

possibility of their outlook being pressed upon our people. Furthermore, the fact that the Roman Church has been subsidised by the State (should the present propaganda have the effect that Church desires) will compel a number of other communions to seek the same aid and to develop their own Church schools. What a medley! Town after town will have its infinite variety, of Anglican, Methodist, Presbyterian, Church of Christ, Baptist, Congregational, Seventh Day Adventist, and who knows how many other schools, large or small. For what right has any Government to grant to one communion help which it does not grant just as freely to every other, no matter what its size or influence? What will be the end of our present educational system, where the Education Department? Will there be anything left but a Board of Inspectors to see that standards are right in secular subjects?

But what the result to our unity! How can it be possible to divide our children into these various groups and train them in separatist compartments without disintegrating the national unity and indeed breeding religious strife and bitterness. It is tragedy enough that we in Australia have inherited the divisions of Christendom from European history—but we should be fools indeed, and be deliberately inviting national suicide, if we set to work to foster these divisions by paying the various communions to propagate their own partial conceptions of Christianity.

Onus on Churches.

The onus lies on the Churches. It is time they tried, in the spirit of Christ, to understand each other and appreciate each other. Whether it be a communion with a long ancestry such as the Church of Rome or the Church of England, each of them has dimmed the full Gospel by infection of worldly ideals borrowed from Imperial Rome or the Feudal System. Whether it be the Free Churches or the small groups of last century, they were born in ages of controversy and have ill-proportioned conceptions of the Christian Faith. We need each other if we are to present the Gospel completely, and the pressure of national needs and international is God's pressure on us to face facts, deny prejudices, and seek truth even though it means some criticism of the past.

The solution Rome propounds may be a solution in Italy; it is no solution for Australia. It may be Rome will preserve her isolation and at her own charge develop a nation within the nation. If so, it is to be hoped her very isolation will inspire all others to seek the way of unity in action and education, and at least provide a soul for Australia's national life and character.

It is impossible even to think that this present propaganda in favour of State aid to religious education should win its purpose, or that there could be found any party in politics so traitorous to the genius of Australian life and destiny as to support it.

The Broughton Choir.

The annual meeting of the Broughton Choir will be held in the Chapter House, Sydney, on Tuesday, July 6, at 8 p.m. The Archbishop of Sydney will preside.

This choir has proved itself really helpful to the Church in Sydney Diocese. It is entirely dependent on itself for its expenses. At present, those expenses are very small. However, help is greatly desired. Chorists, and friends are cordially invited to the annual meeting.

Transubstantiation.

Confusing Symbol With Reality.

PREACHING at St. Philip's Church on Sunday, June 6, on "Errors connected with the Holy Communion," the Rev. T. C. Hammond, principal of Moore Theological College, said there was a tendency in many minds to confuse the sign and the thing signified when dealing with the Christian sacraments.

In the early period of church history, notwithstanding some remarkably florid utterances of Greek rhetoric, the distinction was clearly indicated. Augustine, for example, with his strong Latin commonsense, could write, "Wherefore dost thou prepare teeth and stomach, believe and thou hast eaten." But as time passed, the confusion took possession of men's minds. It was undoubtedly helped by the heathen activities of the Saxons, whose conversion was largely superficial.

It was easy to induce those who had been accustomed to magical ceremonies to credit that the words spoken over bread and wine invested the material elements with certain new and unseen properties. Thus, a divorce was made between the words of the Saviour, which contained the seal and promise that made the sacrament effective, and the hearts of the hearers. Instead of turning men's thoughts to the Giver and His untrammelled power, their thoughts were turned to the symbols, and attached to them the grace which rested in the Giver, and was communicated by Him direct to the receiver.

It was sometimes contended that the doctrine of transubstantiation offered a literal interpretation of the Lord's words, "This is my body." Those who spoke thus could hardly have before their minds the various stages through which the attempted literalism passed. Berengarius, in the Eleventh Century, had been compelled to read an oath, drawn up by Cardinal Humbert, that the bread and wine were the true body and blood of Jesus Christ, perceptibly touched or broken by the hands of the priest and ground by the teeth of the faithful. The word "seusalter," in its context, could have no other meaning than "sensibly" or "perceptibly." This proved too much for later ages. Gratian warned that "if we are not careful in employing these terms we may fall into a greater heresy than that of Berengarius." Accordingly, the later doctrine of transubstantiation repudiated the literal meaning of "This is my body."

The reformed Church escaped all such tortuous proceedings by reminding her adherents that the contact with Christ's body was effected through the power of the Holy Ghost working in the heart of the faithful receiver. The relation between the symbol and the body was real, but it was established through the word of the living God, and not by any mysterious interference with the laws of nature.

Bible Study Fellowship.

Each Thursday at 7.30 p.m. in the Church Missionary Society's Rooms, Wisely's Buildings, corner of George and Bathurst Streets, Sydney, the Rev. T. C. Hammond, principal of Moore Theological College, leads a Bible study fellowship. St. Luke's Gospel is being studied. Anyone interested will be cordially welcomed.

British Missionaries Expelled.

Rome's Tactics in Abyssinia.

The Bible Churchmen's Missionary Society has suffered a severe setback in its work of evangelisation in Abyssinia, six of its missionaries having been expelled from Addis Ababa by the Italian authorities. The following account of the expulsion appeared in the London "News Chronicle" of April 9:—

"Italy has expelled six British missionaries from Abyssinia. They are members of the Bible Churchmen's Missionary Society. No reason was given for the expulsion."

"The missionaries concerned are—
"Dr. Lionel Gurney, of Bath; Mr. and Mrs. Colin Mackenzie, of Bristol; David Stokes, of Bletchingley, Surrey; Cuthbert Dawkins; and Miss Doris Benson (24), of Liverpool. A German member of the mission, Fred Schmidt, has also left."

"Miss Benson, who is ill, is now in Liverpool, and Mr. Schmidt has reached London. The others are in Jibuti, French Somaliland. "It is alleged that the Italians shot three of the Mission's leading Ethiopian converts and banished between 40 and 50 students to various towns and villages."

"The Rome correspondent of the London "Morning Post," of similar date, cabled:—
"I understand that the American Ambassador here intends to draw the attention of the Italian Government to the virulent attack made on American missionaries in Abyssinia by Signor Gayda in to-night's 'Giornale Italia.'"

"There is considerable American capital invested in these enterprises, and returning American missionaries passing through Rome have already informed their Embassy how their activities are being suppressed by the Italian authorities."

"Signor Gayda's statements are made in answer to statements made by certain London newspapers about the expulsion of English missionaries from Abyssinia. Signor Gayda's reply takes the form of a sweeping denunciation of Protestant missionary activities as 'espionage and agent provocation.' They are described as 'encumbering Ethiopian territory with their intolerable methods and programmes.'"

"Three Anglo-Saxon missionary societies 'have received the attention of the Italian authorities.' The first is the American Bible Missionary Society. Signor Gayda describes its work in insulting terms, and accuses it of co-operation with Colonel Sandford, a British resident in Abyssinia, who is in turn accused by Signor Gayda of being 'an active chief of espionage.' Three women missionaries of this society have been put across the frontier."

"The other two societies involved in this attack are British—The Bible Churchmen's Missionary Society and the British and Foreign Bible Society. The missionaries of these societies are described as 'being mixed up in many mysterious undertakings, and their labours are described as 'useless' and as creating 'spiritual and political disorders.'"

The Ban Final.

In the House of Commons on June 14 the Foreign Secretary (Mr. Eden) announced that negotiations for the return of expelled British missionaries to Abyssinia had failed.

Italy, he said, had decided not to allow any foreign Power to send missionaries there.

The British Government regretted the decision, he declared, and reserved the right to consider similar action in territories under British administration.

Mr. Eden said that Britain had been in prolonged negotiations with Italy with a view to getting permission for missionaries to continue their work in Abyssinia or for their places to be taken by substitutes.

"The Italian Government," he declared, "has informed the British Ambassador at Rome (Sir Eric Drummond) that it is Italy's intention not to entrust to any foreigner, no matter what his religious denomination, the task of setting up any kind of school in Abyssinia. It will be seen, therefore, that the decision applies to all foreign missions, irrespective of their nationality. The Italian Government has, however, stated that if British religious missions desire to carry out humanitarian and welfare work in Abyssinia, apart from any scholastic activity, a request in that sense might, in certain conditions, be considered."

"The British Government regrets this decision," added Mr. Eden. "It considers that it is a wrong principle on which to proceed. It is not the practice of the British Government to allow the question of nationality to affect missionary work in British-administered territories, but as the Italian Government has taken this decision the British Government must reserve the right to consider taking similar action in territories under British administration."

A Paper for Church of England People

THE AUSTRALIAN Church Record

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

Editorial

The Sunday Question.

HERE is nothing new under the sun! The secularisation and the still more serious process of commercialising the Lord's Day go on to-day as energetically as did the secularising and commercialising of the seventh day in Jerusalem, until Nehemiah took the decisive action which he narrates vividly in chapter thirteen of his book. Now, as then, the problem is one which should arrest the attention of all who have at heart the best interests—physical, mental, moral and spiritual—of the nation as a whole. Not only does a smaller proportion of the population than formerly respond to the call to Divine Worship in the sanctuary, but a greater proportion demands that the Sunday facilities for locomotion for organised amusements (degrading as well as elevating), for buying and selling, shall be as great on the national rest day as on week days. It bodes no good for the nation, just as materialism and secularism, its roots, spell ultimately, futility, soullessness and despair to people. People cannot be made good or religious by Act of Parliament, but they can be protected from themselves. Law has a regulative force. There is the demand on one side of our life, for immunisation of the community against dread diphtheria, which is, after all, the operation of the law of prevention, in nature. So in the realm of the Spirit, it looks as if authority must step in and with a strong hand, by the strength of the law, shield people from the contagion of godlessness and Sunday desecration. The one day for rest—which evidently implies re-cre-

ation of body and mind through worship and its implications—goes back very far into the roots of mankind—long before the Reformation or the rise of Puritanism. Its origin is found in Creation, and is part of God's creative purpose, and all for man's good! Leaving aside Jewish considerations, ever-increasing bands of Christians in the early centuries considered it their sacred duty to strive not merely for the attendance of Christian men at Christian services on Sundays, but also for the good behaviour of the community generally, outside, as well as inside, Church throughout the day. Thus imperial edict after edict, right from Constantine's time, and legislative act after act, issued by the secular power right through the centuries, were inspired by the Christian Church. We are not surprised, therefore, that the law is being invoked to-day, as at Bathurst.

The Dangers of Extremes.

HUMAN nature, being what it is, goes often to extremes, now in the direction of rigorism, now in that of slackness and laxness, and fails even when it has momentarily attained it, to keep to the only safe and successful road, the Via Media. At times we find an over-emphasis of the taboo, a delight in the minutiae of strict Sabbath observance, as, for example, the so-called "Blue-Laws" of the State of Massachusetts and some other American States. On other occasions we find that Christian leaders have given way to the temptation to allow, if not to encourage, the opportunities it affords for unedifying forms of recreation and for causing unnecessary labour just to satisfy the materially minded, and holiday-makers craving for amusement. Even in our own beloved Church, Anglo-Catholics are saying, "Attend Mass, and after that take your recreation." Surely this is capable of being mistaken for a reaction in the direction of Mahomet's standards rather than those of Christ! Such advice surely would encourage the present fatal tendency towards secularisation of Sunday. Indeed, its fruit is already being seen in the Western districts of Queensland and New South Wales. Sunday is being lost in the out-back. Of course, the men of Tyre to-day, as of old, are demanding more and more concessions. They clamour for the gates to be opened still wider on the "Christian Sabbath."

