

issue of 3/8/33 was most inspiring, and must have given much food for thought to readers of the A.C.R. It seems to me that W.M.C. struck a deeply spiritual note in dealing with the value of personal work for the Master by both clergy and laity, as apart from the team work which must necessarily be undertaken in our parishes. His plea for those tender personal pleadings such as only Spirit-filled Christians can make, comes as a call for greater devotion in the service of Christ, and emphasises the need of that special gift of the inward and spiritual grace rather than the outward and visible sign.

The A.C.R. is undoubtedly bearing its witness for the truth, and I desire to express my appreciation for that splendid contribution by W.M.C. on personal work, and also for the many other helpful articles published in the columns of your valuable Church paper.

OXFORD MOVEMENT CENTENARY.

The Registrar, Diocese of Goulburn, writes:—

Under the above heading, on August 17th, Mr. Robert G. Moon takes exception to a prayer book in use in St. Saviour's Cathedral. His question is perfectly natural, but its implication is not justified. The Prayer Book in question is "A Shortened Prayer Book containing Morning and Evening Prayer, The Athanasian Creed, the Litany, Prayers and Thanksgivings upon several occasions, the Holy Communion and the Psalms," published by the S.P.C.K. It certainly omits the 39 Articles, but it also omits all other services such as baptism, confirmation, marriage, burial of the dead and the Ordinal, as not usually required by the congregation. In other words, the members of the congregation who do not bring their own Prayer Books are all provided with the service that is being used, and that service is from the Prayer Book of 1662. There is in the Cathedral a supply of complete Prayer Books for the use of such members of the congregation as require them. When on any Sunday or at any service these are exhausted, then the little shortened book described above is used.

UNDENOMINATIONAL POSTAL SUNDAY SCHOOL.

Canon H. T. Langley, St. Mary's, Caulfield, Hon. Sec., General Board of Religious Education of the Church of England, writes:—

The Bishop of Goulburn advises me that an Undenominational Postal Sunday School movement is seeking the co-operation of Churchpeople.

While we appreciate any effort to extend Christian instruction among the children, I would like to point out, on behalf of the General Board of Religious Education of the Church of England, that we have now a splendid system in operation, which is believed to supply all the needs of children in outlying parts.

Particulars may be obtained from the Diocesan Education Organisation or from Miss Warren Thomas, Board of Education Offices, Adelaide.

"THE BALL OF THE SEASON."

The Rev. J. T. Phair, St. Mary's Rectory, East Balmain, writes:—

I regret having to take my pen to "cross swords" in controversy with a fellow-clergyman and a neighbour. But as the Rev. A. G. Rix has thought fit, in the columns of your very excellent and widely read paper, to gratuitously hurl a contemptuous sneer at the "other two Balmain Anglican Churches," I cannot remain silent. Doubtless the rectors of the parishes in question are as earnest as is Rev. A. G. Rix about the matter of getting heaven into men in this life, and as hopeful of getting them into heaven hereafter. As touching our own work, I can say that we, too, thanks to the kindness of people, largely from outside our parish, "feed, clothe, and help hundreds of people." Though the population of our parish is, possibly, scarcely half that of Mr. Rix's, we, too, have our (two) Sunday Schools, and active organisations for old and young. As we cannot, like Rev. A. G. Rix, boast of the services of a curate (whose stipend I am told is derived from some source outside his parish), the whole work, including Scriptural instruction in three schools, and the Chaplaincy at the District Hospital, falls on the rector alone. It is reasonable, therefore, to assume that more work, and larger results, should be in evidence at St. John's.

I deprecate the brazen and blatant boastfulness of Rev. A. G. Rix in drawing an odious contrast while he stoops to money-raising methods which no true spiritually-minded, consecrated Christian can conscientiously countenance; and which, in my humble opinion, are Scripturally and historically foreign to the mind and Spirit of Christ and His Apostles, and therefore, to the Christian religion.

"H.J.S." is quite justified in referring to card-playing and dancing as the "Devil's tools." Whilst it is true that these things may be legitimate, and perfectly innocent in themselves, yet being put to a wrong use they may become immoral, and destructive. They lie in the shadowed background of nine-tenths of the tragedies and moral delinquencies of degenerate humanity. Time, too, will probably reveal them to be responsible for much of the human wreckage which bestrews the way to hell. The inspired apostle tells us that "all things are lawful, but all things are not expedient." When the clergy of our churches bemean themselves by stooping so low as to use such instruments to "save (sic) souls" thereby, their action in so doing may, possibly, be regarded as a confession of their failure to do the spiritual work of the ministry by spiritual means. Though card-playing and dancing may present the outward appearance of success, they fail to hold permanently, to the Churches, those who are attracted by such methods. They certainly fail to raise the moral and spiritual tone of congregations. Rather do they tend to whet the appetite of devotees to seek gratification of increased desire in the very "promiscuous" places from which it is hoped to save them. It is possible, therefore, that clergy who adopt these means are the authors of their own, and the Church's, defeat. Neither the organisation nor control of such ways and means are in the hands of the functions of Spirit-filled men who have been called of God and set apart for the sacred ministry of the Word of God, and the Sacraments of the Gospel. The crying need of the Church to-day is for this latter type of ministers. I cannot conceive that such are likely to be drawn from the habitues of dance halls, or card rooms, whether these be under Church control or otherwise.

To say the least, and in conclusion, I consider Rev. A. G. Rix's sneer to be unbrotly, unneighbourly, and ungentlemanly, seeing that it was uninvited. It is also unworthy and unbecoming in one who condemns in others the vices of "malice, uncharitableness and prejudice."

THE BALL OF THE SEASON.

The Rev. D. J. Knox, of Christ Church, Gladesville, Sydney, writes:—

The Rev. Arthur E. Rix, Rector of St. John's, Balmain, writes in your last issue defending "The Ball of the Season" held in the Parish Hall in aid of church building and property funds. "We also have a dance almost every Saturday night in St. John's Parish."

In support of these several reasons or arguments are advanced. To one of these I beg to take very strong exception. Mr. Rix says: "Jesus was present at the Wedding Feast in Cana, where unquestionably there was dancing, as at every Eastern Wedding Feast. We also obeyed the Psalmist's injunction at our anniversary, 'Let them praise His Name in the dance.' What are we to infer from this? That the modern dance, or something like the modern dance, was encouraged by our Lord and enjoined by the Psalmist? This, to me, is absolutely horrible. Does Mr. Rix want us to believe that in our Lord's Day men and women engaged in mixed dancing as to-day, that they embraced each other in so doing, or even held each other's hands? That's the plain inference from his letter. Now if I understand the situation aright, that is the farthest from the truth. That the Psalmist laid down any "injunction" that believing people should attend, promote or countenance anything at all resembling the activities of the modern dance room is to me abhorrent. I do not claim to be an expert on the life of the ancient East. I possess a good many books on the subject, which I read with deep interest, but with small opportunity. I also visited Egypt and Palestine more than twenty years ago, and stayed at a number of different places. I had the great privilege of a short visit to Miss Hassall, at Nablons (Shechem). There are few Australians, if any, that know the life of the people of Palestine and their customs better than Miss Hassall. She has lived and worked amongst those people (and not in one district only), for many years. She loves them, and wishes with all her heart, that the N.S.W. Church Missionary Society had money enough to send her back to her work now. Miss Hassall is also a devout and sympathetic student of the Bible. She has very kindly written the subjoined short article at my request.

I might add that Hastings' Dictionary of the Bible is generally regarded as a learned authority in these matters of fact. In their article on Dancing, we read: "So-

cial dancing as we now understand it was almost, if not altogether, unknown in ancient times. . . . of dancing for its own sake of its practice as an art there is no trace (in the Bible). . . . The only unmistakable instance of artistic dancing is that mentioned in Matt. XIV. 6, the performance of Herod's daughter "in the midst" of the guests assembled on Herod's birthday. This was due, however, to the introduction of Greek fashions through contact with the Romans, who had adopted them."

Dancing in the Holy Land

It is true, and for our enlightenment, delightfully true, that the customs in the Holy Land of Palestine have remained unchanged through the centuries. Even now, since the British mandate and the consequent influx of foreigners with their customs, which are often questionable—though some of the native people, Arabs, have changed their customs in some measure, this is only the case in the large towns. In the villages where the population far outnumber the town-dwellers, customs remain the same as in the days of the Judges or David, the King. If, therefore, we would learn how dancing was and is, practised, we must become acquainted with the village people. In times of rejoicing, as on the wedding day of a son of the village, all the people, men and women, don their best apparel, and remember that means the acme of modesty, graceful and pretty garments, hand-made and beautifully embroidered, reaching from shoulder to ankle, sleeves to the wrist, heads covered with their becoming head-dress, which is ornamented with gold and silver coins; over all is draped the veil, or shawl, two or three yards of substantial cotton material, covering the head, but not the face, unless the wearer wishes to avoid rude scrutiny. After the simple wedding feast of a roasted sheep, with rice and bread, followed by a deep draught of pure water and a tiny cup of black coffee, the guests repair to an open space outside the village, the time being about three o'clock in the afternoon. The men form a ring, arm in arm, in one part of the ground, and dance their "Dabkie" or step-dance, and very cleverly they do it. At some distance from the men, the women and girls have their share of the fun, dancing in a circle and singing their song of rejoicing. Such a pretty, happy scene of innocent pleasure, which I loved to watch. At sundown all were asleep in their little homes, for tomorrow at dawn the day's toil would begin again. This is dancing as it is practised by my Arab friends in Palestine.

One of the prettiest scenes I have ever seen was in Trans-Jordan, where there are many Circassian settlers, who are Moslems. I was on my way back to Amonan—my station at that time—from a day's work at Swailem, a Circassian village between Es-salt and Amonan. It was a lovely sunny afternoon, when the fields were all green, and the wild flowers growing among the corn were in bloom. The spot was chosen because it was an open place, some distance from the town of Amonan, so there would be no fear of rude onlookers. A company of handsome men and beautiful women and girls were gathered, fathers and mothers, sons and daughters, and a happy bride and bridegroom. A ring of merry, graceful dancers, where it would be considered outside all bounds of good manners for a man to even touch the hand of a maiden. The nice feelings of our people in Palestine are shocked and hurt by what they see and hear of Western dances, which are now held in the towns of Jerusalem, Jaffa and Haifa; To them such dances and behaviour is most distasteful and indecent.

Looking into the subject, as it is mentioned in the Bible, it is clear that it consisted simply in rhythmic movements to the accompaniment of music, to express pure joy of heart or thanksgiving to God in times of victory, or for deliverance from special dangers or troubles, e.g., in Ex. 15: 20, "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dances." When we read in St. Luke 15: 25, "He heard music and dancing," We know that it was simply the women servants singing and dancing about the kitchen and house as they prepared the feast in honour of the prodigal son's return, glad because their master's sorrow was turned into joy.

Every shadow has its light; every night has its morning; every pain has its thrill of pleasure; every salt tear has its crystal beauty; every weakness has its element of strength; every loss has its gain. So all through life these balancings run.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 61.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

SEPTEMBER 21, 1933.

[Issued fortnightly.] 8/- per year, post free



Anglican Church League Correspondence.

Anglican Church League—Sydney.

"High Mass" in the Stadium.

Leader.—Groote Eylandt.

Quiet Moments.—Chastisement.

The Romeward Drift.—Rev. A. S. Devenish.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Torak.

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

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Editorial

Guardianship of Infants Bill.

THE Guardianship of Infants Bill, now before the New South Wales legislature, has much to commend it. The principal objects of the bill are to confer on the Supreme Court the power to make orders as to the custody of an infant, and access to such infant by either parent, having regard to the welfare of the infant and the wishes of both parents. To extend this jurisdiction, with certain limitations, to provide for the appointment of guardians by the father or mother, who, upon the death of the parent appointing them, will act jointly with the surviving parent, and if the surviving parent objects to act jointly, the court may determine who is to act as guardian, to amend the provisions of the Marriage Act relating to consents necessary to the marriage of minors, and to confer certain powers on the Registrar-General. Now, any legislation concerning the child life of our land is of necessity of the deepest interest to the Church, concerned as she is with the spiritual, moral and social well-being of the community. On the whole, the Act is destined to be of real help to the child, and gives the mother her

rightful place. One thing, the law relating to the marriage of minors is tightened up. This is all to the good. The right to give consent is widened, and certain requirements are laid where the infant is illegitimate. In certain directions more onus is placed upon the officiating minister in the matter of required consents, which all careful ministers of religion will welcome. Rumour has it that certain women's organisations in Sydney have had much to do in promulgating this Bill. We don't know!

Lottery Syndicates.

WE look upon the State Lottery as an unmitigated evil. We are anxious and shall strive to see it wiped off the fair escutcheon of the State. Lotteries have never been any good, and their revival in these days is a sign of spiritual and ethical degeneracy. They indicate a low moral tone. If the Government authorities in New South Wales cannot be persuaded to abolish them, then we hope that it will take its courage into both hands, and get rid, neck and crop, of the lottery share syndicates which have sprung up with mushroom-like growth, on all sides. They are a menace to the purity, nobility and well-being of the community. They are fast becoming vested interests. They have around them hosts of runners, touts, agents and what nots. Shop fronts are pasted all over with records, glaring advertisements, and unctuous persuasions. Such places are absolutely unnecessary. They are pure schemes of exploitation, planned and carried on for the private profit of the promoters. We hope that at the earliest possible date, legislation will be introduced to render illegal in every way whatsoever, every kind of organisation which now trades, or by some neat subterfuge or evasion, may trade under the auspices of share lottery syndicates.

