

## RELIGIOUS.

### CHRISTIANITY AND PEACE

The holding of the Peace Congress in London has afforded an opportunity for the press of the Old-country to once more take up the question of war and peace—one of the greatest problems of modern times. The secular press is divided—not so much on the desirability of peace, but on the wisdom of emphasising it too much, for fear that the war-spirit, which is considered to be essential for the safety of the nation, should become weakened. The religious press generally is, of course, urging that as Christianity and war are absolutely irreconcilable, peace should be held before the people as the only true ideal.

"The tone of a section of the English press at the present time seems to indicate," says the London "Record," "that it is much better to prepare for war than to seek peace; and those who, believing that the great doctrines of the Sermon on the Mount have at least some meaning for and some application to a Christian State, are endeavoring to promote the spirit of peace among the people to whom they belong are too often set down as 'faddists' and 'enthusiasts,' to whom no attention need be paid. Yet the men who are sincerely and genuinely seeking peace deserve well of their country; and, although they may make mistakes, there is no room for doubt that in the main they are pursuing a course which is in true accord with the principles of the Gospel. If the time when nations shall no longer 'learn war any more' is not yet, there is no reason why, with our enlightened civilisation, and, above all, with our deeper realisation of the bearing of the Gospel upon national life, strenuous efforts should not be made to convince the peoples of the world of the blessings of peace. There is, no-doubt, a world-wide recognition that war is a calamity, and that it is wiser to maintain peace; but to what great Power of the world can we point and say that it is steadily and consistently pursuing a policy of peace? We know the difficulties which surround this great question; but we venture to believe that much more might be done than is done in creating and fostering in the minds of the peoples the peaceful spirit. And it is for the Christian Church in every land to lead the way."

The London "Christian World" takes rather a different view:—"It is in the gradual tinging of public opinion that the Churches can best do their work in the promotion of peace. Characteristically, Dr. Horton calls on Christian people 'to act on the mighty principles of peace and love which could conciliate the world, not by being prepared for war, but by frankly not being prepared, and by making it plain that as a country we had decided to suffer rather than to fight, or even to contemplate fighting.' This is magnificent, but it would not make for peace; it would rather give war its opportunity, and would relegate the peacemakers to Utopia; whereas now they stand nearer to the centre of practical politics than at any time in their history. Not that Christianity is merely another addition to the forces of worldly expediency or calculated prudence. It has done, and will yet do, what nothing else can accomplish; but to-day, as from the beginning, it must work with the material to its hand, and must take firm grip of the actual on its way to the ideal."

Widespread interest is being taken in the International Baptist Congress now sitting in Berlin. The object of the gathering, as the cable published in Wednesday's "Daily Telegraph" indicates, is to unite European Baptists into one great union. The gathering is being held under the auspices of the Baptist World Alliance, of which Rev. Dr. Clifford is the pre-

held under the auspices of the Baptist World Alliance, of which Rev. Dr. Clifford is the president, and Rev. J. H. Shakespeare the secretary. The idea of holding the congress in Berlin is probably the outcome of a deputation that visited Hungary not long since. The Baptists of that country are among the poorest people on the Continent, and when the English delegation arrived the Government of the country was surprised to find them wearing ordinary apparel, since many of the local "dissenters" covered their nakedness in sheepskins. There had been dissension in the Baptist ranks. There has been a distinct Baptist revival in European countries, and this opportunity is being seized upon to bring all the Continental Baptists nearer together. The fact that 1500 delegates are in attendance emphasises the intense earnestness of the denomination, seeing that when a similar congress was held in London—the hub of the universe, about three years ago—2100 delegates only were present. A programme published some weeks back indicates papers by the best known men of the Church, while it was anticipated that the discussions would reach a high standard of excellence. The committee of the Australasian Congress have already forwarded greetings to Berlin, and have received a courteous acknowledgement of the same.

The Australasian Baptist Congress, which is to meet in Sydney from September 22 to 28, will comprise the most representative gathering of Baptists ever held in Australasia. The "Baptist" says there will be 77 inter-State delegates, and probably three times that number of associate delegates. Notable among these will be Rev. Peter Fleming, of Edinburgh, who comes as the representative of the Baptist Union of England and Wales. The presidents of the Victorian, New South Wales, Queensland, and Tasmanian unions will be present.