The question for loyal Christian forces is: "Are we prepared for the consequences of such opening, consequences deadly for our own life and that of subsequent generations?" In regard to Sunday trading and this commercial-

ising of the Lord's Day, shall we not rather insist on Nehemiah's solution of it, on the godly Puritans' solution of it, and have the gates entirely closed, securely barred and guarded by the combined action of State and Church for the good of the whole?

Drink in Palestine.

ONCE again attention is being drawn to the rapid and widespread inroads of the Drink Traffic into Palestine. It is distressing to religious and social workers to note that prior to the British occupation of Palestine under the Mandate, there were only 25 licences for the sale of drink in the whole of Palestine, but they are ashamed now to relate that since, and as a result of the British occupation, there are not fewer than 1,000 places now in Palestine for the sale of alcoholic drinks. There was no demand from any known section of the Arab public for these facilities to obtain drink. On the contrary, 13 religious leaders, representing practically all faiths and the most important sects, waited upon the local representation of the Government to protest against opening public-houses, and to urge that they should be closed. The appeal was without effect. To impose on the people such a number of public houses, and against their will, is surely an abuse of power, and of the Mandate trust an unwise policy.

What aggravates the position in Palestine is that abstinence from drink is part of the religious faith of the majority of the people, and the action of the authority in granting so many licences is an outrage of their beliefs most sacredly held.

The opening of so many public houses has presumably proved financially beneficial to vested interests, for a brewery has now been built in the country at a cost of £1,000,000. This is to provide cheap beer for the Arabs. But what has proved financially beneficial to the trade has proved morally disastrous to the community. It is a sad business, and reveals the stranglehold that brewing interests have upon the British Empire and its dependencies. And yet, in face of this, and of the poverty, malnutrition and sordidness we find in many sections of Australian community life through drink, we have this ghastly blither from a Sydney pulpit the other Sunday:—

"Instead of pursuing the foolish and mischievous policy of prohibition, the Church should aim at establishing good public houses, where unadulterated liquor is available for those who desire it, and where all sections of the

community, including churchpeople, could foregather.

"The Church might well substitute the training of publicans for the present futile policy of condemning even moderate drinking. When our publicans realise that theirs is a sacred duty, and a solemn responsibility, the vice of intemperance will be considerably weakened."

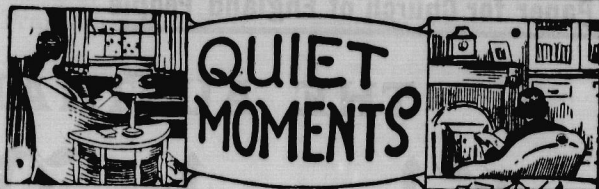
Could there be a more fatuous policy?

Australia's Tax Bill.

THE total Federal and State taxation collected in Australia, as shown on the budget papers for the year ended June 30, 1936, amounted to more than £104,000,000 or £15/9/11 per head of population. No less than 3/9 in every £ of the national income is now absorbed by taxation. Australia is over-governed and over-staffed. Its eleemosynary commitments seem out of proportion, and yet they are increasing each year. The disbursements by the various States on social service, that is, Old Age and Invalid Pensions, Child Endowment, and so forth, reach the vast total of almost forty-two millions per year. Surely a remarkable yearly payment for a young virgin country, peopled by only six and a half millions of population! Hence the proposed scheme of contributory national insurance is being widely welcomed, not because worthwhile Australians shy at being their brother's keeper, but because they feel, and rightly so, that all should in some way, share in making provision for the rainy day, and the costs of social services. All Australians ought to be ready to do this. They contribute voluntarily to and enjoy the benefits of their Friendly Societies, superannuation schemes, and so forth. Thousands are learning to contribute to funeral endowments, then there are contributions to workers' organisations and the benefits accruing therefrom. Surely in the matter of State remedial benefits, present or future, all should be ready to share the burden and not leave it to the thrifty and industrious.

An Episcopal Prince of Beggars.

ARCHBISHOP AVERILL, of Auckland, N.Z., convulsed the recent New Zealand General Synod by remarking, in a missions debate, that the Bishop of Tanganyika (Dr. G. A. Chambers), was the most magnificent beggar who didn't beg that he had ever encountered. He explained that it was a rule that deputations from missions not "co-ordinated" under the Board of Missions scheme should not directly appeal for money. The rule had to be made to avoid confusion in the budgeting for the missions for which the Board took a responsibility. Visitors, therefore, must not ask outright for support of their particular mission if it were not one of the Board's. So the Bishop of Tanganyika went through N.Z. and never asked for a penny. But he went away, said the Archbishop, with probably £1000. As one of the most persuasive and eloquent speakers who had ever visited New Zealand, he merely told the story of his mission, described its wants, mentioned that there was such a shortage of funds, and remarked (an expressive gesture of the Archbishop's hands illustrated), "What about it?" The result was that people moved by the excellence of his work,



What He Did Not Do.

RIGHTLY and naturally, when we read the history of our Lord, our attention becomes fixed upon His wonderful character and personality, and upon the marvellous works accomplished by Him in the short time He spent on earth. But there are other considerations of a negative character frequently overlooked, or else forgotten. For instance, what Christ did not do, and what Christ was not. In a short article, it is quite impossible to develop these as they deserve. It would require a treatise.

Let us, therefore, confine ourselves to a few of the many instances that might be cited which are of no small importance evidentially. Indeed, they give rise to questions for which the unbeliever can find no adequate answer.

First, then, Jesus Christ does not present Himself to us, as other great leaders have done, in all the splendour and power which enabled them to conquer and rule great world-wide empires. He was neither an Alexander nor a Napoleon. His victorious hosts did not sweep, like theirs, through war-stricken nations, leaving behind them cowed and terrified populations, ruined cities, and desolated lands. The possession of such power might have accounted for His world-wide dominance, but this power He deliberately refused to use. He was no ruler by the power of the sword. Then again He was no far-seeing politician, marvellously planning out a vast empire, and with almost superhuman skill, welding into one great whole, diverse races and peoples, linking them each to each by an organisation reaching out from one end of the world to the other. Nor was He a wonderful master of prose or poetry. He composed no "Inferno," or "Paradise Lost." He wrote no profound and harrowing tragedy such as "Lear," or "Hamlet," moving those who watched them acted to silence and to tears. You will not find His Name upon the title pages of the world's most priceless literature. Think how little we know of Him. Four short histories, for the most part relating to the last three and a half years of His brief life among men. They could be printed easily upon the front page of your morning paper, yet of what has been written, not one word was written by Himself, not one line of His comes down to us from the days when He went in and out of the little cities of Galilee.

sent in contributions which he was entitled to accept. The Bishop had had the good fortune to broadcast one of his addresses in Auckland. Without his having asked for a penny, about £400 had come in voluntarily for his diocese, and was still coming in. On that basis the Archbishop calculated that his tour must have brought in about £1000, of which a very large part would have come from people who would not have contributed to the ordinary mission funds of the parishes. Strangely enough, Bishop Chambers' broadcasts in Australia were not nearly as effective.

Pharoah Cheops built for himself the world's vastest monument. Thousands of years have rolled by since then, and this great pyramid stands to-day, still defying the ravages of time and nature, and the envy and wrath of man. Christ built Himself no such monument. His sole monument was a rough-hewn wooden cross, which long since has crumbled into dust. No, Christ was no great Architect.

The fame of Phidias, with that of his predecessors and successors, comes ringing to us through unnumbered ages, and the crowded galleries of the modern world tell, to all who have eyes to see and revel in the wizardry of colour and form, the glorious beauty of the painter's and sculptor's art. Jesus, the Carpenter, was neither sculptor nor painter. From His workshop in little Nazareth He has not left us so much as a fragment of graven wood.

There have been great singers and musicians, multitudes of them, and they have made the rough, harsh world all the sweeter and softer for their gracious ministry and music and of song, but from the far-off days of His recorded life there comes not one single melody, nay, not one single note, that we can say is His.

We might go on multiplying such instances as these, but those just cited are sufficient for our purpose.

First, then, we may note this remarkable fact, that though Jesus Christ sought in no way to rival the mightiest rulers of the past or of the time to come (what an imperial conqueror He might have been!) yet soldier and author, poet and painter, architect and sculptor, musician and singer, yet even those who have reached the highest thrones in the Temple of Fame have found in Him their noblest and loftiest source of inspiration. May we not justly claim that the glory of His life and story live again in the pillared aisles and naves of His cathedrals, in the exquisite songs and music of their choirs, and in the glow and colour of those unsurpassed products of Christian art which make glorious the great picture galleries of the world? To this let Michael Angelo, Leonardo da Vinci, Rubens, and of but yesterday, Millais and Holman Hunt, bear witness.

Then, in the next place, seeing that Jesus did not make use of those powers and accomplishments by which men have brought to pass the mental and material achievements of our present civilisation, how has it come about that in spite of a hate so intense and bitter that it has not hesitated to wade through seas of blood to its brutal evil purposes, this "Jesus the Nazarene," this "peasant Prophet," this "Pale Christ," stands dominant in the world to-day?

There is only one adequate answer to this question. It is the answer of our faith. "I am the First and the Last; I am He that liveth and was dead; and behold, I am alive for evermore and have the keys of hell and of death."

"I and My Father are One!"

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An Open Letter to the Rt. Rev.
E. H. Burgmann, D.D., Lord
Bishop of Goulburn.

Moss Vale, N.S.W.,
June 15th, 1937.

My Lord Bishop,

In "The Sydney Morning Herald" of June 14th, 1937, there appeared an account of the proceedings of "The First Australian Congress of Peace and Friendship with Soviet Russia," held at the Railway Institute, Sydney, on Saturday, June 12th. In the report your Lordship was named as the Chairman of the Committee which organised the Congress, and also as the writer of a letter to the people of Russia, in the following terms:

"As Honorary Chairman of the first Australian Congress of Peace and Friendship with Soviet Russia, I send greetings to a great people who are pioneering new ways of life for the human race. May great good come to all mankind from Soviet Russia, and may we all learn how to work together wisely in building a better world."

I observe that it was further proposed to send an inscribed address to the President of the U.S.S.R., professing the friendship of Australian citizens for the Soviet, a motion which, according to the report, evoked the sole opposition of Fr. Ryan, a Roman Catholic priest, and Mrs. Adela Pankhurst Walsh. Your Lordship will no doubt also have read in the same issue of the paper what possibly constitutes the most effective commentary on your letter, namely, a report of the shooting of eight Russian generals after one of the horrible mass treason trials which have become such a prominent feature in Russian affairs of late.

If I may be allowed to speak plainly, my Lord, your action in this matter must have shocked a large number of faithful Christians throughout Australia, and in my humble opinion it is calculated to do untold harm to the work and witness of the Anglican Church in this country. Has your Lordship

forgotten that those to whom you are extending the hand of fellowship as engaged in "pioneering new ways of life for the human race" have come to that task with their own hands dripping with the blood of uncounted numbers of their fellow-countrymen, including a large number of your own fellow bishops in the Church of God? Are you asking us to believe that murderers and atheists, administering a country rotten with treachery and corruption, and in which, after fifteen years of peace, and in which, the masses are greater than in any other European land, are really on the way to building that better world for which we are all longing? If Gladstone once described the administration of Naples, a nominally Christian kingdom, as "the negation of God erected into a system of government," what would he have said of Russia, where every principle of Christianity is openly and unblushingly denied and opposed. And yet, my Lord, you, a leader of the Christian Church, in the name of the people of this free and essentially Christian country, bid us look to such a government and such a nation for example and instruction in the building of a better world. You ask us to enter into fellowship with them; have you never read, "Have no fellowship with the unfruitful works of darkness, but rather reprove them?"

