top of the ladder in their respective professions, that the church (not the Church of England alone) must put her own house strictly in order before she can hope to regain her influence over the youth of to-day, who are possessed of a far more searching mind than the young men and women of previous generations. For example, the Church is thoroughly democratic in theory, but is she equally so in actual practice? Are her councils always permeated with the mind of Christ as revealed in the Gospels, and can we truly say, in the face of an enlightened world, that our relationships are of the Holy Spirit? I am not qualified to answer such far-reaching questions—questions that are sufficiently comprehensive to embrace all thinking powers.

I should like to add, solely for the purpose of showing that, with all our waywardness, the great majority of our people, even on the high seas, still receive consolation and peace in the worship of God: I had not intended to take any services en route to England, but on the first Sunday I was requested to take a service on board, and over 300 attended. A similar request was made to me on the second Sunday, when there was an attendance of over four hundred, including the captain and officers of the ship.

I am requested to celebrate Holy Communion on the ship at 7 a.m. next Sunday morning, in addition to morning prayer at 10.30 a.m., and I am asked to provide for at least one hundred communicants at seven a.m. We had community singing on board last night up to 10 p.m., when we parted to go to our respective cabins like one big Christian family, after singing an evening hymn in which all joined with a living spirit. Over 450 were present.



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CHURCHMEN'S REMINDER.

"Footprints on the sands of time are not made by sitting down."—Anon.

"That we should follow His steps, Who did no sin, neither was guile found in His mouth."—St. Paul.

JULY.

15th—Saturday. St. Swithun's Day. This saint was Bishop of Winchester, 838. He was a power behind the Throne. The King, Ethelred, gave him a charter to place in the cathedral, whereby the King devoted a tenth of his revenue to repair churches damaged by the Danes. Swithun enjoined that he himself should be buried "outside" the Cathedral, "that the feet of men might tread on his grave."

16th—Sixth Sunday after Trinity. Here comes another Love Sunday. "Such" love we pray for. How better our churches would be were this prayer more fervently said each year, or better, each day.

17th—Monday. France declared war against Prussia, 1870. This was of pride.

18th—Tuesday. Spanish Civil War began, 1936. This war was for liberty.

20th—Thursday. The Spanish Armada defeated, 1588. Should we not learn faith in God when we recollect this, and other, just as remarkable, deliverances from overwhelming foes, showing Britain is preserved for a purpose, certainly not for her own glory and might.

23rd—Seventh Sunday after Trinity. If we knew the "Author and Giver of all good things," as He is to be known, how much more we would ask of Him. How much more would He give us.

24th—Saturday. Gibraltar taken, 1704. Another gate held by Britain. We learn to value these gifts to-day.

25th—Tuesday. St. James' Day. This was St. James the Great, brother of St. John, the only Apostle whose death is recorded in the New Testament. He was the author of the Epistle bearing his name. It is said his knees became calloused like a camel's knees through constant kneeling in prayer on the Temple steps.

To Australian Churchmen.

HAS INSTITUTIONAL RELIGION FAILED?

(Continued from last issue.)

NOW it is quite true that a man can worship God in all sincerity by abstaining from Church-going altogether, and by communing with his Maker in his private prayers at home. But this is a very selfish form of service. The complement of the Fatherhood of God is the Brotherhood of Man. On these twin conceptions hang all the Mosaic Law and the Prophets.

The Church is, or should be, a Brotherhood. By going to Church we emphasise the truism that we are or should be all members of the one flock under one Shepherd. Worshipers in the same pew, by praying together and singing together, enthuse each other; and enthusiasm is a very infectious thing. Christ desired that His sheep might be all one flock. He did not wish to pen them into different folds.

The essential idea in forming any organisation is to band men together—whether it be an army, a football club, or a Church—so as to get the best results from the united endeavour. Fellowship is life; isolation is death. Without co-operation there can be no progress.

I cannot but feel that one of the chief reasons why institutional religion has failed in its appeal, and lost its grip on its nominal adherents, is because it has failed to emphasise its aspect of brotherhood. We have laid too much emphasis on the Church as a business organisation, instead of keeping it what it was meant to be—a family fellowship.

What we need is a fellowship between individuals, on the basis of a common experience of God through Christ, and a common striving towards the upholding of His standard of life. I have been in Churches where the atmosphere would make even a polar bear shiver. You cannot generate the truth of God on ice, nor maintain its glow in a refrigerator.

The Churches will not recapture their influence until they can get their people to feel a personal concern in the evangelisation of their neighbours.

Once a Church loses its missionary spirit, it becomes a dead thing, and had better close up its doors, because it has ceased to win souls.

Fifty years ago worshippers received a great deal of stimulus and information by listening to sermons. Nowadays they can get both in large measure from the enormously increased output of literature, cinema and wireless, to say nothing of the stimulus gained by travel made possible by motoring.

