

The Bishop of Liverpool Don Bradman—Aged 26.

To Visit Australia.

THE Bishop of Liverpool (Dr. David, on the eve of leaving England to attend the Centenary Celebrations of the State of Victoria, in Australia, as the representative of the English Bishops, wrote in the August issue of the "Diocesan Leaflet"—

"The invitation has the approval of the Archbishop of Canterbury, who has urged me to accept it. I have consulted the Bishop of Warrington and the Archdeacon, who have given me the same advice. I have, therefore, cabled a provisional acceptance, and am now engaged, with the kindest possible help from the Bishop of Warrington, in trying to make the necessary re-arrangements of my work here. If we succeed, and unless some emergency arises which should forbid my absence, I shall sail on September 29, by the "Orontes" of the Orient Line, and hope to arrive at Melbourne on November 5, just in time for the Celebrations, which are fixed for November 8 to 18. As soon as possible after they are finished I shall return by one of the Blue Funnel Liners, and hope to reach Liverpool before the middle of January.

It may seem almost absurd for me to undertake so long a journey for the sake of so short a visit. But the Archbishop of Melbourne (whom we still gratefully remember as Canon Head), declares that it is worth while, and he is a better judge of the situation in Australia than I can be."

(Canon Head was Sub-Dean of Liverpool Cathedral when he was invited to accept the position of Archbishop of Melbourne.)

Convicted Natives.

Petition for Free Pardon.

AT the Synod of the Diocese of Tasmania, at Hobart, a motion was agreed to that the Bishop (Dr. R. Hay) should petition the Governor-General (Sir Isaac Isaacs), to pardon the Arnhem Land aborigines who were recently sentenced to death at Darwin.

The Rev. H. E. Warren, rector of Cullenswood, who led the Church Missionary Society's peace expedition to Caledon Bay early this year, moved the motion. He said that it seemed that a petition to the Governor-General was the only way in which justice and mercy could be procured for the aborigines of North Australia. The aborigines had been tried by a jury of white men, which was not in accordance with the principles of British Justice, which provided that a man should be tried by a jury of his peers. The aborigines had been kept in gaol for three months before their trial, which also was not in accordance with British principles of justice. The aborigines knew nothing of our laws, and did not understand our language. They had not understood what was going on in the court when they were being tried for their lives.

Mr. Warren emphasised that the motion did not refer to aborigines such as Butcher, who had been employed by white men for years, and who were familiar with the white man's justice and his manner of living. He felt that the men he referred to should be pardoned and sent back to their people to tell their fellow tribesmen about the power of the white man. (Applause.)

The motion was agreed to unanimously.

Don Bradman—Aged 26.

The papers have told us that the Australian cricketer, D. G. Bradman, will be 26 on Monday. He was born at Bowral, near Sydney, on August 27, 1908. Our readers may like to hear what some other celebrities were doing at the same period of life.

Napoleon I. was appointed to the command of the Army of Italy at 26, and his great European career began. At the same age Dickens had completed the publication of the "Pickwick Papers," and Carlyle had passed through the experience which he has described in "Sartor Resartus." Cuvier was appointed at 26 to a colleagueship in the Chair of Comparative Anatomy in Paris. Calvin wrote his "Institutes of the Christian Religion" just after having completed his 26th year. Bishop Butler began at that age his famous course of sermons. Sheridan was 26 when "The School for Scandal" was produced at Drury Lane, and Fanny Burney, at the same age, issued her first novel, "Evelina." Richard Wagner, at 26, was conducting a German theatre at Riga, straitened in circumstances, and unhappy to the verge of despair. (The British Weekly.)

Tasmania.

Helpful Bequests.

DURING this past year the following bequests have been made to Church work in the Diocese of Tasmania:—

The late Miss M. A. Smith, of England—£3000 (with exchange added, £3750) as a trust fund for mission work among the shepherds and settlers of the bush.

The late Claude Clerk—£200 for Cathedral Stipend Fund.

The late Mrs. G. W. Shoobridge—£100 for General Church Funds.

The late Mrs. M. A. Morgan—£50 for Home of Mercy.

The late Mrs. R. Headlam—£10 for Conara Church.

The late Mrs. C. W. Wilson—£10 each to St. James', New Town; St. Barnabas', Scottsdale; Women's Auxiliary, and Mothers' Union; and £5 each to Home of Mercy and Children's Home.

The late Mrs. Sophie Atkinson—£900 for Latrobe Church.

The late Sir A. H. Ashbolt—£100 for St. George's Church, Hobart.

The late Mrs. R. C. Patterson has made the Cathedral Board her residuary legatee, the money to be expended upon the completion of the Tower. It is an amount running into several thousand pounds. The Cathedral will in course of time benefit further; a capital sum at present tied up by a life interest will fall to the Cathedral Board for endowment for the Dean's stipend.

Notice of bequest also of the late Alfred Houston, £1000 for the Home of Mercy, £1500 for organ and £250 for windows at Holy Trinity Church, Hobart, and £100 for Seamen's Mission at Hobart.

TOO WRIGHT.

There was a fast bowler named Larwood,
Who once used to bowl as his Pa would.
Till the wild Aussie boys
Made such a loud noise
That now he just bowls as his Ma would.
Inverness means the mouth of the Ness,
And its Wright, no doubt, to confess:
What means Inverell?
That I here dare not tell.
It's a joke any Scotchman can guess.

A.I.F. Soldiers.

Suggested Ritual at Burial.

The Victorian Branch of the R.S.S.I.L.A. has issued a small card containing the ritual which it desires to see used at the burial of an ex-soldier. This ritual, it is asked, should be carried out in full or in part or in varied form according to local circumstances. For the information of the clergy and others we give the various points:—

1. Returned men assemble at a convenient place.

2. The Secretary of the Sub-Branch issues poppies (where available), which shall be worn in the lapel.

3. The party forms into fours and marches towards the hearse.

4. On reaching the hearse the party divides into twos, and the hearse proceeds with its escort of two lines of returned men on each side.

5. On reaching the cemetery the party marches ahead of the hearse and forms up on either side of the path to make an avenue through which the coffin is carried.

6. As the coffin passes through, each man shall fall in behind the last chief mourner as such last chief mourner reaches him.

7. On reaching the grave, two files proceed to the right and two to the left to form a three-sided square enclosing the grave.

8. On the close of the burial service of the Church to which the deceased belonged an officer of the Sub-Branch steps forward and says: "Their bodies are buried in peace and their name liveth for evermore."

9. A second officer, taking a place alongside the grave, briefly refers to the service of the deceased in the Great War and since his return.

10. A third officer, stepping forward, says:—

"O valiant hearts who to your glory came,
Through dust of conflict and through battle flame,
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the land you loved."