My Lord, there are still thousands of Christian people in this country who do not look for salvation to Fascism or Communism or any other political or economic panacea. We believe that the Millennium will come not as a result of human effort or human idealism, but by a mighty act of God. We are convinced, not only from a study of Scripture, but because we find it proved over and over again in human experience, that man alone is powerless to redeem the world from its present state of chaos and misery. While not indifferent to the suffering of humanity at the hands of oppressive political and economic systems, and anxious to do everything in our power to help the victims of human selfishness and indifference, we do not believe that the collective wisdom of statesmen and economists can save the world and inaugurate the reign of God on earth.

Thus believing as we do, we feel compelled to protest in the strongest possible terms against a spiritual leadership which abandons these well-proved and fundamental principles of Biblical Christianity, and impelled by a purely human and self-deluded idealism, seeks fellowship with the powers of darkness.

My Lord, you will agree with me that never in history has the outlook for religion and civilisation seemed so bleak and unpromising as at present. In this intensely critical time all the issues which normally divide Christians seem to fade into insignificance, except this one. Do we put our faith in God or in man? Is our chart and compass to be the Word of God, or the reason of fallible men? In the near future, unless I mistake, everyone who professes and calls himself a Christian will have to make up his mind on this issue, the most vital that has ever confronted humanity.

Fidelity or apostasy? Which? Here is the critical issue confronting every Church and every individual follower of our Lord. May God overrule all our human thoughts and wills to His eternal glory!

I remain,

Your Lordship's obedient servant,
Robert C. Firebrace, M.A. (Camb.), A.K.C.
Rector of Berrima cum Moss Vale.

Obituary Notice.

Oswald Frederick Harrowsmith.

The death recently occurred at Royal Prince Alfred Hospital, of Oswald Frederick Harrowsmith, a native of Chertsey, in the County of Surrey, England.

In his early life he manifested a keen desire to see as much of the world as possible, and in the year 1912 he set sail for Australia. Here in Australia he had the assistance of his brother (Inspector Harrowsmith) now in charge of Burwood branch. His first enterprise in Australia was of a rural nature.

He served two and a half years in the Great War. His first wounds necessitated his return to England, and on his second wounding he was invalided home to Australia. He was for some time an inmate of Randwick Military Hospital, where he bore his sufferings with the same fortitude that he evinced on the battlefields of Europe. On recovering sufficiently from his war injuries, he was given a post as assistant lighthouse keeper at Green Cape, via Bega.

His funeral, which was a wide and representative one, took place at the Church of

The Book of St. Andrew's Cathedral.

Centenary Volume.

THIS well-printed and handsomely bound "Book of St. Andrew's Cathedral, Sydney," is a credit to the printers. The author is the Ven. S. M. Johnstone, M.A., F.R.H.S., Archdeacon of Sydney, who, with his careful and meticulous probing into the early history of Church and State in New South Wales, provides for churchmen and others, a most useful and necessary volume. It was published in connection with the recent centenary celebrations of the laying of the foundation stone of St. Andrew's Cathedral, and is prefaced with a brief foreword by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, D.D.

The frontispiece, which is handsomely done in colour, portrays the arms of the See of Sydney as borne by the several Bishops and Archbishops. The table of contents are most replete, while the many illustrations form a real adornment to the pages.

In orderly sequence the author traces the story of the proposals and plans for the erection of a Cathedral in Sydney from Governor Macquarie's day. The story is a somewhat chequered one, especially in the early years, evidently in keeping with the somewhat difficult years which then marked the administration and finance of the Colony. There are no purple patches in the recital; rather is the volume a succinct and readable narrative of the Cathedral's planning, erection and financing. To this is added the record of the framing of a Constitution for the Cathedral, its Chapter, and the first election of lay members. The Cathedral is described, its many points of interest are brought out, with details of the Bishops through the years, of the two Deans. The whole story is rounded off with references to the long discussions and ultimate decision with regard to Cathedral enlargement, the Government resumption of adjacent properties, whereby an area double the present site was secured with a Government grant of £100,000 to boot. Interesting details follow, giving lists of officials of the Diocese, of the Cathedral memorials, type of architecture, the present organ, etc. Strangely enough, and yet evidently in keeping with the Cathedral's somewhat chequered early years, chapters two and three begin with the word "Unfortunately."

We noticed that a Christian name has been given wrongly, and that the method of appointment of the various canons is clearly indicated except in the case of one, who seems to have slipped in as a sort of waif.

However, these are very minor details in a splendid volume. We warmly congratulate the author on the production of this most necessary and really useful piece of work. It provides a splendid epitome of Sydney's Cathedral story. We urge churchmen to secure a copy and thus have at hand for reference the record of Anglicanism's chief centre of worship in New South Wales, and that at an hour when she is on the threshold of larger and richer developments. The price of the volume is 6/-.

England Cemetery, Woronora. He is survived by his wife, also his mother and two sisters, one brother in England and one in Australia (Inspector Harrowsmith).

Funeral arrangements were in the hands of Mrs. P. Kirby & Son Ltd.

Religious Education In Schools.

(By C. Blumer, M.A.)

Great claims are made for education as a cure for, and a preventative of, the world's evils, and these claims, comprehensive as they are, are well justified if we give to the word education the full meaning it should have. No educational system is fully satisfactory that does not provide for the needs of man in his threefold nature, physical, mental, and spiritual. There is no need to emphasise the imperative necessity of mental training as a means of securing a maximum of efficiency in the world's activities, and apart from the fact that education that makes the gaining of a livelihood easier and more effective, we are becoming more and more aware that education, to be all that it can be and ought to be, must also provide for the artistic side of us, so that a person without appreciation of the beautiful in poetry, literature, painting, and music, is considered to lack much that goes to the formation of an educated mind. We hear much in these days, and it is a good thing that we do, about the need of education for leisure.

Physical education is receiving in these days more and more attention, with splendid results in the building up of a physically virile race.

The Prime Educational Requisite.

But it is quite clear to one who thinks carefully on the subject of education that the spiritual needs of our young people are not being fully met by the present provision of religious instruction. The need for ample arrangements in this regard is plain, but we are doing far less than is necessary, and far less, too, than is possible in the education of the spirit, which, after all, is what matters most. We want our boys and girls to be strong physically, so that they may play an efficient part in the world's activities, and may be able to combat the attacks of disease; we want them to be mentally alert, to be well informed about the things that make for human comfort, and to be able in their leisure to enjoy the pleasures that come to the man or woman of refined tastes. But we should want them to be strong spiritually, strong, able to resist the temptations of the world, the flesh and the devil—the unholy trinity, and above all, we should want them to be strong in the knowledge of the unshakable faith of the Christian, the conscious company of the Christ of God, Him Who showed to mankind what the human life is capable of at its best of being.

Neglect of spiritual instruction can mean at its best lives of material and mental efficiency, unenlivened by the thought of the welfare of others. An educational system that has not for its ultimate aim the teaching of the Divine standard stands condemned as inefficient; and this standard is set forth in the summary of the Divine Law as endorsed by Christ, "Thou shalt love the Lord thy God with all thy strength and thy neighbour as thyself."

Some Questions.

We may ask here the questions, "Does the religious education that we are giving our young people in our day and Sunday schools, and in our colleges, tend generally to the end indicated above? If so, is it sufficient in quantity? Is it imparted with the maximum of available skill? Is it free from exception as to its range and content? Is the pre-staff of religious teachers sufficient? Fortunately we may give to the first question an answer in the affirmative, but to the others we must regretfully answer "No!" It is proposed in this article to justify these answers. In the course of our remarks there will be said that will not please some readers; but such persons are asked to believe that only a deep conviction of the need for public attention to a clamant call from our young people prompts the utterance of criticism that may arouse opposition and may even give offence. Let it be said that these criticisms are being made by one with over half a century's experience in teaching, and one that is now happily engaged in the work of religious instruction in public schools. The writer is therefore speaking about what he knows from personal experience.

Present Provision of Religious Instruction in Schools.

The religious and moral instruction of school pupils takes the following forms. In State primary schools there is definite moral teaching on the virtues that go to make a perfect character. Then there is the maintenance of a kindly, firm discipline, intended to teach pupils the sacredness of duty and to fit them to exercise the self-control which should be the rule of their lives when the period of tutelage under parents and teachers has passed. But in addition our pupils receive from their ordinary teachers definite instruction in the Bible narrative, and read selected passages from Scripture, all of which tends to lead them to admiration and imitation of the good and the great, and makes them familiar with the sublime dictation and teaching of the Bible. In non-State schools under the control of various churches similar work is done, supplemented by special instruction in the tenets distinctive of the denominations controlling the schools.

By the admirable provisions of our Education Act we in New South Wales go a step further, and give to clergy and accredited teachers the right of entry into all Public Schools. By these persons specific religious instruction may be given if desired for one hour daily, a privilege which in imitation of our State law has been conceded in certain other countries, but which has never yet been fully utilised locally.

If to the work mentioned above we add that done in Sunday Schools, we must come to the conclusion that the provision made for effective religious education of the young, if fully utilised, is all that can be desired, and that even as matters are at present the general tendency is in the right direction.

Insufficiency of Amount.

This brings us to the answer given to the second question, that our children as a whole are not receiving a sufficiency of the instruction they need in the things of God. We pass by the teaching given by the full-time staffs in our schools with the remark that as a rule this is satisfactory. When we come to the work of Sunday schools there is much reason for perturbation. It is a lamentable fact that only a very small proportion of children attend these schools, probably not more than a quarter of those available for enrolment. Of course, the blame for this is attributable to parents, whose blindness to their children's highest interest is responsible for the spiritual starvation of the young people.

When we pass on to special religious instruction by visiting teachers, we find matters equally unsatisfactory. It is a rare thing to find that these teachers are able to give more than half-an-hour's instruction per week to any class in a school. Even this scanty measure of teaching is valuable if it is imparted by a skilled teacher full of enthusiasm for his work, but it is far below what the child needs. One lesson a week, out of a total of thirty-five, or half-an-hour out of a total of twenty-five teaching hours! Is this a fair proportion of time for spiritual guidance, even when it is supplemented and reinforced by the conscientious work of earnest class-teachers during the remainder of the week? The answer is evident. There should be a sufficient time given to it to impress the child with the thought that the great facts of religion are what matter most in preparation for a full and successful life.

The Need for Skilled Teachers.

The third assertion made above in reply to questions asked, was that the religious instruction given in our schools is not impart-

ed with the maximum of available skill. Teaching is a profession that calls for skill of the highest order. It is not sufficient for a teacher of religion to be full of zeal for the spiritual welfare of his young charges; he needs in addition to know what material is assimilable by them, and how best to present it to them, and he must have powers of discipline. These desiderata are often lacking in those who have not had wide experience in teaching; and to expect from our clergy that they, without this experience, and without training in child psychology and pedagogy, shall be automatically equipped with necessary skill in virtue of their ordination vows, is to expect a sheer impossibility. One does occasionally meet a clergyman with the happy knack of handling children aright, and with a degree of innate skill, in teaching; but in all candour it must be said that such men are few and far between. Most of our clergy are as deeply conscious of their own limitations in this regard as they are of the overwhelming importance of the work at which they labour zealously, but with consciousness of limited success.