A Religion of Pomp and Show.

IN our main columns we give an account of the doings of the officiants at the High "Mass" in the Stadium, London, at the recent Oxford Movement Centenary celebration. In our opinion, the extreme wing of Anglo-Catholicism utilised this celebration for a frontal attack on the reformed character of our Church. We cannot forget that famous Protestant bishops in London, in Reformation days, were imprisoned in the Tower for Christ's Gospel preaching, and because they would not go a-massing. Of one thing we are certain as we read the English papers on the stage setting of this Centenary, that it had

nothing to do with the Catholic Christianity of the Gospel Ministry of the New Testament. To us it was a gaudy show of pomp and pageantry. We are confident that none of the Apostles would have known how to conduct the "Mass" as staged on this occasion, or on any other. We insist that New Testament religion is not a sacerdotal religion or a religion of candles and bells and vestments and incense, and other trappings as depicted. It seems to us that those who took part in this tremendous display seek to impose upon people the idea that they possess peculiar spiritual powers and that their communication with heaven is beyond that of ordinary mortals. They have no more power with God than any ordinary suppliant, who comes just as he is in his need, and seeks the Throne of Grace through the one Mediator between God and man, the Man Christ Jesus. As for the pomp and pageantry, it is altogether unnecessary.

What of Germany?

CERTAINLY the outlook is dark and foreboding in Europe, in view of Hitler and his Nazis. The Nazi rule has run on too long for Hitler to be merely a mountebank. Germany, in her present state and immediate future, is to be reckoned with. Dictatorships are the order of the day in Europe, and they may easily get out of hand. Fundamentally, the Treaty of Versailles is the explanation of Hitler. An unjust peace sows dragons' teeth. Vengeance will out, and thus we see atrocity, the suppression of liberty, racial discrimination in a land where the people are really straining in frenzy to get back their own. It is widely thought that the Fascism of Mussolini and its success, prompted Hitler to action. Of this we are not sure. However, if it is so, it is full of sinister portent, for the Fascist philosophy is, "Beyond the State, nothing"—in other words, the worship of the State. Every thing it may do through its dictator is justified. War, if waged for the State, becomes a virtue. The ordinary rank and file find themselves at the mercy of a bureaucracy. Doubtless Hitler has truly imbibed Mussolini's famous speech: "We must be ready at a moment's notice to mobilise five million men and be able to arm them; we must strengthen our navy and also our aviation, which must be so numerous and so powerful that the roar of its motors can drown every other noise on the peninsula and the surface of its wings hide the sun from our land." Before this individualism has not a chance. The world is full of portents. It will yet have to learn that beyond the State is God.

We are indebted to the editor of "Everyman" for the following result of a popular competition in his paper as to what are the best twelve books among the classics. The list of "The Best Books" is as follows:—1, Bible; 2, Shakespeare; 3, Boswell's "Johnson"; 4, Plato's Dialogues; 5, Pepys' Diary; 6, Bacon's Essays; 7, Lamb's "Essays of Elia"; 8, Cervantes' "Don Quixote"; 9, Palgrave's "Golden Treasury"; 10, Isak Walton's "Compleat Angler"; 11, Karl Marx's "Capital"; 12, Tolstoy's "War and Peace."

TO PARENTS & GUARDIANS

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Chastisement.

HERE is no single word in the English language that will adequately and properly translate the word "chastise" as we find it in the twelfth chapter of the Epistle to the Hebrews. The word used there has for its root a word which means "belonging to a child."

So that when we read "whom the Lord loveth He chasteneth," it really means, "whom the Lord loveth He chasteneth as a child is chastened." So that six English words are used to fully and clearly translate the one Greek word, "chasteneth." Or it might be read, "Whom the Lord loveth He disciplineth as a child is disciplined."

Another interesting word in the same verse is the word "scourge." The root of the word "scourge" here is the word "whip." So that "and scourge" is literally "and whips." The whole verse might then be rendered, for clearness, "For whom the Lord loveth He chasteneth as a child is chastened and whips every Son whom He receiveth."

Another point of very great interest in this chapter is the nature of the chastisement referred to. The chapter divisions rather hinder us here. These Hebrew Christians had been subjected to much persecution. They evidently had a double dose—from the heathens because they had become Christians, and from their own nation because they had left Judaism. The closing verses of the tenth Chapter of this Epistle refers to this. They had "endured a great conflict of sufferings." They had "taken joyfully" the spoiling of their possessions. Some of them had been cast into prison, and were still in bonds" (see Chapter xiii., 2).

In view of all this the writer exhorts his readers to the exercise of both faith and patience. Patience is frequently mentioned in this Epistle. It is an active virtue meaning "patient, determined continuance." Now patience is sustained by faith. "My righteous one shall live by faith." (x., 38.)

The eleventh chapter carries this thought on. First we have a list of illustrious names, every one of whom overcame by faith. Then follows the review of a great unnamed host, who through faith, had endured every kind of persecution and torture.

The writer is still on the same theme in the twelfth chapter. In the first verse he exhorts his readers to "run with patience." In the second and third verses, to remember the sufferings of Christ. In the fourth verse, he says, "Ye have not yet resisted unto blood striving against sin." Then follow, in verses five and six, the references to "chastisement."

We ask our readers to note this very carefully. It is not suggested that God sent these persecutions, sufferings and losses. We cannot think of God as the Author of them. It may have often, indeed, been the devil that stirred up persecution. It may sometimes have been the cupidity or hatred or ignorance of men. But the great point of interest for us is that God could and did use these sufferings for the good

of His people. These sufferings became in His hand a "whip" for the correction and improvement of his children.

From all this we will see how great is the Christian's need of faith and patience. "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him." Everything will depend upon how we receive our troubles. We are not to "faint" under them, neither are we to go to the other extreme and take them "lightly." They are to be received in "faith." That means they are all to be referred to God in prayer. The Holy Spirit can sanctify to our good every experience in life. Sufferings of whatever sort and from whatever source, may be used of God for our sanctification and improvement.

Affliction.

IF we watch a workman sharpening a knife or other tool on the grindstone, we can imagine the tool, if it could speak, saying how hardly it was used in being held firmly against something so hard and painful. Then, as we watch the process by which the tool is made bright and sharp, we see that everything depends upon the position in which it is held towards the grindstone. Hold a knife at a certain angle and every revolution of the grindstone will make it sharper. Hold it at a different angle and every revolution of the grindstone will the more hopelessly blunt it. The same grindstone will sharpen one knife and blunt another, so the same affliction coming to two different persons will sometimes have an exactly opposite effect upon each. One will, by the affliction, be drawn closer to Christ, and he will come out of it purified and enriched in soul, and with such an added experience of God's goodness as will enable him to help others, while the same affliction coming to his brother will leave him hard and embittered. The difference between the two is not in the affliction itself, but in the attitude adopted towards it. The one in the spirit of stoicism may set his teeth firmly and resolve to bear it patiently, but behind and underneath there is a feeling of resentment at being called upon to pass through such an affliction. The other will take it as from the Lord's hands, and use the greater need that has arisen as an opportunity of learning more fully how abundant is the grace to meet that need, and by appropriating the grace will grow into the likeness of Christ. The one looks at the affliction first and at God afterwards, and then the affliction looks very large, and God seems very far away. The other puts God between himself and his sorrow, and then God seems all the more near and real, while the sorrow itself is brightened and sanctified.—W. J. T.

Two natives from the New Hebrides passed through Sydney this month, on their way to the Solomon Islands, as additional recruits to the Native Brotherhood. They arrived in Sydney on September 11th, and will proceed to the Solomons with the Bishop on September 30th.

Anglican Church League, Melbourne.

(Correspondence with the Archbishop of Melbourne.)

11th July, 1933.

The Most Rev. F. W. Head, M.A., D.D.,
Archbishop of Melbourne,
Bishopscourt,
Clarendon Street,
East Melbourne.

Your Grace,

The increasing tendency to conduct and advertise in the name of the Church of England services and practices which are not only opposed to the doctrine of the reformed Church of England but expressly condemned in the Thirty-Nine Articles is causing very great concern to many of the clergy and laity of this diocese. Having been associated in an executive capacity, with several organisations in this diocese, and being well acquainted with the thought and attitude of both the lay people of our own Church and of those of other bodies, I have no hesitation in saying that this tendency has done much to bring our Church into disrepute, and lessen its influence in the community. We are looked upon as a Church which does not know her own mind. It had been hoped that Your Grace would do something to end this state of affairs, but I suggest, with all respect, that your seeming acquiescence has caused much disappointment to many of your people.

For a number of years there has been a drift from our Church, and though, doubtless, many people will call themselves Church of England on their census papers, they will have no right to the title. This drift is due to a number of causes, the most important of which is the growing tendency on the part of some of the clergy to introduce Romish practices which are abhorrent to the lay members, whose wishes are so frequently disregarded. The publication in the press of the group photo enclosed, with the description definitely linking the Anglican Church with a celebration of Mass, as it does, and the service advertisements, also enclosed, which are frequently published under the list of Church of England services, cannot but damage the reputation of our Church in this city. In the press of Monday last, a Requiem Mass was announced to have taken place at St. Peter's, at which Your Grace was reported to have been present. The Church of England in this diocese is composed almost wholly of laymen and women not well versed in Ecclesiastical diplomacy, but many of them have a knowledge of the Articles of the Church wherein the Romish doctrine of Masses, reservation and adoration of the Sacrament, transubstantiation, etc., etc., are denounced as "dangerous deceits," and "blasphemous fables." On behalf of these people, many of whom are members of my League, may I respectfully request Your Grace to inform us on the following points:

(a) Whether these services of Masses and the like are proper services, legally carried on in the name of the Church of England? (b) Whether the Church of England clergy who conduct them, having accepted the doctrines contained in the Thirty-Nine Articles at their ordination, are morally or legally guilty of disloyalty or dishonesty, in teaching and practising doctrines which are the direct opposite of, and antagonistic to those they are supposed to have accepted?

If the answer to (a) is in the negative, and (b) in the affirmative, what action can be taken to restore order in the Church?

If your Grace is prepared to take the required action we can assure you of the support of the majority of your people in this diocese.

Assuring your Grace of our support in all that is for the welfare of our Church.

I am, yours respectfully,

J. A. THICK.

Hon. Secretary,
Anglican Church League,
Melbourne.

Bishopscourt,
Clarendon Street,
Melbourne, E., C.2.
17th July, 1933.

J. A. Thick, Esq.,
3 Chaucer Road,
East Malvern, S.E.5.

Dear Mr. Thick,

Thank you for your letter. I am quite aware that some of the Services at St. Peter's, Eastern Hill, are such as some of the Evangelicals in this Diocese dislike. I am also aware that some earnest Churchpeople

disapprove of the Oxford Movement centenary celebrations because they fear that their Evangelical principles may be overthrown by Anglo-Catholic teaching.

It is quite true that Mrs. Head and I were present at a Requiem Service for the late Mrs. Hughes at St. Peter's last Monday, though I did not take the Service myself, as was suggested in some of the papers. I believe however, that I am called to be the Father-in-God of the whole Church in this Diocese, and not only of a section of it. If, by drastic action, some of our earnest clergy and laity were driven out of the Church, it would mean a great spiritual weakening for the Church as a whole. In some Dioceses in Australia the Services of which you complain are much more frequent and widespread than they are in this Diocese. This is also true of some of the Dioceses in England, especially in the South. I believe that my duty lies in upholding the principle of inclusion within the Church. The alternative of exclusion must only lead to bitterness and to defeat that follows when men are turned into martyrs. St. Peter's is after all, a Church which caters for a certain type of Churchman from all over the large city of Melbourne. There is a good deal to be said for giving such people a spiritual home in at least one city Church. I believe that more will be accomplished in the end through my working sympathetically with men from whom you and others may differ than through an attack by me on practices which, at any rate, do appeal to a certain number of your fellow Anglicans.

I have very great sympathy with Evangelicals, and I believe that their best remedy for practices and doctrines which they dislike is to make their own Churches so attractive, especially to young people, that they win the rising generation to their own section of the Church to which we all belong.

Thank you again for your letter, and for the courteous tone of your protest. Pray for me that by the grace of the Holy Spirit I may have a right judgment in all things.

God bless you always.

I am, yours very truly,

F. W. MELBOURNE.

ANGLICAN CHURCH LEAGUE,

The Most Rev. F. W. Head, M.A., D.D.,
Archbishop of Melbourne.

Your Grace,

At a meeting of the Committee of the League, held on Friday last, I was instructed to acknowledge receipt of your reply to my previous letter, and to suggest that your Grace has entirely misunderstood the purpose of that letter. The issue we raised was, not, as you suggest, whether some people disapprove of certain practices, but whether those practices and the doctrines which prompt them, are in accordance with the accepted doctrine of the Church of England, and as contained in the Thirty-Nine Articles. May I remind your Grace that you overlooked two questions submitted in my last letter, viz., "Whether services of Masses and the like are proper services, legally carried on in the name of the Church of England; and whether the Church of England clergy who conduct them, having accepted the doctrines contained in the 39 Articles, at their ordination, are morally or legally guilty of disloyalty or dishonesty in teaching and practising doctrines which are the direct opposite of, and antagonistic to those they are supposed to have accepted."