The discussion on the "basis of membership" at the recent Wesleyan Conference in England revealed the fact that the conservative position has been seriously undermined. The committee appointed to inquire into the question reported in favor of the abandonment of the class meeting as a "test." Rev. Henry Haigh, in moving its adoption, declared that the committee had made an honest attempt to put membership on a basis of greater reality. Rev. W. L. Wiseman moved an amendment expressing the opinion that "the proposal to substitute for the present condition of membership an occasional attendance at the society meeting, tried as now constituted, fails to secure that effective observance of fellowship which the committee rightly pronounces essential to membership in the Methodist Church, seriously impairs the value and influence of the class meeting, and tends to increase the difficulties of pastoral oversight, discipline, and administration. This recommendation, therefore, the conference cannot adopt." He said if the committee's scheme were carried there would be no longer any obligation to attend the class meeting, and he contended that the report was brought in in the interests of those who would not go to class. This amendment was carried by 271 to 208. Thereupon Rev. John Hornebrook moved a further amendment to add to the last paragraphs of Mr. Wiseman's resolution the following:—"The conference again expresses its conviction that the time has come for a more definite statement as to what constitutes membership in the Wesleyan Methodist Church. In view, however, of the grave issues which the question involves, the conference resolves to take no further action until the mind of our people generally has been ascertained. Without pronouncing on the other recommendations contained in the report of the committee, the conference directs that it be submitted to the synods for judgment, and appoints a committee to summarise the replies and report to the next conference." This was

points a committee to summarise the replies and report to the next conference." This was carried by 289 to 63, and, as a substantive resolution, with practical unanimity. A committee was appointed to consider the whole question of the appointment of class leaders.

The following resolution, moved by Archdeacon Gunther, and seconded by Rev. Canon Sharp, has been forwarded to Lord and Lady Northcote:—"The Chapter of St. Andrew's Cathedral desire to and hereby place on record their appreciation of the kindly interest taken, and the sympathetic co-operation shown by their Excellencies Lord and Lady Northcote in the work of the Church in this diocese, and in the services of the Cathedral. They respectfully bid them farewell, will remember with gratitude their sympathy, and pray that the blessing of God may rest upon them in their journey to the Motherland and wherever they dwell."

The Archbishop of Sydney on Thursday, July 30, preached at Canterbury Cathedral the commemoration sermon of the King's School, Canterbury (Eng.).

The new Anglican church at Long Bay, which suffered during the recent storm, has been repaired, and will be opened on Saturday next, September 12.

To-morrow the Central Methodist Mission is to enter upon its chief financial effort of the year. It aims at raising £1000. "If it were a question of meeting ordinary demands," says Rev. P. J. Stephen, "this mission would never need to appeal for a sixpence to any but its own members, but it must not be forgotten that the institutions financed are the philanthropies of New South Wales Methodism."

A tablet is to be erected in St. Andrew's Cathedral by the chapter in memory of the late Canon Taylor, of St. Stephen's, Newtown.

The somewhat curious question, "Is it right for bishops to use motor-cars?" has been revived in some letters in "The Times." "A Working Parson" wrote:—"The motor, to our working people, stands for a class. Absurd, do you say? Very well then, come and live among them, and you will very soon see, and hear, the motor has come to stand for a class—a class that can indulge in senseless luxury and folly while they want for bread, a class that ruthlessly disregards other people's comfort, a class that rushes through their streets and lanes, searing their lives, sometimes killing their children, and leaving behind nauseous fumes and blinding dust. I write as the result of over 20 years' experience when I say that to my mind nothing has ever emphasised more distinctly the separation of class from class than the coming of the motor. And what I want most respectfully to draw attention to is the unwisdom of our bishops so, to the popular mind, identifying themselves with the 'motor class,' as, in effect, to make even yet more difficult the Church's already uphill work among the people."

that we the most want to win." Another correspondent wants to know why "A Working Parson" should attack the bishops only, and points out that General Booth and the "leaders of political dissent" have used motor-cars freely. "It would really seem," he adds, "that, whilst a Nonconformist may steal the aristocratic motor, a Churchman may not look over the motor-house door." To which might be added, that there is still a good deal of straining at gnats and swallowing camels, as there was 2000 years ago.