How can we remedy this state of affairs? One way widely adopted by one religious denomination is to enrol men and women in "teaching orders," to give them a degree of training in the theory and technique of teaching, and to encourage them to regard the teaching profession in its true light, as a holy vocation, one to which they will be glad to devote the whole of their adult lives. When this true view of teaching becomes widely spread there will be found many who will gladly take up the work. And such workers should be assured by the rank and file of the Church of a reasonable emolument, sufficient to free them from anxiety as to their future. This support of self-sacrificing, devoted workers for the welfare of our children will be forthcoming when people generally are convinced that education divorced from religion is futile and even positively dangerous.

But something else can be done at a minimum of cost to further the cause of religious education. There are in the community many men and women of high skill in teaching who have retired from active full-time service, but who are waiting to be asked to assist in the work we are discussing. A small honorarium paid to such to cover incidental expenses of transport, and to provide a small margin of payment, would secure the services of many such, and in their hands could safely be left the bulk of the instructional work. Some such are already engaged in the work, many of them without payment of any kind beyond bare expenses, but many more are available.

Range and Content of Religious Teaching.

So far, what has been said will probably not have aroused much opposition. But enter now upon a phase of the subject that is sure to evoke adverse criticism of what must be said.

We referred above to the ground covered at present in our schools, and said that what is taught is valuable. But we come now to the question of relative values, and to the best aim to have, in view of the limitations of time and opportunity.

What should be the main aim of the teacher of religion in our State Schools, and even in our Sunday and denominational schools? We can aim at the teaching of Biblical history, at making real to the children the men and women of past times, at encouraging admiration for the good and the great of all ages and countries. We can teach the doctrines of the Christian faith held by all sections of the Church alike. We can go further, if we think it desirable, and if we have the time for it, and emphasise the distinctive doctrine for which our section of the Church stands. We can teach the Catechism, and Church History. All these aims are good, in varying degree. But there is a far higher aim, and that is the uplifting of Him Who came to reveal to us the nature of God, to teach a wondering world that God is not merely the Creator and Ruler of the universe, but also the Father of man; to impress by miracle and parable and by His marvellous words the lessons that will, if obeyed, lead the world to peace and happiness; to set before men an incomparable example of holy, self-sacrificing life, to reveal Himself as Saviour, Friend, Comforter, Counsellor, and Guide. Effective Christian instruction is, and must be, Christo-centric; its aim should be that those taught shall be able to say later with St. Paul, "For me to live is Christ." The Master said, "I, if I be lifted up, will draw all men unto Me"; and this uplifting should, in the writer's opinion, be the central aim of all religious teaching. As teachers of the young, we must bring our pupils into intimate personal relationship with the Christ,

(Continued on page 10.)



The Rev. H. E. S. Doyle, who has been in charge of Boggabilla for nearly three years, has, on the nomination of the Bishop of Armidale, been appointed Vicar of Emuvalle. Since 1935 Mr. Doyle has been acting as Honorary Agent for the Church Missionary Society in the Diocese of Armidale.

The Rev. George Looker, B.A., has passed his final examination in philosophy at Cambridge with second-class honours. Mr. Looker was formerly assistant minister at St. Andrew's Cathedral. He will return to Australia at an early date.

On Thursday, June 24, the Archbishop of Sydney (Dr. Mowll) celebrated the 15th anniversary of his consecration as a Bishop. He was consecrated in Westminster Abbey on June 24, 1922, by the Archbishop of Canterbury and the Bishop of London, and afterwards he went to West China. In 1933 he was elected Archbishop of Sydney. Quite a number gathered at a service of Holy Communion at St. Andrew's Cathedral, Sydney, on the Thursday, to mark the occasion.

The Rev. C. W. Whonston Aston, who has been on furlough from the New Guinea Mission stations, left Sydney last Wednesday to return to New Guinea. Passengers by the same steamer included Captain F. C. Rennels, who is in charge of the A.B.M. Mission vessel (Maclaren-King), and Mr. Robert Jones, who is in charge of the building of the new cathedral at Dogura.

The Rev. W. T. Price, Rector of St. Alban's, Fivedock, will be absent on sick leave at Lord Howe Island for several weeks from July 8. He will be relieved by the Rev. E. C. Coleman, with whom he is making a temporary exchange.

Mr. A. McIlreath, the zealous honorary secretary of the Mosman branch of the British and Foreign Bible Society, passed away recently. In consequence of his work the activities in Mosman have been strengthened and the Bible Society herewith records its gratitude for his labours, and does honour to one of God's faithful servants. Deep sympathy is expressed with Mrs. McIlreath and members of the family.

The Rev. H. Wittenbach, who went from Melbourne Diocese to China, where he has been engaged in educational work under the Church Missionary Society, arrived in Melbourne on July 1 on two months' furlough.

Mrs. W. Hey Sharp, of Gordon, Sydney, who celebrated her 80th birthday last week, still takes a leading part in all the work of the Mothers' Union in Australia. She is the daughter of the late Archbishop Farr, formerly headmaster of St. Peter's College, Adelaide, widow of the late Canon W. Hey Sharp, who was for 30 years Warden of St. Paul's College, Sydney University, and sister of Dr. Coleridge Farr, F.R.S., of Christchurch, New Zealand.

The Rev. C. T. Kenderdine, Rector of Concord and Burwood, has accepted the incumbency of St. Augustine's, Neutral Bay, in succession to the Rev. W. T. L. A. Pearce (Diocese of Sydney). He will enter upon his new duties at an early date.

The parishioners of St. Luke's, Mosman, Sydney, tendered a farewell social evening to the Rev. F. W. Reeve and Mrs. Reeve in the Masonic Hall, Spit Junction, Mosman, on Wednesday, June 30. Mr. Reeve has been at St. Luke's for over 30 years, and is now retiring from active work.

The Bishop of New Guinea (the Right Rev. P. N. W. Strong) has decided to visit Australia in August, spending some time in deputation work in Queensland, New South Wales, Victoria, and South Australia. He will also attend general synod and the meetings of the Mission Board, to be held in Sydney in October.

Archdeacon F. B. McNutt, who at one time served in the Diocese of Melbourne and is now Provost of Leicester Cathedral, has

had a breakdown in health. He has been doing the work of two men for a long time, and has not been well. On a recent Wednesday he sat in the Cathedral porch for the whole day, receiving the gifts of the people for the restoration of the tower (more than the sum asked for was given). At the end of the day he had a heart attack and has since been in a critical condition. The doctors now consider him to be out of immediate danger, but it will be some time before he is capable of taking up his work again. The Provost is one who has grown in the affection and esteem of the church-people from year to year.

The Rev. N. M. Lloyd, who died at Chatswood recently, aged 75 years, served in the Church of England ministry for 25 years before retiring in 1932. He graduated at Queen's College, Birmingham, and on coming to New South Wales, was ordained deacon in 1907, and priest in 1910. He was curate of St. James', Croydon, from 1916 to 1918; locum tenens of St. Stephen's, Penrith, to 1919; curate of Rose Bay and Vacillate in 1920; curate-in-charge and Vicar of Corralia to 1925; and Rector of Narrabeen and Pittwater from then to 1931, when he retired.

Among those knighted by His Majesty the King at the recent Coronation Honours, was Sir Hugh Walpole, the famous novelist. He is a son of the late Dr. Walpole, Bishop of Edinburgh, and at one time Vicar of St. Sepulchre's, Auckland, N.Z.

The Dean of Perth (the Very Rev. R. H. Moore, M.A.) celebrated the fortieth anniversary of his ordination to the ministry in Belfast, Ireland, on Sunday, June 13th. He came to Western Australia in 1898 and served at Mt. Morgan, Laverton, and Northam. In 1910 the Bishop of Perth appointed him a Canon of St. George's Cathedral in recognition of his pioneering work, and he became Rector of St. John's, Fremantle. He served in the Great War as chaplain with the A.I.F. in Egypt and Palestine. On his return he was appointed to Northam and made Archdeacon of the wheat-belt, and in November, 1929, he was elected Dean of Perth.

Mr. H. J. F. Neale, Senior Warden at St. Stephen's, Penrith, and parochial nominator of many years' standing, has relinquished his office of Sunday School Superintendent. He had held the position for over 25 years. He was also church treasurer for 45 years. Mr. Neale comes from a clerical family, being the great-grandson of the Rev. Robert Cartwright and the Rev. Henry Fulton, early Rectors in the State of New South Wales. Mr. Neale has recently kept his 80th birthday.

For six years John Wesley was a "gown boy" at the famous Charterhouse School, and on June 1 a commemorative service was held, where a tablet was unveiled by Mr. E. S. Lamplough, a well-known Christian layman and philanthropist in London. The Archbishop of Canterbury dedicated the memorial.

A remarkable testimony to the way fellowship in Christ is breaking down barriers of caste in India was given by the Bishop of Dornakal, preaching in St. Bride's Church, London, recently. "In the Diocese of Dornakal," he said, "you may see Christians from nine or ten castes kneeling side by side before the Holy Table and partaking together in the Bread that was broken and the Cup that was blessed. Two or three years ago such a thing would have been impossible. To the ordinary Hindu such a sight is a miracle. With ten years of added experience I speak even with greater conviction than I did at Lausanne: 'Unity may be theoretically a desirable ideal in the old or Churches of the West, but it is vital to the life of the Church in the mission field. The divisions of Christians are truly a source of weakness in Christian countries; in non-

Christian lands they are a sin and a scandal."

Last week a memorial tablet to the late A. W. Green, a pioneer of the Barnado Migration Scheme in N.S.W., and for many years chairman and honorary secretary of the N.S.W. branch of the work, was unveiled at the Barnado Farm School, Pictou, together with a memorial sundial. Mr. Green was long associated with St. John's, Ashfield, where he was Sunday School superintendent.

The following appointments have been made in the Sydney Diocese: the Rev. E. Cameron, Rector of Hornsby, to St. Luke's, Mosman; the Rev. F. H. Hordern, of St. Peter's, Cook's River, to St. Paul's, Sydney; the Rev. G. B. Webb, of Kangaroo Valley, to Cabramatta; the Rev. A. H. Edwards, of Cabramatta, to Jamsero-Sheilahour; the Rev. Stanley Howard, of Pitt Town, to Kangaroo Valley.

On Sunday, June 27th, at St. Paul's, Cobbitty, the Ven. Archdeacon Charlton dedicated a window, "The Lord is my Shepherd," in memory of the late William Goulburn and Margaret Heath. The gift is from their children, the Misses Mary, Laurel, and Marjorie Heath. Mrs. Heath was a Miss McIntosh, of Denbigh, and a member of the choir, and Mr. Heath was Master at the Cobbitty School and tutor in the eighties.

The Church and Education.

(Contributed.)