It was also reported at the meeting of the Committee that the Cathedral Chapter has, at your Grace's invitation, agreed to the introduction of candles on the Communion Table of the Cathedral, to be effected at your Grace's discretion.

My Committee would respectfully point out that this proposed action would very seriously strain the loyalty of many people in this diocese, and tend to make it impossible for them to join in the services of the Cathedral. It will also be regarded as a stepping stone, by the few who have been hoping for some such action. Already these people are boasting that this first step towards a more theatrical service is about to be taken. We know by experience in Australia that such steps, though appearing small at first, are rapidly followed by more extreme practices. In fact, Bishop Hart indicated that policy in his Town Hall speech. In many of your Grace's recent speeches the importance of Protestant principles has been emphasised, and it surely is not unreasonable for loyal members of our Church to expect your Grace to do something to curb the influences which aim at the destruction of that Protestantism.

I am, yours respectfully,

J. A. THICK.

Bishopscourt,
Clarendon Street,
Melbourne, E., C.2.
11th August, 1933.

J. A. Thick, Esq.,
3 Chaucer Road,
East Malvern, S.E.5.

Dear Mr. Thick,

Thank you for your second letter. I do not think that I have much to add to what I said before. The strength of our Church lies in its inclusiveness. I am glad to have your criticisms, but as your Bishop I am ultimately responsible for what is done in this Diocese. I rely upon the loyalty of clergy and laity alike, even though some would like me to do a little more, and others a little less than I feel it right to do.

I am, yours sincerely,

F. W. MELBOURNE.

ANGLICAN CHURCH LEAGUE,

August 24th, 1933.

The Most Rev. F. W. Head, M.A., D.D.,
Archbishop of Melbourne.

Your Grace,

Referring to the correspondence which recently passed between us, I would be obliged if you could inform me whether I have your permission to publish the letters in the Australian Church Record.

I am, yours respectfully,

J. A. THICK.

Bishopscourt,
Clarendon Street,
Melbourne, E., C.2.
29th August, 1933.

J. A. Thick, Esq.,
3 Chaucer Road,
East Malvern, S.E.5.

Dear Mr. Thick,

Thank you for your letter. I am quite willing that you should publish the letters that I have written to you about the celebration of the Oxford Centenary Movement. I am always anxious to lay stress on the richness of our Anglican heritage, so that we may unite the contributions of the different sections of our Church into a more glorious reformed Catholicity in the future.

I am, yours sincerely,

F. W. MELBOURNE.

Spiritism.

(Contributed.)

IT was the writer's misfortune not to be able to be present when, at a recent luncheon-hour service at St. Philip's, Bishop Kirkby gave an address on Spiritism; so that the writer's only knowledge of it is from a brief report in the S.M. Herald.

That the Bishop's address and the warning that he gave, were needful and well timed, hardly needs to be said; and it is much to be hoped that he will return to the subject and speak again on the matter to a larger congregation.

Spiritism is a religion which to-day is coming into prominence in opposition to Christianity. Seducing spirits and doctrines of demons are mentioned by St. Paul as one of the perils of the last days. (i Tim. iv., 1), and it is a rapidly growing evil. In the advertisements of religious services in the S.M. Herald of September 9, there were nearly 30 announcements of Spiritist meetings. The writer has never attended one, but he is told that at these meetings prayers are offered to God, but with never any mention of the Lord Jesus Christ. Passages of Scripture are read and hymns sung, but never such as refer to Christ's Atonement. In fact, there is a universal denial of the central Christian doctrine that Christ died for our sins; and here, of course, Spiritism is on the same level as theosophy and the (so-called) Christian Science; both of which, in the same way, proclaim their anti-Christian origin.

At Spiritist meetings evidence is often given of a knowledge about persons present, and powers are shown to be possessed, above what is natural, and messages are given, purporting to come from departed relatives; and invitations are given to join in "seances" conducted by professional "mediums," where the materialisation of disincarnate spirits may be seen and conversations carried on with (they say) the departed; and many amazing phenomena witnessed; but where, alas, the Religion of the New Testament, that Christ died for our sins, is always consistently denied. Bishop Kirkby is right when he says that Spiritism de-thrones Christ and is wholly antagonistic to Christianity; and that the best it can say of Christ is that He was an extra powerful medium.

(Continued on page 11.)

Wayside Jottings.

(By a Wayfarer.)

The Church and Its Membership.

"THE Minister called on me yesterday," said one of the young men, "and suggested that I should allow him to put my name on the Parish Roll of Church-members. He said that he had for some considerable time noticed my attendance at Church and at the Lord's Table, and he seemed to think it high time that I enrolled myself as a Church-member. I told him that my business had at different times taken me to many parishes, and that I had attended many churches without any such suggestion being made to me before, and I asked what difference it would make, and what it would involve, and we had quite an interesting talk. He said that he had such a big parish that indiscriminate visiting wasted a lot of his time, and therefore he made it his practice to keep a definite roll of those who attended the Church and the Lord's Table, and he tried to keep in pastoral touch with them. As to people who call themselves Church of England people, but never attended,—after a few invitations he told them plainly that unless they showed signs of real membership he could not continue visiting them. As to what it would involve on my part, he said it would involve the regular attendance which I was already giving, and a regular contribution, as I could afford, to Church and Foreign Mission Funds, and that he might call upon me for such Christian work as lay within my power. I agreed to all that, and we had some prayer together, and then he left."

"I call him a wise man," said another; "he will be able to give definite statistics about his church-membership, which very few Anglican ministers can do. Census returns give us about 40 per cent. of the population, but I should be inclined to put down genuine communicant membership at about ten per cent."

"No minister has ever asked me," said a third, "to let him put my name on his Church roll; and I don't see why he should. I am a member of the Church, in so far as that I have been baptised and confirmed, but since I became a man I have worshipped here or there or nowhere, just as I felt inclined; and I don't see what I should gain by connecting myself with any particular church."

"I go a step further," said another young man, "and don't see what I gain by going to Church at all. Of course, I do go pretty often, and I believe the Bible and the Creeds, but the minister's sermons don't help me much. He preaches for about fifteen minutes, and says nothing that I didn't know before. But I suppose that if I really wanted to know more I could learn it from the Bible or the Prayer Book, or from the Australian Church Record."

"To a great extent I agree with you," said another. "I don't go to the same Church as you, but our minister is like yours in that he doesn't teach us much. But sometimes we get a minister who really shares with us his experiences and his beliefs and his hopes, and gives us his reasons for them; and then he sends us home with real sorrow for our sins and fresh resolve for the future, and we feel that it has been good for us to be there. The simple, earnest preaching—personal preaching, if I may so call it—of a good man, revives old memories of things that I once valued more highly than, I am afraid, I do now. It carries me back

to my earlier years; to my years of greater faith and simplicity and love. When I hear the Gospel simply and faithfully taught, my doubts and my cynicism disappear for a time, and my prayers become more real; and I am a better man for the rest of the week."

"Not only so," said one of the former speakers, "but the Church prayers do us good by enlarging the scope of our prayers. How often, for instance, we should forget to pray for the King and the Government; but that the prayers in Church remind us. Yet, surely we ought always to pray for them, if only on account of the tremendous influence that they exercise."

"I don't think," said a young lady, "that you have yet given us the best reason for belonging to the Church, as well as for attending its services. Ought we not to look a little beyond ourselves and our own good? I take it that the Church bell is a call to worship; and worship is in itself a sufficient reason for church-going, whether we get intellectual help or not. At church we get, at least, an invitation and an opportunity for worship; and I don't feel free to decline it. Of course, you might say that we can worship at home. But in too many cases we don't, and even if we do worship at home we don't do it so well. We lose the inspiration of numbers, and we lose, too, the promise of the Lord's presence with the two or three gathered in His Name."

"If I admit," said a young man, "the value of united prayer, can you say as much for listening to sermons? I have listened to dozens without being helped at all. A hundred such as I usually hear wouldn't bring a single man nearer to Christ. Very few preachers have sufficient moral courage. They are mostly afraid to tell the truth. They are afraid of hurting people's feelings. They preach feeble sermons about the love of God, and never say a word about the sterner side of the Gospel. You would never imagine, to listen to them, that Christ had spoken terrible words about Him Who is able to destroy body and soul in Hell; or anything about the outer darkness where there is weeping and gnashing of teeth; or that He will say to some, 'I never knew you, depart from Me, ye that work iniquity'; or that some will be doomed to share the fire prepared for the Devil and his angels. Surely the ministers who are too mealy-mouthed to warn us of these things are running a terrible risk themselves! What will be the punishment for unfaithfulness?"

"Yes," said an older man, "all that is true; and I am astonished sometimes that some ministers are content to preach such feeble, vapid sermons. But all ministers are not like that. Some ministers (and I sometimes think they are the less praised, the less popular, the worse paid), do really try to preach faithfully and to proclaim both sides of the Gospel, to tell of 'the terror of the Lord,' as well as of His love. And when that is the case, the sermon is still God's chief instrument for saving souls. To-day, as in St. Paul's day, 'it pleases God, by the foolishness of the preaching, to save them that believe.' When a minister will preach Christ crucified, though it be to sceptics a stumbling block, and to Modernists foolishness, yet to those who are being saved, it is still Christ, the power of God, and the wisdom of God."

"You are getting away from the point," said the other. "The question is whether I ought formally to join the membership of this particular Church, and so to pledge myself to support and work; or whether it is enough to be a Church-member in general, in the

sense that I have been baptised and confirmed; without acknowledging any local obligations."

"And when you talk of joining the Church," said another of the older men, "and of putting your name on the Church-roll, surely you must not limit it to the brick and mortar church, or to the district assigned for one clergyman to work in. You must think that in associating yourself with that building, and with that minister, you are taking the only practical way of associating yourselves with the great universal Church, the great company of believers who are being built up into that great spiritual temple which is the Body of Christ. John Wesley said, 'The New Testament knows nothing of solitary believers,' and John Wesley was right. We need to be banded together for mutual help, for mutual encouragement, and (perhaps still more) that we may bear a united witness before the world. The War of God must end in Victory; but it is like other wars in this respect, that according to the law of His universal providence, it is better waged by organised and united armies than by solitary guerilla fighters."

Then an elderly lady spoke. "And you young people mustn't forget," she said, "that the object and end of it all is not only the salvation of your individual souls, but the final glory of God. One of the great purposes for which the Church of Christ exists is to make God's glory known to the universe—that to the principalities and powers in the heavenly places, may be made known by the Church the manifold, the 'many-sided,' wisdom of God."

"Thank you for the reminder," said one; "we were thinking too much of ourselves and of our own spiritual interests. I begin to realise that from that greater and wider standpoint we ought to connect ourselves definitely with even the local church and to take our share in its activities."

Mother Church.

A simple mystery play by Dean Rivers. The advantages of writing a mystery play are three—first, there is nothing too impossible to be put in it; second, there is nothing historically important which may not be left out of it; and third, there is no limit to the process of mingling fact and fiction in one inconsequent story.

In Scene I Dean Rivers gives the purely legendary account of the introduction of Christianity into Britain. Mother Church, who was created on the Day of Pentecost, and carrying the Holy Grail as her great treasure, makes a miraculous journey from Palestine, accompanied by Joseph of Arimathea, Mary, Martha and Lazarus. Joseph gives the date as Christmas Day, 40 A.D., in which fact he differs by about a century from the earliest one usually accepted.

Fifteen centuries elapse before Scene 2 opens, in which poor young Edward VI. is the only historical figure among a host of allegorical ones, and he is asking Mother Church's advice as to the best form of English Services for his people. She replies by a series of players who represent and explain the different parts of the Prayer Book.

A real touch of the old mystery play occurs when "the Rubrics run in wildly, unannounced," and provide a slightly humorous dialogue, though it seems strange they have to explain to Mother Church who they are, and what part they play in the Prayer Book.

Finally the King heartily approves of the Services, and has them bound into one volume by the Rubrics, under the name of the Prayer Book of Edward VI. "I bind it in this year of grace, 1549," says the King, and Mother Church commands, "I now order my children to use this Book and no other," and here the play ends, without any reference to the Revised Book of 1552.

Surely, in the interests of historical accuracy, the second Prayer Book of Edward VI., as the final accepted form, should be given its true place?

This play will be presented at the forthcoming Centenary Celebrations at Hobart.



The Right Rev. the Bishop of Bendigo will be in Sydney Diocese during October. He will administer Confirmation in several parishes.

Mr. Eric Norgate, a devoted Church worker and Sunday School teacher, of All Souls', Leichhardt, will leave for China this week to serve as a missionary under the auspices of the China Inland Mission. Mr. Norgate took a very successful course at the Melbourne Bible Institute.

The Vicar-General of the Diocese of Newcastle (Ven. Archdeacon Wood), has received a letter from the Bishop of Newcastle (Right Rev. F. de Witt Batty), stating that he expects to leave London on December 10, and to arrive in Sydney on January 17, on his return to Newcastle.

On September 11th the Bishop of Melanesia, Dr. Baddeley, arrived in Sydney from the New Hebrides, on his way back to the headquarters of his diocese at Siota. He went south to Victoria and South Australia for deputations on behalf of his work. He will sail from Brisbane to his diocese on October 2.

