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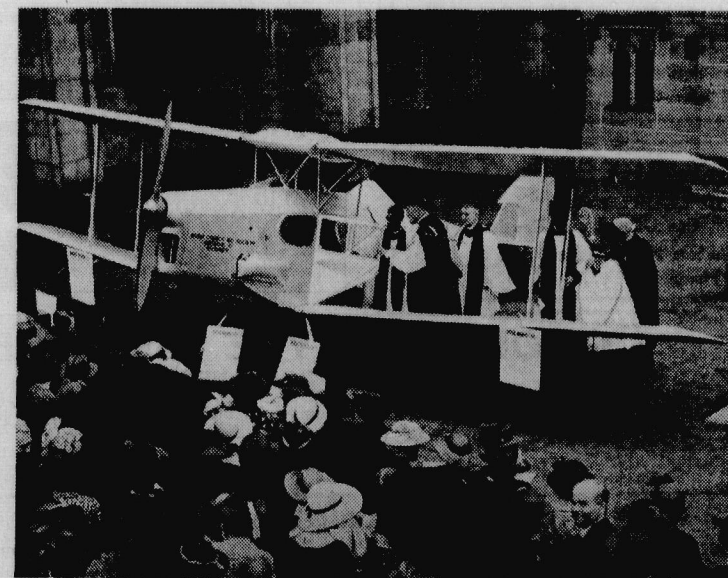
The Australian CHURCH RECORD

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 13—New Series.

FEBRUARY 3, 1938.

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Notes and Comments.

A WORLD IN TWO CAMPS.

MUCH effort has been made by certain other countries to "pull the wool over our eyes" regarding their objectives, and several convenient scapegoats have been much to the fore in recent months. Of these scapegoats the "Red Terror" has been most prominent, and, partly on account of the fact that there is a menace in Communism, we have been led to believe that certain actions have been taken in order to combat this influence. Now we see the true facts beginning to emerge from the smoke-screen, and we find it very hard to believe what we have been told. It is difficult to believe that Japan's present campaign in China is purely to combat the spread of Communism, that Japan has such high regard for the state of the world that she is prepared at such great cost to stem the tide of such a sinister influence. Looking towards Europe we find it difficult to believe that Italy is so much impressed by the social dangers of Communism that she is prepared to send many tens of thousands of "volunteers" and untold munitions of war into Spain in order to hold back the Red menace. Looking at Germany we wonder whether the hatred being manufactured against Communism is really not being prepared for other objectives.

So now we have Italy, Germany and Japan in an "Anti-Comintern Pact" for the avowed purpose of combating Communism. Is it not strange that these three nations should combine for such a purpose when they have other such pressing needs? Ger-

many needs colonies to supply her raw materials; Italy has hopes of imitating the exploits of the Caesars; Japan needs expansion of markets as well as of territory: Three disgruntled "have-nots," linked together! Surely their true objective is the acquisition of their desires from those countries which have possessions now.

Japan is jealous of the influence in China of other nations, particularly Britain and Russia. Her spite against Britain is open, while her fear of Russia is hidden under the cloak of Communism. If Russia to-day were Fascist instead of Communist, Japan would be equally hostile but would not have to invent some other excuse. We do not condemn Japan for her fear of Russia—we only point out that Russia is the unseen hand behind China, the hand that threatens to resist Japanese expansion in China. Thus we see the two opposing camps, bitterly opposed to one another, but both avoiding an immediate open conflict.

Germany and Russia have been at enmity for many years, and the present French-Soviet Pact tends to widen the breach. It is fortunate for the world that Poland forms a buffer between the two!

Italy has a burning hatred of the League of Nations, the League which disapproved of her Abyssinian campaign, the League in which the Russian representative was so outspoken in condemnation.

Strange it is that each of the three "Have-nots" has found an enemy in Russia, not in Communism as a creed so much as in Russia the powerful nation with her vast army and the world's greatest air-force. Only a short time ago when, due to circumstances in China and Spain, Britain was manoeuvred into a position apparently supporting the Soviet, it looked as though the world would divide into two opposing grounds. On one side was Russia with France and, to a lesser intensity, Britain and U.S.A. On the other side there were Japan, Germany and Italy.

There is little doubt that Britain's drift towards the Soviet created a bad impression on the other side. Some of the present anti-British feeling in Japan and Italy may be due to this trend. At the same time Britain was forced to be coupled with Russia due to events beyond her control. In China, for example, the interests of both Britain and Russia were opposed to Japan in the protection of their own interests. In Spain, to take another example, British public opinion appeared to be more strongly on the side of the loyalists (supported by the Soviet) than that of the opposition) supported by Italy and Germany).

It seems that Britain fully realised the trend of events and took pains to improve her relationship with Germany. Any efforts she may have made towards friendship with Italy and Japan have only met with rebuff. The "Anti-Comintern" Group is looking for recruits to add to its number and it may succeed in so doing. There are thus two Leagues in opposition; the League of Nations and what we may call the League No. 2. In the former are Russia, France and Britain while in the latter

are Italy, Germany and Japan. A situation such as this is dangerous in the extreme and it is fortunate that Britain and Germany in particular have sufficient sense of balance to act as a brake on the more impetuous.

It may be that during recent months Britain's obvious lack of enthusiasm for the League of Nations has been due to fear of fanning the flames of resentment among League No. 2. Now that it is obvious that there is no universal league of nations it is essential for Britain and America to tread warily so as to avoid unnecessary friction or misunderstandings. Maybe out from the confusion will arise a reconstructed League of Nations, a League so modified that at least America and Germany will join, and let us hope also Italy and Japan. This new League will need to avoid the causes of disunion now existing, particularly as regarding Germany whose reasonable claims must be met.

Let us thank God for what the League of Nations has accomplished, even though it has failed in major issues, and let us pray for a greater League with greater success, and that "His will may be done on earth as it is in heaven."

DAWN SERVICE, JANUARY 26, 1938.

(Address by the Archbishop of Sydney in St. Andrew's Cathedral.)

Let me speak to you very simply and very directly as this important birthday celebration in the history of our Commonwealth begins. So I take as my text the opening words of Holy Scripture—"In the beginning, God."

Let this thought sink into our minds as the dawn begins to break. The fact that this service is being held in our cathedral at the very beginning of the day is a recognition of this truth—that the rejoicing in the 150 years of our history is based on the fact, "In the beginning, God," and that the goodness and mercy of God have never failed during these many years.

It is appropriate, too, that we should meet at dawn, for it was at daybreak on January 26, 1788, that Captain Phillip landed at Farm Cove, and the age-long silence was broken by the voices of men and the sounds of axes falling on the trees of the primeval forest. To-day, 150 years later, we are going back in thought to the genesis of our coming to Australia.

In this searching out of the past, in dwelling upon origins, beginnings, we are doing what civilised men, whatever the nature of their civilisation, Christian or non-Christian, have done in every age and clime. The search may be merely an attitude of simple curiosity, but even so it almost takes upon itself the nature of an instinct which will not be denied. On the other hand it characterises our most serious studies in the most serious departments of human knowledge. We know that until we can get back to the origin of things, the beginning of things, so much that is related to us at the present moment must remain without adequate interpretation, without due appreciation, beyond that perfect control which the spirit of man feels bound to exercise over the elements which seek to hold him in bondage. Everywhere we seek for the beginning of things—in the scientific study of language, that marvellous instrument for the communication of thought; in the study of history, that illuminating mirror of human success and failure; in the physical sciences, which have revealed to us the secrets of the external world; in the mental and moral sciences which have taught us so much about ourselves; and in religion which takes us back to the beginning of all beginnings—"in the beginning—God." Beyond that we cannot go; but back to that we must go if we are to have a real understanding of life, if we are to give a true mean-

ing of what we talk of as destiny, whether individual, national or racial.

We go back, then, to our national beginnings. We think of the land of our origin, of England, Scotland, Ireland and Wales. We cannot forget the homeland from whence we came. Its language is ours, its history in all its aspects belongs to us no less than to those who dwell in it to-day. Its traditions are ours and its religious faith is our religious faith. Its God is our God. We go back to the pioneers who opened up this country and made it possible for us to have 150 years of history to look back upon.