The great increase in material comfort and the standard of living do not increase spiritual hunger. Whilst our sunny climate enables us to enjoy out-of-door activities nearly all the year round, indoor meetings, including Church attendances, suffer in inverse ratio. Most young people prefer to play tennis on a Sunday afternoon rather than go through the drudgery of teaching in the Sunday School. The Church must suffer, because the Sunday School is, or should be, its nursery.

Whether pulpit oratory is on the decline in its effectiveness or not, is a matter of opinion. My own opinion is that it has been in a state of decline for some time past; but, whether or no, laymen used to allow their parson to do all their thinking for them, whereas nowadays, the output of informing literature, wireless and cinema is so enormous that the average layman feels able to form his own opinion without going to Church to be instructed. People nowadays are not impressed, as our forefathers were, by pulpit dogmatism.

I am indebted to Principal Kiek for allowing me to read one of his essays on "The Diminished Sphere of the Church's Activities." He gives a list of six functions which once belonged to the Church, which have now been more or less com-

pletely annexed by other agencies: (1) The relief of the poor, the aged and the sick. (2) Education, now almost entirely secularised, or run by the State. (3) The drama, once a religious agency, and pageants have become the cinema. (4) The Church used to be recognised as the guardian of public faith and morals. Church discipline is now a shadowy thing. Originally all testamentary matters were administered by the Church. Now the secular courts manage them. (5) The Church once had a monopoly of teaching. It has been pushed out of it. (6) The Church was once the centre of social life. That has now been dissipated.

On the other hand, it is only fair to say that these changes have not all happened during, say, the last 30 or 40 years, which is the period I am trying to cover.

When all is said and done, we must give the Church unlimited praise for having kept the lamp of faith burning down through the ages. With all her faults and schisms she has on the whole been faithful to her mission of winning human souls for the Kingdom, and her offer of service remains constantly open. It has kept the fabric together, so that a newer, and let us hope a more spiritual, generation may interpret the truth it has inherited.

Another instance in which institutional religion has failed is the refusal of most Churches to preach or to teach anywhere except in their own buildings. I once heard a minister say, "There is the House of God. It has been definitely set aside and consecrated for public worship. If people won't come to Church, I am not going to bother about them." A church that leaves the world alone may keep up its wickets, but will make no runs. There will be no growth, no conquest, no adventure.

The fact is, it is no use telling people that they will be welcome to come and listen to bright singing and a good sermon, and hymn books will be provided. The time has come when the Churches will have to shed a little of their churchianity and go out into the highways, by-ways, Botanic Park and sea beaches. Nearly always the preacher will get a respectful hearing. And there is good precedent for this. Christ had no building for His headquarters. He occasionally spoke in the synagogue, but most of His preaching was done in the open air or by the shore of the Galilean Lake.

One reason for the falling-off in pulpit oratory may be that young men do not offer themselves as candidates because they don't think the Church worth while.

Gladstone, who was a tremendous student of theology, was always lamenting the fact that the clergy will not preach practical sermons. In other words, the Gospel they preach is pure enough, but they do not apply it to the problems of the busy working world.

Christian Reunion.

This is too huge a subject to be dealt with within the compass of this paper. But as the individual

Churches have failed very largely as separate entities, why not lay aside our hopeless devastating divisions and combine? Make a start with the non-Roman communions, because it is hopeless to combine with Rome until that Church has first reformed itself from within. Reunion must be embedded very deeply in the heart of the Founder of our religion, as His prayer in Gethsemane proves.

I would never agree to absorption. Comprehension, not exclusion, must be the ideal. The highest type of organism is that in which the utmost variety of structure and function is most perfectly united.

I have often heard prayers in Church for reunion, but have just as often wondered how much reality there is behind the lip-service. The very people who pray for this consummation never do a hand's turn to bring it about.

I believe that the driving force for reunion will have to come from the laity.

The clergy, at their ordination, take a vow to uphold more or less well-defined standards of doctrine. So that you cannot get them to budge far therefrom. The laity are under no such obligation. We of the laity want to accelerate reunion, but are all the time balked by the clergy, who frown on our efforts, and say it is a matter for experts. I was once told at a Church conference by a head of a Theological College, since made a Bishop (not Mr. Knight) that directly laymen started discussing theology they became heretics.

I have read, I suppose, hundreds of books on theology, and I am wondering how much longer the men and women in the pew, who form 99 per cent. of the congregation, are going to be prevented from co-operating with their brethren in other Churches and worshipping with them at the same Lord's Table.

Having examined the facts thus far, I must now answer the question I have put at the head of this paper, viz.:—"Has institutional religion failed?" and my answer is that it has largely, and for the following reasons:—

Reasons for Failure.