Revs. J. O. Beetham and G. Snowden, of the Brotherhood of the Good Shepherd, the missionary society connected with the Church of England, which has its headquarters at Dubbo, intend to visit Sydney within the next few days, in the hope of arousing interest in the work. It is proposed to address the boys and girls in

in the hope of arousing interest in the work. It is proposed to address the boys and girls in many of the schools, and some ladies have arranged drawing-room meetings in different districts.

Cardinal Moran, who was recently on a visit to Springwood, is to preside at the procession of the Blessed Sacrament at St. Mary's Cathedral on Sunday.

On the invitation of Dr. Agius, O.S.B., Apostolic Delegate at Manila, some months ago Father Merg, M.S.H., of Radwick (Sydney), was sent by his superior-general to visit the Philippine Islands, with a view to prepare a way to the Sacred Heart Fathers for the acceptance of a large missionary field in the island of Mindanao. Father Merg has just received advice from the superior-general of his order in Rome of the acceptance of that mission by his society. Eight Fathers of the Dutch province of the order are now on their way to the Philippine Islands.

A confirmation service was held in St. Alban's Church, Five Dock, last Sunday, by Bishop Camidge, of Bathurst, when 20 candidates were presented by the rector (Rev. Stanley Brat). The church has been greatly improved by the old windows being taken out and stained glass ones being put in their place. All these have been given by parishioners.

Rev. G. M. Rice, who has resigned the pastorate of the Brisbane Baptist Tabernacle, intends to return to England early next year.

The superintendent of the Baptist Home Mission Society (Rev. A. J. Waldock) is to leave for Adelaide on Monday to represent the New South Wales Union at the South Australian Assembly meetings.

The foundation-stone of the new Roman Catholic presbytery at Tumut was laid by Dr. Gallagher, Bishop of Goulburn, on Sunday last. The new building is being erected by Mr. C. W. M. Vernon, of Tumut, to the designs of Mr. J. Monks, architect, of Wagga, and the contract price is about £1600.

Lady Northcote has forwarded to the Sydney Y.M.C.A. a number of valuable books and pictures as a parting gift.

Brigadier Cain, of the Salvation Army, recently laid the "block" of a building for the Army at Kurri Kurri. There is a flourishing corps in the district. A site has also been secured for a barracks at the corner of Wilton and Cleveland streets, Surry-hills.

Father Carroll, late of Longreach and Mount Morgan (Q.L.), is to represent Bishop Dalrymple, Roman Catholic Bishop of Rockhampton, at the Eucharistic Congress, to be held in London next month.

A Wesleyan lay preacher recently wrote to the "British Weekly" greatly "exercised in mind with the diversity of opinion among theologians and ministers of the Gospel, even of the same communion, concerning such subjects as the Person of Christ, the Resurrection, the Inspiration of the Scriptures, the results of the Higher Criticism," and wanting some advice. Dr. David Smith, who deals with correspondents, pointed out that there is ample room for doctrinal diversities within the Household of Faith. "The test of discipleship is not doctrinal orthodoxy. A man may learn the time of day from his watch, though he does not understand its mechanism; and he may enjoy good health though ignorant of the laws of hygiene. And neither is a man a Christian because he has a correct creed, nor need he be the less a Christian by reason of doctrinal aberrations. Our hymnbooks have a lesson for us here. They contain hymns by Newman and Faber, and Newman and Faber were Roman Catholics; they contain 'Nearer, my God, to Thee,' and 'Part in peace; Christ's life was peace,' and these hymns express the aspiration and enkindle the faith of devout Trinitarians, though their authors was a

Trinitarians, though their authorities was a Unitarian. Obviously the test of discipleship cannot be doctrinal, and St. Paul defined it when he pronounced a benediction on 'all them that love our Lord Jesus Christ.' This is the one and sufficient test, a test which shuts out none who should be in, and lets in none who should be out."

The organising secretary of the British and Foreign Bible Society, Mr. C. E. Bowen, is visiting some of the western towns in the interests of the society, having held meetings, among other places, at Lithgow, Bathurst, and Mudgee. At the latter place the local branch

was reorganised, and Mr. Percy Deane accepted the position of hon. secretary. Mr. Bowen will visit Cowra, Greatell, and other centres before returning to Sydney. The Sydney Young Ladies' Branch held its monthly meeting at the Bible House on Tuesday, Mrs. Wyal Gilt presiding. Papers on various periods of missionary enterprise in India were read by Misses Colley, Dudley, and Mayers, and followed by discussion.