Reading in last issue of the Church Record your note on "State Aid to Schools," where you make reference to the fact that "State Schools have not the atmosphere of religion about them," even Church Schools are not turning out worshipping churchmen as they should," one was reminded of a very definite weakness in life to-day. When our young people enter school they should do so with a foundation in religious things upon which the teacher is able to build. This foundation can only come as a result of the parents' activities. Unfortunately, some of our young people do not know the meaning of worship. Those instincts, capacities and desires with which the Almighty has endowed man that he might be developed, and thus become a useful member of society, are ever ready to be used. The power of observation and the desire to imitate are so keen that the child is ever ready to do as father does, and is absolutely thrilled when able to speak or act as grown-ups do. Therefore, teaching or training must be backed by example, otherwise the foundation is very insecure.

Unfortunately some people seem to be like Isaiah of old—caught up in the spirit of the age, so that the vision of God is impaired. It is not the fashion to be definitely religious to-day, therefore much latitude is allowed. Sometimes the attitude is: Well, after all it doesn't matter so very much, provided a person pays his debts and doesn't violate his neighbour's privileges. We forfeit the debt we owe God. Be the head and staff of a school ever so keen and earnest in their endeavour to develop the pupil thoroughly, limitations which exist as a result of the lack of early and correct training make the task of the teacher extremely difficult.

The question of the education of the young is indeed a vital one. Other people have a system by which they prepare their young people for positions, and see that they are placed when they come of age. Let us go and do likewise. But to fill positions with credit we must be steadfast, reliable, and competent. Oh that our children were brought up "in the nurture and admonition of the Lord"! What a difference it would make to the efficiency of the teacher's work, the result of the scholar's effort, and the part our Church would be playing in the affairs of the world.

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True Religion.

THE more the structure and composition of our Book of Common Prayer are studied, the more our Thirty-nine Articles of Religion are weighed up and valued, the more are we convinced of the Scriptural and truly evangelical character of our Church. It is only those who come with preconceived ideas, who have got themselves caught up in the false sacerdotal theory, who interpret and would teach our Formularies and Articles in a non-natural sense. The Reformers of the sixteenth century knew what they were about. We believe that they were wisely guided. For example, in the matter of setting forth what is true religion, we believe that God the Holy Spirit, Who guides into all truth, wisely guided the compilers of our Prayer Book. For example, it was He Who led them to place in their translation of the Collect for the seventh Sunday after Trinity the word "true"—increase in us true religion. The whole of their rendering of the Collect is beautiful and inspiring. In this respect it is also significant. They had experienced the blight of false religion in the accumulated corruption of the Papacy and it was their desire to bring the nation back to a true allegiance. We know how well and at what a cost they carried out the task.

By common consent the Collect is one of the most beautiful gems in our incomparable Book of Common Prayer. How Scriptural it is may be seen if we place its suffrages alongside those of the Lord's Prayer. It is addressed to One Who is the "Lord of all power and might" and also "the Author and Giver of all good things" and thus it conveys much the same conception of God as is given to us in the words, "Our Father, which art in heaven." The Father is the Author and Giver of all good things and it is from the heavenly Throne of all power and might that He sends the gifts of His love to His children. The first petition of the Collect—"Graft in our hearts the love of Thy Name"—is closely related to the words of the Lord's Prayer—"Hallowed be Thy Name." The "Name," standing for the character and complete revelation of God, is to be had in loving reverence, and it will be thus hallowed if, by God's grace, we are led to understand the wondrous plan of salvation which He has put into operation on our behalf.

The connection of the next petition with the Lord's Prayer will be seen if we remember the generally accepted derivation of the word "religion" as that which "binds back." When we pray "increase in us true religion," we ask, not that we may become more devoted to human forms and ceremonies, but that in our hearts God's Kingdom may be established and His will be done, that our lives, like the plants in a well-ordered garden, may more and more be brought under the laws of God's Kingdom and the guidance of His Will, made known to us in the Statute Book of His Word.

Lives thus regulated need sustenance and nourishment—"nourish us

with all goodness," and again we find in the Lord's Prayer the expansion of the thought—"Give us this day our daily bread; forgive us our trespasses as we forgive them that trespass against us." The illustration of a garden is again helpful. Plant life needs the nourishment of sun, air and rain, and of an enriched soil, and this the Author and Giver of all good things graciously supplies in His temporal and spiritual bounty, granting us the benign influence of His Providence and the indwelling power of His Spirit.

"And of Thy great mercy keep us in the same." Here we have the echo of the cry—"Lead us not into temptation, but deliver us from the Evil One." A gardener has not only to nourish his plants but to train them in right directions and watchfully to guard them against the invasion of blight and insect, and the presence of weeds. It is of God's "great mercy" (another thought added by the Reformers) that we are thus "kept in the same," for we have no power to keep ourselves.

Finally, we plead the merit of "Jesus Christ our Lord"—the full title reminding us that He is the Salvation of Jehovah (Jesus), God's anointed "Christ," and His people's "Lord."

The Lord's Prayer, when given through St. Matthew, writing chiefly for the Jews, closes with the doxology: this is omitted by St. Luke. Our Collect supplies the no doubt intentional omission. The Kingdom, the power and the glory will all be fully realised when "our Lord Jesus Christ" returns to manifest them. Meanwhile let us offer, more thankfully and with deeper appreciation, the prayer for true religion which our Church has given to us.

Character of Church Services.

WE have received an inquiry regarding the character of the services in the Church of England outside Sydney. Our correspondent appears to be satisfied that any practice which obtains considerable enthusiasm in a church is thereby justified. We wonder what would have happened to such a temperament in the many crises which have disturbed the Church of God.

Jerome tells us that "the world groaned to find itself Arian" at one period. That would have proved conclusive evidence to our correspondent that Arianism was the true Catholic faith. Henry VIII had a collection of bishops who rejected the Pope and accepted Transubstantiation. This would be the true position in our correspondent's judgment. But Mary had a collection of bishops who accepted both the Pope and Transubstantiation, and they were largely the same bishops. Evidently the evidence of actual practice is not sufficient to justify the opinion that the practice is well founded, or even in the narrower sense, legal.

Let us take as one cited instance, the presence of the Cross on a Communion Table. Our correspondent finds this fairly general, and wonders therefore, if it is not the proper adjunct of worship in the Church of England.

The fact is that the Cross on the Communion Table was wholly unknown in the Church of England for centuries. In 1559 and 1560 there

was much controversy on the Cross and Crucifix. All the bishops of the Church of England, in defiance of the Queen's wishes, urged, and urged with mixed success, that the Cross and Crucifix should be removed. Archbishop Parker wrote: "All... our brethren, as now bear the office of bishops... think and affirm images not expedient for the Church of Christ." (Correspondence letter LXVI.) Dr. Basil Atkinson reminds us, in a very recent book, "Valiant in Fight," that "One of the early Tractarians ventured to set up a brass cross upon the Communion Table in his church. As soon as the High Church bishop of the diocese heard of it, he wrote to tell him if he favoured Romish practices his place was in the Romish Church" (p. 199).

Dr. Charles writes: "In the present day we have a reversion to the darker ages, a resuscitation of their half-pagan beliefs, a materialising of religion, and still more, a delight in contemplating the physical anguish and agonies of Christ as portrayed on realistic and repulsive crucifixes" (Decalogue, p. 104).

The use of the plain Cross is now being replaced by the Crucifix, and both indicate the tendency that Dr. Charles deprecates. The sensuous is taking the place of the spiritual in worship, and the Tractarians are responsible for this decadence. It would be well, in view of these facts, to keep Sydney free from abuses whose tendency is so plainly indicated. The Church of England in her great days, did without crosses and crucifixes. Her laity were ordered "That all vestments, albs, tunics, stoles, phanons, pixes, paxes, grand-bells, sacring-bells, censers, Chrysmatories, crosses, candlesticks, holy-water stocks or fat images, and all other relics and monuments of superstition and idolatry, be utterly defaced, broken and destroyed." (Injunctions issued at York, 1571).

What would our correspondent say to this?

Church, Community, and State.

The conference on "Church, Community and State," to be held from August 23-27 at St. John's College, Morpeth, and arranged by the General Synod Social Service Committee of our Church, promises to be a conference of great interest and importance. The programme, beginning on the Monday night, and then with two papers each following day, is as follows:—

"The Nature of Human Society," Rev. Canon Baker; "Church and State," C. H. G. Simpson, Esq., M.A., LL.B.; "Freedom in Modern Society," the Right Hon. R. G. Menzies; "Church, Community, and State in Relation to the Social Order," Professor H. Tasman Lovell; "Australian Democracy in Face of the Totalitarian Challenge," Professor Bland; "Church, Community and State in Relation to Education," the Bishop of Armidale; "The Universal State and a World of Nations," the Bishop of Goulburn.

Obviously the conference should be of great interest, and of great value. Fifty men at least can be put up, with quite reasonable comfort, and the College authorities are willing to do this at a charge of approximately 6/- per day. Hence the cost will not be heavy, the enjoyment will be great, to say nothing of the clarifying of thought and conviction.

"We Have An Altar."

(Hebrews 13: 10.)

IT has often been said that the Christian Church has no altars, and that is quite true. The Christian Church has no altars. Our Church of England deliberately cut the word out of the Prayer Book at the Reformation. It put the Holy Table, the Lord's Table, in its place. It is true that the text says, "We have an altar." But the writer is not thinking of the Christian Church, but of the Jewish Church. The writer was a Hebrew, a Jew. He was writing to Hebrews, to Jews—the Epistle to the Hebrews. The Epistle is all about the Jewish religion, the Jewish tabernacle, the Jewish priesthood, the Jewish sacrifices. But the writer goes on to point out that the Christian religion has now superseded the Jewish religion, fulfilled it, taken its place. For instance, the tabernacle was where God dwelt with His people. The Christian Church has no tabernacle, for God comes and dwells by His Spirit in the hearts of His believing children. Within the tabernacle was the mercy seat, on which the blood of the sacrifice was sprinkled to make atonement for the sin of the people. The Christian mercy seat is the Cross of Christ, where the spotless Lamb of God gave His life a sacrifice for sin, and Whose Blood sprinkled on our hearts brings us pardon and redemption. The High Priest entered the holy of holies, bearing the sacrificial blood, to make intercession for the people. Christ has entered Heaven itself, by His Own Blood, there to appear in the presence of God for us, ever living to make intercession on our behalf. To talk about altars and sacrifices and priests is simply going back to the Old Testament. Our religion is a New Testament religion. We are a Christian people, not Jewish. Our priests are not Old Testament priests, who offer sacrifices. They are New Testament priests, presbyters, elders, leaders of the people. We have no altars. We have a Holy Table, the Lord's Table, at which Christ presides, and we gather round and partake of the sacred Feast that He has provided. We have no sacrifices except the sacrifice of our praise and thanksgiving, and the offerings of ourselves, our souls and bodies, as a reasonable, holy and living sacrifice unto God. Christ is our sacrifice. But We cannot offer Him. He offered Himself and once for all. "Once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself." We hear so much nowadays in our Church, of priests and altars and sacrifices, of our priests offering sacrifice for sin upon the altars of our Church. It is all wrong. It is not Christian. It is a reversion to the Jewish religion. We have an altar. We Hebrews have an altar, not we Christians. And to take it as a Christian altar makes nonsense of the whole epistle. The whole epistle was written to show that altars and priests and sacrifices have no place in the Christian Church. Christ has taken their place. The text illustrates this. The writer of the epistle says "We have an altar." And he goes on to say, "whereof they have no right to eat that serve the tabernacle." He means, "We have a sacrifice"—for you can't eat an altar. You can only eat the sacrifice offered on the altar. Just as we are told to "drink this cup," meaning, drink what is in the cup. But