Its own fault:

1. Business organisation.
2. Has not emphasised Brotherhood.
3. Ecclesiasticism.
4. Poor preaching.
5. Poor missionary spirit.
6. Sunday School attendance.
7. A reluctance to preach outside its own buildings.
8. Has not been in earnest on Christian Reunion.

Not its own fault:

- (a) Output of literature, cinema, wireless.
- (b) Motoring, increased travelling.
- (c) Outdoor sports.
- (d) Secular education a great rival.

But it is no use closing on that note, because the question now arises, what of the future?

Henceforth the Church must depend upon the strength of its spiritual service and appeal. In this work, stripped of what I might call semi-secular activities, we shall have really no competitors. Our job is to convert as many as possible of the present generation, and to hand on the good news to generations yet unborn, both at home and in the mission field.

Personal.

On Sunday, 9th July, at St. Andrew's Cathedral, Sydney, on the third anniversary (10th July) of the death of Dean Talbot, the Rev. Dr. A. Law, of St. John's, Toorak, at the request of the Archbishop of Sydney, absent through indisposition, made reference to the general sense of loss still felt throughout the Church in the death of a talented and generous-hearted churchman.

The death is announced of Mr. Stuart Carnegie Knox, for 40 years one of the Secretaries of the Missions to Seamen. He retired from this position some five years ago, and was holding the office of Treasurer at the time of his death. His death occurred quite suddenly while reading the lesson at a memorial service to Rev. H. W. L. O'Rourke, another worker on the staff of the same Society.

Archdeacon A. Thompson, of Samarai (Papua), arrived in Sydney recently by the motorship "Bulolo" accompanied by Mrs. Thompson. He is on two months' furlough, and will go to Melbourne. Archdeacon Thompson is chaplain to the white population, and chaplain to the native goal, and his station is the distributing centre for all Anglican missionaries going into the territory.

A memorial for the late Archbishop Henry Lowther Clarke and Archbishop Harrington Clare Lees was dedicated by Archbishop Head at Evensong in St. Paul's Cathedral, Melbourne, on Thursday, June 29. The memorial is in the form of opus sectile work in two of the arcadings of the Readers' Chapel. It will contain the names of the bishops and archbishops who have served in the Anglican Diocese of Melbourne.

Rev. Harold Graham, of Forbes (N.S.W.) has been accepted by the Bishop of New Guinea for service in Papua.

Mrs. L. B. Radford is in training at the College of the Ascension, Selly Oak, Birmingham. She hopes to be sent out by the S.P.C.K. to the Bishop in Kobe in September.

"On Sunday, June 11th, I had the sad privilege of officiating at the funeral of Monica Brooke, daughter of the Reverend W. H. L. Brooke, of Dora Creek, who had unexpectedly died on the previous day at the age of fifteen. The great concourse of friends which assembled for the funeral testified to the esteem in which Mr. and Mrs. Brooke are held, to the affection with which their little daughter was regarded, and to the heartfelt sympathy which their sudden and tragic sorrow had called out. In that sympathy and sorrow we shall all join."—(Bp. of Newcastle's Letter.)

The Rev. K. V. Moore, formerly of Tumburumba and latterly at Geurie (Diocese of Bathurst), has been appointed senior assistant priest at St. Paul's, Ipswich, Q.

The death has occurred of the Rev. Matthew Smith, at his home in Willoughby, N.S.W. He was aged 94. Mr. Smith was ordained by Bishop Marsden more than 70 years ago. Born in Durham, England, he arrived in Australia in 1866 in the then famous sailing ship, "Harkaway." He had charge of parishes at Sofala, Booligal, Cudal and Rockley. He was one of the best-known clerics in the back country and won wide respect as "the sporting Englishman." He was a first-class cricketer, horseman, and tennis player, and even in later years his skill with his old double-barrelled muzzle-loading shotgun was a familiar feature at the opening of the duck season. His work lay largely among outback settlers, for whom he used to express the deepest admiration, and by whom he was accepted as a fellow pioneer. His parish at Booligal was so extensive that it took him a fortnight to drive across it in his buggy.

The Bishop of Adelaide has appointed the Rev. Arthur Ernest Weston, Th.L., Rector of St. Bartholomew's, Norwood, to be Archdeacon of Strathalbyn in succession to Archdeacon Clappett.

The Ven. John William Clarke, M.A., Archdeacon of Mount Gambier, has been appointed a member of the Dean and Chapter, Incorporated, of Adelaide.

The Rev. Ernest Oswald Auricht, Th.L., has accepted the living of Balaklava, Port Wakefield, and Goyder (S.A.).

Preparations for the Goulburn Synod on the 26th September are proceeding apace. On Wednesday, 27th September, the Archbishop of Sydney will be present and will give an address on Missions and the Madras Conference. He will be accompanied by Mr. C. P. Taubman, who will exhibit some films of the Tanganyika Mission.