The Rev. Arthur Pidd, who has been in England for two years as assistant master at Christ's Hospital, and at Wellington College, is returning to the Diocese of Melbourne early in 1934, to become Director of Religious Education. He formerly served at St. Andrew's, Brighton, and at the Brighton Grammar School, Melbourne.

The Rev. W. H. MacFarlane, who has served so faithfully at Torres Straits for several years, is coming South for good. Prior to relinquishing this, his work in the Diocese of Carpentaria, he will visit at the invitation of the Bishop, the New Guinea Mission. Mr. MacFarlane was to leave Cairns for Samarai by the s.s. 'Montoro' on September 21st.

The Rev. Leonard Gabbott, Rector of St. John's, Rockdale, Sydney, will be leaving London with Mrs. Gabbott this month, after a holiday visit to the Old Country. They expect to reach Sydney by the end of October. Mr. Gabbott will be one of the speakers at the Reformation Observance Committee's big gathering in the Chapter House in November next.

A former member of the Synod of the Diocese of Goulburn, having represented the parish of Goulburn, has passed away in the person of Mr. Frederick Blaxland. He had reached the age of 85 years, and was the eldest surviving grandson of Gregory Blaxland, the explorer. His funeral took place from St. Anne's Church, Ryde, Sydney, in which Church he had been baptised, and which, at various times, has had within its four walls, representatives of five generations of the Blaxland family.

The retirement is announced of the Ven. Archdeacon Rupert Fairbrother, Vicar of Tamworth, as from January next. He was ordained 35 years ago at Glen Innes and first worked in what was then the Grafton diocese. He was later appointed Vicar of Inverell, and thence came to Tamworth. He is held in great regard in the northern portions of N.S. Wales. He has done a most effective work in the ministry of the Church. He has been a pioneer, a devoted pastor, and has been in judgment in the wider affairs of the Church.

Much sympathy has gone out to Sir Mungo MacCallum, of the Sydney University, in the sudden death of his son, Mungo Lorenz MacCallum, M.A., B.C.L., who was on the staff of the Sydney Morning Herald. Mr. MacCallum had a very brilliant career, both at Sydney and Oxford Universities, and was greatly beloved for his kindly and unobtrusive character. He was a man of great literary gifts. The Rev. H. W. Barker, Rector of St. Michael's, Vaucluse, officiated at the funeral service.

On Thursday, September 14, the Bishop Administrator and Mrs. Kirkby, and a number of leading clergy and laymen, met the Right Rev. the Bishop of the Philippines and Mrs. Mosher at tea in C.M.S. rooms, Sydney. It was a very informal gathering. It enabled Dr. and Mrs. Mosher, who are holidaying in Sydney from Manila, P.I., to

meet Sydney Churchmen, and thus learn of the Church's work in the Philippines. The whole company was very grateful to Bishop and Mrs. Kirkby, the Dean of Sydney voicing their feelings in appropriate words.

The Rev. F. W. Pyke was inducted to the charge of St. John's, Gordon, on Wednesday last. The Rev. C. L. Oliver, of the staff of St. James', Sydney, commences his work as Rector of Gundy, Diocese of Newcastle, at the end of October. The Rev. W. S. McLeod has begun work in the parish of St. John, Rockdale, while the Rev. F. J. Dillon, is taking duty at Blackheath while the Rev. H. A. C. Rowsell recuperates after his recent operation. The Rev. C. T. Kenderdine has been appointed to St. Luke's, Concord.

Mr. John Mortram Guest died at his home in Brighton, Melbourne, on August 16, at the age of 89 years. Mr. Guest, who has been master ringer of St. Paul's Cathedral ringers since the building of the cathedral in 1889, supervised the hanging of the bells. He arrived in Australia as a young man, and was a pioneer in the boot trade. In Staffordshire, England, Mr. Guest, then a lad, and his father, were bellringers in the parish church, of which the late Bishop Goe was a curate. When the bells were erected in St. Paul's Cathedral, Bishop Goe made Mr. Guest master of the ringers, a post that he had held ever since.

Moffat Ohigita and Albert Lohu, members of the Melanesian Brotherhood, arrived in Sydney from the Solomon Islands by the s.s. 'Mataram' on August 19th, on their way to Fiji. They sailed by the s.s. 'Kare-tu', on the 24th. Moffat, with Dudley Bale, another of the Melanesian Brothers, returned to the Solomons from Suva only a few months ago, but the Bishop in Polynesia found them such a valuable aid to his work among the Melanesians in his diocese that he has arranged with the Bishop of Melanesia for two of the Brothers to give a further term of service. Dudley Bale is now preparing for ordination, so his place is being taken by Albert.

Not only the Diocese of Armidale, but the Church at large, has lost a veritable Mother in Israel, in the passing of Mrs. F. R. White, of Broomfield, Armidale. She was within a few days of 92 years of age, and was the best-known resident in New England. Mrs. White rendered great national service during the Great War in placing her home at the disposal of the Federal Government as a Convalescent Home for soldiers. She was a devoted Churchwoman, generous in her giving to the work of the Church at home and abroad. Her hospitality to Church leaders and clergy was proverbial. Her life was exemplary. Her memory will live in the record of rich and faithful service.

Bishop Kirkby, Administrator of the Diocese of Sydney, has received from the Archbishop-elect of Sydney (the Right Rev. Howard Mowl), an intimation that he cannot carry out his plan of going to England by way of Siberia, because of the unsettled state of affairs there. He hopes to leave his headquarters at Chengtu on October 10, and to catch the steamer Empress of Asia, at Shanghai, on October 23. He will proceed to Canada, transacting on the way certain business connected with his late diocese. After spending about six weeks in England, completing his diocesan work, he proposes to come to Australia by way of Canada, leaving Vancouver for Sydney at the end of January.

Mr. Thomas Knox has died at Chatswood at the age of 71 years. He retired from the National Education Board service, of Ireland, about ten years ago, after 40 years' service, and came to Sydney with other members of his family. He was a King's scholar, and in his teaching service was classed as a first-grade teacher. He was a keen social and Church worker, holding for many years a district secretaryship of

the Protestant Orphan Society, and also the secretaryship of his Parish Select Vestry. In 1921 he was appointed to a commission of the peace for the counties Tyrone and Fermanagh. For two years before the Irish settlement he was a member of the Ulster delegation to England on behalf of the newly-formed Ulster Parliament.

At an impressive service in Holy Trinity Church, Kelso, the new vestry recently added to the church as a memorial to the late Archdeacon Oakes was dedicated by the Bishop of Bathurst (Dr. Crotty). The late Archdeacon Oakes was for 30 years rector of the parish, and parishioners and other friends contributed to the erection of the vestry in his memory. Clergymen were present from many parts of the diocese, and there was a large congregation of the late Archdeacon's friends. After the dedication ceremony the Bishop Coadjutor (the Right Reverend Arnold Wyld), preached the occasional sermon. He paid a sincere tribute to the late Archdeacon, who, he said, was one of the most widely known pioneer churchmen of the west.

The Rev. V. H. Sherwin, who has done such splendid work as a missionary under the Australian Board of Missions, in an address to the Millions Club, Sydney, on September 13, said that Australia's administration of the Mandated Territory had resulted in a great improvement in the condition of the native races. The administrators possessed the highest ideals, and were men of excellent qualifications. Many of the mistakes made in the past in the contact between civilisation and the aborigines in Australia had been avoided in New Guinea. Australia was building up a tradition that was second to none. "But we must realise," Mr. Sherwin added, "that to get the best from our responsibilities we must develop a high sense of idealism. The efficiency of the Administration must not be affected by the introduction of politics."

Canon H. S. D. Portus has resigned the charge of All Saints', Singleton, N.S.W. After consultation with his medical adviser he reluctantly came to this conclusion, as his physical strength, since his recent illness, would not permit him to do justice to his large parish. Ordained in 1898 by the Bishop of Newcastle, he served as curate in the parish of Muswellbrook from 1898 to 1902, and at Christ Church Cathedral, Newcastle, from 1902 to 1903. From the Cathedral he went as rector of the parish of Denman, where he remained until 1907. His next parish was Murrumbidgee, where he was rector from 1907 to 1911, and from there to Waratah till 1913. He moved to North Waratah in 1913, and remained till 1916. From 1916 to 1919 he was Stanton Chaplain, and at the end of 1919 was appointed rector at East Maitland and chaplain to H.M. Gaol, from which parish he went to Singleton.

One of Sydney's veteran lay readers and devoted churchmen, Mr. John Taylor Lingen, K.C., M.A., has passed away, at the age of 85 years. He was Chancellor for the Diocese of Sydney in 1894, and for the Diocese of Bathurst from 1907 to 1923. He was a member of the choir, and lecturer of St. Mark's, Darling Point, from 1885 to 1906, and afterwards, of St. Michael's, Vaucluse. For many years he was a member of the Sydney Synod, and by that body was elected lay canon of St. Andrew's Cathedral in 1911, in which year he became a diocesan lay reader. Mr. Lingen was born in Hereford, England, on April 27, 1848. He was the son of Dr. C. Leslie Lingen, and grandson of the Rev. Dr. Charles Taylor. He received his early education at Hereford Cathedral Grammar School, and entered Pembroke College, Cambridge, in 1866. He gained his B.A. degree in 1870 as (bracketed) 20th Wrangler, and later in the same year gained first pass in the second class of the Natural Science Tripos. He was called to the Bar by the Middle Temple in 1872. He came to Sydney in 1880, and commenced practice at once at the Equity Bar. He is survived by two daughters.

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"The human mind has three keys opening all locks: knowledge, reflection, imagination."—Victor Hugo.

"We have the mind of Christ."—St. Paul

SEPTEMBER.

- 21st—St. Matthew, Evangelist and Apostle.
22nd—Ember Day, and 23rd.
23rd—Hebrew New Year (5693). The first Bishop of the Spanish Reformed Church was consecrated by Bishop Plunkett, of Dublin.
24th—15th Sunday after Trinity. God's keeping. What a beautiful benediction to give. What a beautiful truth enshrined in this old prayer from the Sacramentary of Gelasius.
26th—Cyprian, Bishop of Carthage and Martyr, 258 A.D. He opposed the growing claims of the Papacy. He was beheaded by the Pagan Emperor Galerius, 258 A.D. Lucknow relieved in Indian Mutiny, 1857.
27th—First railway, Stockton to Darlington, opened, 1825.
29th—St. Michael and All Angels.
30th—Jerome, presbyter and doctor, born 346, died 420 A.D. Fall of Damascus, 1918.

OCTOBER.

- 1st—16th Sunday after Trinity. Prayer for the Church so necessary in these days of confused teachings. "Cleanse and defend," because superstition is ever re-asserting itself in the Church, as well as outside it.
2nd—Bill of Rights passed in England, 1689, to ensure the safety of English subjects prejudiced under the Romish domination of James II.
4th—Lord Tennyson, Poet Laureate, died 1892.
5th—Next issue of this paper.



Groote Eylandt.

THE ways of Government are beyond comprehension! The official mind is ever obdurate and stereotyped. Besides, we never know what influences are at work. We are not surprised, therefore, that the Federal authorities have given permission for an armed party to leave Darwin for the purpose of "protecting" the missionaries on Groote Eylandt, even though the Church Missionary Society in Melbourne, which administers this Mission Station, urgently advises to the contrary. Doubtless the Federal Minister for the Interior is acting under recommendation of the Administrator of the Northern Territory, who states that he, the Administrator, "had decided to act because of further reports of a gravely disquieting nature from Arnhem Land. "These reports," he states, "disclosed that the aborigines believed that missionaries in Northern Australia had betrayed to the police certain of their number accused of crimes. In consequence they proposed, as a reprisal, to attack the Groote Eylandt Mission, which was the least accessible to relief." We have the assurance of the Federal Minister "that persons interested in the welfare of Northern Australia could be assured that the party being despatched tomorrow was in no sense a punitive expedition. Members of the party would be strictly forbidden to engage in any hostile act against the blacks unless as

a measure of self-defence or in an extreme emergency. The members of the party could be trusted to adhere implicitly to this order."

There is something peculiar about this sudden official interest in the aborigines in the North. It purports to centre around the spearing and subsequent death of a constable who had gone out with others to search for and arrest certain aborigines implicated in the murder of a Japanese. Every right-minded citizen will, of course, concede that aborigines accused of murder, as of other heinous offences, should be brought to judgment, and be suitably punished. Moreover, they should be taught to respect life and law and order. They should come to understand that the laws of the community and the basic principles of citizenship are sacred, and must be upheld at all costs. They must learn that there is a right way and a wrong way of doing things, that the penalty of crime and of recalcitrant conduct must be paid. At the same time, it must be remembered that the aborigine lives in the Stone Age. He is the child of a very primitive race. He has his own law. He has not been trained, disciplined and educated in the white man's standards of equity and justice. He knows not our code of morals. These facts must ever be borne in mind. Besides, the white man has taken his lands from him. The aborigine finds his hapv hunting grounds, his sources of provender, taken or increasingly impinged upon. It is no wonder that he rebels, and desires to, and will, retaliate as best he can! It is not to be wondered at that if he is hungry, he will spear cattle which roam at will on his and his father's territories. The aborigines' needs are immediate, and must be immediately met!