11. If desired, and a Chaplain or a Church representative is available, a prayer may be said here.

12. The President, holding a poppy in his hand, says: "The service of the day is over and the hour come for rest. This poppy—an emblem of sacrifice, the symbol of a life, given in the service of one's country—is a link between our comrade and us who remain. We place it here in remembrance."

13. The emblem is dropped into the grave by the President.

14. The returned men present file past the grave, each dropping a poppy (where available), and saying their own form of farewell, or the words, "Our beloved comrade."

15. The President says: "A few moments' silence in honour of our comrade."

16. A period of silence, concluded by the President saying: "Lest we forget," repeated by all returned men present.

17. Last Post.

18. Dispersal.

N.B.—The President may himself carry out the duties set in 8, 9, and 10. Poppies for ritual purposes may be obtained at cost from the State Secretary, Anzac House, Melbourne.

Hymns for Sundays and Holy Days.

Communion Hymns are not included.
(Numbers within brackets indicate easier tunes.)

Hymnal Companion.

October 7, 19th S. aft. Trinity.—Morning: 107, 295 (149), 350, 165; Evening: 354, 126 (496), 303, 19.

October 14, 20th S. aft. Trinity.—Morning: 382, 151, 287 (309), 336; Evening: 247, 147, 344, 39 (44).

October 21, 21st S. aft. Trinity.—Morning: 8, 513, 285, 123; Evening: 117, 249, 553, 223.

Hymns, A. & M.

October 7, 19th S. aft. Trinity.—Morning: 3, 238, 164, 252; Evening: 270, 254, 358, 23.

October 14, 20th S. aft. Trinity.—Morning: 9, 184, 531, 228; Evening: 231, 238, 356, 163.

October 21, 21st S. aft. Trinity.—Morning: 160, 257, 175, 431; Evening: 265, 225, 302, 30.

A Paper for Church of England People

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Editorial

The Duke in Australia.

A FORTNIGHT has elapsed since the Duke of Gloucester, the third son of King George V. landed on Australia's shores. His reception and progress to date through Western Australia and South Australia have been marked by the utmost enthusiasm and loyalty—such as has befitting the Royal Prince and the mission which he has come to fulfill! Melbourne is on the tip-toe of happy expectancy as he comes, on the main purpose of his visit, and that to officially open the Victorian and Melbourne Centenary celebrations. We trust that the most sanguine hopes of all Victorian citizens will be more than realised in the visit, and all that it means and conveys.

This is the sixth occasion in Australia's history that a member of the British ruling House has made such a visit. These memorable occasions may rightly be regarded as a spontaneous gesture of appreciation of Australia's loyalty as a party of Empire, and they are gratifying in the happiest sense to the Commonwealth and its people.

On all sides the Duke has been assured, and has already had experience, of the wealth of hospitality and warmth of welcome that only Australia can give. They do this not because he is a distinguished visitor, nor even because of the purpose of his presence amongst us. They do it because of the King's Majesty, for they realise that he is not free to move at will about the Empire, but that his sons may do so in his stead. "The day the

monarchy goes, the British Empire falls apart," said the Australian High Commissioner (Mr. Bruce), at the dinner he gave in London in honour of the Duke, on his departure upon this tour. Only the Royal House and the King as its head hold the British Empire together, as Mr. Bruce said; but there is much in that "only," and it is equally true that only the Crown holds together England, Scotland, Ireland and Wales from which the wider realm has grown. The sentiment will be expressed again many times during this Royal visit, that nothing has so firmly established that "only link" as the strongest link possible between the ready adaptability of the British Crown to the democratic tendency of the times. The Crown is as responsive to popular opinion as Parliament itself. It is as flexible to the needs of the day as any other part of the British Constitution. This character marks the real strength of the Crown, and of the Constitution based upon it. We trust that His Majesty the King, with his royal son, will be as pleased and thankful for the visit and its results, as the citizens of Australia!

European Horror.

WORLD-WIDE sympathy has gone out to the Royal Family of Yugoslavia upon the assassination of King Alexander at Marseilles. By a strange irony of events, Serbian monarchs, one after another, have fallen victims to the assassin ever since the murder of the late King's great grandfather. From a national standpoint, Alexander's death at the hand of a murderer is inexplicable. He possessed, in addition to charm of manner, truly royal qualities. As Regent and Supreme Commander of the Serbian Army during the Great War, he shared the nation's agony and participated in its heroism. It has been said that "he endured hardships as did no other ruler or general in the world war." As a soldier he was gallant; as a commander he was able. When he became King at the age of thirty-three, he was the idol and hero of his people. Since then he has shown such devotion to the duties of his position that he has been entitled "the hardest-working ruler in Europe to-day." He proved a capable ruler and certainly ruled his country for its best interests. Unfortunately, he developed into a dictator and increasingly ruled with an iron hand. Hence, beneath the surface of his country's life, there burned fires of bitter resentment, so much so that on no fewer than four previous occasions were attempts made on his life. Serbia is a conglomerate nation, the Croats suffering at the hands of the more aggressive Serbs. They differ in outlook and religion, and are unequal-

ly yoked to their masters. No doubt the Croat who committed the assassination was an ardent patriot, prepared for anything, even though he himself paid a terrible price. We trust that no European conflict will emerge from this European horror, which all right-minded people deeply regret.

Troubled Spain.

WE are not surprised at the serious trouble and fighting in Spain. It is not the last that we shall hear of such! The erstwhile King Alfonso and his entourage will leave no stone unturned to secure the return of the monarchy in Spain, while the Church of Rome is ceaselessly scheming and working in the hope that she will regain her lost power. It must be galling to that disturber of the peace of nations to see the one time "most Catholic nation" of Europe open to the full and free proclamation of the Gospel and the education taken completely out of papal hands. The setting up of the Spanish Republic and the ousting of Roman Catholic monasteries and nunneries from the Peninsula several years ago were but the nemesis of Rome's autocratic and unenlightened policy of many centuries. Spain, under her regime, was the most illiterate and backward country in Europe. Some drastic change in government was bound to come while something radical had to be done to wrest the country from the shackles of ultramontanism, from its illiteracy, and to bring it into the stream of modern enlightenment and national prosperity. Such a revolution came about, but Rome and the Monarchists have bitterly resented the change, and therefore we do not wonder that revolts and insurrections are fomented from time to time. Catalonia, with Barcelona, has always been extremely democratic and inclined to independent government. Rome is at her old game of dividing her enemies, and thus conquering. She is nothing if not political. There is much that is charming in the Spanish people, and all lovers of true progress, enlightenment, and spiritual freedom, will pray that the forces of reaction will be circumvented and that Spain will yet become a great nation.