The tablets to be erected in the Cathedral and St. John's, Canberra, to the memory of Bishop Radford, by the members of his family, are approaching completion and will be erected and dedicated shortly. A suggestion as to a Diocesan Memorial to take the form of Sedilia will come before the Diocesan Council next month.

Ven. C. E. Storrs, Archdeacon of Northam (W.A.), and Miss J. M. Williams, of Nedlands, have announced their engagement.

The Rev. A. M. Levick, Vicar of St. Luke's Church, North Fitzroy (Diocese of Melbourne) recently received a surprise visit on the occasion of his birthday from the organist and choristers of St. Barnabas' Church, Balwyn.

News has been received in Melbourne of the ordination to the priesthood of the Rev. Purvis Sherwood, elder son of the former Precentor of St. Paul's Cathedral, Melbourne (the Rev. Richard Sherwood). He was ordained at Leicester Cathedral and is working in the city of Leicester.

Mrs. E. Lee Neil has received advice that her son-in-law, Mr. Brian C. Jones, has obtained a first in his examination for the degree of Master of Arts at Cambridge. He is the eldest son of the Rev. and Mrs. John Jones, formerly of All Saints' Church, East St. Kilda.

The Rev. W. Kenna is to act as assistant curate in the parish of St. Augustine's, Moreland (Vic.), and will have charge of the work of St. Alban's on the western side.

Ven. E. A. North-Ash, Th.L., Archdeacon of Tamworth (N.S.W.), will conduct a mission at Bairnsdale, Diocese of Gippsland, in October.

An interesting link in church life was severed when Mrs. C. N. Rodda, of Ascot Vale (Vic.), passed away on June 22, because she was a daughter of the late Rev. S. C. Kent, for about 40 years incumbent of St. Silas', Albert Park, and her husband a son of the late Rev. S. H. Rodda, who was incumbent of Broadmeadows for nearly 30 years. Mrs. Rodda had been an ardent worker from her early days, and at St. Paul's, Ascot Vale, entered whole-heartedly and effectively into almost every section of parish life. Her leadership, inspiration, and practical help were specially manifested in the G.F.S., Mothers' Union, and the choir. She was also on St. Hilda's Home Council. After a service in her home the burial took place at the Melbourne Cemetery in Carlton. A well attended memorial service was held on Sunday, June 25, at which the Vicar, Rev. E. C. Frewin, paid tribute to the life and work of one greatly loved and valued. The Mothers' Union was represented by Mrs. Newall, Deanery President; Mrs. Vale, Deanery Secretary; Mrs. Clarke Hudson, and others. At Evensong, Archbishop Head also expressed appreciation and sympathy.

Miss Norma Winterbottom, after a short furlough in Australia, is returning to her hospital work on the island of Ugi, British Solomon Islands. Miss Winterbottom joined the Melanesian Mission in 1937.

Rev. C. W. J. Gumbley, Rector-elect of St. Luke's, Adelaide, was inducted on Friday, June 23. He began his ministry on Sunday, July 2, and was welcomed at the annual parish tea on the following Wednesday.

Sister Maude Pethybridge, missionary nurse for the C.M.S., will leave Melbourne in the "Mooltan" on July 25 on her return, after furlough, to Kenya, Diocese of Mombasa, East Africa, where she is engaged in hospital nursing. Sister Pethybridge went to the mission field from Malmsbury. She has charge of the C.M.S. medical work at Butere, Kenya.

Rev. M. G. Hinsby, Rector of Hunter's Hill, Sydney, and Federal Secretary of the C.M.S. of A. and T., has gone on an extended deputation to the Diocese of Perth in the interests of the C.M. Society. The Rev. R. H. Simmonds is acting as locum tenens at Hunter's Hill during Mr. Hinsby's absence.

The Ven. Archdeacon A. C. T. Purchas, M.A., has resigned from the Parish of Rangiora (N.Z.), and has accepted the Parish of Cashmere Hills. The Rev. Canon G. N. Watson has resigned from the Parish of Opawa and accepted the Parish of Rangiora.

General Synod Special Committees are meeting in Sydney this week, including the one dealing with the Constitution. We note the presence of several Bishops from other Dioceses.

During the past month there passed away at Dunedin (N.Z.) Mr. C. W. Rattray. For a number of years Mr. Rattray gave his services and business experience to the Diocesan Trust Board. For some years he was Chairman.

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Rev. Charles A. Guest has been appointed Rector of the amalgamated districts of Lochinvar and Homeville (N.S.W.).

An exchange of parishes has been arranged between the Venerable Archdeacon Kimberley, Vicar of Blenheim, and the Reverend Canon Haultain, Vicar of All Saints, Nelson (N.Z.), to take effect later in the year. Canon Haultain has been in his present charge for the past seven years, and Archdeacon Kimberley has been at Blenheim for 10 years.