Ever since the Dutch explorers visited and named Groote Eylandt, some three hundred years ago, there have been various reports as to the ferocity of the natives that live there, and on the adjacent mainland coasts. The reports have differed in detail, but they all agree in the assertion that the natives are aggressively hostile and jealous of their women. We need not be surprised, therefore, that if white men, Japanese or Malays come and steal or molest their women, that they will sooner or later pay dearly for it. These are considerations which must be ever borne in mind by all Australian citizens.

But the peculiarity of this sudden interest in the natives of Arnhem Land and adjacent shores, comes when the exploitation of these territories is uppermost in certain minds. Schemes of handing the country over to chartered companies, expeditions by big game hunters to shoot buffaloes, the Northern Territory as a field for mining, the extension of pearling and other marine enterprises off these coasts, these and many other methods of securing the wealth of this territory are exercising enterprising minds—but the aboriginal is in the way! What can be done? Besides, these missionaries, with their altruism, their benevolence, their humanity, their love of souls, are also on the spot—and to some, also in the way. They watch the aborigines' interests, care for them, shield them, when certain hungry minds and hands would waylay them. In a word, the missionaries' interests are the aborigines' interests, with the result that they have always been the 'bete noir' of certain greedy inhuman whites. And it is not to be wondered at that men who go north to exploit the Territory at any cost, say the most barbarous things about the native, accuse noble-hearted

missionaries of the most diabolical doings, and repeatedly state that Mission Stations are a hindrance and worse!

Missionaries and their leaders only know too well the sad story in Australia of the treatment of the aborigines at the hands of unprincipled whites. It is a story of rapine and murder too sad and sorry to reiterate. The wholesale shootings and poisonings, the befouling of the springs of their tribal life, constitute one of the blackest pages in Australian history. But nothing else is to be expected if people look upon the aborigine as worse than cattle, to be got rid of at sight, or fair game for molestation.

The record of the Church, from the days of Samuel Marsden until the founding and carrying on of our present-day great mission stations, is one for thankfulness. The Church, through her noble band of pioneer missionaries and clergy, has been the succourer, the teacher, the friend of the black in this land. She has done this work not merely because of the claims of a common humanity, but because these are people for whom Christ died, and whom He would have won to a knowledge of His redeeming love. It is no wonder that our mission boards look at the aborigine question very differently from the Government and official mind. We are not surprised that the Church Missionary Society authorities in Melbourne deprecate any expedition to Groote Eylandt on their behalf.

We have it on the authority of that noted American anthropologist, Dr. Warner, who lived in the midst of the blacks in the far north for eight months, that "he had found the Australian blacks in Northern Territory ladies and gentlemen; he had never met a finer people, nor better people, nor people more innately gracious." No less an authority than Sir George Wilkins, F.R.G.S., the famous Australian explorer, who lived in the heart of Groote Eylandt early in 1925, states: "The influence of the mission workers on these primitive peoples has had already a marked effect for good, and in a few years, no doubt, the benefit of their pioneering work will be most conspicuous. Meanwhile, they need strong sympathy and support, for their task is difficult and their lives full of hardship." Words which need taking to heart!

What the outcome of this expedition will be, and what the future developments in Arnhem Land will be, it is not for us to say. The care of the blacks is a sacred responsibility of the Church, and she must, at all costs, be their friend and succourer. The whole body of Church leaders, together with rank and file, should be alive to the aborigine question. Further, it needs to be borne in upon the minds of all Australian citizens that Australia is trustee for these people, and dare not fail in the trust committed to her. Meantime, on the part of all right-minded and certainly Christian people, there is a call to watchfulness and earnest prayer, and a ready and strong support of our missionaries on the aborigine front.

"High Mass" in the Stadium.

THE Rev. A. M. Levick, who evidently has a fair field in the "Australian Churchman," the official organ of the National Council of the C.E. M.S. in Australia, has been writing a series of articles in that journal on the Oxford Movement Centenary. These articles have occasioned some controversy. He has not had it all his own

way. However, in the issue of this month he is given the final word, in the course of which he states that at the recent "High Mass" in the Stadium, London, in connection with the Oxford Movement Centenary Celebrations, "the Prayer Book Communion Service was followed, and the Prayer Book ceremonial used on that occasion."

Now is this the case? Let us see.

Setting of the Field.

At the far end, toward the west of the Stadium, the "High Altar" was set up with the accompaniments that Anglo-Catholics glory in. The canopy erected over this High Altar was certainly bizarre. Immediately central, and some yards in front, was a solitary faldstool, replete with velvet cushions.

The Procession and Vestments.

At 11.30 prompt the first procession entered with the more important clergy. In this were several monks, some "Orthodox" clergy and an "Orthodox" Archbishop. The latter was dressed in black with a violet vestment, and a train to it. He was followed by five Anglican bishops in copes and mitres; the Bishop of Liberia, the Bishop of Windward Isles, Bishop Hornby, Bishop King (assistant of Rochester), and Bishop Mounsey (assistant of Truro). They were preceded by a man in a black gown with white gloves, swinging a long wand.

The next procession, preceded similarly by another conductor, was composed of twelve clergy in amices, albs and tunics of gold and red, accompanied by Crucifer and acolytes with long, lighted candles. In the centre of this procession walked Deacon and Sub-Deacon in cloth of gold dalmatic and tunics respectively, with the Bishop of Colombo vested in amice, alb, dalmatic, tunic and cloth of gold chasuble of Sarum pattern, and wearing a mitre. Other clergy in similarly magnificent garments followed. The Bishop himself was accompanied by the Vicar of St. Mary's, Graham Street, who was wearing a rich cope of yellow and red. Three more clergy followed in cottas and yellow scarfs; one of these carried a huge Pontifical missal before his breast, and another actually carried the Episcopal candle, which, to a Protestant eye, looked utterly ridiculous, being just like a little bedroom candlestick.

Then came a third procession a little way behind. Another Crucifer headed it in dalmatic of yellow with a very large processional crucifix accompanied by two acolytes bearing lighted candles. Then followed the Lord Bishop of St. Albans, in yellow and red robe—very magnificent—having on his head a scarlet mitre, and he was carrying his Crozier. On either side of him were his Deacon and Sub-deacon, the Rev. H. L. Haines and the Rev. G. D. Carleton, in dalmatic and tunic of bright red, and the Bishop was personally attended by a priest, the Rev. F. G. Croom, in a rich crimson cope. The four walked under a canopy of red silk with gold trimmings, supported on four brass poles, and carried by four young men in court dress with knee breeches, silken hose, silver-buckled shoes, and each dangling a rapier sword at his side. There were four gentlemen in ordinary frock coats walking with them. Four or more clergy in gold and red copes to match the others in front, brought up the rear, another carrying a huge missal.

The Service Commences.

The Bishop of St. Albans first knelt at the faldstool in the centre of the

field, and was then escorted to the "Altar." All the chief clergy crowded around him, and he was then conducted round to the back of the "Altar" to his throne. Meanwhile the Bishop of Colombo had said his preparation, and was now escorted up to the "Altar" for the censuring. The Introit was sung; then followed Kyrie; Gloria in Excelsis; Collects; Epistle; Gradual; Gospel; and from thence according to the Prayer Book, but with the insertion of the Roman Canon with responses. Here followed the usual High Mass Gospel ceremonies.

The Lavabo and other Ritual Acts.

At the "offering" the Bishop of Colombo performed the "Lavabo." A silver jug and basin with towel were carried to him from the Credence Table for the purpose. The elements were now taken up to him and duly offered and censed, an entirely non-Prayer-Book ceremonial, significant of Roman Catholic doctrine. The Sub-Deacon had a "humeral veil" fixed on him, and he held the patten under the veil until the Canon of the Mass was reached. There was much censuring at the offertory, and the Bishop of St. Albans was duly censed. The Bishop of Colombo sang the "Confession," whilst the Bishop of St. Albans pronounced the "Absolution" from his throne. Behind the Bishop's throne were twelve long red poles with candles fixed at the top. These were lighted and were brought round to the front by the twelve men in tunics, who knelt in two sets of six a side, facing each other before the "High Altar." At the Sanctus the Bishop of St. Albans was conducted from his throne to the faldstool in the middle of the field once more, the Bishop of Colombo going on with the Canon.

Idolatrous Elevation.

Then came the awful elevation of the Host and Chalice, the Bishop of Colombo genuflecting before and after it, and the fanfare of trumpets sounding above the downpour of rain which fell then, whereat the congregation made such obeisance as they could.

Communicants Seven, Non-Communicants Thousands.

Seven men were now brought in and communicated in both kinds, a house-lit cloth being spread out. No true Churchman could in any wise pretend that such Communion was anything more than a mere convenience, and an attempt to keep within the letter of the rubric, whilst being absolutely against the entire spirit of the Church of England Communion service. On this matter, we would quote the Farewell Charge of Bishop Samuel Wilberforce, Bishop of Oxford, when he was translated to the See of Winchester:—

"Such was the custom of those first Christians who came together on the first day of the week, not to see even an Apostle celebrate, but to break bread, to partake that is, plainly, themselves, of the consecrated element. From this the solitary Mass of Rome is so absolutely unwarranted a deviation that we can have no assurance that it does not altogether overthrow the very nature of the Sacrament. It is certain that this practice is most intimately connected, both as cause and consequence, with the greatest practical corruptions of the Papal Communion. Whatever, then, tends to its introduction amongst ourselves, appears to me to threaten the existence of our whole religious system."

At the "ablutions" the storm ceased. The Bishop of St. Albans was duly conducted to his throne, the Post-Communion collects and thanksgiving were then

gone through, and finally the Bishop of St. Albans stood and sang the blessing, holding the Crozier in his left hand and thrice making the sign of the cross in the air—in each direction once.

Exit Processions.

The processions reformed for leaving in the same order as they had come in, and the Bishop of St. Albans was hardly clear of the field when another storm broke, with rain heavier than ever. Both Bishops, when they were doing anything, had huge missals held up in front of them by one of the clergy in copes. We leave our readers to say whether this demonstration and ritual were in keeping with the simple and dignified Service of Holy Communion as set forth in the Book of Common Prayer.

Anglican Church League, Melbourne.

THE annual meeting of the League was held in the Chapter House, St. Paul's Cathedral, on Tuesday, August 29th. There was a good attendance, the audience numbering about 200.

Prior to the public meeting the business meeting was held, at which all retiring officers were re-elected. The report of the Secretary showed that the activity of the League was much greater than in any previous year, and that much valuable work had been done in the cause of the Reformed and Protestant truth of the Church. The subject of addresses at the public meeting, by Canon Langley and Dr. Law, was "Evangelical Principles and the Oxford Movement."

The Rev. Dr. Law said that there was never greater need for clear thinking. We must not allow our respect for the personality of those from whom we differ, to blind us to the error of their views. The comprehensiveness about which we hear so much, will defeat itself when it comprehends so many contradictions and opposites.

He, Dr. Law, wondered what we really were celebrating, and quoted Bishop Radford's pamphlet to show the confusion of ideas, to which we were subjected when trying to find out where the Anglo-Catholic movement stood. He had yet to meet an Anglo-Catholic who was prepared to give a historical benediction to the Reformation, which was the greatest movement in the Church of England. He would like to see a united statement by Anglo-Catholics as to where they stood regarding the Papacy. The discredited practices which were being reintroduced by Anglo-Catholics had been thrown out at the Reformation. He, the speaker, would prefer to accept that which had stood the test of time.

Canon Langley said that "The Church of England has not surrendered her Protestantism. She has a theology and 400 years of experience behind her formularies. We must witness against false ideas of the Church, the ministry, the means of grace, and exaggerated claims made on behalf of the episcopate."

The celebration of the centenary of the Oxford Movement in Melbourne had been kept on the broadest and most comprehensive lines through the influence and leadership of Archbishop Head. "If the Oxford Movement were merely a complement—a filling-up of the deficiencies of the evangelical revival of the previous century, I should have entered wholeheartedly into the recent celebrations," Canon Langley

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

THE BISHOP'S LETTER.

Home Call of Archbishop Sharp.

Writing to the Diocese of Sydney, Bishop Kirby states:—

"The intimation of the Home Call of Archbishop Sharp came not as a surprise. For weeks his hold on life had been very slender. Yet he will be greatly missed, and to the Church in the Diocese of Brisbane we tender sincere sympathy. The Archbishop's life and labours, both as a Missionary Bishop in New Guinea and as Metropolitan in Queensland, were well known and appreciated, but outstanding were those personal qualities which elicited the esteem of all who knew him. By reason of the time of the funeral in Brisbane, and of the train service, it was impossible for our Diocese of Sydney to be directly represented at the obsequies. We are grateful to Canon W. H. Stevenson, of Brisbane (whose associations with Sydney are very real), for acting on our behalf. In St. Andrew's Cathedral the Dean arranged a service, simple yet beautiful, to which quite a number (especially laymen), came. We all felt linked up with the Church in Brisbane in its hour of bereavement."

WORLD AFFAIRS.

The Bishop further states:—

"Christian people dare not look on present world affairs with complacency. We must not be panic-mongers under any circumstances. Yet we are bound to view with dismay the growing, fierce nationalisms again asserting themselves among the great nations of the world. We imagined, perhaps fondly, that November, 1918, witnessed the burial of such. August, 1933, has witnessed their resurrection. The terrible thing is that many people feel so helpless in staying this devilish and assertive spirit, which cannot but lead to war. Such a psychology of despair is un-Christian. What can we do but to fight against it? Twenty years ago a wise man said that the world would never be free from war until one of the greater nations was prepared to be crucified rather than engage in it. The saying was criticised as the utterance of an impractical dreamer. But it is true. The years 1914-1918 are still a ghastly contrastive comment on the truth underlying the words. The saying bears the authentication of the Cross of Calvary."