Let us, however, at the dawn of our celebration, think especially of our tradition which has moulded our history and guided our leaders. In the beginning those early pioneers brought, with other things, to this land their traditional faith, their belief in God. They built churches for worship; to seek His blessing and help in times of difficulty, hardship and loneliness; and to praise Him for deliverance and success in their undertakings. Few settlements failed to erect such a building to carry on the tradition of the homeland, and we see around us to-day some very beautiful churches which are evidences of the faith of our fathers, and the foundation upon which they built. "In the beginning, God." He was acknowledged; His word was revered and His commandments were the basis of the laws and government of this new country.

What if it had been otherwise? Would our heritage be as fair and as prosperous, our honour as unsullied and our history as righteous if God had not been acknowledged and our forefathers had not brought with them the tradition of their Faith?

And yet, as we call to remembrance their faith, we think of our own. Is it as strong and simple as theirs? Are we filling the churches which they built, and are we building churches for the vastly increased population of to-day? Are we content with the church as it was, indifferent to its growth, and not building on the foundations which were laid by the pioneers? Is the Bible neglected in our homes, and are the commandments of God less binding on us to-day than they were on our forefathers?

On this great national day, while the sounds of industry are silent throughout the land, before the sounds of high festival vibrate upon the ear, let us acknowledge Him as our Father in Heaven Who is from everlasting to everlasting; with Whom a thousand years—let alone 150—are less than a day; Who sleeplessly watches over His people; Whose arm is not shortened that it cannot save, but is outstretched for our succour still; Who teaches us that righteousness exalteth a nation; Who, though He is the only God is not and never was a lonely God, and so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Let us, then, in humility, with a deep sense of the inadequacy of our witness to God in our day and generation, dedicate ourselves afresh to Him this morning as the source and secret of our own blessings, and as the strength of our national life in the past, in the present, and for the future. "This God is our God for ever and ever. He will be our Guide even unto death."

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VICTORIAN JOTTINGS.

(By "Melberton.")

Beach Services.—The Archbishop is taking a well-earned holiday in parts unknown. On the first three Sundays in January he conducted, with the help of local vicars and choirs, open air services at Frankston, Mornington and Mordialloc beaches. At Frankston he was subjected to some "heckling" but the congregation, mostly in beach costumes, were on the side of the Archbishop, and might have been roughly handled but for his kindly intervention. All was well that ended well, and the listeners were apparently very receptive. In the evening the Archbishop preached in the local parish churches. On his return he intends to meet all the clergy in their respective deaneries, with the object of a spiritual conference.

Empty Pews.—The "Argus" has published several letters on the subject of empty pews. Every denominational organ answer have been vigorous and trenchant. Archbishop Mannix has crowed, "We Catholics have no empty pews." But he forgot to say that there is such a thing as the compulsion of love, and that the Roman Catholic Church cracks the whip of a threatened hell. The latter accounts for the full pews of his church.

Answered Prayer.—That believing prayer is definitely answered is illustrated in a striking way. The daughter of a Melbourne suburban vicar, a trained nurse, was stricken with a serious form of infantile paralysis. Taken to the Children's Hospital, she hovered for weeks between life and death. One day the physicians who were looking after her sent an urgent telephone message to her parents saying that she could not live the night through. Her father's flock gathered for prayer when this was said, and they continued far into the night. The next morning a change was perceptible, and from that hour steady progress was made to complete restoration. The doctors are surprised and say, "Why this is a miracle. We had given up hope." But they did not see the praying band in the suburban church. To God be all the glory. The nurse says, "I would not have been spared this experience—it will help me to be a kinder and truer nurse—and more consecrated to God."

Visitors.—Nurse Betty Ashton, a daughter of the Bishop of Grafton, was farewelled at the 8 a.m. Communion Service at St. Mark's, Camberwell, on January 23. Dr. White was entertained at a farewell tea and meeting in the Fellowship room of the C.M.S. on Monday, the 24th. inst. Both are going to work with Bishop Chambers in Central Tanganyika.

We are delighted to know that Bishop Taylor Smith is to pay Melbourne a brief visit in February. Many have vivid thankful memories of his spiritual utterances on previous visits to Victoria.

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THE CHURCH IN ENGLAND

(By Albert Mitchell, Member of the Church Assembly and its Standing Committee; Member of Council on Foreign Relations; Governor of the London College of Divinity; Vice-President of the Church Pastoral Aid Society; Hon. Life Governor of the Church Missionary Society. Mr. Mitchell preached in St. Andrew's Cathedral on Sunday, January 23.)

SINCE 1919 a revolution has taken place in the Church of England. There are even yet many Churchmen who have failed to appreciate the fact and still think in terms of pre-war churchmanship.

In 1918 the forces that had, with comparatively little notice from the average churchman, been working for what was euphemistically called Church Reform, came to a head. The practical difficulties of the pre-war days: the great hindrances that had been found in the way of Archbishop Benson's and Sir Lewis Dibdin's patient struggle to get rid of certain evils attendant upon church patronage; the obstacles to effecting the necessary extension of the episcopate in the face of the opposition of a section of the House of Commons; and a growing sense (the ultimate issues of which were not foreseen by the many) that some elasticity was desirable in the operation of the Acts of Uniformity; were intensified by the indiscipline and feverishness of the War years. On a sudden wave of enthusiasm, in the elections to the constituent parts of the voluntary Representative Church Council (comprising the four ancient Houses of Convocation and the two provincial houses of Laymen brought into being by or as a result of Archbishop Benson's statesmanship), the Life and Liberty Movement, engineered by Dr. William Temple (now Archbishop of York), secured a substantial lead in the "Constituent Council" that met in January, 1919. After a week's debate the new Constitution and "Enabling Bill" recommended by the Grand Committee to which the examination of the proposals of the Archbishop's Commission had been entrusted, were formulated and sent to Convocation for formal presentment to Parliament. Quite beyond the expectation even of the Primates, the Enabling Bill was passed by both Houses of Parliament and received the Royal Assent in December, 1919. Under the new Constitution the initial franchise was given to all baptised persons of either sex and of the age of eighteen who were prepared to sign a declaration that they were members of the Church of England and not of any body not in communion therewith. Both the communicant qualification and the confirmation qualification ("status of communicant") were rejected. But it was provided that no person should be elected to Ruri-decanal conference or Diocesan conference or the new House of Laity who was not an actual communicant. No attempt was made to vary the composition of the existing Houses of Convocation, which were made the Houses of Bishops and Clergy in the new "National Assembly of the Church of England"—for short, "The Church Assembly." But the Constitution provided that the first work of the new Assembly should be the passing of a declaratory measure that the Convocations had power to reform themselves and the creation of Parochial Church Councils with legal powers. The method of election to the House of Laity was rather cumbersome (by "factors," as arithmeticians say); the actual members of the House of Laity were chosen by the lay members of the Diocesan Conferences, elected somewhat differently in the various dioceses. The measures of the Church Assembly are submitted for royal assent by separate motions or resolutions in the House of Lords and House of Commons, but may not be altered by either House, which is, however, free to accept or reject any measure—a much simpler procedure than the progress of an ordinary Act of Parliament.

The Convocations, after the declaratory measure, duly reformed themselves, and are now more or less representative of the clergy. The Parochial Church Councils were duly set up, but owing to the steady obstruction of the clergy, have failed to secure any real power in the matters that most closely touch the laity, the appointment of the

minister and the conduct of the services. In consequence they have largely failed to grip the lay mind, or to enlist the services of the best people.

There has been a spate of legislation since the first Assembly was convened for June 30, 1920. Most of the items that gave inspiration to the Life and Liberty Movement have been tackled; but it is a matter of doubt as to whether the sum total of the legislation carried through has really been "Church Reform" or has improved the position of the Church with the people. There is much more mechanical efficiency; much more "pottering about" on the part of those church folk to whom official status is of the breath of their nostrils. But it cannot be said that either evangelistic fervour or pastoral efficiency have increased in proportion to the bustle and noise that are beloved of central and diocesan functionaries.