The two oldest members of both Oxford and Cambridge Universities are clergymen; but Cambridge wins by two years. The Rev. Frederic Willett, of Trinity College, Cambridge, is over a hundred years old. The Rev. Canon John Wyld, of Magdalen College, Oxford, is in the nineties, and strangely enough, he was Mr. Willett's curate at St. Peter's, Wolverhampton, in 1866.


The Rev. A. J. Beck, of Northcote, Auckland, died last week at the age of 70 after 44 years' ministry in the Diocese of Auckland.

Miss Marion Laugesen, who has been doing some deputation work in Christchurch, is due to leave New Zealand early in September on her return to India. She is a missionary under the C.E.Z.M.S., and will probably go to Karachi.

This week, July 10th, marked the Anniversary of the death of Dr. Joan Taylor, C.E.B.M.S. Missionary, at Sukkur, India.

We are sorry to note the illness of the Rev. H. E. Taylor, of Dulwich Hill, Sydney, and the Rev. Bruce McCarthy, of Darling Point, and hope for their speedy recovery.

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CHINA.—"It is terrible to see these thousands of terror-stricken refugees, some not having had a decent meal for days, others suffering from wounds, shell-shock and loss of limbs, and others having lost all possessions and their family. They wander with impassive stare . . . the pathos . . . the tragedy of all this! What comfort Christ has become to these thousands of homeless and hungry ones. It is our privilege as missionaries of C.M.S. to do this."

ABORIGINES.—"These people who are our immediate charge are so dependent upon us for food at times, especially as winter sets in. The little children are fed at our schools, and many of them are won to Jesus Christ through this means."

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

BISHOP KIRKBY MEMORIAL SERVICE.

An impressive and well-attended service in memory of the late Bishop Kirkby, who died July 12th, 1935, was held at St. Philips, Church Hill, Sydney, on Sunday morning, the 9th July. The Rector, the Rev. T. C. Hammond, took as his text "Behold, I have put my words in thy mouth."—(Jeremiah 1: 9), and said that the much-loved Bishop was a man of whom these words were true. God spoke through him, and many lonely souls in the out-back could thank God for the witness and spiritual ministrations of the B.C.A.

On one occasion, some 13 years ago, when the Rev. S. J. Kirkby and Mr. Hammond were visiting a country district, they came to a cottage and were greeted by a woman carrying a rifle. Her husband was away working, and had been absent for several months. He had left her the rifle as a protection. For the first time for some years, this woman received the tokens of our Lord's body and blood administered by the visitors. This incident typified one way in which Bishop Kirkby's vision for the spiritually neglected country people was fulfilled. Starting with meagre resources, Bishop Kirkby's fervent faith and persistent determination created the Bush Church Aid Society. The Bishop was a man among men. His unfailing human sympathy, his sincerity and his amazing zeal were a challenge to all. Mr. Hammond paid an eloquent tribute to Bishop Kirkby as a Christian brother and gentleman. He magnified the Lord in his life, men loved him because they saw God in him.

The inspiration of Bishop Kirkby's life could never cease to be a cherished possession to all who knew him. Church people must not fail to carry on the work begun with unusual sacrifice and devotion.

Visit of Prebendary H. W. Hinde, M.A. (Prebendary of St. Paul's Cathedral, London.)

The following arrangements have been made:—

1. A Church Convention for the deepening of spiritual life will be held in the Chapter House, Sydney, from Monday, July 31st, to Friday, August 4th. Prebendary Hinde will speak each night at 8 o'clock. Everybody welcome.

2. A Retreat for the Clergy will be conducted by Prebendary Hinde at Moore College from the evening of Monday, August 28th, to the morning of Thursday, August 31st.

3. Commissioning of Churchwardens. These services are open to all churchpeople. On each occasion the address will be given by Prebendary Hinde.

Windsor, July 26th, at 7.45 p.m.; Wollongong, August 9th; The Cathedral, August 15th; Lawson, August 23rd, at 3 p.m.; Bowral, August 24th, at 8 p.m.; Cobbitty, August 26th, at 3 p.m.

4. Special Meetings for the Clergy. Morning meeting, Chapter House, July 24th; Monday evenings, July 24th, August 7th, August 14th, August 21st. Subject: "Vital Issues Before the Church at the Present Time." These meetings will be held in the Chapter House, and the addresses will be given by Prebendary Hinde.

5. Bible Readings in the Cathedral. These will be given by Prebendary Hinde at 1.15 p.m. on Thursdays July 20th and 27th, August 10th and 24th.

6. Meetings for Youth. At Moore College, evenings of July 21st, 28th and August 11th, 18th, 25th. Addresses by Prebendary Hinde.

7. Other meetings to be addressed by Prebendary Hinde: C.M.S. Annual Service and Meeting, August 17th; Deaconess Institution Annual Meeting, August 22nd, at 3 p.m.