what sacrifice is meant? Now, Jewish sacrifices may roughly be divided into two classes. First, those in which a part of what was sacrificed was burnt on the altar, and the rest was divided between the officiating priests (they that serve the tabernacle), and the people who made the offering. This cannot be the sacrifice meant "whereof they have no right to eat that serve the tabernacle." The second class of sacrifice must be meant, in which not a particle of the sacrifice was kept by the priest or people, but all was burnt as an offering to God. But what particular sacrifice in this second class? The writer tells us exactly. He leaves us in no doubt. He goes on to say, "For the bodies of those beasts whose blood is brought into the Sanctuary by the high priest for sin, are burned without the camp." Now on the great Day of Atonement the high priest killed a beast, and took some of its blood into the holy of holies (the Sanctuary) and sprinkled it on the Mercy Seat, while the dead body, flesh, skin, the whole carcase, was taken outside the camp and was there burnt. This was the sin-offering, in which the high priest made atonement for the sin of the people, the sin of the people being transferred to the innocent beast, which suffered the consequences of the people's sin, yielding up its life in the people's place, its flesh looked upon as unclean, not fit to be eaten, and so taken outside the camp, right away from where men lived, and there consumed by the cleansing fire. It is the sin-offerings on the Day of Atonement to which the text refers. It cannot mean anything else. And the writer goes on to point out how exactly all this illustrates the chief theme of his epistle, the chief point he is trying to make. The sin-offering on the Day of Atonement has been superseded. Christ has taken its place. And Christ has fulfilled the old sacrifice in every detail. "Jesus also that He might sanctify the people with His own Blood, suffered without the gate." Jesus, the world's iniquity laid upon Him, was led outside the city, and there met His death on the Cross of Calvary. "There is a green hill, far away, without a city wall, where the dear Lord was crucified, Who died to save us all."

But now for the practical application of all this. The writer has reminded his readers of the sin-offering on the Day of Atonement. He has gone on to point out that Jesus has taken the place of that sin-offering. Jesus is the sin-offering. By His own Blood He has made atonement for the sin of the world. But what were His readers going to do about it? Here was the old sacrifice of the Jewish religion, the sacrifice that had come down to them through centuries of national life, the sacrifice in which they had been brought up to trust. Over against this was the new sacrifice—Jesus on the Cross, Jesus rejected by the leaders of the nation, and crucified, hanged on a tree, cursed, treated with loathing and contempt. The writer puts the two sacrifices side by side, the old and the new, the popular and the unpopular, the one accepted by his fellow countrymen, and the one rejected by them. He does not soften down the contrast. He shows the contrast in all its stark reality. And in face of it he calls upon his readers to make their great decision. "Let us go forth therefore unto Him without the camp, bearing His reproach." It is the picture of the bride going forth to meet the bridegroom. She is making a complete

The Late Rev. P. W. Dowe.

IN the passing of the Rev. Phillip William Dowe to higher service, the Church in the Diocese of Sydney is all the poorer. There was no more faithful and zealous pastor of souls. Evangelical circles and witness, and this paper in particular, have sadly enough, been bereft of a sincere and never-failing supporter. He had long been a contributor to the pages of the Australian Church Record, his special articles by "The Wayfarer" having a wide circle of readers. Besides this, he helped in other ways, and was ever ready to lend a hand. There was no more kindly and gracious soul. He loved his Saviour dearly. Well versed in all the great English authors, he was a master of pure expression. Many and many a time, when contributions to our pages came under his eagle eye, he would, in his happy impatience, remark: "Where, oh where, is our grammar in these days?" while even highly-placed clerics came in for quiet railery as he sought to dress up their phrases and sentences in more felicitous verbiage. He was born in England and came to Australia at the age of 18 years. Educated at St. Paul's College, University of Sydney, and graduating Bachelor of Arts in 1893, he was made deacon by the Bishop of Sydney in 1893, and in the following year was ordained priest by the Bishop of Newcastle for the Bishop of Sydney. He had been Rector of Blackheath, Holy Trinity, Miller's Point, St. Matthew's, Windsor, St. Augustine's, Bulli, and of Belmore, retiring from the ministry six years ago. He is survived by two sons, Dr. P. C. Dowe, of Strathfield, and Mr. W. A. Dowe, solicitor, of Sydney, to whom we extend our deepest sympathy. The late Mr. Dowe belonged to the old school, though his mind was young. His reading was up-to-date, but he loved the old paths. His works do follow him.

Perfection is attained by slow degrees. It requires the hand of time.

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NEW SOUTH WALES.

Diocese of Sydney.

DEGREE IN DIVINITY.

At Sydney University.

It was announced last week that it had been decided to establish a Degree in Divinity at the University. Final arrangements are being made for the course to commence next year.

The course will take three years, and will be taught during six terms, two in each year.

A Board of Studies in Divinity has been appointed. This comprises the Vice-Chancellor (Dr. Wallace) as chairman, those heads of colleges who care to act, the Professors of Latin, Greek, and Anthropology, and five co-opted members approved by the Senate—Dr. Angus, St. Andrew's College; Rev. W. E. Benett, principal, Leigh College; Rev. T. C. Hammond, principal, Moore Theological College; Dr. G. W. Thatcher, ex-warden, Camden College; and the Rev. G. H. Wright, warden, Camden College.

ANTI-GAMBLING LEAGUE.

Canon R. B. S. Hammond has issued a strong protest at the action of the Railways Department in ordering the N.S.W. Anti-Gambling League to vacate premises at Wynyard Station which it was using to obtain signatures to a petition against gambling. He added that the department had said it was impotent to take action against a highly contentious trade like beverage alcohol, yet took immediate action against a Christian league directing attention to the alarming growth of gambling in this community. The league had not been in occupation of its rented stall for 24 hours before it was ordered to vacate on the ground that there was no place on its property for a "contentious movement."

SPANISH DISTRESS.

The cry for help that is rising in afflicted Spain is being heard in Sydney. Under the patronage of the Right Hon. the Lord Mayor and Presidency of the Most Rev. the Archbishop, supported by the heads of all the churches, the women's organisations, and a representative body of citizens, a Council has been formed, and is at work asking for funds on the broad basis of human need—irrespective of race, religion, or politics.

In London the National Joint Committee for Spanish Relief is at work. This Committee was formed after a visit of a non-party group of members of the House of Commons, and is under the chairmanship of the Duchess of Atholl, whose wide experience as chairman of the international "Save the Children Fund" after the war, is being used in this service. The Committee in London acts as a central collecting and distributing organ. By having its agents on the spot, it is able to send promptly the kind of help that is needed in each district. The N.S.W. Council is acting under the aegis and administration of this National Joint Committee, which has promised that as far as possible, Australian goods will be bought with Australian money. The Council in Sydney is kept in touch by air-mail and cable of the kind of help to be sent. At present the practical way to help is by cabling the money direct to London.

From the latest bulletin sent from Spain, there are many stories, all telling of urgent need for assistance. The refugees now number millions—men, women, children—who,

in a few minutes of devastating bombing, lose everything they possess. Rich and poor alike, are reduced to utter beggary with all the accompaniments of terror and bereavement. Money may be sent to the N.S.W. Council for Relief of Spanish Distress, to Rofe Chambers, 19 O'Connell Street, Sydney.

PILGRIMAGE TO BAR ISLAND.

The readers are invited to a pilgrimage to Bar Island on the Hawkesbury River, on Saturday, 17th July, when a service will be held alongside the ruins of the old church on the island. The church was erected in the year 1876, and was under the charge of the Rector of St. Anne's, Ryde; but on the formation of the Conventual District of St. John's, Pittwater, in 1892, it was transferred to that district, but in 1894 it was handed over to the Rector of Manly. When St. Mary's Church, Brooklyn, was erected, services were discontinued on the island, and a bush fire some years ago burnt it down.

A service will be conducted at 2 p.m. by the Rev. H. Vaughan, of the Hawkesbury River Mission, and the Rectors of Ryde, Narrabeen and Manly have been invited to assist. Mr. P. W. Gledhill will read a paper giving details of the work of this old Mission Church. The Motor Mission launch, "Dorothy Wright," will be anchored off the island. Those wishing to attend are asked to catch the 9.30 a.m. train from Sydney to the Hawkesbury River Station (2/6 return) thence by special launch (1/- return). Further particulars may be obtained from Mr. P. W. Gledhill, "Rockeprax," Fairlight Crescent, Manly. Phone YU 3502.

CHURCH OF ENGLAND MEN'S SOCIETY.

Youth Movement Section.

N.S.W. Management Committee.

The first meeting of this section was held at the Y.M.C.A. Rooms on 17th June. The next meeting will be on 8th July at 8 p.m., at Y.M.C.A. Rooms. Representatives from the Church of England Boys' Society, Haberfield and Neutral Bay North branches, attended. Officers were elected to carry on till the annual meeting. It was decided to hold the first annual meeting in October or November next, after the next general interstate C.E.M.S. conference, and to concentrate on the working of a few branches rather than form a number of branches in different parishes. The co-operation of the Men's Society and the Boys' Society was to be sought to commence a series of lunch-hour talks on matters of interest generally to boys and men of the Church, and to promote unity and fellowship between the men, youth and boys of the Church.

Wm. L. Headford,

State Hon. Sec.

35 Abbott Street, North Sydney.

SCHOOL HEALTH AND TEMPERANCE EXAMINATIONS.

The Department of Education reports that entries for the 1937 Health and Temperance Examinations conducted by the N.S.W. Band of Temperance Union have been steadily flowing in for several weeks past. The closing dates for entries is 9th July, and the children will sit at the schools on Friday, 30th July. Many of the ministers visiting the schools have indicated their willingness

to augment the teachers' work in training the young people, and there are prospects of a further large increase in examinees this year.

The Executive of the Union is asking ministers, even where they cannot assist in preparing the scholars, to interest the teachers and children in the scheme, and if possible, to secure entries.

The Union, through its Youth Temperance Educational Council, representing all denominations, desires to take the fullest advantage of the ready co-operation of the Education Department in safeguarding every child against the dangers of modern drinking customs.

Last year nearly 9,000 actually sat for the examinations, and it is hoped this year to eclipse the "Intermediate" in numbers, and possibly the "Leaving" and "Intermediate" combined.

Through the generosity of sympathetic friends and organisations, well over £100 worth of trophies and certificates are being provided for successful entrants.

CHILD WELFARE WORK.

A meeting of all Church of England clerical and lay honorary welfare officers of the Child Welfare Department, will be held in the Chapter House on Monday, 12th July, at 8 p.m.

His Grace the Archbishop will preside. "It has been my wish," writes the Rev. G. F. B. Smith, Church Chaplain, "for some considerable time that all the welfare officers should have the opportunity of meeting Mr. C. T. Wood, Secretary of the Child Welfare Department, in order that the importance of the work might be outlined and their authority to act fully explained."

"I might add that the Roman Catholic Church has a most effective honorary welfare scheme. The Church of England can only hope to do her part by the individual interest of the officers appointed."

"The community is horrified when a youth commits a serious crime. What are we doing to help the Church of England boy to overcome his problems and prevent the repetition of offences?"

"For the sake of the juvenile offenders appearing before our Court, I would ask you to be present on the 12th July at 8 p.m."

GOVERNOR VISITS HAMMONDVILLE.

The Governor and Lady Wakehurst visited Hammondville last week, at Liverpool, where, in miniature, they saw a picture of pioneer effort such as was a common feature in the old colonial times, and may be observed to-day in the far "out-back."