Parliament has honestly played the game with the Assembly. Except in about three instances, in which one or other of the Houses of Parliament has intervened to prevent injustice to minorities, there has been no clog placed on the legislative desires of the church leaders in the Assembly. In the biggest instance of such Parliamentary intervention, the refusal by the Commons to pass the resolution requesting royal assent to the measure scheduling a new Prayer Book, there is no doubt that the action of the House of Commons was immensely popular in the country, and brought great relief to the bulk of the religious laity, and probably saved the Church from schism. But the ecclesiastical leaders have sulked ever since, and are steadily manoeuvring to get round the decision of Parliament, and with stupid perversity have persecuted and annoyed and excluded from high preferment those whom they blame for influencing the decision of the Commons. But the more honest church folk, on both sides, recognise that the vote in the Commons was an answer to prayer—a stalwart supporter of the measure openly admitted this fact. But the bishops' "amour propre" was hurt, and they can't forgive that; and they "won't play any more."

What are the main results in the Church of the Enabling Act? In the first place it has given greater influence to the collective episcopate. The formal meetings of the House of Bishops (always held in camera) are far more potent as a means of securing concerted episcopal action than the informal meetings that alone were possible in the days when the nexus between the two provinces was weaker. On the other hand the older influence of outstandingly learned and able particular bishops is rather discounted. Quantity overrides quality; and when the provincial Upper Houses of Convocation meet, debate, and vote in public, it is possible for a small more learned and far-sighted minority to be intruded into the invidious position of "obstructionists" if the Primates go with the majority. The position of the individual bishop is weaker, and the position of the "collective episcopate" (i.e., the majority of heads) is stronger, under the new conditions. In the second place it has amazingly increased the power and influence of the Lower Houses of Convocation, especially in the Southern province. The House of Clergy frequently meets alone, and so northern and southern members confer and act together, and then go back to their respective provincial Convocations with a fresh incentive. The result of this is that the clergy (other than the bishops) have an instrument vocally powerful out of all proportion to anything that the laity have. In the third place it has blunted the action of the laity. Those of the laity whose grievances had been mainly on the administrative side have settled down contentedly with the appearance of power, and the opportunity of talking, airing grievances, and letting off steam. So far, attempts to utilise the House of Laity

as an effective lay voice and bond of union have not had the success they deserve. Those whose interests are more in the literary, historical, theological and spiritual realm have experienced disappointment and disillusion and isolation. There is, therefore, a rift in the laity, and a lack of community of interest. Unless a great issue arises, the laity dully submit to be "managed."

All this has its effect upon the spiritual life of the Church. Everyone is saying that a wave of spiritual revival is needed, and that that alone can awaken the Church and make effective its influence upon the people. And the people are affected. There is a spirit of expectancy abroad, although it would be wrong to say or suggest that it is so widespread as to influence the nation at large. But it is clear that the spiritual lead desired and expected is not to be found in the episcopate, so far as at present appears. The episcopal bench has mainly, largely owing to the great influence of successive primates, been recruited from the ranks of those of the clergy who are personally acceptable to the dominant ecclesiastical leaders, and is largely mediocre. Less than at any previous moment in my lifetime is the historic Evangelical school (to which the great missionary wave of the past century is due) represented either on the episcopal bench or in the cathedral chapters. This is not to say that the Tractarian or Anglo-Catholic group is openly dominant. I do not think it is; but its influence is more felt and regarded at the centres of official ecclesiastical activity than that of any other school. The old Broad Church Movement is practically extinct; the newer Liberal Movement has not the same momentum and does not greatly touch the religious laity, although it has its disciples in learned circles.

The officially dominant type of churchmanship is neither Evangelical nor Anglo-Catholic. It may, perhaps, be termed Episcopalo-Catholic, as it centres attention upon the bishop. This rather indefinite type appeals to many of the older or middle-aged, as a kind of line of least resistance, and is euphemistically termed "central," but it does not satisfy those of the younger generation who call for something more definite. Strangely enough, the keen Evangelical on the one hand, and the keen Anglo-Catholic on the other, both in their own way, do appeal to the young, who more than anything else seek for sincerity. It is as if the young folk said, "One thing or the other; but be definite!"

At the same time there is much, very much, strong and deep religious enthusiasm that is not controlled by official church life. This finds outlet in personal and local evangelism, in undenominational effort, and lay work that can be done free from parochial strait waistcoats. I may instance the wonderful "Crusader" movement that was founded within my memory by a young North London layman; now, after a missionary career, a veteran incumbent in the Home Counties. The President of the Crusaders' Union is Sir Thomas Inskip, one of the most outstanding church laymen of the day, a first rank statesman and Cabinet Minister, and an acknowledged Evangelical leader. And that is only one instance of that to which I refer.

In a sense, religion is still dominant in England. Anti-religion is sometimes audacious, but it is bad form. Irreligion is rampant, but not in really good society, that is to say, educated, cultured, good-living circles. There is much grousing at organised religion and its leaders, but it takes the form rather of saying or hinting that religious leaders and teachers are not "good enough" for the cause for which they stand. And despite everything, the triumphs of the Cross are still to be noted in every walk of life. The prayers of the faithful for revival of spiritual life, for greater evangelistic fervour, and for the Parousia of the Lord Himself, were never more fervent.

But the need at home in England is the same that I have found to be the need in Australia. Faithful, uncompromising witness to the Gospel of God's love in Christ; dogged fidelity to the old Evangelical tradition in faith and doctrine, and in worship and life.

My own conviction is that the Evangelical churchman has a message and an inspiration that no other type of churchman has. Don't water down the message, and don't be ashamed of the inspiration. God is with us.

May I add a few words of warning. One of the greatest dangers to be guarded against is the subtle attempt to alter the balance of doctrine in the Church in order to minimise the differences between our Reformed Church and the Unreformed Churches, whether in the West or in the East. It is in this connection that the early expected report of the Doctrinal Commission that has been sitting for years under the chairmanship of the Archbishop of York, will need the closest scrutiny.

Another very real danger lies in regard to the policy of the Church in respect of Reunion. There has been a bad set-back to the movement for Home Reunion in consequence of the assertion of the principle that Intercommunion must be reserved as a crown of reunion when doctrinal and disciplinary unity shall have been attained. This again is due in part to the evil habit of coquetting with the unreformed churches of the East. But Evangelicals in England are becoming convinced that Intercommunion with the other churches of the Reformation, first at home and then beyond the seas, ought to, and must, precede final agreement upon matters of discipline and government, provided that the essentials of the Christian faith are definitely assured. At the moment there is a deadlock on this point.

Yet another danger which is gradually unfolding itself is the practical effacement of the laity. I have already referred to the unexpected fruit of the Enabling Act in the blunting of lay action and the revived activity of the Clerical Convocations. There is a definite policy, as to which a pledge is asserted to have been given to the Eastern Orthodox bishops, to exclude the laity from a voice in doctrinal matters.

Now in respect of all these dangers, as well as in the lessons to be learned from the revolution that has taken place in the Home Church, it is of the utmost importance that Evangelical Churchmen, as well in the homeland as in the Dominions and Commonwealths of the Empire beyond what used to be termed "the four seas," shall stand together in unity and fellowship. What happens in the Church at Home vitally affects the Church throughout the Empire; and the church life of the overseas Dominions and Commonwealths reacts upon the Church at Home. More, all English-speaking people are affected by the well-being of the Church of England; for no other basis or centre for ultimate Reunion can be conceived.

WELCOME TO BISHOP TAYLOR SMITH.

The C.M.S. has arranged a welcome to Bishop Taylor Smith in the Chapter House, Sydney, on Thursday, 10th February, at 8 p.m. All are very cordially invited.

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QUIET MOMENTS



PSALM 87, v. 7.

"All my fresh springs are in Thee"
(Prayer Book Version.)
"All my springs of joy are in Thee."
(Students' Commentary.)

THE theme of this prophetic song is the birth of Messiah and the joy that would follow. It was on the day of Pentecost that the fresh springs of the Holy Spirit began to flow freely, and we are all conscious that the greatest need of our work is to experience more of His refreshing and energising power.

In the Gospel of St. John we have four illustrations, each of which portrays an experience we are meant to enjoy. In the third chapter we have the fresh breeze—"the wind that bloweth," the very breath of God in reviving power begetting us again, and we are "born of the Spirit."

In the fourth and seventh chapters we have the fresh fountain, the spring of living waters welling up within the heart and flowing out to bless others. The breeze had brought us the tidings of salvation accomplished, by a power outside ourselves, in the Saviour's death. Believing this, we began to live, and now the fountain reveals a Risen Lord, so that we are "indwelt by the Spirit" that we may walk in newness of life. His presence must be shown forth and so we learn that it pleases God when there is a fresh fragrance manifested in our lives, just as the odour of the ointment filled the house when Mary showed her love for the Lord in pouring out her costliest treasure for Him (Jno. xii. 3). Is not this being "filled with the Spirit"?