A Troubled World.

"MAN is born for trouble as the sparks fly upward," so said the writer of the Book of Job long ago. If the trouble is of our own brewing, we deserve all we get. Man's greed and man's inhumanity to man, as seen in all their various and many by-paths, are the root causes of most of the distempers of our time. Only regenerate hearts and truly Christian

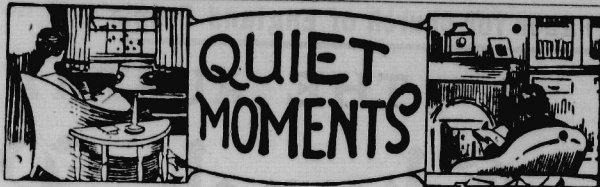
living can effect a change in this regard. When, however, great losses and sorrows come upon mankind, through the catastrophes of nature, we find ourselves in a different category. The recent typhoon in Japan, with its widespread devastation; and the fearful mining disaster in North Wales, whereby two hundred and sixty men lost their lives, are cases in point. Doubtless the typhoon is a safety valve while the actual cause of the mining explosion may never be known. One thing we note is that such events are shot through with wonderful examples of heroism. They place in bold relief those imperishable human qualities of endurance and hope and common helpfulness; while they give incentives to man to go on searching and contriving till this workaday world of ours is as safe as it is possible to make it. Man's genius has not yet won through in this world of wonder and wisdom, and power. Mystery and confusion there may be all around us, but the Christian believes that God's purposes are at work through all. The accidental method of the physical ending of life is of small account in the ultimate reality. The supreme and essential fact and matter of urgency in every life is the relation of that life to God. These terrible catastrophes teach us our lessons. They call men to play their part in life nobly, to be of ready service to needy brother man, and to give generously to those robbed of their bread-winners. Man is made for struggle, and it is struggle that makes man. In his life clouds are bound to come, but every cloud, could man but see aright, veils the Lord Christ—veils yet reveals Him. The dark and tragic in life are but the raw material out of which God weaves that miracle of grace and loveliness—the radiant human soul.

Centenary of Liberation of Slaves

August 1834-1934.

THE London "Spectator," of August 3rd, 1934, states:—

The centenary of the liberation of our West Indian slaves is indeed a date to ponder on. Of course, it was the last and not the first great triumph of the English liberationists; already in 1807 they had induced England to outlaw slave-trading, as distinct from slave-ownership, and in the negotiations for the Treaty of Vienna a general assent to this outlawry had been obtained from all the Powers. But to abolish on a large scale slave-ownership itself was a much harder and greater step. Two things may be noted about it. First, it was entirely due to the movement of ideas, and not to that of economics; abolition did not enrich our West Indian colonies, but ruined them; it is a slap in the face to anybody who, for Marxian or other reasons, would like to give all history an economic interpretation. Secondly, this movement of ideas was in its origin, as in its first great victories, almost entirely English. The source was in the Evangelical movement, whose leaders preached everywhere in England and then in America the doctrine (quite new in the modern world, and at first scouted by nearly all) that the enslavement even of negroes was an offence against God and man. By so doing they raised the whole quality of our civilisation; and it deserves to be remembered in their honour to-day, when shallow gibes against their more obvious weaknesses have become so cheaply fashionable.



QUIET MOMENTS

Self-Will and Fear.

SELF-WILL and fear—age-long, world-wide—these are the roots. Modern civilisation is the tree.

The accumulation is on our hands, complex, sterile, disintegrating. Political and business life is shot through with corruption and self-interest. Economic distribution is more and more unbalanced by the desire of nations to be sufficient unto themselves, without regard for others. The mad fact of want in the midst of plenty is only believable because it is true. Millions are unemployed, with no hope, no purpose and no future.

Family life is tragically shallow where it does not break down completely. Youth is pursued by a sense of futility, and looks in vain for a commanding vocation which is adequate to meet the need.

For most of the people the Church has no significance. Our ministry is disheartened, busy with secondary issues, defensive, out of touch with life.

Our education is pathetic in its inadequacy. With all our wealth of learning in this century, where has it brought us? Human wisdom has failed. It has studied the creation and ignored the Creator, explained, as it were, the solar system while ignoring the Sun.

Art and literature mirror the vapid-ity of the day. Without a life to express, they play with mediums of expression, and idle along inconsequential by-paths.

Our doctors know the toil in human lives, since most of their cases spring from that moral and spiritual disorder which is symptomatic of the hour.

The discontent of peoples is like a restless sea before a storm. Selfishness and fear break through the shell of a superimposed order in one riot after another. Class hatred increases—must we feel its cruel force ourselves before we are shaken out of the illusion of a false security?

It is a civilisation of futility, of false ways intertwined. One climax came in 1914. A civilisation, Christian by name, rushed towards its inevitable conclusion. Eleven million men were slaughtered in a war to end war. Eleven million men—this was the price we paid for the difference between 1914 and 1934. And what is the difference?

We have tried the false ways out and they have failed. Organisation, law, treaty, conference, social reform—all have proved inadequate to the emergency. Self-will and fear remained and wrecked our pretty plans. Statesmen are agreed about the need for a new spirit. Unitedly they ask for new fruit. But who will plant the new tree?

For two thousand years we of the West have known the answer and shut our eyes to it. We have bowed in obedience to the form and ignored the Spirit. Here and there men have shocked mankind by finding God. The brilliance of their lives was made more striking by the gloom of the world around. The world bowed in respect,

raised its monuments, wrote its books, and went its way. We of the West, given the stupendous opportunity of setting the pace for the East, threw that opportunity away, sought to get rather than to give, and were inarticulate about our most precious Heritage because we had refused that Heritage ourselves.

It is against such a background that we set the Gospel of our Lord Jesus Christ—not an emasculated Gospel—but the Message and purpose of the Incarnate Son of God Crucified, Risen, Ascended and Reigning. The world only needs the application of His evangel, His teaching as set forth unequivocally in the New Testament. Therein we learn the ancient truth that human nature can be changed, and the Gospel of Regeneration is now at work in every country. Self-will and fear, root causes, go down before the power of Jesus Christ. "If any man be in Christ Jesus, he is a new creation. Old things have become new." Men are caught up in the enthusiasm of the greatest adventure, once Christ effects a change in their hearts. Men and women give themselves to sacrificial living and hard thinking, with no remuneration but the knowledge that they are on the road that will lead us out. World-citizens under God's control make up a supernatural, super-racial army, through which reconstruction can come speedily. It is that revival of true religion that may yet save us from destruction. Such an awakening is the seed-plot of a new day, a new life; in a word, real Christ-like living.