8. Annual Meeting of the Mothers' Union. July 21st, at 2.15 p.m. Speaker: Mrs. Hinde. How you can help to make these meetings a success—(1) By your prayers. (2) By telling others about them. (3) By attending them yourself.

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SACRED CONCERT IN AID OF THE ARCHBISHOP'S WINTER APPEAL.

Members of the Merbecke Choir and assisting Artists will give a Sacred Concert in aid of the Archbishop's Winter Appeal in the Chapter House on Friday, July 14th, at 8 p.m. Admission will be one shilling (1/-), which will purchase a copy of the programme at the door.

Works by Bach, Handel, Mendelssohn, Farrant, Attwood and others will be rendered. The music will be both vocal and instrumental. Clergy are requested as far as possible to make this concert, in aid of the Archbishop's Winter Appeal, known to their parishioners.

RELIEF OF SPANISH DISTRESS.

A meeting convened by the N.S.W. Council for the Relief of Spanish Distress was held on July 3rd to discuss the problem presented by the plight of the 400,000 Spanish refugees at present in France.

Colonel Howard presided and Bishop Pilcher represented the Archbishop of Sydney. In addition there were present representatives from the League of Christian Youth, International Peace Campaign, Council of Churches, and the Spanish Relief Committee.

Information to hand indicated that the Spanish refugees are living in such deplorable conditions that many are ill, and large numbers are dying each week. As Mexico has offered sanctuary to these unfortunates, the meeting decided to take action to raise funds to assist in their transport to Mexico.

These men took up arms (when arms were available) to defend their country against aggression. Now, separated from their wives and children, homeless and outcast, their dire need must excite our pity.

Subscriptions to Box 334 F, G.P.O., Sydney, will be promptly acknowledged.

THE MOTHERS' UNION.

(Diocese of Sydney.)

The annual general meeting of the M.U. will be held in the Lower Hall of the Sydney Town Hall on Friday, July 21, 1939, at 2.15 p.m. The Archbishop of Sydney will occupy the chair. Her Excellency, The Lady Gowrie (Commonwealth Patron) will be present, and will be farewelled by the Mothers' Union members. Special speakers will be Mrs. Hinde (member of Church Assembly, London); Miss A. Brooke Anderson (Secretary of Ladies' Association, Colonial and Continental Church Society).

HOME OF PEACE—WOOLWICH CIRCLE.

A well-attended gift afternoon took place in St. John's Parish Hall on Wednesday, June 21. Sister Gwenyth Hall gave an address. The chair was taken by Mrs. Myers in the absence of the Rector's wife. It was pleasing to note representatives from the Presbyterian and Congregational Ladies' Guilds present, linking up in practical sympathy with the fine work of the Home. A nice consignment of groceries was sent to the Home as a result of the afternoon's proceedings. This was the first function of the recently formed Woolwich Circle.

NOTES AND NEWS FROM OUR PARISHES.

St. Alban's, Leura.—For the purpose of beautifying the Church grounds, a tree-planting afternoon has been arranged for Saturday, 22nd July, at 2 p.m., when parishioners and friends are invited to bring trees and shrubs.

St. Philip's, Eastwood.—Members of the Mother's Union will be delighted to learn that it has been decided to form a branch of the Mother's Union at Eastwood. The initial meeting will be held on Thursday, 18th July, at 2.30 p.m., when Mrs. T. S. Holt, of Enfield, will address the gathering. Mrs. A. Hann is at present acting as enrolling Secretary.

St. Andrew's, Strathfield.—St. Andrew's Dramatic Society gave an excellent evening's entertainment on Saturday, 8th July. The programme consisted of a one-act drama, "In Port," followed by a farce in three acts, "The Bachelor's

Dilemma." These productions were greatly appreciated by a fine audience.

St. Alban's, Epping.—Parishioners are expecting to welcome the Rector and Mrs. Abram home on July 19th, after their holiday abroad. Mr. Abram will, it is expected, preach his farewell sermons on July 23rd, prior to his induction at St. Jude's, Randwick.

St. Matthew's, Bondi.—Congratulations, Bondi! The sale of the "Church Record" has increased from six copies to thirty. This is an example worthy of emulation.

St. Peter's, Cook's River.—In connection with the 101st Anniversary, a Tea Meeting and a Social Gathering was held in the Parish Hall on Monday, 10th July. The speakers for the evening were the Rev. R. C. Clark, of the Tempe Methodist Church, and the Rev. Gordon J. S. King, Rector of Holy Trinity, Erskineville.

St. James's, South Canterbury.—The Patronal Festival is planned for Sunday, July 23rd, with the Tea Meeting and Social on the following Tuesday, July 25th. The Revs. M. Loane (Vice-Principal of Moore Theological College) and G. King will be the special preachers for the Sunday Services.