All this is to lead up to the life which glorifies God (Jno. xv. 8) by bringing forth fresh fruit, "the fruit of the Spirit," even in old age. The Vine and the branch have become so entirely one that both are full of joy and love, whilst the little branch, reflecting His glory, proclaims, "my glory is fresh in me."

—P. K. Allen.

ALWAYS KEPT.

(Phil. iv., 7.)

1. Our hearts garrisoned with the peace of God in all circumstances.

"Thou wilt keep him in perfect peace whose mind (thought or imagination), is stayed on Thee; because he trusteth in Thee." (Is. xxvi., 3.)

2. Our goings guarded by the power of God at all times.

"Now unto Him that is able to guard you from stumbling and to set you before the presence of His glory without blemish in exceeding joy." (Jude 24, R.V.)

"The Lord shall preserve (R.V. keep) thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and for evermore." (Psalm cxxi., 7, 8.)

See also 1 Peter 1-5 (R.V.).

3. Our lives governed by the purpose of God in all things.

"Of the increase of his government . . . there shall be no end." (Isa. ix., 28; Rom. viii., 28ff.)

4. Our ways guided by the presence of God in all places—illustrated.

From the beginning—Noah (Gen. vii.); Abraham (Gen. xii.); Jacob (Gen. xxviii., 15); Joseph (Gen. 1, 20); Moses, and others, also the promise of gathering of Israel (Isa. xiv., 2, 3); God's oft-repeated promise of His guiding presence is summed up in the Holy Spirit, "I will come" . . . "and abide" . . . "and teach" . . . and "will present you" . . . "without blemish," to your Lord and Master in that great day.

DEACONESS INSTITUTE AND BIBLE SCHOOL

As already announced in our columns, Miss Emily Norbury has been appointed Resident Tutor at Deaconess House. Miss Norbury comes to us with a First Class Diploma from a London Bible School and is preparing to provide Bible lectures in Deaconess Institute commencing next March.

Residents for the Bible School are invited and will receive a full training in Bible Study, Christian Doctrine, practical work as Speakers, Bible Class leaders, Visitors, etc. There will also be classes in First-Aid and Elementary Hygiene and lectures in Church History.

Those who hope to undertake missionary work abroad or at home have an excellent opportunity of receiving a full training at a very moderate cost.

In addition to the extensive course for resident students, evening classes will be arranged to give those who are in business an opportunity of making themselves better acquainted with Holy Scripture. These classes will prove invaluable to Sunday School teachers, Bible Class leaders, volunteer teachers in our State Schools, and all who are helping the cause of Christ in our midst.

Full particulars can be obtained from Miss Norbury, Deaconess Institute, Carillon Avenue, Newtown.

LAWFUL AUTHORITY.

After dealing at length with problems of divorce and the marriage of divorced persons, pointing out that by law the decision of such questions rests with the parish priest and not with the bishop, a writer in "The English Churchman" of November 11, concludes:—

"The considerations above stated point to the conclusion that, although the bishop has a *jus liturgicum*, it is not so extensive as is commonly supposed. Whether it ought to be further extended is another question.

"There is another provision in the Preface to the Prayer Book, of which more use might well be made at the present time.

"If the minister is in doubt as to the conduct of worship, the bishop is the 'lawful authority' for resolving the doubt, 'so that the same order be not contrary to anything contained in this book. And if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop.' Certain bishops have been asked to sanction 'Devotions,' but hold themselves bound by resolutions passed in 1929 by the diocesan bishops of the Province of Canterbury. It is no doubt understandable that a bishop should respect such decisions, but the authority is not that provided in the Prayer Book. The Lambeth judgments in 1899 were too contemptuously referred to as 'opinions,' or 'hearings,' or as not a court at all, but 'the Archbishop sitting in his library.' The tribunal, however, was that enjoined by the Prayer Book, and was therefore 'lawful authority,' having the sanction of the Act of Uniformity behind it, and would surely be respected by the Courts. At the present time recourse might be had to this 'lawful' and spiritual 'authority.' Resolutions of Convocation will doubtless command the respect of the clergy, whose representatives have, in part at any rate, been responsible for them, but cannot be held binding unless transmuted into a Canon with the Royal Assent. It would be disastrous indeed for the Church were the decisions of Convocation to become 'lawful authority.' Anyone who thinks differently would be well advised to reperuse the proceedings in the cases of Colenso and Essays and Reviews.

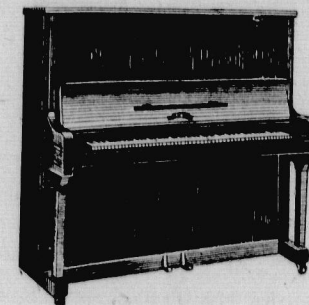
"Since the rejection of the Prayer Book Measure, the demand for greater freedom for the Church, which it was thought had been sufficiently met by the passing of the Enabling Act, has been raised again with increasing insistence. The considerations adduced above may serve to show that greater 'freedom' for the Church will certainly be attended with a loss of freedom for the individual in it, especially for the clergyman. A certain amount of Erastianism is unavoidable in the case of a national establishment of religion."

WORLD MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL.

TRANSFERENCE FROM CHINA TO INDIA.

The International Missionary Council has announced its decision, in view of the tragic developments in China, to hold in India the World Meeting, which was to have taken place at Hangchow, China, next autumn. Arrangements are being made for the delegates to meet from December 10 to 30, 1938, in the new buildings of the Madras Christian College at Tambaram, a few miles out of Madras.

It is expected that about 450 delegates will attend, representing all the principal Christian denominations in Great Britain, the United States of America, Canada, the European countries, Africa and the East. The theme of the discussions will be "The Church," and as attention will be focussed particularly on the problem of the up-building of the "younger churches" of Africa and the East it is hoped that the majority of the delegates will be native leaders representing these Younger Churches.



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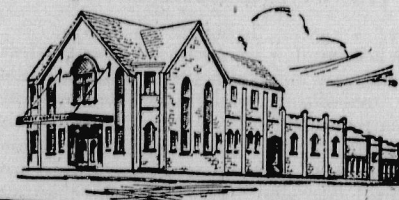
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CHURCHMEN'S REMINDER.

"A good conscience is a soft pillow."—Scotch proverb.
 "And I will give you rest."—Jesus Christ.

FEBRUARY.

- 3rd—John of Gaunt died, 1309. A stout defender of Wycliffe, the "Morning Star" of the English and Bohemian movements. Luther was early influenced by the latter.
- 6th—Fifth Sunday after Epiphany. The lesson of the day is of the Protecting Care of the Church by its Lord. How much the Church needs this care today!
- 9th—The great Bishop Hooper burned, 1555. His memorial stands in Gloucester, near the house in which he lived.
- 11th—Bible burning at St. Paul's Cross, 1526. There are other ways quite as effective by which the printed Word can be destroyed.
- 12th—Accession of William III. of Orange, 1689. England again saved from Roman influences in high quarters, for James II. fled before William. Some people argue he did this to avoid bloodshed, forgetful of the Battle of the Boyne later on, when William fought for the English throne.
- 13th—Septuagesima. Preparation for Lent begins this day. The word means 70 days, as it is roughly so, before Easter comes. At one period Lent began at this time.
- 14th—St. Valentine's Day, an almost forgotten day of fun. It is a pity to drop kindly humour out of our Christian social habits.
- 16th—Papal Bull against the Hussites of Bohemia, 1427. Above note, the connection of earlier English Reformation movement upon Huss, which in turn influenced the great Luther.

TO
AUSTRALIAN

THE EVANGELICAL POSITION.

IN our last number we promised a series of articles on the main planks in the Evangelical platform and invited our readers to give these articles careful attention.

Evangelicals are much misunderstood and, as a consequence, many sincerely regard themselves as Evangelicals who have but little claim to the title and many hesitate to define their attitude who are in temper and outlook very closely akin to the evangelical position.