CURATES' STIPENDS IN ENGLAND

A standard scale of stipends for assistant curates in the diocese of Chester has been issued by the Bishop after consultation with the Bishops' Council of Clergy, the Archdeacons and Rural Deans, and the Finance Committee of the Chichester Diocesan Fund and Board of Finance. No grant for an assistant curate will be given by the Diocesan Fund to any parish which does not adopt the scale. The basic rates for the first five years in Orders are (a) on ordination as deacon, £200 to £220; (b) on ordination as priest, £210 to £230; any priest may receive an annual increase of £10 up to a maximum of £250. After five years in Orders, in addition to these basic rates, the following allowances may be made: (a) married clergy, housing allowance; (b) children under sixteen, £15 for each child; (c) allowance for specially responsible work, to be sanctioned by the Bishop; (d) allowance for long service.

The Rev. J. J. Willings, of Willoughby, is advertising some useful lantern slides for special services in this issue. For many years Mr. Willings has been seeking to popularise services in which the optical lantern plays a part. For this purpose he has gathered up pictures and negatives, from which he can supply everything in slides that is needed for a lantern service. We suggest that those interested in this form of religious teaching get in touch with Mr. Willings, whose address is published, and who will gladly forward all lists and necessary information, provided stamps are sent for replies.

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Melbourne Synod.

The Archbishop's Charge.

There was a large attendance of Synod-men, clerical and lay, at the Synod of the Diocese, which was held during the first week of this month. In his charge, the Archbishop said that "the most important event for the remainder of the year would be the Centenary celebrations. The Church joined with the citizens in offering a loyal welcome to the Duke of Gloucester, and it is believed that his coming would do much to link together the motherland and her overseas daughter. Several events would take place that would give a Christian hallowing to the Centenary. In the midst of the Centenary celebrations the All-Australian Anglican Assembly would take place from November 8 until November 16. It was desired to give Melbourne an opportunity to hear recognised Anglican leaders deliver their message. The size and glory of the task before the Church of England would be realised.

Dealing with Diocesan finance, Archbishop Head said that the reversion of church property at the corner of Collins Street and William Street would mean an increase in the income of the consolidated fund, which supplied the general income of the Church. After some years, in which the fund had shown a deficit, it seemed likely that this year there would be a small credit balance, steadily increasing in the years to come. The Home mission fund, after having shown a debit balance of £741 in 1932, showed a credit of £69 in 1933. The mission of St. James and St. John had converted a deficit for 1932 of £457 to a credit for 1933 of £278. The auxiliaries in the different parishes had been chiefly responsible for this. Archbishop Head reviewed the activities of other diocesan organisations, and said that this year he was trying to procure a larger endowment for the Church. He wished specially to help the home mission fund, the fund for training candidates for Holy Orders, the fund for the provision of a dean, and a coadjutor-bishop, the fund for St. Hilda's House, and a sinking fund to help the parishes and schools to pay off their debts to the diocese. He aimed at raising £100,000 by Easter, 1935. So far he had received nearly £14,000, with the promise of more to follow. He had not made a public appeal, as he desired the fund to be contributed to by those who were willing to make some sacrifice because they sincerely loved the Lord Jesus Christ.

Future of Trinity College.

With regard to subsequent business of the Synod, it was decided that the matter of incorporating Trinity College by Act of Parliament be left in the hands of the Bishop of the Province.

Superannuation for Clergy.

Two bills which had been previously explained were passed with only slight amendments. One provides for the establishment of a clergy pensions augmentation fund for the benefit of incapacitated or superannuated clergy who are not in receipt of an income of more than £200 per annum from any other Superannuation or Provident Fund, or for their widows or children under the age of 16 years. In no case must the grant or allowance exceed £100 a year in respect of any one clergyman or his widow or children. The fund will be opened with the sum of £4,164, and will be administered by the Archbishop in council.

The other bill amends the Cathedral Act 1878 by the addition of a clause enabling the chapter to confer the title of Canon Emeritus on canons resigning after serving for a period of 15 years, or who have attained the age of 70 years.

Home Mission Funds.

The need for increasing the income of the Home Missions fund during the present financial year was emphasised at the sitting of the Melbourne Diocesan Synod.

Moving the adoption of the annual report of the Home Missions Fund, the Rev. F. A. Ray said that in the industrial areas the clergy were facing a task that would be impossible but for the Home Missions Fund, the "fighting fund of the Church." Yet that fund would be in grave danger unless congregations were induced to take a living interest in it. Last year the fund had balanced its budget only by reducing expenditure. Income had amounted to £6,900, but this year the budget would not be balanced unless the average income of the last five years—namely, £7,755—was received.

Archdeacon Lambie seconded the motion, which was agreed to.

First Credit in Ten Years.

In moving the adoption of the annual report of the Mission of St. James and St. John, the Rev. C. W. Wood said that for the

first time in its ten years of existence, the mission had shown a credit balance—£278. But the total deficits on the books amounted to some £23,000. The controlling authorities were confident that the corner had been turned, and that there would be a surplus each year in future. Receipts last year had amounted to more than £28,000, of which £22,500 had been raised from the work of the institutions. Expenditure amounted to £28,500, of which £10,600 was paid in salaries and wages to 113 persons.

Fifty Years in the Ministry.

Archdeacon Charlton Entertained.

A GOODLY number of the friends and fellow workers of the Venerable Archdeacon W. A. Charlton gathered in St. Andrew's Cathedral on Tuesday, October 9, for an administration of the Holy Communion, to mark the Jubilee of the Archdeacons' ordination. The Archbishop



of Sydney administered, and with him in the Sanctuary were the Dean of Sydney, Archdeacon Langley, the Precentor, the Archbishop's Chaplain, together with the Archdeacon himself.

Afterwards adjournment was made to the Keswick Room, C.M.S. Buildings, where the Archdeacon was tendered a luncheon. The Archbishop presided, and in felicitous terms extolled the Archdeacon, his long and meritorious service in the Diocese—making many happy references to his splendid and varied work. He dwelt upon the Archdeacon's loyalty to the truth of the Gospel, and his faithful witness all through his work to the grace of God in his life.

The Rev. H. W. Barder, Archdeacon W. L. Langley, and Mr. C. R. Walsh joined in turn in the speaking, each adding some new fact and understanding regarding the Archdeacon's place and worth in life. The speeches were followed by the presentation of a handsome cut glass electric light stand, with attachments. The Archdeacon, as he rose to reply, was visibly touched. He received an up-standing reception with musical honours. He told the story of his entrance into the ministry, and what a pleasure and joy his work had been, and still is, to him. He referred in gracious terms to his wife and family—the company being particularly pleased that the Archdeacon's two sons were present on the occasion. Mr. Kenneth Charlton also spoke in happy and thankful terms of his father and of the gathering. The Benediction, pronounced by the Archbishop, then brought one of the most delightful and pleasurable gatherings to the close.