All Saints', Austinmer.—Mr. C. P. Taubman will be welcomed at a meeting of the Missionary Service League at All Saints' on Wednesday evening, 26th July, when he will show the motion pictures of missionary work which he took when he visited the Diocese of Central Tanganyika. The evening is in aid of the Medical Mission Appeal.

Holy Trinity, Erskineville.—Mr. Neville Myles is doing good service for the "Record" by taking charge of the distribution in the Parish—sales are gradually on the increase. On Sunday evening, 23rd July, at the close of Evening Prayer, the sound-film presentation of the Life of St. Paul, "Faith Triumphant," will be shown.

St. Philip's, Sydney (Church Hill).—The Rev. T. C. Hammond, Rector, has commenced a series of lunch half-hour talks in which he is presenting "The Challenge to Fundamental Christianity." These addresses will be continued each Tuesday, at 1.20 p.m., until October 31st, and are of great importance as they challenge both ignorance regarding and mistatement of the true Christian Message.

St. Stephen's, Penrith.—July 16th marks the Centenary of St. Stephen's Church, it was opened and Consecrated by Bishop Broughton in 1839. The Rev. R. S. Chapple, the Rector, has obtained the services of Mr. P. W. Gledhill, F.S.A.G., in the preparation of a History of the Church—this is a very fine and interesting booklet. Canon H. W. A. Barder will be the preacher at the evening service on Sunday, 16th July.

VICTORIA.

Diocese of Melbourne.

ST. JOHN'S, TOORAK.

Our first page displays a fine picture of a very fine Church. The Church of St. John the Evangelist is completing its 80th year of life and activity. Dr. Law, the present Rector, of 21 years' standing, has produced still more, a well-arranged, well-illustrated, well-printed booklet to celebrate the 80th anniversary, in which there is an outline of the church's story. The church was initiated in 1859, and has been in course of building, extension and beautification, ever since. The year 1921 seems to have marked the beginning of a series of very substantial memorial gifts, including a chime of 13 bells, a large Entrance Porch, oak pews costing some £2,500, with the unique carvings of Australian fauna and flora, and various other furnishings too many to enumerate. The windows are a special feature of the church—in fact, it is claimed that St. John's was the first church in the diocese to be fully fitted with stained glass windows. A quite original design is to be seen in the large "Missionary Window," depicting Christ and the nations. The latest additions have been

the "Angel" Chapel, vestries and cloister, which were dedicated in 1936 and 1937. The architect for most of the additions and ornamentation since 1921 has been Mr. Louis R. Williams, whose genius and skill are everywhere manifest in the Church of St. John. Only three incumbents have had the charge of the parish, and each one has been responsible for substantial building work. Dr. Law has certainly not come behind his two predecessors, for in the past 21 years over £25,000 of gift money has been spent upon the church property.

It is pleasing to remember that St. John's, Toorak, is well to the front in all missionary and other philanthropic giving, an illustration of the truth of the Scripture, "There is that scattereth and yet increaseth."

ST. ALBAN'S, ARMADALE.

"Most of you will know by this time that the Bishop of Gippsland is conducting a United Evangelistic Mission in the Prahran Town Hall, beginning on July 15. The Mayor of Prahran is kindly giving a Mayoral reception to the Missioner on Saturday, the 15th, which is to be followed by a service of preparation for the Mission. The Bishop purposes to speak at three different churches in the morning and three in the evening on each Sunday of the Mission. He is speaking at St. Alban's at 7 o'clock on the evening of July 23rd.

"It was a great shock to us all to hear of the sudden Home Call of George Tillotson. He was with us at both services the Sunday before, looking as well as we had ever seen him, and on the succeeding Friday he was not, for God took him. George Tillotson had attended St. Alban's Sunday School and Church for over 50 years, and for the last 11 years had been a vestryman. He had won the esteem and affection of all who have been associated with him. His quiet and unobtrusive manner of doing his job as a vestryman, and his faithfulness in the performance of the duties of that office, had won for him a place in the hearts of his associates, and we miss him greatly."—(The Vicar's Letter.)

NEW ZEALAND.

MAORI MISSION.

The first Sunday in August will be our annual Maori Mission Sunday, when the collections in all our churches will be devoted to the strengthening of our endeavours to uplift the Maori people and keep them loyal to their God and their religion. An effort will be made before August 6th by Bishop Bennett and others to prepare the way for a more understanding of and sympathy with the real needs of the Maoris. They are constantly exposed to all kinds of subversive propaganda, which seeks to alienate them from the Faith of their fathers, and to offer them as a substitute a kind of racial, political, sub-Christian caricature. We must do all we can to help them. We must back up the Maori clergy and let them know and feel that we have their highest interests at heart. It is not sufficient to improve their material welfare, for such improvement apart from moral and spiritual strengthening of character can only end in disaster. The most thoughtful amongst the Maoris are keenly alive to the dangers which beset the race at the present time, and to the only antidote to those dangers, viz., true and vital religion.—(From the Archbishop's "Gazette.")