There is no good purpose served by denying that within the comprehension of the Church of England there are well established parties agreeing in the great fundamentals of the faith but differing on the emphasis laid on various elements in the Christian deposit. Recently, as a celebrated Ritual

Commission Report indicates, the situation has been further complicated by the uprising of a party which favours doctrines and practices which, in the words of the Commission already mentioned, "lie on the Romeward side of a great line of cleavage." In the judgment of the Ritual Commission all such practices should "be promptly made to cease." Unhappily no such attempt to restore discipline has been made by the responsible authorities. An evangelical may be and ought to be prepared to concede a place in the Church to his High Church or Broad Church brother, but he ought not to be asked to throw down the dykes and allow the waters of Romanism once more to over-spread the territory hardly won from it. This is a distinction which is frequently slurred over in modern discussions. We need to emphasise it. But our present object is to ask what is the position adopted by the evangelicals that distinguish them from the other parties in the Church? Here let us introduce at once a flat denial to the opinion fully expressed that Evangelicals are "Low" Churchmen. The terms "High" and "Low" are relics from the days of William and Mary and Queen Anne. The "High" Churchman of those far-off days stood for the exclusive authority of the Church of England by law established. He resented very bitterly the genuine spirit of toleration which gave Non-Conformists a place in the sun. He is responsible, for example, for the "Occasional Conformity Act" which compelled a man to receive Holy Communion at the hands of a clergyman of the Church of England before he was esteemed eligible to hold certain government positions. The "Low" Churchman of those days was an advocate of wide toleration. Sometimes the representatives of the school were called "Latitudinarians" by their opponents. This type of churchman had been very much influenced by the prevailing Deism of the seventeenth century. He laid stress on moral conduct but sat loose to dogmatic formulae. The type embraced men of very deep and genuine pity but also included some who could with difficulty be distinguished from Unitarians. "The gifted but gossipy" Gilbert Burnett whose commentary on the Thirty-Nine Articles has had a deservedly long and wide vogue may be taken as one of the best types of "Low" Churchmen. Those who are acquainted with his writings need not be reminded that he was not an evangelical. The "High" Churchman had a very exalted idea of the place the Church of England played, under God's providence, in the national life of the English people and tended as a natural consequence to exalt her particular scheme of polity. The puritan controversy of the late sixteenth and early seventeenth century tended to develop this type of mind. The shock of the Revolution and the schism of the Non-Jurors had the effect of bringing the "Low" Churchman into prominence. We are not writing history but elementary facts like these need to be borne in mind if the genesis of Church parties in England is to be properly understood.

Now the modern Evangelical has had quite a different origin. The appalling apathy of the sev-

enteenth century had largely turned the Church of England into a religious appanage of the State. "The King, Church and Constitution" was a common toast and, if a little exaggeration may be pardoned, was the only Trinity that counted in the lives of many. The average clergyman drifted with the tide. This phenomenon emerges at every stage of history. But men began to ask, "Is this all that the Gospel message really conveys? Is the Church a mere vehicle for expressing in decorous fashion an Englishman's view that we owe something, it is not quite clear what, to the Almighty? Morality was preached in sonorous phrases from the pulpit but morals were at a low ebb. Mystery was largely banished from the Creed and life became materialistic and sordid. The sudden rise of industrialism created a fresh crop of problems and miseries. It was at this crisis in Church history that the Evangelical movement was born. Against violent hostility from the godless mob and measured discouragement from the leaders in the Church the movement spread. It has never since ceased to be a powerful agency in the lives of thousands of churchmen although it is probably true that the majority of church members have never been real Evangelicals. The Evangelicals began, and continue where they began, at the fundamental need of the human heart. Notwithstanding the prevalence of gross delinquency the drunken habits of the "bucks"; the brutal prize-fights when men stood foot to foot and battered each other with naked fists until one was carried helpless and frequently unconscious from the ring; the continual lewdness that made a woman's journey on the ordinary highway after dark a matter of grave peril to her modesty; the exaltation of class distinction until "the lower orders" were treated as having no rights and as scarcely capable of complete salvation; notwithstanding these things, and a thousand like them, the pulpits resounded with high flown rhetoric concerning "the divine spark in man." The Evangelicals boldly challenged this complacency. They proclaimed the need of the new birth. It is the fashion now-a-days to write patronisingly of the great leaders of revival. We are told in every quarter that they did a great work "in recalling men to personal religion." While we do not question for one moment the sincerity of the tribute thus paid to the great preachers and workers like Whitfield, Wesley, Grimshaw, Fletcher, Toplady, Newton and a multitude of followers who did recall men to personal religion, we cannot accept the description as in the least degree adequate.

The distinctive feature of Evangelical religion is that men are only recalled to personal religion by the Divine Spirit. They were insistent on the need of regeneration if men were ever to apprehend the great spiritual realities by which the soul finds true communion with God. Evangelicals are not indifferent to the place that the sacraments hold in God's great purposes of grace. But they are and always were insistent in the fact that neither a position of passive neutrality such as is supposed to be the only suitable condition for an infant, nor yet a

position of positive recognition of the value of the sacrament, which is proper to the recipient of adult age, can ever in itself secure the blessing of regeneration. The Evangelical taught and still teaches that God the Holy Spirit works directly in the heart of man emphasizing the media of the Word and Sacraments but Himself, according to the counsel of the the Divine Will, imparting the gift of renewing grace. To him regeneration was not a mere capacity for receiving new spiritual gifts and powers, but a new nature imparted by the Holy Ghost. This new nature, given suitable opportunity, must manifest itself in a life of service to God. The new-born infant who passed unbaptised into the world to come as soon as it opened its eyes upon the world, had received through the merits of Christ the gift of regeneration and displayed its fruits in the world beyond the veil. An infant who had not thus been called into the immediate Presence of God might and could receive this great gift of renewal. Such an infant would display the fruit of regeneration in a life of love and service to God from the earliest days of conscious childhood. Hence the Evangelical bids churchmen to take nothing for granted. He exhorts them not to rely on a sacramental initiation, nor even on regular communions, nor yet on a life spent in the development of the outer fabric of Church life. He calls to all men to examine themselves by the supreme test of a living faith in Christ Jesus our Lord. Where there is coldness in prayer, deadness in view of a challenge to spiritual endeavour; over-anxiety regarding church finance and church authority in "bringing our young people together"; much zeal for social advancement; and, at the same time, little inability to understand the value of the things of the soul in contrast to the things of the body, the Evangelical would ask, "Are you sure of your interest in Christ? Has God quickened your soul? Reader! do you not think the Evangelical message is necessary to-day? Have you grasped its inner meaning?"

BIBLE SCHOOLS.

OUR attention has been directed to a letter in "The Church Standard" under a pseudonym which attacks the proposal to establish a Bible School at "But-Har-Gra." The writer objects to "Bible thumpers" and "missionaries" of whom he says we have already too many. There is no editorial protest against language of this kind. We regret that letters of this sort should be permitted to appear in any church newspaper. An honoured clergyman of the diocese, Rev. D. J. Knox, has made himself responsible for the training of students, assisted by equally competent lecturers. Because the writer fears that the type of instruction will not harmonise with his views he indulges freely in vituperation. This ought not to be and we direct attention to it in the hope that our protest will evoke some reply by way of explanation from the editor of "The Church Standard." We take the

opportunity of reminding our readers that a Bible School under direct Church of England management will open in March at "But-Har-Gra," and that a similar Bible School for young women will be opened in connection with the Deaconess Institution, Carillon Avenue, Newtown.

The importance of sound training in Holy Scripture cannot be over-estimated. Will intending students communicate with Rev. D. J. Knox, if men, and Miss Norbury, if women.

It ought to be possible to secure, that large numbers who are thinking of missionary work at home or abroad, or are engaged in Sunday School teaching, or Hospital Visiting, or any branch of Christian activity, should enrol themselves as members of these Bible Schools that "they may be perfect thoroughly finished unto all good works."

While it is most desirable to keep up the standard of training for Divinity students and raise it gradually until we have a body of highly educated men to take the place of the worthy builders of the past, it is even more important that some measure of agreement should be reached by which the country dioceses should adopt a more uniform requirement than exists at present. Men leave Sydney and get Ordination elsewhere when they have failed to comply with the accepted standard here. This is a serious evil.

THE TRUTH ABOUT THE PRIVY COUNCIL DECISIONS.