Wayside Jottings.

(By a Wayfarer.)

The Meaning of the World's Troubles.

"The countries of Europe are still far from showing any signs of prosperity, and the outcome of the American experiment is still doubtful. There are definite signs of improvement in Great Britain, though there is still a feeling of doubt as to whether the improvement can be maintained indefinitely so long as present unfavourable conditions continue in other countries."

SO said Mr. A. C. Davidson, general manager of the Bank of N.S.W., and therefore no mean authority, as reported in the S.M. Herald of Saturday, October 6th; and so, apparently, say most men who understand the economic conditions of the world.

The outlook is dark, for the difficulties to be solved are enormous; nothing less than to find a remedy for the workless condition of millions of people in practically every civilised nation of Europe and America.

It is not that we do not know the cause. We know it only too well, but we are helpless before it; for it is nothing less than the outcome of man's own inventiveness and skill. It is the increasing use of machinery, which is constantly driving more and more men out of employment. Not only our supplies of food and clothing are dependent on machine, but not only can a few textile factories supply the needs of a nation, but our very amusements are mechanised. Films made at Hollywood have displaced hundreds who formerly earned a living as actors or singers, and Tom Hood's "Song of the Shirt" needs adapting to-day to fit the case of thousands of women whose nervous systems are being ruined in the big factories by having to compel eye-sight and fingers to keep pace with the electrically-run sewing machines.

Nor is the end in sight. The mechanical speeding-up of the world's industries seems certain to be only intensified, until it is becoming inevitable that, before very long, the distribution of the world's accumulated stocks of food and clothing and of other necessities will have to proceed on some other basis than men's earnings; and that will mean some system of organised socialism. And of all the forms of socialism, the one that looms largest in the public eye, and that promises most to the struggling masses, is that form known as Russian Sovietism, or Communism.

Point out, however convincingly, to the ordinary unemployed artisan or labourer that Russia is not exactly a working man's paradise; but much more nearly resembles a slave-state, where men and women, in constant fear of the secret police and the firing squad, are under compulsion to perform whatever servile tasks are assigned to them by a handful of irresponsible bosses; and he simply replies that of course, the system is not yet perfect, but that with increasing experience and a few amendments, the workers' millennium will finally emerge, and

that at any rate, he will get his food and clothing ticket and he prefers that to his present unemployment.

To such a hope, amid the world's increasing perplexity,—to such a gleam of light in the growing darkness,—every Christian must extend the utmost sympathy, for every Christian is on principle a Socialist; and might even go further and declare himself a Communist, but for the one feature of Russian Communism that fills him with fear and horror, and that is that this movement, in many respects so desirable, has somehow identified itself with Atheism, and that the Communist campaign has become a No-God campaign, whose leaders find it necessary to deny, not only the teachings of Christianity, but the very existence of God, and to persecute and as far as they can, to crush out of existence, every form of religion. And yet he sees that it is just this form of persecuting Atheism which, in every country, is steadily making its way among the masses, as even in this country, the electoral returns show.

To say that the power behind this movement is an economic one,—that it is the unemployment arising from the use of machinery—is to state an obvious truth, but after all, only a half truth. The Christian will look deeper, and will find the ultimate cause in the fulfilment of God's will and purpose as revealed in prophecy.

He finds that both the Old and the New Testaments tell of a time of unexampled trouble to occur at the close of this dispensation. In Daniel xii, he reads that then shall be a time of trouble such as never was since there was a nation. And Daniel vii, 25 and Revelation xiii, 7 alike tell us of the rise of a mysterious power, an enemy of God, who shall arise and speak great words against the Most High, and make war against God's people and prevail against them; and that God's people are, for a definite period, to be delivered into his hand.

He finds, too, that even more definite, and more full of personal application, are the words of the Master Himself in such passages as Matthew xxiv, 9 to 13; and Luke xxi, 12 to 36, where our Lord warns His people of the coming troubles; ending up with an exhortation to watch and to pray always that we may be counted worthy to escape all those things that shall come to pass and to stand before the Son of Man. In other words, that we may be among those that are taken away when Christ comes for His people; either before the troubles begin, or, at least, before they reach their worst.

Then, he asks, are these world troubles and this failure of employment for the millions, and this simultaneous rise of Atheistic Communism, a mere coincidence? He prefers to look upon them as signs of the times, tokens of the near fulfilment of those very prophecies, and as indications that the satisfying of the Church's hope, the coming of Christ for His people, will not be much longer de-

layed. He hears the roaring of the sea, he observes that the hearts of many are failing for fear, for looking after the things that are coming on the earth, and he knows that in just that same degree it is time for him to look up and to lift up his head with joy, for he knows that his redemption from all evil is at hand.



The Rev. F. J. Olds was inducted as rector of St. Alban's, Corral, by Archdeacon Johnstone, on October 12th.

The Rev. Gordon Begbie was inducted as rector of St. Faith's, Narrabeen, on Thursday evening, October 11th, by Archdeacon Langley.

The Archbishop of Melbourne has appointed Mr. Chas. Connibere to be a member of the Council of the diocese in succession to the late Mr. A. E. McLennan.

Mr. Verdi Schwinghammer, a keen churchman of South Grafton, was elected to a seat on the Council of the Diocese at the recent Synod of the Diocese.

The Archbishop of Sydney has appointed Sir John Harvey as Chancellor of the Sydney Diocese in succession to Sir Albert Gould, resigned.

The Archbishop of Sydney has appointed the Rev. Leonard Gabbott, B.A., rector of Katumba, to be rural dean of the Blue Mountain district, vice the Rev. T. J. Heffernan, resigned.

Bishop Sadler, formerly of Nelson, N.Z., is now residing in Mayfield, a beautiful old-time village in Sussex, England, not far from Tunbridge Wells, in Kent. We are glad to know that his health has considerably improved.

Mr. H. Minton Taylor, the Sydney Churchman so well-known in General and Diocesan Synod work, left Sydney this week on a visit to Great Britain. He will be away nine months.

The Right Reverend Campbell West-Watson, Bishop of Christchurch, will attend the All-Australian Anglican Assembly, which will be held next month in connection with the Melbourne Centenary observances. He will also be one of the principal speakers at the Assembly.

The Rev. R. Franklin, who formerly served in the Diocese of Wellington, N.Z., at Waverley and Hawera, and afterwards became rector of Trotton, in Sussex, England, is succeeding Dr. Twitchell, formerly Bishop of Polynesia, as rector of Selsey, in the Chichester Diocese.