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association.

The 84th Quarterly Conference of the above Association was held at St. Stephen's, Lidcombe, on 14th August. Seven clergy and 160 teachers and officers were present, representing 26 schools.

The conference took place in the School Hall, the Chairman, the Rev. O. G. Dent, extending a hearty welcome to all.

Grateful appreciation was expressed towards the Board of Education and Miss D. Foster, Director for Primary Work, for the recent very successful kindergarten training week-end and exhibition.

It was decided to hold a "Quiet Day" for Clergy and teachers each year, on 25th April (Anzac Day). Grateful acceptance was given to the kindly offer by the Rev. F. A. Walton, M.A., Dip.Ed., Director of Education, Diocese of Sydney, to conduct a course of lectures in connection with the Teacher Training Course as approved by the General Synod Sunday School Commission of Australia.

After re-assembling in the Church, a short service preceded the Address, which was delivered by Mr. E. H. Earnshaw, whose subject, "The Progress and Growth

of the Historic Church of England in the Sydney Diocese," illustrated by some 70 projections on the screen, revealed progressive stages the fruitful beginning of Church life in the Sydney Diocese, the results of the great work of pioneer clergy and laity over a comparatively short period of history, to the establishment of noble and inspiring edifices in God's Name. Schools and Colleges, as well as homes for the poor and needy, and the recent works of Canon Hammond, were ample evidences that the Church of England was ministering to the bodily and spiritual needs of the community in a quiet but effectual way, to the attainment of a worthy citizenship and Christian ideals.

Thanks were conveyed to Mr. Earnshaw for his impressive address, and to the Rector and teachers providing tea.

TEMPERANCE SUNDAY.

References in Churches.

Sunday, September 3rd, was Temperance Sunday, and references were made in several churches to the temperance movement.

Canon R. B. S. Hammond, president of the Australian Prohibition Council, preaching at St. Barnabas' Church, said drink was still a major evil, and one of the greatest problems. Science, athletics and business now frowned on alcohol as a beverage. Its last stronghold was among the idle rich, who thought they could afford any foolishness, and the unhappy poor, who would pay any price for a moment of forgetfulness. As a beverage alcohol was no longer justified; rather was it excused and apologised for. The spotlight of scientific research had disclosed that there was no place where it was really needed, and few places where it was not a danger. While Australians were drink more than was good for them, and more than they could afford, there were 25 per cent. fewer places selling liquor, much less was being consumed, and much less was being spent on it.

GLADESVILLE PARISH.

Volunteers Building Church.

The foundation-stone of a new church, being built by voluntary labour in High-street, Boroonia, was set on Saturday, September 9, by the Ven. Archdeacon Charlton. The Rev. D. Knox, rector of Christ Church, Gladesville, presided.

Archdeacon Charlton said the efforts of the Boroonia Church workers were an effective answer to the many voices seeking to attract people from the Church, and all that was beautiful and true.

The building will be of wood on a brick foundation. The walls are nearing completion. The bricks were given free by the new church will serve residents of Boroonia and The Strand. Boroonia is a new suburb between Gladesville and Hunter's Hill.

Diocese of Newcastle.

C.E.B.S.

First Admission Service.

The first admission service to membership of the Church of England Boys' Society in the Diocese of Newcastle took place on Sunday, September 3rd, at St. John's, Parry Street, Newcastle.

Parishes represented at this meeting were St. Augustine's, Merewether, St. James', Wickham, St. Peter's, Hamilton, St. Mary's, West Maitland, St. John's, Homeville, St. George's, Hamilton South, St. John's, Cook's Hill, and Mr. W. H. Wharrington represented the N.S.W. Provincial Council, Sydney.

The Dean of Newcastle was the principal speaker. He referred to the possibilities of the C.E.B.S. in the life of Church lads and for the future.

Society is not a recreation club; it has a far greater and a much deeper significance

than that. In the crusade, in the great battle of life, of which we are all participants, we should give some attention to the struggle which is continuous, so as to prepare for victory in the end.

The Dean said that there were many tugs in life; some upward, others downward. The ones upward were for God's better life, the others for the Devil's bitter life. "In life to-day," he declared, "there has never been the more urgent need for brotherhood among men than now, there never has been the call for friendship for man to exercise it in the form of real brotherly service. This is one of the ideals of the C.E.B.S. It meant the building up of the character of young men, which is urgently needed to-day. Just as Christ has called the few fishermen 'friends,' so the various societies of the Church call to its members."

VICTORIA.

Diocese of Melbourne.

KNOWLEDGE OF HOLY SCRIPTURE.

The Archbishop writes:—

"I want to encourage the systematic reading of the Bible. Our fathers were careful about this, and in this generation we have to some extent lost that intimate knowledge of Holy Scripture that meant so much to Churchmen of former generations. I commend to you the notes on the Bible published by the Bible Reading Fellowship, series A. These notes can be obtained at the Diocesan Book Depot, and are really good. I have given two short talks about these notes at the Cathedral during August, and I propose to give another on Wednesday, September 6, from 1.15 to 1.45 p.m. The book which has been selected for August and September is the Acts of the Apostles. The verses selected for each day, together with the comments supplied by these notes, will form a very helpful basis for family prayer in our homes. We need to think rightly in these difficult days, and the Bible is the true foundation for all our thinking."

C.E.M.S. NATIONAL CONFERENCE, 1933

The National Conference of the Church of England Men's Society in Australia for 1933 was held in the Church of England Boys' Society camp at Frankston, Victoria, from Friday, September 15, to Monday, September 18.

The general title of the Conference was "The Church, Her Purpose and Place in 20th Century Life." This was divided into four parts:—

- (1) The Church.
- (2) Her Purpose.
- (3) Her Place in 20th Century Life.
- (4) The Challenge to the C.E.M.S.

each part being the subject for leadership and discussion at four consecutive sessions. The Society was extremely fortunate in securing for its leaders at each session churchmen of outstanding quality. His Grace the Archbishop of Melbourne, was the leader of the first session; the Venerable J. I. Best, Archdeacon of Ballarat, the second; Mr. F. Shann, Headmaster of Trinity Grammar School, Kew, the third session; Sir Littleton Groom, K.C.M.G., led the fourth and final session.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:

"The Archbishop of Melbourne made his first official visit to the diocese. He preached twice on Synod Sunday, and conducted the Quiet Day on Monday. Many have expressed their appreciation of his addresses and their gratitude for the spiritual help given. Perhaps personal association with the Archbishop was an even greater advantage than the words he spoke. The winning power of sheer goodness, more effective than that of intellect and eloquence. We had a pleasant function on the Saturday before Synod, when the Mayor of Wangaratta welcomed the Archbishop and Mrs. Head to the town, and the Archdeacon, Canon Wray, and Mr. Purbrick, spoke on behalf of the clergy and laity of the diocese and parish."

C.E.M.S.

The annual meeting of the C.E.M.S. was a large and representative one. We re-elected last year's executive, with one or two unavoidable changes, and we made it clear that we expected the executive to be more active than it has been. It must not leave its duties to its chairman and secretary however efficient they may be. The Rev. A. G. Nicholls came from Melbourne to speak about the Boys' Society. He impressed us

SOUTH AUSTRALIA.

Diocese of Adelaide.

DIOCESAN SYNOD.

Recent Diocesan Mission.

The Bishop, in addressing his recent Synod, said:—

"I cannot but think that much spiritual progress has been made in many parishes through the missions which have been held this year. We have been greatly favoured through having Missioners of experience and power, and I wish to express our deep gratitude to all of them for giving to us so generously of their time and energy. The results of a mission are not always such as can be seen at once, or tabulated in figures, yet the unseen and untalented results are often the most lasting and the best. The Church Army has also done excellent work in several parishes, and I hope that the time will come when they will return to do permanent work in South Australia. There is no doubt that they are able and ready to do prison-gate work, institutional work, social and relief work, which we are at the present time leaving to the Salvation Army and other bodies, but which we ought to do, and with their help, could do."

The After-Work of the Mission.

The one thing about which I cannot help feeling some anxiety now is whether we shall be able to conserve the results of our missions. It has often been said that the real work begins when the last sermon has been preached, and there is this much truth in the saying, that the after-work of a mission is of such vital importance that, if it is neglected or badly done, the mission will prove a failure. What is the after-work? This consists first in dealing with those who have been drawn in by the mission, and with members of the congregation who have heard a call to closer discipleship. There are special cases which must be dealt with at once; there are those who have been attracted for the first time to the Church, and must be prepared for Confirmation; and there are those who have returned to the Church of their baptism. Then there is the general body of converts who need shepherding into the various organisations of the Church—boys and girls under fourteen, if there has been a children's mission, who must be secured for Sunday School; older boys and girls to be drafted into Bible classes, Scouts, G.F.S., or Girl Guides; and most important, and most difficult of all, the adults—work must be found for the young men and the older men, for the women, for all who have had their interest and their spirit stirred. And I can well imagine some of our clergy saying: "How is it possible for me to cope with the work involved? It is of no use to start new organisations; it is hard enough to keep going those I have. My parish cannot afford a curate, and I cannot do much more than I am doing now."

Laity to the Rescue.

Is it not just here that our lay-people could and should come to the rescue? Do we not, as Clergy, seek to keep too much in our own hands? We must try to do everything ourselves. We have not learned the wisdom of delegation of work. "Jesus took the loaves; and when He had given thanks, He distributed to the Disciples, and the Disciples to them that were set down." But we do not use our people as we should; we try to do everything ourselves; and we break down. So I appeal to the men and women of our congregations; you can do as much, or more than your parish priest, to conserve the results of your mission. Here are splendid openings for the Mothers' Union, the Men's Society, Toc H. Here is the opportunity for individual work, which is always better than collective work. Make yourself responsible for one or two; look them up; get them into the communicants' guild, the servers, the sidesmen; give them an interest in the Church. Could we not together lift from the shoulders of your parish priest some of the burdens of his work? Could you not yourselves help him in the development and extension of parochial organisations, where it is needed? It would almost be better not to have had a mission than to have held a mission and to acquiesce in not following it up.

Systematic Teaching.

I urge then, the use of our lay-people in dealing with those whom the mission has brought in, because there is an equally important part of the after-work of a mission, the fruit of which must necessarily fall upon the Clergy, and that is the work of systematic teaching. Exhortation and teaching need to be blended, but I believe that our congregations would appreciate and value more systematic teaching. How little many

of our people know of the true teaching of our Church! How glad many parents are to benefit themselves by the clear, simple Church teaching provided for their children in our Sunday School by post, or Church Mail-bag system! It may be that the Clergy are in some cases to blame in not thinking out beforehand a plan of instruction for their people. I knew a priest once who made a plan of his sermons for a whole year in advance. Systematic teaching is certainly one important element in following up a mission. A great authority on Missions says that year. Our Church of England Relief Fund has administered the Lord Mayor's relief in the South-Eastern quarter of the city, as we did last year, through a most capable band of voluntary helpers. We have, moreover, raised an amount of over £500 in donations, and this has been used for specially deserving cases known to the Clergy, both in town and country. The Men's Hostel in Wright Street has been maintained, and gives shelter to 70 men. Daily meals are given to children in St. Luke's Parish Hall, and in St. Peter's College Mission. And this is all in addition to the ordinary relief work for which there is pressing demand, especially during the winter months, in every poor parish. Our Boys' Training Scheme is also carrying on its good work; we have placed 34 boys with farmers who have been recommended to us; the farmer gives the boy his keep and a small allowance for pocket-money, and trains him for work on the land. We should be glad if more farmers would apply to us, and we wish that more boys were eager for training for permanent work, instead of contenting themselves with odd jobs which lead to nothing. We have also placed 38 boys satisfactorily in city offices.

Relief Work.

It is with some satisfaction that I record the varied relief work that has been carried out during the past year. Our Church of England Relief Fund has administered the Lord Mayor's relief in the South-Eastern quarter of the city, as we did last year, through a most capable band of voluntary helpers. We have, moreover, raised an amount of over £500 in donations, and this has been used for specially deserving cases known to the Clergy, both in town and country. The Men's Hostel in Wright Street has been maintained, and gives shelter to 70 men. Daily meals are given to children in St. Luke's Parish Hall, and in St. Peter's College Mission. And this is all in addition to the ordinary relief work for which there is pressing demand, especially during the winter months, in every poor parish. Our Boys' Training Scheme is also carrying on its good work; we have placed 34 boys with farmers who have been recommended to us; the farmer gives the boy his keep and a small allowance for pocket-money, and trains him for work on the land. We should be glad if more farmers would apply to us, and we wish that more boys were eager for training for permanent work, instead of contenting themselves with odd jobs which lead to nothing. We have also placed 38 boys satisfactorily in city offices.

ST. LUKE'S, ADELAIDE.

Oxford Movement.

The Vicar, the Rev. J. B. Montgomerie, writes:—

We have been hearing much about the Oxford Centenary Celebrations during the last four weeks. There has been a fair amount of newspaper correspondence concerning the matter, and many have been asking about the Oxford Movement. Some have confounded it with the Oxford Group Movement, but these two are quite separate and distinct.