IT is very necessary that Evangelical Churchmen should be aware of the turn that the discussions on the Constitution has taken. As a result of the resolute action of Sydney in demanding that the decisions of the English Court of Ecclesiastical Appeal or, more correctly, the decision of the King-in-Council, in an appeal from The King's Ecclesiastical Courts "for lack of justice" should be honoured at least until they were reversed by a tribunal of weight and authority—the true inwardness of the opposition position is becoming manifest.

The organ of the Newcastle Diocese has published an interesting article under the title "As Others See Us." The article gives lengthy extracts from the Anglo-Catholic paper, "The Church Times."

As an evidence of the kind of argumentation that is deemed suitable for the Australian Church palate we notice that the "Church Times" is defended although some might think it should not be regarded because it is an Anglo-Catholic paper. This seems to us the vicious line of argument that is most calculated to damage impartial inquiry. Why should not the opinion of "The Church Times" be taken and examined on its merits? Are the arguments of "The Church Record" discounted in advance by Anglo-Catholics? We fear so. It is a melancholy

situation. The proper course on which we unhesitatingly advise is, get the truth wherever it may be found. Look at arguments not labels.

We do not propose just now to examine the article in detail, although it is well worthy of such examination and we may return to it in a later issue.

What we want to point out is that it seems to us to be based on a curious fallacy. We are reminded that it is madness to suppose that Privy Council judgments will keep Sydney Protestant. The Privy Council in the argument is reduced to a position of hopeless incompetence. The judges, according to "The Church Times," were ignorant of the very elements of liturgical matters. They had the assistance, be it observed, of the Archbishops of Canterbury and York and the Bishop of London as assessors. Where are we to lay the blame for ignorance if it exists? This is a nice point for lawyers. But the appeal to Sydney that a Privy Council judgment can never keep the Church Protestant is wholly misplaced. Sydney never imagined that any Court decision could do that. The spirit of the people in devotion to God's truth is the only safeguard that we possess. Thank God that is assured to us by the divine promise. "The gates of hell shall not prevail against it." But Sydney claims that in a great conflict of ideals the highest tribunal in the land determined that the existing formularies of the Church of England taught certain doctrines and required certain practices. Sydney has loyally accepted this decision and framed her church life, as manifested in the conduct of public worship, along the lines thus determined.

Certain others undertook to defy the Privy Council decision. They have succeeded in turning the worship of the Church of England into something akin to her customs for over three hundred years and something that it has been decided is definitely excluded by her formulas.

Having done this, they now want to proceed to the further step of regulating worship according to the new rebel position without the necessity of even renewing the previous determinations. They propose to ignore them. The Church of England in Australia is to be cut adrift from the body of tradition framed partly by legal decisions and partly by unbroken custom. Sydney is to be penalised for obedience to law. This is a new and amazing position. But the most important point to observe is that the clause in the Constitution that would make all this possible is now seen to be dictated, not by any mere principle of asserting autonomy, but by direct opposition to decisions of law that have been given. Churchmen should note this fact. They should ask, What is wrong with the declaration that the Romish vestments ought not to be worn by clergymen who are loyal to the existing rules of the Church of England? Why should the surplice give place to the chasuble legally?



Bishop Taylor Smith, who is on a visit to Sydney, will speak at a rally on Saturday afternoon, February 5th next, in connection with the Scripture Union and C.S.S.M., and in the evening will speak to a gathering arranged for the Crusaders and members of the University Evangelical Union. Both meetings will be held at the Presbyterian Assembly Hall.

The Rev. L. M. Dunstan was inducted to the parish of Wentworth Falls, N.S.W., by the Ven. Archdeacon Begbie on Tuesday, February 1st.

The Archbishop of Perth (Primate of Australia), the Archbishop of Sydney (Metropolitan of New South Wales), the Archbishop of Melbourne, the Bishops of Armidale, Gippsland, Grafton, Newcastle, Riverina, Wangaratta, and the Bishop Coadjutor of Sydney, Dr. Pilcher, will take part in the 75th Anniversary celebrations of the Diocese of Goulburn in March. Every parish will be visited by a bishop for at least one service.

The Rev. L. A. Knight was consecrated to the Episcopate on January 25th in St. George's Cathedral, Perth. He was enthroned at Bunbury on January 26th.

The Rev. S. L. Dolph, formerly a lay master at Trinity Grammar School, Dulwich Hill, and now Rector of St. Leonard's, Lexden, Colchester, England, has received the Degree of D.D., University of Durham. Mr. Dolph holds the B.A. of Sydney, and received his B.D. Durham in 1921.

The Rev. E. J. Davidson, B.A., was inducted Rector of St. James', King Street, Sydney, on Tuesday night, February 1, by the Ven. Archdeacon Johnstone, Archdeacon of Sydney. The Archbishop of Sydney preached the sermon.

The Rev. Marcus and Mrs. Loane sailed for England by the "Ormonde," leaving Sydney on January 27. They expect to be abroad for about a year.

Canon Coates, of Barraba, N.S.W., in the Diocese of Armidale, has accepted a position on the staff of St. Peter's Cathedral, Armidale.

ORDINATION.

The Archbishop of Sydney will hold an Ordination in St. Andrew's Cathedral on Sunday morning, February 13.

TWO ASSISTANT PRIESTS WANTED immediately. Must be Liberal Evangelicals. Single. Apply Rector, Wollongong, N.S.W.

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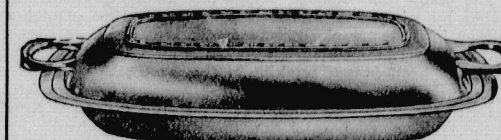
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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

150th ANNIVERSARY.

Religious Observances.

Dawn Service at Cathedral.

"New perils past, new sins forgiven, new thoughts of God, new hopes of Heaven."

So sang the large congregation in St. Andrew's Cathedral, Sydney, at the dawn service on 26th January. The hour was 4.30 a.m., and the first gathering on Anniversary Day was in God's House, and thus was a recognition of God among us. The Archbishop of Sydney conducted the service and led the congregation in a special act of dedication to God. It was all very simple and yet inspiring. We had begun a new era in the history of our land, and it was fitting not only to thank God for the past and for a goodly heritage, but to commit our way to Him for the days to come.

HARBOUR SERVICE.

The five large ferry boats were crowded for the Harbour service. The ferries surrounded the special boat on which the service was held, and by means of amplifiers all were able to take part. The Archbishop of Sydney conducted the service, and Bishop Taylor Smith gave the address.

UNITED SERVICE.

The united service in the Domain on Sunday, 30th January, was the official service of the celebrations, and a large number gathered in the Domain for the occasion. The Archbishop of Sydney presided, and gave the address, and leaders of various denominations had a share in the proceedings. This united witness certainly brought the churches together in a common land, and was an earnest of sharing in the days to come, some of the common tasks in the Master's work.

CHURCH HISTORY MUSEUM.

Church relics dating back to the First Fleet were on view at the Church History Museum, which was officially opened by Sir Kelso King in the Chapter House, from January 25th to February 3rd.

The many relics include a Holy Communion Service presented by King George III. for the use of the chapel at Sydney in 1803; the original Communion Cup used by the Rev. Richard Johnson in the first church in Australia, and the Bible brought out by him in the First Fleet, and used at the first Divine service on February 3, 1788. The Bible bears the signature on the inside cover of the present King, of the Duke of Gloucester and the Duke of Windsor.

Other exhibits include photographs of Church pioneers and early Church buildings, paintings and engravings, old Church newspapers, and directories, Church registers, and printed documents and manuscripts of considerable interest. Letters patent establishing the Church and its branches in

Australia have also been collected. Designs for the recent competition for the remodelling of St. Andrew's Cathedral were also on exhibition.

Diocese of Goulburn.

GOULBURN'S 75th ANNIVERSARY.

The Diocese of Goulburn, throughout its length and breadth, from Goulburn to Albury, from Koorawatha to Bombala, will observe eight days next March in holy and happy remembrance of its early beginnings. From the 19th to the 27th March, both inclusive, each of its forty-two parishes will celebrate the seventy-fifth anniversary of the foundation of the diocese, and five of those parishes—Goulburn, Yass, Queanbeyan, Boorowa and Marulan, in addition will observe their centenaries.