The Archbishop of Sydney and Mrs. Mowll, accompanied by Archdeacon Johnstone, rector of St. John's, Parramatta, will leave Sydney on October 20 for New Zealand, to be present at the consecration of Canon Hilliard as Bishop of Nelson. Archbishop Mowll will preach the occasional sermon.

The Rev. F. Parsons, of St. Mary's, Preston, has been appointed to the charge of St. Philip's, Collingwood, Diocese of Melbourne, in succession to the Rev. W. E. Wood, who is retiring. Mr. Parsons will be inducted to his new charge by Archdeacon Hancock on Wednesday, November 7.

The Rev. K. T. Paul, rector of Camden, returns from his visit to England by the S.S. "Barrabool" on 25th October. The acting rector of Camden, referring to Mr. Paul's short visit to the Old Land, states: "The Rector was the last one of the family to leave his mother, after their family reunion, and we feel sure he must have been a great comfort to her."

Dr. A. E. Colvin, of Orange, and member of the Legislative Council of N.S.W., has been appointed honorary surgeon in attendance on the Duke of Gloucester during his New South Wales tour. Dr. Colvin is the

son of the late Rev. Edmund A. Colvin, who was rector of Holy Trinity, Dulwich Hill. He is vice chairman of the Hospitals Commission, in the Mother State.

Canon Hilliard was entertained last week in the Ashfield Town Hall by a large assemblage representing parents and scholars of Trinity Grammar School, and the parishioners of Ashfield, his former parish. The Archbishop of Sydney presided and several presentations were made. The following evening the Canon also received a gift from the Diocesan Layreaders' Association in the shape of a small pectoral cross.

The Archbishop of Sydney has made the following appointments: The Rev. J. S. Needham, chairman of the A.B.M., as honorary canon of St. Andrew's Cathedral. The Dean of Sydney, Canon Gansey, Archdeacon Johnstone, Rev. A. L. Wade, and the Rev. P. W. Stephenson, to be examining chaplains. The Rev. W. T. L. A. Pearce and the Rev. F. W. Tugwell to be chaplains for the lay readers.

After seven years as Rector of Christ Church, Gosford, Diocese of Newcastle, the Rev. A. E. Saxon has forwarded his resignation to the Bishop of Newcastle. The announcement was made by the rector at the parochial council meeting, at which the financial position of the church had been reviewed, and the treasurer had pointed out that the church was supported entirely by voluntary contributions of its parishioners.

The Venerable Archdeacon Martin was farewelled from St. Peter's, Neutral Bay, on Wednesday, October 3rd. Canon R. B. S. Hammond presided at the gathering, which was largely attended, the speakers being Rev. F. W. Reeve, Rural Dean of North Sydney, Mr. Justice Boyce, Mr. C. R. Walsh and the Rev. F. W. Tugwell. Archdeacon Martin received a wallet of notes and Mrs. Martin a gold wristlet watch, together with other personal gifts.

Friends and admirers of Dr. John R. Mott in all parts of the world will congratulate him on being nominated for this year's Nobel Peace Prize. Dr. Mott is chairman of the World's Committee of the Y.M.C.A., and the greatest of present day missionary statesmen. He has travelled the world over, and has frequently addressed religious meetings and conferences in every country. He is the author of numerous books of a theological and missionary nature, and holds a unique place in Christian leadership in the world.

In the presence of a full congregation, Rev. Roscoe Wilson, on the 19th September, was inducted into the charge of Holy Trinity Church, Kew. The ceremony was performed by the Archbishop of Melbourne, assisted by Archdeacon Hancock. About forty clergy were present, including the former vicar, Canon Sutton, now sub-dean of Melbourne. The new vicar was later officially welcomed by the parishioners at a special gathering in the parish hall, Mr. W. J. Roberts, senior churchwarden, presiding.

The resignation of the Rev. E. Edmonds as headmaster of the Cathedral Grammar School, Christchurch, N.Z., was announced last month, to take effect at Christmas. Mr. Edmonds was appointed to succeed Canon Parr on the latter's acceptance of the charge of College House. He has put a great amount of enthusiasm into the work of the school and the Government Inspector's recent visit resulted in a particularly favourable report on the efficiency of the teaching and the general atmosphere of the School.

Congratulations were conveyed by the Melbourne Synod last week to the Rev. Thomas Quinton, of Leopold, on the approach of the diamond jubilee of his ordination. The Ven. Archdeacon Hancock, when moving the motion of congratulation, said that Mr. Quinton had served all his time in the Melbourne diocese, having been ordained on December 21, 1874, and having served under six bishops. His parishes before Leopold included Mornington, St. Michael's (Melbourne), Drysdale, and Preston. Mr. Quinton has been stationed at Leopold since 1905.

The Equity Trustees Company of Victoria is applying for probate of the will and two codicils of Dr. Alexander Leeper, formerly Warden of Trinity College, Melbourne. The gross value of the estate is sworn at £21,914, of which £1800 is realty and £20,114 is personality. The will provides for legacies of £100 each to the Classical Association of Victoria, the Victorian branch of the British and Foreign Bible Society, and the Carlton Protestant Refuge. It also directs that two sums of £500 should be set aside and the income paid annually to the governing body of Trinity College to establish the Leeper Scripture Prize, and to purchase books for the Leeper Library of the college.

Masters and pupils of Trinity Grammar School attended a memorial service at Holy Trinity Church, Kew, on the 18th September, for the late Mr. Walter Russell Sedgfield, a resident master of the school, who died on September 3. Members of the school boy scout troop, of which the late Mr. Sedgfield was scout master, attended in uniform. The service was conducted by Rev. Canon Sutton, assisted by Rev. E. P. Clarke, assistant chaplain at the school. The lesson was read by Rev. S. L. Buckley, head master of Ivanhoe Grammar School, of which Mr. Sedgfield was an old boy. The address was delivered by Mr. Frank Shann, head master of the school, who paid a tribute to the unselfish work of the late Mr. Sedgfield for the school.

Widespread sympathy is felt with Dr. W. K. Lowther Clarke, Editorial Secretary of S.P.C.K., London, who recently sustained a serious accident. He had been taking holiday duty at two churches near Hexham, Northumberland, and was returning by bicycle from a baptism when he came into collision with a motor car. He was picked up unconscious, and taken to Hexham Hospital, where he regained consciousness about two hours later. One leg was badly crushed and the muscles and ligaments of the knee were completely smashed. Dr. Lowther Clarke is the son of a former Archbishop of Melbourne, and has been Editorial Secretary of the S.P.C.K. for nearly twenty years. He is greatly admired and revered by all who know him.