There are 95 cottages in the settlement, each with an acre of land. About 190 men and women, and more than 400 children, look upon the place as a starting point and a goal, for what they are now buying and improving in modest instalments will eventually be their own. Even men who have not been fortunate enough to find employment outside the settlement are contentedly engaged in adding to its amenities, and in attending to their individual "estates."

Lord and Lady Wakehurst, who seemed to be touched and impressed by what they saw and heard, were welcomed by Canon Hammond and the residents in the community hall. His Excellency said he was most delighted to learn that the ceremony of saluting the flag and singing the National Anthem was observed in the local school, and that in this way loyalty to the King was being openly and voluntarily demonstrated. Such things, seemingly unimportant, undoubtedly reached his Majesty's ears and gave him pleasure.

Lord and Lady Wakehurst consented readily to Canon Hammond's invitation to plant trees to provide an enduring memento of their visit. Each handled the spade like an expert, despite the muddy soil, and started a young Christmas tree on its career, scorning the proverbial taps and gestures sometimes noticed on such polite occasions. Lord Wakehurst, emulated in every particular by his smiling lady, prodded and dug and "filled in" in the enthusiastic manner of a born gardener, much to the delight of all present.

Afterwards, they greeted the settlement's prize baby, John McKinnon, whose proud mother expressed her joy in the broadest of motherly smiles. Mrs. McKinnon and her husband came from Scotland a few years ago, and fell on adversity. In a strange land, amidst strange faces, and without one being they loved near them, they endured much and suffered much before they were able to find a haven at Hammondville. Now, they are turning bright eyes towards the future, and basking, for the nonce, in the reflected fame of baby John.

Having inspected one of the cottages and listened to all that Canon Hammond had to say concerning the aspirations and hopes of

GUILDFORD PARISH.

Encouragement.

Three pleasing gifts have been made by local churchmen as a gift of love to their churches. The late catechist, now the Rev. E. Champion, had promised to make a new pulpit for St. Matthew's, Holroyd. This he did before he left to help Bishop Hilliard in his diocese. It is a beautiful piece of work in Queensland maple; he was a cabinet maker before Christ called him; the value is £50. This inspired another cabinet maker, Mr. Flewitt, who was at the dedication. He told me he could see a pulpit in his dreams, so he planned another of oak, and all his spare time for six months went into it. This has gone to St. Ann's, Merrylands, and is valued at £75. Another cabinet maker in the parish, Mr. Newing, also a lay reader, in his spare time made a beautiful set of Communion Rails of Queensland maple, also a new credence table to the value of £30 for St. Matthew's. It is thought that three such gifts in one parish in a year might inspire other craftsmen to leave a memorial of their work as an act of devotion to the Divine Carpenter.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:—

On 14th June the Church of England Men's Society held its Corporate Celebration of Holy Communion at the Cathedral at 7.45 a.m. Eight hundred men attended the service, and most of them marched afterwards to the breakfast which was provided at the Town Hall. It was an encouraging and inspiring sight to see so many men gathered together for this service. Mr. A. F. Ware, the Lay President of the Society, made a challenging speech after the breakfast, in which he told us what the possibilities of the Society are, and called upon all those present to take their share in making it efficient in every parish. Let us pray for our men that they may more and more become active in the service of the Church through this great organisation.

On 14th June, in the afternoon, I laid the foundation stone of the new boarding house, to be known as The New Merton Hall, at the Melbourne Church of England Girls' Grammar School. It is hoped that this house will be completed in a few weeks, so as to provide more satisfactorily for the girls who are boarders. The need for this new outside the success with which this school has been developing under Miss Gilman Jones. Our Church Schools for boys and girls are the guarantee for the Church of the future. We are indeed thankful that the Girls' Grammar School is training so many girls to go out into the world as Christian women who know and love the Church of England.

I hope that all our people will remember that Sunday, 20th June, is the centenary of the accession to the Throne of Queen Victoria in 1837. She began her reign with the determination to serve God as a Christian Queen, and for 64 years she carried out that determination. Her example was of inestimable value to her people while she was on the Throne, and the Christian traditions of the Monarchy to-day, which were brought out so vividly at the Coronation last month, are largely due to Queen Victoria. Let us in our services on 20th June remember her life with thankfulness, and honour her memory in God's House. As we look out upon the world to-day and see the dangers of Communism and of dictatorship, let

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Religious Education in Schools.

(Continued from page 4.)

Whom knowing, they will inevitably love and follow.

Is there time, under present conditions at least, to spend during our few and brief periods, in emphasising denominational teaching, in securing a verbal knowledge of Christian dogmas, in teaching the Catechism and Church History? The personal opinion of the writer is that these branches of instruction should be given in Sunday Schools, if anywhere.

Insufficiency of Staff.

In reply to the fourth question we express the opinion that the staffing of our classes for religious instruction in State schools is utterly inadequate. This statement can be substantiated with ease by reference to the Head of any school of even moderate size. A visiting teacher of Anglican pupils in a Sydney High School has a class of over 300 pupils. In the school of which I was last in charge a similar state of affairs prevailed. Fancy what it means to interest such a huge class of restless boys; to gain and keep their attention, and to maintain necessary order! My own experience as a visiting teacher has been more favourable, but yet my classes range in size from 40 to 100. When we remember that educational authorities say that a class of 40 pupils is quite enough to tax to the full the skill and energy of an expert teacher, the farcical nature of present arrangements is evident.

The results of having such huge classes are apparent. The teacher has to suit his instruction to pupils of various ages and school grades, a task that is practically impossible of satisfactory fulfilment. The pupils cannot be under efficient control, and the result is that disorder and inattention are likely, necessitating at times the reporting of pupils to the school authorities for punishment. Thus, the coming of a visiting teacher is at times associated in the minds of pupils with unpleasant subsequent experiences—a most undesirable sequel to a lesson on religious subjects. The presence of a member of the regular school staff is often found necessary in the interests of discipline, and this is most unfortunate.

There is another side to the question. Some of the visitors have only small classes because they represent the denominations with fewer adherents. Their classes are more manageable. It thus happens that at the one time there may be in operation classes of five or six denominations, some unwieldy, others small in size, but each of them consisting of pupils of various grades to be catered for in the one lesson by the one teacher.

Two things are to be desired. First, that no one class shall be of too great a size to allow of sufficient control, and next, that the pupils shall be graded according to mental stature; not merely grouped according to religious denomination. This last point is dealt with in the next section.

The former desideratum can be met only by a large increase in the staff of teachers, and to secure this there must be made an earnest endeavour for experienced teachers to aid the clergy in their work. Here is

scope for help of another kind by some of our wealthier church folk. To these latter the appeal may be made: "Do you believe that the religious teaching of our children is a real need? If so, can you not assist by providing funds to subsidise this work, so that eligible persons of very limited means may be enlisted as teachers, and may receive a small payment?" Many of these persons find it necessary to supplement their meagre pensions, etc., by engaging in work that brings in some small remuneration, but would gladly devote themselves to work for the church which they regard as important, and which they can do well. Some are at present doing this work from sheer love of the children, but surely the labourer is worthy of his hire. At least, let us try to enrol more unpaid teachers.

Graded Classes.

We have said that pupils should be graded according to their mental stature, not massed in classes according to their religious denominations. We advocate a plan that will certainly arouse a degree of opposition when we suggest that the segregation of pupils into classes on the basis of religious denomination should be abandoned. First of all, it is not at all desirable that every week differences in religious belief should be brought before the notice of our children. This cannot fail to delay the reunion of Christendom, which all sects may be assumed to desire.

But we urge a change of method of classification for the purpose of securing more effective teaching. A lesson suitable for a child of nine years is not what the older pupils need. This fitness of material may be secured, of course, by dividing the children of any one denomination into graded classes under a sufficiency of separate teachers.

But there is a better way. Why not agree that the religious instruction given in our State schools shall be based on what is common to all the churches, and that matters of religious differences shall be rigidly eschewed? There will be no lack of suitable subject matter if this is done. The trouble we teachers find is to cover this common ground effectively, not to find something to talk about. And it may be said with the utmost confidence that if our young people are brought face to face with the great human personalities of Scripture, with their virtues and failings, are told of the Christ in all His perfection of life and doctrine, there is no difficulty in gaining and keeping their attention, always provided that this suitable material is presented with the skill of a practical teacher.

It is freely admitted that the more abstract and dogmatic teaching of our churches, the distinctive doctrines of various denominations, have their undoubted educational value; but for two reasons it is urged that these matters should have no place in the religious instruction in State schools. First of all, they are not suited for the young mind that craves for the concrete rather than the abstract; and next, they are of far less value than the personal acquaintances with the Christ which is the end of all religious teaching. A knowledge of them may tend to orthodoxy, but cannot be considered valuable as a means of character-building.

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- River, Victoria, Kirton Point, S.A., Penong and Ceduna, S.A., and

Organising Missioner,

Bush Church Aid Society,
Church House,
George St., Sydney.
Tel. M3164.

Victorian Secretary,

Cathedral Buildings,
Flinders Lane,
Melbourne. Tel. F5675.

Books.

"Valiant in Fight," by Dr. B. F. C. Atkinson, Under Librarian in the University Library, Cambridge; published by the Inter Varsity Fellowship of Evangelical Unions, London, from whom our copy has come. English price, 2/6.

Here is a volume of 212 pages with an excellent index. To read it has been a veritable tonic. The book arose out of three informal talks, which the author gave at the Leader's Conference of University Evangelical Unions at Leeds in September of last year. The chapters are: "The Conflict Begins," "The Birth of a New Age," "The Enemy in the Sanctuary," "In the Wilderness," "Life from the Dead," "The Open Door," and "The Watchers on the Mountains."

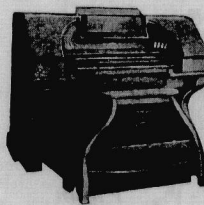
The scene opens on the Mount of Olives in A.D. 33, with the Risen and Ascending Lord's command, "Go ye and teach all nations"—a commission followed by empowering, followed by the spread of Christianity and the results from various angles, revealing at last the spiritual decline that took place in the Visible Church from the time that it was established as the State religion of the Roman Empire. In chapters three and following, the 6th, 7th and 8th centuries and onward are traversed, revealing a Church tainted with worldliness, monasticism, increasing heathen corruption and lack of spirituality. There was certain missionary zeal, but a deadening life through the hardening of ecclesiasticism, with its hierarchical system, shot through with various disputes as to authority in distant parts. The medieval doctrine of salvation by works, the coming of friars, the immorality of the papal court, and ecclesiastical persecution and torture are portrayed, over against which are the rise of the Waldenses, the work of Wyclif, the Hussite Movement, the Fall of Constantinople, and an expectant world. Luther's great spiritual struggle is well as to authority in distant parts. The Reformation in Germany and England, leading on up into the times of the Stuart Kings, with godly men's calls to the unconverted, with the coming of the modern evangelistic movements, and the birth of the great evangelical missionary societies. There are excellent paragraphs on justification by Faith, the Protestant Confessions, the various Reformed bodies, and the study of Prophecy. The last chapter deals with our own day and genera-

Final Words.