It will remember then the devotion of the pioneers of a century ago—Dean Sowerby, the first parish priest of Goulburn; Robert Cartwright, in his old age radiating an itinerating ministry over three counties; Edward Smith, the first incumbent of Queanbeyan and of what is now the Federal Capital; E. G. Pryce ministering on the Monaro and in the districts beyond the boundaries, and penetrating down into Gippsland. It will think of Canon P. G. Smith, for fifty years Rector of Canberra, his pioneering journeys still traceable for a hundred miles in the pine-trees that he planted. Nor will it forget Canon Soares, diocesan organising secretary, diocesan registrar and stranger combination of all, diocesan architect, who designed so many of its old churches, as did Canon Leigh before him. It will think of Parson Brigstocke, of Yass, with his pack-horses working the whole Murrumbidgee basin right down to the borders of Wagga, and with these will be remembered a score of others who in their day and generation laboured here in faith and love.

THE ENGLISH BIBLE.

The preparations made to celebrate in June the Reformation, are especially designed to link the Reformation with the English Bible, our greatest national heritage. Certainly wherever Evangelicals meet in conference in 1938 this will be the chief subject in the minds of speakers. The celebrations afford an opportunity to clergy and others for instructing their people and enabling them to realise what English people owe to the movement shortly known as "The Reformation." It reasserted the Gospel of Salvation through faith in Christ: it cleansed worship from much that was contrary to a spiritual conception of God; it was the parent of individual liberty, not only in worship, but in other departments of life: above all it gave to the ordinary man and women free access to the Word of God in a language which they could understand. Though men may have become careless and apparently indifferent to many aspects of religion, they can never be indifferent to that which touches life so nearly and so effectively.—(Church Record, London.)

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KATOOMBA CONVENTION.

(By One Who Was There.)

The annual Convention at Katoomba is regarded by many as the best that has been held in the many gatherings at this Sydney Keswick.

Good weather prevailed during the week. On Saturday and Sunday the rain made itself heard and refused to allow speakers to interfere with its deluging thunder on the canvas, but otherwise the meetings were held in ideal weather.

Bishop Taylor Smith wittily observed that Beelzebub was much in evidence. Green boughs waving in the hands of the worshippers kept the armies of Beelzebub at bay.

The addresses were of a high order, deeply practical and spiritual and containing much teaching on the things of God.

The missionary day was an inspiration to those who attended. Mr. Bingham's masterly review of the triumphs of the Gospel in one hundred and fifty years would inspire anyone to fresh hope and courage. It is gratifying to record that over £100 has been received for missionary work as a result of that meeting. The Lord's people are realising increasingly their responsibility as stewards of God's money.

The number of house parties and the number of guests at them show a welcome increase on last year and reports have been received of much good work done in these gatherings. It was rather a surprise to many to see the number of hands raised in response to a request that country members more than fifty miles from Sydney should indicate in this manner their presence. There is a growing influence in a spiritual direction emanating from Katoomba.

Mrs. Young was, as usual, a kind hostess and threw her grounds open to picnickers between the meetings, providing them with hot water. It was interesting to see groups drinking tea on the lawn and listening to some exposition of the Word of God. It is this eager spirit to know more of the things of God that is such a feature of this annual gathering.

THE MANX BISHOPRIC.

Not for the first time an attempt is to be made to abolish the See of Sodor and Man and to unite the diocese to that of Carlisle. The present proposal will be made at the Manx Diocesan Conference in March, and is made in the hope that the money thus saved may go to augment the livings in the island. But it has been pointed out that this will not necessarily be the case. The bishopric was founded in the year 447, and is therefore older than that of Canterbury or York. We imagine that when the matter comes up for discussion the proposal will receive but short shrift.

GERMANY AND COLONIES.

(Communicated.)

Not so many years ago the glory of the British Empire lay in its colonies and the pride of British people lay in the fact that one quarter of the earth's surface was coloured red in English maps. Our fathers were confident that British rule had brought untold good to dark people of many races. Our Empire trade grew and our shipping increased greatly, so that we became rich from the products of lands beyond the seas. Other countries attempted to follow our example so that the greater part of three continents was divided up and parcelled out to one or another of the European powers. Africa (with the exception of Abyssinia), India (with the exception of certain native States), other parts of Asia, and the whole of Australasia and the South Sea Islands, were claimed as colonies by Britain, France, Germany, Holland, Italy and other powers.

The effect of this wave of colonisation on the native races was neither wholly bad nor wholly good, but it certainly brought forcibly into the lives of the natives a new and altogether different social structure and sense of values. In general the natives took the new "civilisation" as an improvement on their old customs, with the result that the older structure crumbled. In spite of their adaptation to the superficial ways of the European there was not the same age-old hereditary of custom and restraint brought about by the influence of Christianity through many centuries. The native races thus lost their original sense of moral values and failed to find a solid bottom in the slough of modern life. Thus has civilisation rendered a dis-service to those whom we have a duty to serve.

It was in the Great War that the illusion first became obvious to the native races, and during the Italian conquest of Abyssinia the under-currents of colour-feeling became dangerous. Have the white races, which are unable to solve their own problems, any right to "civilise" a native race? Have they any right to take a native race under their flag? Should they not rather respect and assist in maintaining the integrity of such a native country?

The Christian attitude surely is to love and to be spent for the highest good of such a native race, and is therefore opposed to exploitation or "civilisation" such as that of Italy in Abyssinia. Even British colonisation has not been free from exploitation in the name of commerce, and the Christian influence has, to a greater or less extent, been smothered by economic considerations and selfishness.

It is now too late to reach native races unspoiled by civilisation, but the question of existing colonies still remains. The problem is being forced upon us by Germany's insistence upon the return of her former colonies. These areas are now held under mandate to the League of Nations, and in the ideal sense they should be governed much more closely according to Christian ideals than they would be as colonies. A mandate is a responsibility to confer benefits but it is doubtful whether all countries have so regarded it. Rather it seems that in some cases the distinction between a Mandated Territory and a Colony is a shadowy one which may disappear entirely in the course of time.



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ALEXANDRIA

In no case, so far as we are aware, is any country now holding a mandate willing to surrender its mandate: The reasons for this may be in national pride as well as commercial or economic.

If the situation with Germany forces the relinquishing of certain mandates the question still remains whether they should be returned to Germany as colonies for possible exploitation, or whether some better system might not be evolved. It has been suggested that all colonies might be surrendered to an international authority, to be administered for the good of the native races, but the difficulties in such a scheme are very great. It might be possible for an "open door" policy to be adopted in all colonies, so that all countries could have equal (although necessarily limited) opportunities for the acquisition of raw materials and for the growth of primary products. One of the greatest difficulties which faces Germany at the present time is international finance. It is true to say that Germany has no ability to purchase primary products or any other materials from overseas, beyond the present very low level of imports. Consequently Germany is correct in claiming that under present conditions she cannot afford to buy these products, while it is obvious to anyone that she would be able to obtain many of them if she had her former colonies. Maybe Germany's troubles are largely of her own making, but we must look straight at the present situation in order to make any improvement.

For many years Germany has had an inferiority thrust upon her and it is only by a demonstration of her strength that she is able to recover prestige in her own eyes and in those of the Great Powers. This demonstration has already been partly effective, and it can only be completed by an admission of rights equal to those of other powers as regards colonies. It is possible that arrangements may be completed whereby Germany may accept certain ex-colonies, such as Togoland and the Cameroons, together with some pledge or understanding regarding others.

It will therefore be seen that there are valid reasons, both economic and political, why Germany should have colonies in the same way as other powers. That some step of this kind is inevitable is being widely appreciated, but this immediately raises the whole issue of the "righteousness" of colonies. If a better system of government could be devised, would Britain, France and other colonising Powers be agreeable to it? We are not able to answer the question, and we do not yet know of any better system but we can and should consider the matter as a vital question for the peace of the whole world.

JOINT SERVICES FOR AFRICANS AND EUROPEANS IN EAST AFRICA.

Commenting on his impressions of his first six months in the Diocese of Mombasa, the Bishop of Mombasa (the Right Rev. R. P. Crabbe) writes in the Kenya Church Review:—

"Kenya is a land of contrasts and many surprises. We are at a critical stage of 'growing up' into something that we can very dimly see, but which can be something very fine. Quite clearly the Christian Church has a very big part to play in this rapid development. If there is, as is true, cause for encouragement, there are also some weaknesses. Inevitably in so large and scattered an area it is not easy to express outwardly our essential unity. I hope that more and more our Cathedrals, as the Mother Churches of the Diocese, will become centres of that unity. This can be done in many ways. Our Cathedral services should set a high standard of family worship. Again, I very much hope that we shall have regular united diocesan services of prayer and thanksgiving in which Africans and Europeans will join together representative of the whole Diocesan life. Also, I hope we may soon in our cathedrals have a scheme of intercession similar to that which Canterbury Cathedral, the Mother Church, has for all the dioceses throughout the world. We could, on each Sunday of the year, specially remember before God some part of the Church's life and work in the Diocese, praying for God's blessing on the individuals who are working in that part."