The death of Dr. D. Duncan Main, formerly of Hangchow, China, is announced. The Chinese styled him "Dr. Apricot of Heaven below." He was a remarkable man, with a wonderful appeal. After 45 years of distinguished and memorable service for the Church Missionary Society in Hangchow, Dr. Main retired in 1927, and settled in Edinburgh, where he became an elder in St. George's West Church, under Dr. James Black, Edinburgh. His interest in the great sphere in which he had been such a notable pioneer continued unabated, and he was an active and generous helper of all foreign mission and evangelical work. A man of singularly bright and buoyant personality, with a keen sense of humour, he was possessed of varied and striking gifts and a quiet driving power. The end came rather unexpectedly. Although he was in his 79th year he was still active and alert, and he had been present at the recent Keswick Conference, where he had been a frequent visitor in former years. During a short holiday at Brunton he caught a chill and died after a few days' illness. He was buried in the Dean Cemetery, Edinburgh.

A number of friends interested in the work of the National Church League gathered in the offices of the League, London, recently, when Mrs. Pollock, wife of the Bishop of Norwich, unveiled a portrait of the late Lord Brentford, better known as Sir W. Joynson Hicks, Bart. He was a stalwart Evangelical and valiantly fought the passage of the proposed revised Prayer Book through Parliament. Sir Thomas Inskip said the personality of Lord Brentford was one of those which was imperishably written upon their memories. One of the things for which they as a nation, had a great deal to be thankful, was when a man like Lord Brentford witnessed for the truth and stood up for the principles to which he was so devoted. Sir Thomas would not say they missed his leadership; he would rather say that his leadership still inspired them. But they would miss the real value of that occasion if they did not try to imitate his zeal and his fidelity to the principles which he held so dearly. The Bishop of Norwich likened Lord Brentford to those people who win affection because they were throughout human. When "fix"—the name by which he was affectionately known—left them, they felt they had lost a real friend. He understood ordinary people. When he spoke they listened, for they knew he would not speak above their heads. He quickly grasped the facts of a situation, and carried people along with him when he dealt with it.

Dean Inge's "Vale"

Tractarians and Apostolical Succession.

The very Rev. W. R. Inge, D.D., Dean of St. Paul's Cathedral, London, has written a volume entitled "Vale," in which he surveys his long ministry and the forces at work. The volume is being published by Longmans Green & Co. Ltd. Meantime extracts are being printed in the Church of England Newspaper. In the third of these instalments, Dean Inge refers to the Tractarians and Apostolical Succession. He states:—

"The original (Tractarian) Movement rested on a theory of the ministry rather than of the Church. Their 'true Church' was one which possessed the 'Apostolical Succession,' the priestly authority imparted by devolution from the Twelve Apostles to their successors. The Sacraments administered by these duly authorised and privileged ministers were 'valid'; those of Presbyterian and Nonconformist Churches were not valid. This is the theory of the Church in which I was brought up. It has never been formally abandoned; it is still strong enough, in an important section of the Anglican Church, to prevent any reunion with the other Reformed Churches on terms which those Churches could accept without abandoning their own traditions and convictions. It is peculiar to Anglicanism. The Roman Church holds that since Anglican bishops never had the intention of ordaining Catholic priests, the continuity has been broken, and Anglican Orders are 'entirely null and void.' We need not, and we do not, attach any importance to this verdict; but the effect of it is that those who hold the stiff Anglican doctrine of Apostolical Succession virtually divide all other Christians into those who unchurch them and those whom they unchurch. It is even more fatal that the doctrine is historically untenable; the first links in the chain are broken, or rather, never existed. The doctrine also belongs to a static theory of the Church. Its title-deeds are nearly two thousand years old, and any defect in them cannot be repaired."

Bishop Gore's View.

Bishop Gore adhered to this theory to the end. "The various Presbyterian and other Nonconformist organisations, in dispensing with the episcopal succession, violated a fundamental law of the Church's life." "A ministry not episcopally received is invalid." Nevertheless, "God's promise to Judah was that she should remember her ways and be ashamed, when she should receive her sisters, Samaria and Sodom" (1)—i.e., the Presbyterians and the Free Churches—back into her fold."

Hymns for Sundays and Holy Days.

Communion Hymns not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

October 21, 21st S. aft. Trinity.—Morning: 8, 513, 285, 123; Evening: 117, 249, 553, 223.

October 28, 22nd S. aft. Trinity.—Morning: 5, 275 (7), 299, 266; Evening: 248, 278, 305, 20.

November 4, 23rd S. aft. Trinity.—Morning: 17, 324, 327, 278; Evening: 308, 373, 177, 22.

Hymns, A. & M.

October 21, 21st S. aft. Trinity.—Morning: 160, 257, 175, 431; Evening: 265, 225, 302, 30.

October 28, 22nd S. aft. Trinity.—Morning: 4, 540, 193, 429; Evening: 529, 285, 437, 27.

November 4, 23rd S. aft. Trinity.—Morning: 33, 112, 178, 545; Evening: 210, 274, 248, 266.

MELANESIAN MISSION

The offices of the Melanesian Mission have been transferred from New Zealand, and are now established at UNION HOUSE, 247 GEORGE STREET, SYDNEY, to which offices ALL correspondence may be addressed.

Telephone B4593.

P.O. Box 3416 R.

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OCTOBER.

21st—21st Sunday after Trinity. Trafalgar Day, 1805. The teaching of the Collect this day is of pardon and peace. However the world may storm about us, let us have peace within, which shall guard our hearts.

25th—Crispin, martyr. The patron saint of shoemakers, because, of evenings, he made shoes for his support, as St. Paul made tents for his. He and his twin brother, also a saint, were put to death by torture in 288 A.D. at Balacava, 1854.

26th—Agincourt, 1415.

28th—22nd Sunday after Trinity. St. Simon and St. Jude. The collect teaches us of the spiritual temple which is built up with true doctrine.

29th—Bishop Hannington martyred in Uganda, 1885. How the Church spread after the awful outbreak was over. May we not stay our hearts in these days of difficulty in reflection of such glorious recovery?

NOVEMBER.

1st—All Saints' Day. On this day we think of all living and departed, who are in communion through Christ, Who unites them all in one. Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Angus Controversy and After.

(By Rev. W. F. Pyke.)

THE pronouncement of the Presbyterian Church has been of interest to all Churches, and reveals that there is a direct challenge coming from the Modernist party within the Church.

The challenge should make all seriously-minded Christians uneasy. For the Churches seem to be little better than a shadow of what they are meant to be in the modern world. There is far less authority or power exercised over men's minds and lives by the Church than there ought to be. The reason is not far to seek. There are far too many in the ministry and among the people who seem to have lost their grip of and their interest in, the very core and centre of the Faith.