Rev. Thomas Spurgeon has intimated that, whereas he had cherished the hope of being able to accept the hearty invitation to evangelise among the Baptist Churches of New Zealand for a year, he had, by reason of a recent relapse and continued ill-health, been compelled, under medical advice, regretfully to abandon the project.

Mr. Reginald Barlow, an American actor of 29 years' standing, is entering the ministry, having joined the Episcopal Theological Seminary at New York for training. Mr. Barlow is of the opinion that every actor when he is 30 or 40 years old should become a minister. His idea is that, having spent so many years in learning how to appeal to and move the feelings of all sorts of people, an actor of mature years ought to begin more serious work than simply pleasing people, and use his powers to do them good and lead them in right directions. The "Watchman," a Baptist journal, observes that "on the whole, we do not know but what a few actors of approved religious character, like the late Dr. George C. Lorimer, might be of real advantage to the Churches and to their brethren in the ministry."

The "Musettes," a party of singing evangelists, have been drawing large gatherings to the different "Army" halls in the metropolitan (Sydney) area during the week.

Rev. Donald Baker, who is about to proceed to Tonga, has resigned the incense and candle of St. Peter's Anglican Church, Sydney.

In connection with the London Missionary Society, a demonstration of Sunday Schools and Christian Endeavor Societies is to be held in the Town-hall, Sydney, this afternoon. One feature will be tableaux representing mission school-life in other countries.

Regular weekly mission services, conducted by the clergy of St. Thomas's Church of England, North Sydney, will begin in Haigh's-hall, Crow's Nest, on Sunday evening. This is an effort to reach the large population in the northern portion of St. Thomas's parish.

The London correspondent of the "Church of Ireland Gazette" states that the suggestion has been made that the next Pan-Anglican Congress should be held in the United States, where the English delegates would be assured of the heartiest of welcomes. . . . The American bishops and delegates made a great impression in London, and the solidarity and internationalism of Anglicanism would be strikingly manifested by a pilgrimage of the members of the Mother to the Daughter Church.

Negotiations for the erection of a memorial to John Bunyan in Westminster Abbey have been concluded. At the suggestion of the Deane

to JOHN BUNYAN in Westminster Abbey have been concluded. At the suggestion of the Deane and chapter it is to take the form of a window to be placed in the north aisle.

During a debate on "Sunday-school Reform" in England recently, Rev. C. H. Kelly, a veteran Methodist leader, asserted that the salvation of the school would depend on getting the boys and girls into Church membership, and on definite dogmatic instruction, including the teaching of the Catechism. The best people in the world to-day were Catechism-taught people. Let them go to Scotland, or to Wales, or to Holland, and they would find that the strength of the best Church members had come from definite and dogmatic teaching. Such a statement (says the Anglican "Record") from a man of such wide experience should prove that the average Churchman's conception of Nonconformist religious teaching—that it is somewhat nebulous and wanting in definiteness—is by no means universally correct.

The third annual convention for the deepening of the spiritual life, under the auspices of the Sydney Convention Band, is to begin on Monday evening, in the Y.M.C.A.-hall, and will continue until Friday evening. There will be sessions both in the afternoon and evening, at most of which Rev. Dr. Porter will preside.

An interesting significance is given to the fact that Dr. Hutton and Dr. Clifford recently preached at the City Temple on Sunday—the one in the morning and the other in the evening. The fixture is not alone prompted by the fact that Rev. R. J. Campbell, M.A., had started for his holidays, but both these well-known preachers were anxious to show sympathy with Mr. Campbell at the present juncture. Official Nonconformity, it is alleged, has treated Mr. Campbell with scant consideration. As soon as he was supposed to preach doctrines from which the official element dissented, he was ousted from committees and shut out from the official platform. It is a curious commentary on Nonconformity (says the "Daily Graphic") that the rank and file cannot listen with patience to men who have the courage to disagree with them. To the credit of many of its leaders, be it said, they reject such indications of vox populi.