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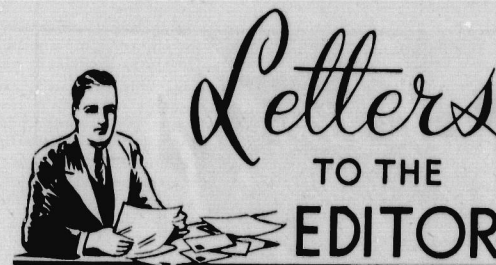
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THE CHURCH CONSTITUTION.

Canon Langford Smith writes:—

In the comment you made in your issue of January 6th concerning the Bishop of Newcastle and myself, you stress the importance of what really happened at the meeting of the Continuation Committee held on June 8th, 1936, rather than upon the part taken by individuals. In the interests of the Church it seems clear that where alleged inaccurate statements are made in public, opportunity should be given for their correction.

In this case we are not dependent on memory—if we were, each individual member would be entitled to his own recollection of what actually took place, and there might be considerable divergence of opinion. After each meeting of the committee, a typewritten copy of the secretary's record of the proceedings was sent to each member, and this official record is available for reference.

In his letter to the "Herald," the Bishop of Newcastle stated that the suggested compromise concerning the tribunal "originated in Mr. Minton Taylor's own mind," and was suggested by him. According to the secretary's record, the only suggestion in this connection made by Mr. Minton Taylor is as follows: "That if the tribunal dissented from the opinion of the bishops, it should not promulgate its decision until the latter had been referred back to the Bench of Bishops."

It was the Archbishop of Brisbane who suggested that "In case of final disagreement between the bishops and the tribunal the whole case would collapse."

These last words form the key to the whole compromise. They make all the difference between an effective tribunal and a constitutional nullity. Mr. Minton Taylor's suggestion provided for a friendly gesture on the part of the tribunal by sending their opinion to the bishops a second time in case of disagreement; but it maintained the independence of the tribunal, and left it free subsequently to give its verdict or declare its opinion. The addendum suggested by the Archbishop of Brisbane brought an end to the appeal in case of disagreement, and left the appellants from both lower courts with the verdicts still standing against them.

In spite of all the trouble and expense to which the appellants had been put, they would be left—possibly smarting under a keen sense of injustice—with no possibility of appeal to any other court. It was not until practical unanimity had been reached upon the suggestion made by the Archbishop of Brisbane, that Mr. Minton Taylor moved his resolution incorporating that suggestion.

The Bishop of Newcastle also stated in his letter to the "Herald" that the problem confronting the committee concerning the tribunal was between Sydney on the one hand, and some other dioceses, notably Queensland, on the other. The Bishop is evidently under a misapprehension, for up to the time of that meeting Sydney had sent no amendment or suggestion of any kind to the Continuation Committee—the other dioceses had.

The question rather was between Queensland and Adelaide on the one hand, and the rest of the Church in Australia on the other. It was the draft constitution as passed by the Convention in 1932 that made the Appellate Tribunal.

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al supreme, and gave it power, under certain defined conditions, to override the opinion of the House of Bishops on questions of doctrine.

It was for this reason that I, earlier in the meeting of the Committee referred to above, raised a point of order that it was ultra vires for the Committee to undo the work of the convention by re-casting this important part of the constitution. Canon H. T. Langley and Mr. Minton Taylor both supported me on that point of order. This also is recorded in the minutes.

January 12th, 1938.

OUR ABORIGINES.

"A Friend of the Black Man" writes:—

Our treatment of the aborigines has for a long time past been one of local concern and the cause of much difference of opinion. Recently, as has happened on previous occasions, it has been brought before the English reading public, and one can only surmise that their reactions are also confused and divided. We all admit that we owe a debt to the aborigines whose land we have occupied, whose hunting we have ruined, whose bare subsistence we have nearly taken away, whom we have forced into so-called "reserves," often consisting of areas too poor to be of value to ourselves, whose pride we have broken, whom our forefathers have often massacred, and of whom the remainder have been attacked by our diseases. The question facing us to-day is not so much concerned with the past as with our action now and in the future. The situation to-day is that we are doing many things for the aborigines; we offer them charity—blankets, clothing, tobacco; we establish mission stations, we educate the children, we train them in the habits of white people, we establish contact with their elders, we try to gain their interest with a view to bringing them to know Jesus Christ as their Saviour. But what can we demonstrate as the fruit of our labours? Are there many hearts and lives made beautiful by the love of Christ? Are the educated young people finding employment and becoming valuable citizens in our midst? Regrettably we answer, "No, we see a superficial colouring which, like the clothes and habits of our civilisation, are thrown away as they go bush."

Are, then, our efforts in vain? We sincerely hope that in spite of many disappointments there has been good seed sown, and yet there comes back again and again the thought that perhaps our methods are not the best. Surely we started work before we had solved the problem of how best to do it! What do we know of the real problem, even after more than 100 years of effort?

It is interesting to note that at the present time there seems to be an insatiable demand for books describing the lesser known parts of Australia, its peoples, its flora and fauna. Such an interest is to be encouraged, because true advance is made possible by an accumulation of knowledge, but it is sincerely to be hoped that this first step may be followed by a second step of action along the right path. We who have commenced the action before studying fully the whole problem would do well to take stock of the position.

We may look to our missionaries labouring in love and kindness to this difficult race. Without being unkind to them, let us ask whether they are all trained anthropologists? Have they studied even the elements of the very foundation of their work? How many are able to speak one or more native languages? How many have lived among them, hunting with them, perhaps going hungry with them, sharing their joys and sorrows, yet living a Christian life of good example? If an anthropologist who is not a missionary, such as Mr. Donald Thompson, is prepared for the sake of study to undergo such privations, surely a disciple of the Master who loves all men, may be prepared to follow!

There are, too, the controlling committees and executive officers of the missionary societies responsible for this work. Are they trained sufficiently to formulate the general policy of the work? In the absence of such special training, have they available an advisory officer possessing such qualifications? Surely this is the first and most essential practical step. Realising that the work among such a primitive people is the more difficult, due to their child-nature, combined with full maturity of evil and cunning, we should at least prepare in this way so that the lives and money now being spent may be expended to the utmost good.

Since many different societies are carrying on this essential work for our Lord, it is probable that the employment of a trained anthropologist is too heavy a burden for anyone. The solution appears to be co-operation between these societies, whereby a fully trained man of the right type may be available in an advisory capacity to all. It is probable that at the present time a suitable trained man is not available. The obvious course then, is to select a likely young man, support him during training, and send him out for suitable periods for experience. Although the delay will be long, and the expense considerable, the project is one which should commend itself to all those who heed the command, "Go ye . . . and teach, baptising." Who will take the first step?

UNEMPLOYED YOUTH.

Rev. A. R. Ebbs writes:—

It will interest the general public to know that a very constructive contribution to the problem of the young man from 18 to 24 has been and is being made by Saint Matthew's Farm for Unemployed Boys at Dee Why. During 1937 we received, created permanent friendships with, trained and placed in positions about 90 young men of the average age of 19. During five years we have befriended and encouraged, trained and placed in the country and in industry about 600 boys and young men. We frequently receive encouraging reports concerning them. We have now vacancies, without charge, for those whose ages range from 15 to 25. Financial assistance for the maintenance and extension of the work will be most gratefully received. It costs £600 per annum to run. We are getting £360 per annum off the farm. It is a valuable investment to help young men to make good in their time of deep need.

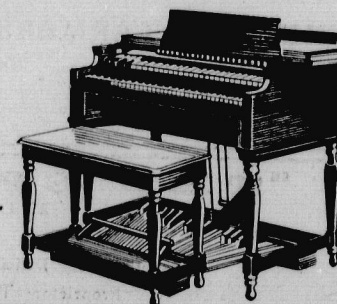
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