The crying need of the age is the extension of real religion, not the accentuation of sectarian distinctions, and as the future of our nation and of the world depends on the bent given to our children, on the attitude which by our precept and example we cause them to assume towards life's problems, there can be no over-estimation of the importance of religious education of the young. Using a familiar illustration, we know that it is better to build a fence at the top of a precipice than to provide ambulance accommodation at its foot. Let us see to it that we provide for our children religious teaching sufficient in quantity, suitable in quality, imparted by a sufficient staff of highly expert teachers consumed by a burning zeal for the welfare of our nation's greatest asset, our young people.

Two comments on the foregoing may perhaps obviate misunderstanding. First, this article is not primarily intended as an appeal for monetary help for the work of the Church, but mainly to arouse thought on the needs that call for immediate satisfaction. And next, we take the opportunity of paying a well-deserved tribute to the very many clergymen of different denominations who are grappling with an apparently hopeless task. Their failure to do the work as well as they know it should be done is largely due to the multiplicity of things that call for their attention, so that too often the work of which we are speaking is crowded out or restricted. And so the onus of providing a better system of things must fall on those who can help, either by giving their services as teachers or providing the means by which this help may be secured.

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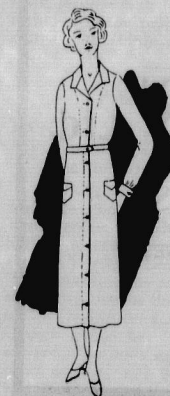
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tion, the world in ferment, political, social, moral and spiritual. Faithfully the author deals with the peril of broadmindedness, the forces at work against Christ, the Tractarian Movement, worldliness in the Church, the position of Evangelicals and Protestantism to-day, ending on the grave present-day need, namely, the Living Christ and His Word. Men are needed with a passion for souls, their minds steeped in the Word of God, going forth preaching the Word everywhere in the power of the Holy Spirit, and shunning all human props.

There is an excellent bibliography. It is a book to read again and again. It challenges earnest souls to heart examination and a more faithful witness. We heartily recommend it.

"The Way of the Cross," by H. E. Guilleband, M.A., published by the Inter-Varsity Fellowship, from whom our copy has come. English price, 2/6.

This is a volume we cordially recommend. It is written in a clear, convincing style. The author is a conservative Christian; he brooks no difficulties. He is exceedingly well-informed and in many fine passages warms the heart of every humble seeker after God and His way of salvation. There is no doubt that the Cross is the supreme revelation of the sinfulness of sin and the infinite love of God. For the Bible Christian there is only one Gospel, "Jesus Christ and Him crucified." The volume begins by forcibly and unflinchingly dealing with the many and varied squeamish objections to salvation through the Blood. Then, in two parts, the author (Part 1) answers the question, "Is a substitutionary Atonement Christian? handling such aspects as "The Fatherhood of God," "Love and Light," "St. Paul's Explanation of the Cross," "Other New Testament writers, and "The Death of Christ in the Gospels," with lucidity and compelling understanding. Part 2 deals with the question, "Is Substitution immoral or incredible?"—in four excellent chapters, concluding with "The Glory of the Cross." There are important appendices on punishment inflicted by love, the interpretation of parables, the Category of Law, traditional formulae. The author has read widely. He knows the long story of humanistic arguments. He follows the old paths. Right faithfully he devastates Rashdall's idea of Atonement. Buy the book. It will do your soul good. The author is thoroughly Scriptural. His pages are most readable.

DISASTROUS EFFECTS OF CASH ORDER SYSTEM.

A record meeting of the Goulburn Retailers' Association last week passed a resolution recommending the traders and citizens of Goulburn, N.S.W., to refuse to accept or purchase cash orders, as the system was disastrous to traders and the public alike.

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THE C.E.M.S. YOUTH SECTION.

There has just come into my hands Bulletin No. 1, dated April, 1937, of the Church of England Men's Society, regarding its proposed Youth Section, and evidently issued by the N.S.W. Management Committee. The Bulletin begins:—

"Some time last year a sub-committee was appointed by the C.E.M.S. Council of New South Wales to inquire and advise on the formation of a junior section of the Society. It was felt that such an organisation was needed. After consultation with the leaders of similar sections from Victoria and Queensland, a draft report was then submitted to C.E.M.S. Council. The Council approved of a set of rules as published in this "Bulletin." These rules will be reconsidered at the next National Conference of the C.E.M.S., when any improvements suggested from further experience as being desirable can be incorporated.

"The movement has now been launched, and it is expected that it will fill a great need in the different parishes."

Then follow the names of certain laymen appointed to represent the C.E.M.S. Council, with the statement that: "As soon as representatives from the Church of England Boys' Society and the branches already formed are elected, the Management Committee will meet to organise the movement."

The proposed rules of this Youth Section of the C.E.M.S. are then set out. So far so good. Suggestions follow as to the programmes of the local meetings, with a hint as to social service, the movement evidently taking the Children's Homes under its wing. Why one good work should be singled out I do not know. Various interests of the Church's manifold social services should have been mentioned. However, what made me sit up was the paragraph suggesting certain books for reading and group study. I give them all. On problems of the day there are recommended "Clash of World Forces," by Basil Matthews, which is quite alright; "Christian's Contribution to Peace," by Leyton Richards, which many will query; while with regard to the Church and Bible, the following are suggested: Dr. Blunt, Bishop of Bradford's book on "Teaching of the Old Testament," and most priceless of all, the late Bishop Gore, former Anglo-Catholic leader, on "The Religion of the Church." Further books for study and discussion are "Christ, the Lord of all Good Life," of the Industrial Christian Fellowship; "Asking Them Questions," "Jesus Christ and the World Religious," "White and Black Australia." Then we have this paragraph—

"A further list will be published later on. In the meantime readers are recommended

to get in touch with the Manager of Church Stores, Daking House, Rawson Place, Sydney, who will supply lists of other suitable books that are available."

I make no comment, except to say that I know of books in which young churchmen ought to be well grounded, without which they will never know the true Evangelical position of the Church of England.

I am, Sir,

A PAROCHIAL YOUTH WORKER.

MEMORIAL STONES.

"Taffy" writes:—

The Editor.

Sir.—What has poor Wales done? I see that in the proposed reconstructed and enlarged St. Andrew's Cathedral, Sydney, stones from Canterbury, Armagh, and Iona are to be inset, indicating the several streams which have flowed to make up Christianity here in Australia. Why not also a stone from St. David's Cathedral, Llandaff, Wales? This is a very ancient foundation. Indeed, Christianity in Wales goes back into the dim, dim past of British Christendom. Not only so, the Welsh have been splendid colonisers. New South Wales in particular has been the home of Welshmen from the earliest days of our settlement. I cannot think of our rich coalfields—Newcastle and Maitland in the North, Coledale, Bulli, Corral and Mt. Kembla in the South, Lithgow in the West, without conjuring up Welsh coalminers and their contribution to the wealth of the State. I think also of Wales' ministry of song. I am quite sure that the Archbishop of Wales would be happy to see that a stone from Wales' cradle of Christianity were sent for inset in some honoured place in our enlarged Sydney Cathedral. Maybe those responsible are in touch with the Welsh Church already. However, I throw out the suggestion.

Many churchmen will regret to learn that Bishop J. E. C. Wellton, formerly Dean of Durham, underwent a severe operation in a London nursing home recently. Bishop Wellton was greatly beloved while at Durham. Latterly he has resided at Sevenoaks, in Kent. He is in his eighty-fourth year. For several years he was Bishop of Calcutta and in earlier days headmaster of Harrow.

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Religion in Ireland.

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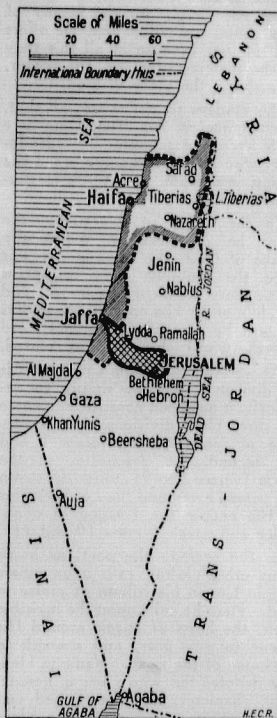
Editorial

Palestine.

THE Royal Commission on Palestine has published its report. This report recommends the partition of Palestine. A small part of the country, including the maritime plain and the plain of Esdraelon, is to be given to the Jews. This includes most of the seaboard, and also a good proportion of the most fertile land. The British are to retain control of Jerusalem and its environs, including Bethlehem and the Mount of Olives. To make this control possible, and also to ensure access to Jerusalem for the peoples of other countries, a corridor is to be retained between the sea port of Jaffa and the Holy City. This would include control of the road and railway.

The remainder of the country is to be given to the Arabs.

Naturally enough, neither Jews nor Arabs are satisfied. The Jews have been pressing for the widest possible interpretation of the Balfour Declaration that Britain would assist to make Palestine a National Home for the Jews. The Arabs, on the other hand, claim control of the whole country by right of numbers.



(Block by courtesy of "The Sydney Morning Herald.")

The shaded area enclosed by the broken line shows the extent of the proposed Jewish State. The unshaded area to the east embodies the proposed Arab State; while the corridor from Jerusalem to Jaffa is the territory included in the proposed British mandate for the Holy places.

Public Worship.

THERE are several reasons why Christian people attend Church. The following are some of these:

(1) It is commanded in Holy Scripture—both in the Old and New Testaments—"Ye shall keep My Sabbaths and reverence My sanctuary. I am the Lord." (Leviticus xix., 30.) "Not forsaking the assembling of yourselves together as the manner of some is." (Hebrews x., 25.) (2) The Church is the body of Christ. This pre-supposes unity and fellowship in a common life. (3) We read that Jesus went to the synagogue "as His custom

was." (4) Our Lord has given this promise: "Where two or three are gathered together in My Name, there am I in the midst of them." (5) The Christian needs the help and encouragement of Church fellowship. (6) The Church needs its regular services and gatherings for the carrying on of its work and witness in the world. (7) Every churchgoer is a witness to the world for the Christian Faith. It is a quiet witness, but very real all the same.

To attend the Lord's House on the Lord's Day is the right thing to do. To wilfully stay away is the wrong thing. Many say: "I can be just as good." Just as good as what? To compare ourselves with others is a useless, if not pernicious, thing to do. The real question for each one is: "Am I trying to do the Will of my Heavenly Father?"

It must be grieving to God to see so many churchpeople on their way to the tennis courts and cricket fields, or driving to the beach, when the bells are ringing for morning service.

Medical Missions.

THE appeal for the support of Medical Missions which is made once a year by the C.M.S., is not well understood by many churchpeople. This appeal is for a special fund to assist in the upkeep of hospitals and dispensaries. The General Fund of the C.M.S. provides the allowances paid to the missionaries themselves, but very little can be spared from the General Fund for upkeep.

In the case of hospitals, upkeep covers all expenses such as medicines, bandages, soaps, etc. Take the case of those horrible ulcers known as "yaws." This is treated by injection. But the tube for each injection costs 1/3. The poor in Africa often cannot find this money. They simply have not got it.

The poor leper is a worse case still. The medical missionary cannot be expected to find these medicines out of his small living allowance. It is here that the special fund for medical missions comes in to help. The medical missionary can do little beyond giving his time and skill to meet the vast demands usually made upon him. Take the case of Dr. Paul White, who expects to sail shortly to Central Tanganyika. He will be the only missionary doctor in a district of about one hundred miles square, all populated. He will take charge of a central hospital and some ten small out-hospitals. Towards this work the only allowance for upkeep is £100 a year. One dis-