The Oxford Movement is the outcome of a very well-known sermon which was preached by the Rev. John Keble one hundred

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years ago, called the Assize Sermon, where in he accused his country of National Apostasy. Kettle has been described as a man who did more for his Church than any other of his generation, but that assertion is a little wide of the mark.

It is asserted by the leaders of that Movement that the Evangelicals of a century ago were stagnant and utterly indifferent to the woes of the community, and that they had no sense of corporate responsibility. But I want you to know that this is so far removed from the facts as to be a libel on those great Evangelical stalwarts who were the leaders of the Evangelical Revival, and who brought so much blessing to the Church. Liddon writes, "The deepest and most fervid religion in England during the first three decades of this century was that of the Evangelicals."

The Oxford Movement gave birth to the Anglo-Catholic Movement in the Church of England. It was at a time when the old abuses of the nation were crying aloud for adjustment, when reform was in the air, and a Reform Bill maturing, when the Industrial Revolution had brought about an entirely new situation in the social life of the country, when the cry of the little children held in the slavery of the pits and mills was deplorable, Oxford was taken up with Church controversies, while the nation was sunk in squalor and poverty. In the hungry "forties people were crying out for bread and freedom, and the Oxford Movement regarded other matters as more important. It offered the starving a stone instead of bread. In what a different position the Church would have been had the Oxford men taken action on behalf of the down-trodden workers in the dark days of the Industrial Revolution. The National Apostasy from organised religion which has since taken place might have been avoided, and the ideals of the Labour Party might have been working inside the Church instead of outside. The Oxford Movement missed its opportunity.

To-day the call comes to us with added urgency, to get on with the work. Our task is to preach Christ, and Him crucified. As Evangelicals, we believe we have a definite mission, and that is to observe and preserve those principles for which our Reformation forefathers fought and died. Let us say, with the great Apostle, "The life that I now live in the flesh I live by faith in the Son of God, Who loved me, and gave Himself for me."

TASMANIA.

HOBART.

Diocesan Synod.

The third session of the 25th Anglican Synod of Tasmania was begun on Monday August 28, at Hobart, when the Bishop of the Diocese, Dr. Hay, said that the accumulation of armaments all over the world made war inevitable. It was disquieting to realise that the war in the East had revealed a moral weakness in nations. They had hesitated to accept responsibility in dealing with a country which had violated its international obligations. The Church could do much to create a public opinion which would respond to any moral call.

Bishop Hay condemned the proposal to restrict production, and said that the problem of production and distribution would not be solved unless the correct method of distribution of national income was evolved. Restricted production would result in an international game of high tariffs.

The Bishop reviewed the draft constitution for the Church of Australia, and strongly recommended its acceptance by the Synod.

WEST AUSTRALIA.

Diocese of Perth.

CHRIST CHURCH, CLAREMONT.

Canon H. H. Harper, Rector of Christ Church, Claremont, has during his absence in England, been offered and has accepted an English living, and therefore, he will return only to make arrangements for the departure of himself and his family for their new home. The Rev. J. Bell has been appointed to succeed the Rev. Canon Harper as Rector of Christ Church, Claremont. Mr. Bell had been appointed Rector of St. Barnabas', Leederville, as from the beginning of August, when Canon Harper's return would normally have freed him from the duties at Claremont undertaken for the duration of the Canon's absence. The people of Claremont have, however, so appreciated Mr. Bell's ministry among them that they have nominated him to the Archbishop to succeed as Rector of the parish, and he has been allowed to withdraw his acceptance of the Parish of Leederville.

Letters to the Editor.

THE GOULBURN BISHOPRIC.

The Deputy General Secretary of the C.M.S., Sydney, writes:—
At the meeting of the General Committee of the New South Wales Branch of the Church Missionary Society held last night, the following resolution was passed, and the Committee have asked if you will be good enough to publish it in the next issue of "The Church Record."

"Resolved, that this Committee deplores the use of the name of the Church Missionary Society in an Editorial article in the "Church Record" of 17th August, 1933, re the Goulburn Bishopric, and the Committee dissociates itself from the sentiment expressed therein."

SYDNEY CHURCHMEN, BEWARE!

Mr. C. A. Fairland, Hon. Secretary, Sydney Diocesan Reform Association, writes:—
Is it too much to ask, Mr. Editor, for "Synodsmen," appearing in your issues of 3rd and 17th inst., to come out in the open? Those articles might then deserve a little more consideration than their contents at present warrant.

A cursory glance round the happy, smiling faces of our members fails to discover the "hidden hand." Might we ask first Synodsmen to share the secret? And as for "Birthstains," we know not what is meant. Would it be out of place to point out to your correspondents, as a reason for our existence, the movement since initiated by Dean Talbot?

I would suggest to "Synodsmen," writing in your issue of the 17th inst., to make himself known to myself, as I am quite prepared for him to call and see me, and he can then be easily satisfied that his remarks in no way can be justified.

In conclusion, Mr. Editor, I would suggest that the inaccuracy and party bias of your articles generally, in regard to anything alien to the interest of the "Junta" is reflected very clearly in the leading article in your earlier issue dealing with the Bishop of Goulburn and the Oxford Movement, for which you were taken so well to task by that well-known and highly respected cleric, Rev. A. J. A. Fraser, of St. Oswald's, Haberfield, in the issue before last.

ANGLO-CATHOLIC BOLSHIEVISM.

W. Strong, Heidelberg, Victoria, writes:—
The following is a quotation from a brochure, "Anglo-Catholic Bolshevism," by Michael J. F. McCarthy. Lord Macaulay entertained for Laud "a more unmitigated contempt than for any other character in our history." Laud's episcopal followers to-day are even more deserving of public contempt. Sworn to be loyal to the Articles of the Church of England as by law established, they perjure themselves constantly by purveying Popery in their Cathedrals and Churches. They accept huge stipends, largely paid out of taxation on land, and they have taken solemn vows that in return therefor they would teach, preach and practise the Reformed Christianity adopted by this Country at the Reformation, whereas, instead of "the simplicity that is in Christ," they give their people the intricacy and corruption that is in Popery. It is the merest truism to say that they are a body of men rooted in dishonour. Their conduct is not only a deception practised on the people, but a mockery of God, and proves, as Hallam said of Laud, that they have no regard for God or man. Thank God they are the only body of public men in England living in dishonour, for if such conduct as theirs became general, this nation and Empire would die of rottenness.

"THE BALL OF THE SEASON."

Harold J. Shelley, 1 Wallace Street, Balmain, writes:—

Will you please allow me space in your valuable paper to answer a letter written by the Rev. Arthur G. Rix. In the first place I apologise for using only my initials in my previous letter, for in my name there is nothing to hide. I know I signed the letter accompanying it. It was due to the fact I so often initial papers. The Rev. A. G. Rix says "The ball of the season" was spoken of as one of the best conducted dances ever held in Balmain. If they could not have said this much, it would not have said much for St. John's, Balmain. But our friend also says they held "dances nearly every Saturday night." Well, I should say a prayer meeting on Saturday night, praying for a spiritual blessing on the Sunday's work, would be more in line for a real live spiritual church than a dance.

Would that gentleman object to a suggestion, viz.—The next Saturday, that the dancers meet, bring out the Hymn Books and say, "I am going to have a Prayer

SPIRITISM.

(Continued from page 3.)

Meeting instead of a dance for the next three months." If they are true Christians they will be glad, but if not, it will only be another sign of the times; "lovers of pleasures more than lovers of God."

Again Mr. A. G. Rix says they have dances to keep the young people from going to "promiscuous" dance halls with "pernicious influences," and so he whets their appetite for what he admits they can get to their own detriment elsewhere. I admit dancing is mentioned in the Bible. But how? It was not always attended with good results. We have an example of it in Exodus 32, 19-28, which caused Moses to break the Tables of stone; and also the death of 3000 men. 1 Samuel 18, 6, dancing by women only, and this caused great enmity. In 2 Samuel 6, 14, David danced before the Lord, which also caused trouble with Michal, his wife. Judges 21, 23, maidens dance alone. Matthew 14, 6, the daughter of Herodias danced, and caused the beheading of John the Baptist. Luke 15, 25, the prodigal son danced and caused the sin of anger. But this is only a Parable; it is probable that the dancing here referred to was only an expression of joy at the return of the father's younger son. The Rev. A. G. Rix speaks of the marriage feast in Cana of Galilee. Well, there may have been dancing, but we are not told there was. We know it was a feast, but we are told not to add to or deduct from the words of Holy Scripture, so I will take it as it reads. At any rate, Mr. Rix is very wrong in comparing the eastern dances of those days with the modern sensuous dances, and in most cases, undesirable surroundings and companionships of most dance rooms. I consider it a wicked thing to attempt to justify dancing in church halls by seeking to identify the Presence of our Blessed Lord with modern dancing and its associations. In Psalms 149 and 150 we are certainly told to praise God in the dance, but does any true Christian think that our modern dances are like the dances that would please God? And while couples are dancing together, do they ever, I wonder, think of God, Who is the Giver of every good gift? As so much of the dancing in Biblical times brought trouble, I will say with St. Paul, if meat causes my brother to offend, I will eat no flesh while the world standeth. Our Rev. friend's letter, which I am answering, is conspicuous for the absence of any reference to the second thing in my letter, Cards. We all know that cards in themselves are harmless little things, but not when we play cards for prizes, as was the case at "the ball of the season," where "logues" were arranged for card playing, for prizes. Our friend tells us, "The Master, Jesus Christ was there." I think, if Jesus was there, it would be in sorrow. No doubt He did see it, but how? If the proceeds of this ball were, as we are told they were, for the school-hall, Rectory and grounds, well, I always thought the school hall was the very cradle of the church. But not according to the Rev. A. G. Rix. No doubt a full Church is very nice, but there were, no doubt, a goodly number in the Temple when Christ made a scourge of cords and drove out the money changers. It is not numbers that count with Christ, it is sincerity and truth. I would like to tell Mr. Rix that I am neither uncharitable nor prejudiced. I only try to follow the teaching of the good old Book, and I am always willing to stand up for what I believe to be right. Regarding our Church, St. Mary's, Balmain, if our Rector was not a true Evangelical man, and went in for cards and dancing, he might have a full church, though I would not be there. Still, he would have a good following. But I thank God we still have some of the good old time religionists, and he is also a great helper among both the poor and the sick. In our Rector we have both a Pastor and a friend. He has not the help of a Curate, but he is ever ready to do everything a man can do in a parish. We have many meetings for both young and old, and we have a very pleasant, happy and helpful time, and it is all done without either cards or dancing.

One other thing I would like to mention. I have heard that our Rector, the Rev. J. T. Phair, has been accused of being the means of my writing the letter which appeared in your issue of the Australian Church Record of July 20th, 1933. This accusation is absolutely false, as Mr. Phair did not know of the letter till he read it in the issue above mentioned.

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St. Philip's, Sydney.

Interesting Bequest.

On Tuesday, August 29, between 6 a.m. and 7 a.m., the bells of St. Philip's, Church Hill, chimed the "Old Hundredth," to comply with the provisions of a bequest made 50 years ago.

The bequest was made by Mr. Charles Moore, who set apart as a gift to the bell-ringers the dividends from certain stock, on condition that at about the hour of his birth in August each year the old hymn should be pealed seven times—each time for one verse of the composition.

The first set of bells installed in St. Philip's was a gift from King George III., but they were subsequently dispersed when the old church was demolished. Only three of them could afterwards be traced. Two were obtained by the Historical Society, and the third was found at St. Jude's, Randwick. Governor Hunter brought the bells to Sydney, but it was Governor Bligh who installed them in the church tower of old St. Philip's, and they were rung for the first time on May 29, 1807.

The present bells were presented by Mr. John Campbell, M.L.C., one of the leading Sydney citizens of his day. They were tolled for the first time on the death of Archdeacon Cowper.

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The Romeward Drift.

(Rev. A. S. Devenish, M.A., Th.L.)

THE age in which this generation lives brings into view a strange chaos. Events are rapidly happening which stay the thoughtful, and cause even casual spectators of the scene to pause. The foundation stone of a Roman Cathedral has just been laid in Liverpool, the building itself, when completed, being designed to be the largest in the world. St. Peter's, at Rome, will be thrown into the shade. At the same time, in recent months, two large properties have been purchased, with adjacent lands, which are to be used for Roman educational and religious purposes. Monks have just finished rebuilding and rehabilitating an old abbey in the South of England, with a zeal one can only admire, in spite of the inward questioning, "Quem ad finem?" A coterie of monks has just been instituted at St. Chrysostom's, London, with vows, etc., very similar to, if not, indeed, identical with those of the Roman Church. All this display of energy is associated with that peculiar zeal which invariably accompanies false doctrines and a spurious faith. The Roman system is the biggest living lie in the world, and the imitators and abettors of this huge falsehood are steadily nearing the abyss within which the "working of error" is found, "that they should believe a lie." So St. Paul wrote in II Thes. 2:11, and his language is emphatic enough—"The Lie."

But perhaps the strangest sign of the times is the recent high mass celebration in the White City, London. There is a good deal of impious hardihood in getting together forty or fifty thousand people on a dog-racing track to witness a parody of the Holy Communion Service of the Church of England. Such a degradation was hardly to be anticipated; but "shows" of one kind and another must be expected in proportion as Anglo-Romans turn their backs on the faith once delivered to the saints. A terrific thunderstorm came over the scene, we are told; and at the moment assigned for elevating the "host" a crash of thunder drowned the blasphemous blare of four trumpets told off for the occasion; so that this scandalous exhibition of priestly assumption and arrogance got a well-merited rebuke from the artillery of Heaven.

