

## A Creedless Christianity

"A creedless Christianity which creeps like a serpent through the grass—I might almost say through the spiscopal lawns and palaces of England"—this, in the words of Fr. Biggart, C.R., was the main subject under consideration at the annual London meetings of the Community and Fraternity of the Resurrection, held at the Mary Sumner Hall, Westminster.

Fr. Raynes, Superior of the Community, who presided, said there was a sense in which Christian people ought not to be ashamed to be narrow-minded, and that it was their duty to be so. Proposals open to serious criticism were being made concerning morals, education and faith, but the faithful were largely unaware of them because they did not take the trouble to study them. One example was the South India reunion scheme.

### Christian Education.

Speaking on Christian education, the Rev. A. H. Rees, vicar of Chiswick, said that in their anxiety to see that children were given at least the A.B.C. of the Christian religion Churchmen must beware of letting it be thought that this minimum satisfied them.

There was cause for profound disturbance in the demand made by some Churchmen, aided by representatives of the Nonconformist bodies, for the recognition of the State school as a worshipping community. There was only one worshipping community known to Christians, and that was the Church of God. It was in Christian worship that all education found its inspiration, its illumination and its fulfilment. "Because man has lost faith in God he has lost faith even in himself."

### Woman in the Pew.

Miss Upcott, general secretary of the Girls' Friendly Society, treated of Christian morality from the point of view of "the woman in the pew." Man's belief that he could not exist without God, she said, was the start of his morality. But to-day even those who ought to know better were infected by the popular belief in goodness without a creed. She maintained that it was no use giving a person sex instruction without a Christian background. Morals were not made right simply by knowing the facts.

### Injustice to Africans.

Brother Giles, a lay member of the community, drew a painful picture of the poverty and injustice which Africans suffered in the slums of Johannesburg.

"The African," he said, "pays rates the same as white people, but he has no vote and no voice in the government. His wages are about £4 a month, of which one-third goes in rent. Sometimes 16 people live in one room. The Government spends £20 a year on every white child, but only £3 on an African, and that comes out of the pockets of Africans in the form of taxation.

—"Church Times."

## CHRISTIAN EVIDENCE.

### The Obstacle of Ignorance.

The main business of the Church after the war must be evangelisation, said the Archbishop of York, addressing the Christian Evidence Society at Westminster.

But it was not sufficient merely to proclaim the good news, Dr. Garbett continued. Among the critics of Christianity was a large number of people who, though they would like to believe, experienced intellectual difficulties, and needed to be convinced of its truth.

There was widespread recognition that materialism had failed to avert the war or to bring peace and prosperity to mankind. Atheism, too, was out of date, but a vague belief in God was very different from belief in the living God who was actively concerned with the doings both of individuals and of nations. Christian propaganda must be expressed in simple, direct terms which could be understood by the man in the street.

The Chaplain of the Fleet expressed the deep appreciation of the chaplains' branch of the Royal Navy to the society both for its literature and for gifts of portable altars, vestments and furnishings for ships' chapels. He declared that crass ignorance, and not hostility, was the great obstacle in the way of Christianity. "I have been appalled in interviewing young recruits," he said, "to find how many of them do not know the first thing about religion."

A full-blooded Australian Aboriginal, Miss Muriel Stanley, has passed the final examination as an obstetric nurse at the South Sydney Hospital. She has been offered work in several States, but is going as a missionary to her own people.

## Sunday School Teachers' Course.

A Sunday School Teachers' Training Course, organised by Miss D. M. Beattie, Sunday School Organiser for the Waiapu Diocese, was held in Hastings recently. It opened with a dinner, at which seventy-six were present, the Rt. Rev. G. C. Cruickshank and Mrs Cruickshank being guests of honour.

The Bishop delivered his charge to the teachers in St. Matthew's Church on the first evening. Representatives from parishes throughout the Diocese, both Pakeha and Maori, were resident in the Camp for a week.

Lectures and instruction on doctrine were given by the Ven. Archdeacon J. B. Brocklehurst. The Rev. S. R. Gardiner took the morning devotional addresses on Prayer under the headings: "Why We Pray," "Preparation for Prayer," "Furnishings of Prayer," "A Scheme of Prayer," and "Prayer in Public Worship."

The Rev. T. Loten acted as Chaplain and celebrated Holy Communion daily at 7.30 a.m. and took Compline every evening.

Miss Beattie gave lectures on Methods of Teaching and practical demonstrations, which those present found most helpful.

Two visiting speakers gave most interesting talks. Mrs J. B. Brocklehurst told of some of her experiences as a missionary in China, illustrating her talk with posters and showing various objects of Chinese art and utility. Her lecture was an inspiration to the teachers.

Miss G. Jones, an artist, who is in charge of that subject at the Napier Girls' High School, gave a talk illustrated by lantern slides on "The Development of Religious Art," this lecture also being much appreciated.

The Sunday School Teachers of the Diocese are indebted to Miss Beattie for making available to them such a week, where fellowship, devotions and instruction combined to assist them in fitting themselves for the important work of training our Church children.

### Personal

Field-Marshal Sir Bernard Montgomery may be a candidate at the forthcoming elections to the House of Laity in the Church Assembly, England. This item of news is given by the London "Church Times."