CHRISTCHURCH.

The new Editor of the "Church News," Archdeacon Monaghan, is to be congratulated upon the first issue of the new series. It is in review form, and in the midst of the usual content of church papers, there are to be found articles and snippets of perhaps wider interest. An article on "The Primacy," a very live subject in New Zealand at the present time, indicates a growing opinion that the "shifting Primacy is a cause of weakness to the Church of the Province." The Australian Church may come to the same conclusion!

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MISSIONARY COLLECTIONS.

Diocesan Contributions.

	(To the end of May.)			1938		
	£	s.	d.	£	s.	d.
Auckland	1553	16	10	1342	16	0
Christchurch	2333	1	2	2038	19	3
Dunedin	1156	3	3	972	2	5
Nelson	1270	4	5	1031	0	10
Waipapua	1265	17	9	1180	13	1
Waikato	467	1	5	381	17	5
Wellington	2680	7	7	2632	9	10
Extra Diocesan	12	17	0	3	17	9
	£10,739	9	5	£9583	16	7

The parishes were asked last year for an additional 12 per cent. to their quota. Twenty-four parishes have exceeded the sums asked for.

A BUSY WEEK-END.

The Bishop of Nelson had a very full week-end at Grey-mouth at the beginning of last month. On the Sunday he visited four of the centres of the parish, laying the foundation stone of a Sunday School in the afternoon. On the Friday His Lordship was present for a bazaar opening, and on the Monday met a band of 50 men; and on the Tuesday was the guest at a luncheon attended by 25 ministers of quite a far-flung district. At the Friday event, Bishop Hilliard urged all workers to keep the methods of raising money for God's work above reproach.

Editorially, we have been reading New Zealand church papers with a sense of relief and refreshment. In contrast with almost a majority of our Australian diocesan organs, there is an utter absence from the parish records and notices of the "Ball of the Season," "The Annual Parish Ball," etc., etc., with which many of those nearer home are replete ad nauseam.

WANTED—Parish of June, Diocese of Goulburn, an Assistant—Priest or Deacon, or Catechist. Apply Rev. H. Staples, The Rectory, June.

ORGANIST REQUIRED for St. Andrew's Church, Rosebery. Small Honorarium. Apply Rev. H. G. Robinson, St. Silas' Rectory, Waterloo (New South Wales).

WANTED—A PIANO for Kindergarten Department at Holy Trinity, Erskineville. An excellent Kindergarten is handicapped by this need. Can you help? Kindly communicate with Rector.

WANTED—COLLEAGUE Priest's Orders. Young Evangelical, good visitor. Available after September. Particulars from Rector, St. Michael's, Vaucluse, by letter, 2 New South Head Road, Rose Bay.

APPLICATIONS ARE INVITED for the position of Missionary of the New South Wales Bush Missionary Society. Particulars relating to conditions of employment available on application to the Society, 242 Pitt Street, Sydney. MA 4114. Closing date 31st July, 1939.

CLERGY OR CHURCHWARDENS requiring the services of a Minister may apply to the Rev. R. O. Todd, 39 Belmore Street, Burwood. Phone: UJ 3747.

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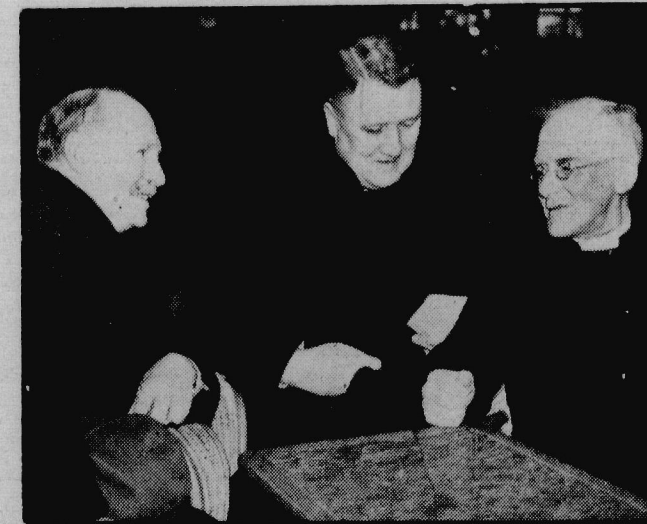
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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From London



Rev. T. C. Hammond (left) and Archbishop Mowll extended a warm welcome when the Strathallan arrived last week, to Prebendary Hinde, of London, who is on a visit to Australia. Prebendary Hinde, formerly Vicar of Islington, is Principal of Oak Hill College, London.

A list of his meetings appears in this issue.

(Block by courtesy of the "Daily News.")