This incident does not stand alone. In William Arthur's "The Pope, the Kings and the People," it is recorded that on the occasion of the papal allocation of "Infallibility," there was a similar occurrence. The instrument of "Infallibility" conveyed to the Pope, as inhering in him, authority over all the earth and over the entire sphere of human accountability. The title of the Decree was read in the midst of a gathering darkness. Mirrors fixed in the roof to reflect the mid-day sun on the Pope's person were shadowed in gloom. "Placets," but only two "Non placets" were heard alternating with peals of thunder. When the announcement of the result of the voting was made to the "Blessed Father," the gloom was intense and deep as the artillery of Heaven boomed again and again. Thunderbolts struck close to the Cathedral and shattered glass fell close to the papal throne. There was no ray of light from the reflecting glasses in the roof; a priest lit a couple of wax candles, which only by contrast set off the enveloping shadows—but for the first and last time they were of some use. The Pope read his concluding statement by the light of these

candles, and the salvos of artillery announcing that the session was over, were more than equalled by the boom and roar of the heavy artillery of the skies.

All impure faiths are either childish or tend to childishness; and catholicism, both Roman and Anglican, shows strong marks of an inevitable reversion to type.

A fact not to be lightly forgotten is the close connection between the Oxford Movement and the impious decree of papal infallibility. The Fathers of the Civitta Cattolica and Monsignor Manning, Archbishop of Westminster, enthusiastically promoted this deadly dogma, and were largely responsible for carrying it to a conclusion. Manning's persistent mind and will to this dubious end were so conspicuous that he received from the Jesuits a portrait of Bellarmine, suitably inscribed:—

"Henrico Edwardo Manning, Archiep. Westmonast. Sodales Soc. Jesu... Mnemosynon."

—(Arthur, op. cit.)

Manning's earlier career was parallel to, and not unlike Newman's. He quietly assimilated Tractarian principles as he came in contact with them very much as Newman did, including Apostolical Succession, Tradition, priestly control of education, and finally in 1845, the date of Newman's secession, he gave an able exposition of Anglo-Catholic principles; but he was still anti-papal and regarded Newman as a casuist. Later he was influenced by W. G. Ward (D.N.B.), and subsequently, like his friend, seceded to Rome. His biographer says that Manning's development was rapid; but how far he was influenced by the Oxford Tracts cannot be strictly determined; but there is no doubt that the Tracts practically determined his Romeward career. Like Newman, he became convinced that the English Church was in no sense part of the Church Catholic. The Theory of Development by Newman influenced him greatly; he became thoroughly ultramontane, and, as we have seen, used all his energies to promote the insane papal decrees of Infallibility—decrees irrefragable, and sanctioned by bitter anathemas. Manning's devious career is a microcosm of the Oxford Movement as a whole—ex uno disce totum.

When, about 1850, Manning was asked whether he would become sponsor for the establishment of a free Anglo-Catholic Church, he replied laconically, "We left a good ship for a boat 300 years ago; I am not going to leave the boat for a tub." Herein is wisdom; let him that discerneth understand—Anglo-Romans are struggling back, by hook or by crook, to the old, water-logged craft of the Middle Ages; they abhor a tub, and will have none of it; and coming events have already cast their ominous shadows before.

Hymns for Sundays and Holy Days.

Hymnal Companion.

Sept. 24, 15th S. aft. Trinity.—Morning: 1, 163 (96), 328 (449), 360; Evening: 377, 470, 119 (121), 38.

October 1, 16th S. aft. Trinity.—Morning: 12 (371.ii), 422, 233, 151; Evening: 318, 122 (41), 306, 35.

Hymns, A. & M.

Sept. 24, 15th S. aft. Trinity.—Morning: 160, 276, 531, 224; Evening: 254, 277, 545, 477.

October 1, 16th S. aft. Trinity.—Morning: 633, 437, 290, 184; Evening: 176, 220, 683, 537.

Anglican Church League, Sydney.

THE annual meeting and rally of the Anglican Church League, Sydney, was held in the Chapter House, on Tuesday, September 12, under the chairmanship of Mr. W. J. G. Mann. There was a very representative attendance, in spite of the extremely cold weather. The election of officers took place first, as follows:—

President, Canon Hilliard; vice-presidents, the Bishop Administrator (Bishop Kirkby), Archdeacon Charlton, Archdeacon Langford Smith, Rev. S. M. Johnstone, J. Bidwell, S. H. Denman, W. Greenwood, D. J. Knox, A. E. Morris, A. L. Wade, A. R. Ebbs, H. C. Lepastrier, and L. Gabbott; Messrs. W. S. Moule, W. J. G. Mann, M. D'Arcy-Irvine, H. L. Tress, J. A. I. Perry, T. Brownrigg, T. Holt, K. E. Barnett, H. Hibble, J. D. Walker and W. Hutchinson; chairman of committees, Mr. W. J. G. Mann; secretaries, Rev. R. A. Pollard and M. A. Corish; treasurer, Mr. W. Hirst.

The report which was read disclosed a year of valuable service. It mentioned the good work of kindred bodies in Melbourne, Hobart, Brisbane, Port Lincoln, and the helpfulness of friends in Adelaide. Much regret was expressed at the absence from the meeting of so ardent a supporter as the Rev. H. C. Lepastrier, on account of ill health.

Mr. Mann, in his opening remarks, said that the object of the League was to explain where they stood in respect of true faith and doctrine.

The Rev. S. M. Johnstone, speaking on "Pre-Reformation Darkness," gave a history of events leading up to the Reformation, and said that a study of the state of the Church during that period would enable people to better understand the reasons for the breach that had occurred. That the Church of God was divided was an unhappy and regrettable fact; it was tragic in some respects, because such division made it less a force than it might be as a whole. But because of superstition and intolerance, at the time, the cleavage was inevitable. Speaking of the tendency for error and superstition to creep back again, he reminded his hearers that free people could not afford to go back to pre-Reformation forms and doctrines. To-day the Roman Catholic Church was steadfastly working to that end, even so far as broadcasting its views. Admittedly people need not listen in if they did not desire to do so, but there was the danger just the same.

"When is the Church of England going to wake up to a sense of its responsibility?" he asked, "and have its own broadcasting station, through which to reply to erroneous and misleading teaching." Members of the League should remember that the price of freedom was perpetual watchfulness.

Canon Hilliard had as his subject that of Evangelical light as witnessed at the Reformation, and subsequently. He dwelt on the doctrine of God's sovereign grace as evidenced in lives of St. Paul, St. Augustine, Luther, Calvin and Wesley. Referring to the contention of the Roman Catholic Church that it was Peter that Christ promised to build His Church, he said that there were others who maintained that the Church was built upon men who believed on experience in the Lord Jesus Christ as the Son of God and the Saviour of their souls. Christianity was not only an institution; it was a life lived in relation with the Lord Jesus Christ. The only final authority in matters of faith was the word of the living God. It was not a matter of men being saved because they belonged to a Church, but belonging to a Church because they were saved. Such people were built into the Church of the living God, and were not saved by ordinances. Great advances had been made in the Church since the evangelical light had been let in upon it, including the printing and circulation of the Bible in England, and the introduction of an English prayer book. He often wondered whether some of our worshippers appreciated such a boon.

The Rev. R. B. Robinson spoke on the subject of present-day activities, and quoted several cases of extreme teaching and practice in the Church in Australia, which justified the existence of such an organisation as the Anglican Church League. He then told of what was being done in the several centres throughout Australia to maintain the Protestant and Evangelical position of our Church. He stressed the important part that the "Australian Church Record," plays in this work, and urged constant vigilance, earnest Gospel preaching, and faithful teaching on the part of all who hold to the historic position of our Church.

The meeting proved most helpful, and was of that quiet strength which betokened big things in the days ahead.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 62. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

OCTOBER 5, 1933.

[Issued fortnightly.] 8/- per year, post free



Bishop Radford's Farewell.
Leader.—Christian Fundamentals Challenged.
Quiet Moments.—The Day of Trouble.
St. Agatha's, Birmingham.
The Bishops and Divorce.
The Church and Youth.

Editorial

Some Correspondence.

THE more we read the correspondence published in our last issue between the Archbishop of Melbourne and the Anglican Church League, the more we are astonished and perplexed! Surely the Archbishop's attitude and practice on the plea of the "comprehensiveness" of our Church must lead to an intolerable position! Are there no limits to what is believed and practised in the Church of England in the Diocese of Melbourne? Will the Church find itself in the same position as a body of clergy recently did in one of our cities, where the "all-in" and brotherly secretary of the group invited Christian Science leaders to join them? That is the logical sequence of a policy of broadminded tolerance of anything and everything? There must be some line of demarcation somewhere, as to what the Church of England believes and teaches. What is that body of teaching and practice? Bishops are pledged in their consecration to "banish and drive away all erroneous and strange doctrine," while Article XXXI. states that "the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Yet his Grace of Melbourne attends a Requiem Mass at St. Peter's Church, Eastern Hall, on the plea of comprehensiveness. Frankly, we cannot understand such an attitude of mind. Masses are inventions. They find no warrant in the Word of God, and come merely from man's device. They are blasphemous because they necessarily detract from the uniqueness and perfection of our Lord's Atonement. Already in England there are deep searchings of heart as to whether Anglo-Catholicism is leading. It is not Anglicanism. We ask in all seriousness, is the Archbishop of Melbourne, on the plea of comprehensiveness, party to all this? Where are we?

Our Leaders Speak Out!

IT was very refreshing to read in the daily press of New South Wales on Monday, September 25, the outspoken words of our Bishops against the proposed divorce bill, which a private member has brought into Parliament for enactment. We print their statement in our main columns. Our earnest hope is that the Bill will receive short shift. It wants hurrying into the limbo of the dead and forgotten things.

Years ago now, our present King said that "the foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple and pure."

Doubtless he implied also, while the marriage bond remains inviolate and indissoluble as a cardinal principle in our national life. We are never enamoured of private bills, but when they come forward to "relieve" some so-called social injustice, or water down the standards of life, we are bound to stand forth as sworn enemies. Rumour has it that if this proposed bill becomes law, there will be a whole crop of divorces. We hope that Dame Rumour errs on this occasion. If there is but a modicum of truth in it, what lechery is happening at the present time? Is conscience beginning to work, so much so, that a law has to be passed with a view to relief and subsequent marriage? It would appear so, from public references to the Seventh Commandment. It was about time our leaders spoke out! And is not the time ripe for stronger and sounder teaching on the sanctities of life? Pulpit and press, school class and home call for plainer and more adequate instruction in the vital things of our Christian faith and living.

Bishop Radford's Final Word.

BISHOP RADFORD, of Goulburn, has closed a vigorous episcopate. He seems anxious about the Anglican Church. She is faced with two dangers, so he thinks; one, that of a militant evangelism, which would not work or pray with those other Anglicans who insist on a certain kind of catholicity; the other, the danger of the development of the present Anglo-Catholic movement, with its growing extravagance in ritual and its introduction of "practices and doctrines of more than doubtful catholicity." His plea is "back to the Prayer Book." Of one thing we are perfectly sure, namely, that militant evangelicals are among the readiest to co-operate with all who love our Lord Jesus Christ in sincerity and in truth. What they can-

not do is share in the ritual and forms to which the Bishop refers, which are "derived from precedents and doctrines of more than doubtful catholicity." We seem to recollect that the departing Bishop was the founder of the Community of the Ascension, at Goulburn. Will this so-called "Religious," a body, sacerdotal to a degree, come into line as the Bishop desires?

We ask, have the priest members of this community ever, at any time, been ordained by the giving to them at their ordination of that most sacerdotal of all Romish vestments, the Chasuble? Are not the un-English developments which he decries, and a ministry similar to the Orthodox Greek and Roman which he approves, bound up together? The Bishop cannot have it both ways. Certainly we cannot agree with his amazing assumption that the Bishop is the "esse" of the Church. History and the New Testament are against it. The Bishop needs to remember that the chief obstacle to unity and harmony in our Church is the theory of Apostolical Succession and certain untenable claims and practices based upon it.

Wagga and Sydney.

OUR contemporary, the "Church Standard," is much troubled that the Sydney Diocesan Synod coincides with some Oxford Movement Centenary celebration which is scheduled to take place at Wagga during the first week in November. It even hints that a rumour is abroad that Sydney has, in some way, connived at the business. It even has the coolness to suggest that the dates of the Sydney Synod should be altered! In other words, that the parliament of the Church in the greatest Diocese of the Church in Australia should make way for a mere sectional thing, which, be it remembered, has split our beloved Church in twain. We are confident that the authorities of the Diocese of Sydney, in making its Synod arrangements, did not trouble one iota about these Wagga celebrations. Indeed, we make bold to say that they knew nothing about them. Such a display as Wagga contemplates never came, for a moment, within Sydney's purview. Its Synod concerns the affairs of a great Church in a great Diocese—the mother Diocese in Australia. We would suggest to our contemporary that Dame Rumour is a poor prop on which to lean. She has ever proved unreliable, but never more so than in these unworthy times! Our advice to Sydney Diocese is, "Get on with your job."