The fact is that 'Christ crucified' is not being preached. There are many Christians who seem to be ill at ease on Calvary. The Cross is far too heroic for their taste and so they try to leave it out. There is too much of time and thought given to popular titles and flabby nothings in the preaching of to-day. Many are quite content to preach about the Master and the Teacher, but the Saviour they have left severely alone.

Of course, everything about Christ's ministry is worth preaching about, and has its message. But the central fact of the Cross, which has meant so much in the great days of the past, has been simply put into the background.

And yet it is not for nothing that the Church's symbol is the Cross. Why did Christ choose to die? Because He

knew that nothing else but "being lifted up" would draw the world unto Him. When people see Christ dying for them, then will they respond.

We see the Church very energetic in these days, though much of the restlessness is futile. Have we not courage to translate the Cross into our present-day thinking; so that men may preach it again with the old confidence and passion and with the old triumphs?

One reason why the Cross is not being preached to-day as much as it should is that our sense of sin is dulled and deadened. In the old preaching, sin was a terrific and a terrifying thing. And many people were terrified by it. It meant alienation from God, which they contemplated with devastating horror. Justification by faith without the deeds of the law was a joyous discovery to those who were desperate about their sins.

The people that killed Jesus Christ were not monsters, but very ordinary people, some of the most zealous Churchpeople of their day. Others, whose vested interests were threatened, attacked Him. How many of our modern social sores have their root in a like selfish blindness?

The Church is only too full of those who are more eager about men's social betterment than for the salvation of their souls; who pin their faith to what Raleigh called "the idiotic simplicity of the revolutionary idea," to some facile transforming of externals.

If there is a solid mass of indifference and inertia that arrests and hinders the coming of the Kingdom in our midst, there is only one cure: Preach the Cross earnestly and with understanding, and bring a staggering sense of guilt into the hearts and souls of men.

We all realise that we are responsible, as individuals, for the sins of society to a large extent, but there must first be the cleansing of the soul and the spirit from the defilement of sin, before any reformation can take place around us.

Too much of our modern theology is concerned with a God Who is either disregarded in a heaven far removed from us, or with a Christ who has been robbed of His Deity and become only an example of perfect humanity.

The Cross is the only adequate picture of what God is really like. What happened at Calvary made and makes all the difference to men. Here we enter into depths of anguish and pardoning grace which will exhaust all the metaphors that theology can supply. Those old terms and phrases, so much thought to be "out-of-date" by the Modernists, are not obsolete jargon. They represent real facts that meet real needs—Substitution, Vicarious, sin-bearing, sacrifice. These words must be translated into our mental accent, and be preached with sincerity and meaning.

The Cross is the standard for our living and our character. The Church will never re-capture men's hearts and passions and enthusiasms until our call to them is Christ's call from the Cross. We need to shame "this caricature of Christianity" put forward by advanced theologians in making Him a mere man, and robbing Him of His uniqueness as Saviour. It was once said by Tyrrell, "I have been tempted again and again to give up the struggle, but always the figure of that Divine Man hanging on the Cross sends me back to my task again." And nothing else will send a lifeless Church and lukewarm ministers back to the work they have been sent to do.

Lawyers and the Church.

WE take off our hats to Canon R. B. S. Hammond as we think of his untiring labours on behalf of the workless, the under-privileged, and the "down and outs." His name is an honoured one in all causes of righteousness. His temperance work, his keenness for missions and his spiritual leadership have won high praise and called forth warm appreciation in all the Churches. But that does not make him an authority on everything, and especially when it concerns the Synod of the Diocese of Sydney. His attendance at the recent session of the Sydney Synod was an eye-opener to many, for it is a well-known fact that in the past he has been very infrequent in attendance at the Synod of the Diocese of Sydney. We happen to know something about the preparation for and the work of this, Sydney's Synod, and therefore have no hesitation in stating that his remarks in "Grit" for October 4 "On Lawyers in the Church" is, to say the least, very wide of the mark, and that he is not the best guide on the matters he therein touched upon! It is not true to state, as he does, regarding attendance at the Synod: "Many do not attend at all." If he had used the word "some" instead of "many," he would have been on safe ground. His remarks, too, are just as sweeping about the lawyers, and therefore just as unreliable. Does he know that five of these very lawyers are sent into the Synod by the chief authority of the Diocese under the XIVth of the Constitutions—invited, be it known, for the value of the contributions they are able to make to Synod?

Surely a man of his mental calibre must know that a widespread organisation like the Church of England, with its great and valuable properties, with its large endowments, working under a constitution granted by Act of Parliament, with State, Diocesan and parochial rights impinging one upon the other, with vast and intricate problems of management and government, with hosts of knotty parochial concerns and interests which affect bishop, clergy and people, calling for solution, demand the constant and unwearied assistance of lawyers. Is the worthy Canon aware that the 1917 Act of Parliament clothes the Synod of the Diocese of Sydney with powers in certain directions even greater than those of the Court of Equity? Such powers give legal quality and process to the Church, which of necessity demands the constant and unremitting help and guidance of lawyers. In this regard, therefore, it is gratifying to know that Sydney Diocese and all other Dioceses, owe a debt to lawyers which cannot be estimated in money. Their service to the Church in administration and advice and committee work is inestimable. The Church would be infinitely the poorer without their generous, ever ready and untiring help. Nowhere is this magnificent labour more splendidly shown than in Synod. Hence the worthy Canon's criticism is both fatuous and unhelpful. Then, later, he goes on to state: "It may be legal to take certain moneys in dispute from Christ Church, Sydney, but no one can argue that it is morally right to do so—and again he says:—

"My sympathies are entirely with Christ Church, even though my church ways are the very antithesis of theirs."

Once again, evidently, through lack of knowledge, he is wide of the mark. These moneys never belonged to Christ Church St. Lawrence. They be-

longed to the whole Church of England. For school purposes in those early days of Sydney they were administered by Christ Church, but now that there is no scope for schools in that parish, these moneys should be used as intended. Hence it was a wise and statesmanlike action on the part of Diocesan authorities to implement such legislation as to make the moneys available for wider application. This is to say nothing of the property belonging to the diocese, and used by Christ Church as a school hall. We make bold to state that in this, the vast majority of Churchmen in Sydney will be behind the Diocesan authorities. It is a pity that before putting pen to paper on such a matter, the highly-respected Canon did not take care to ascertain all the facts. However, of one thing we are perfectly confident, namely, that when the special bodies appointed to deal with the Christ Church monies in question, and with the said school property, they will deal fairly and, we think, generously, with the parochial church authorities. Churchmen must bear in mind, though, that solemn trust has been committed to the Diocese, and that its authorities are bound to be faithful to the purposes of the trust.

Roman Catholic Eucharistic Procession.

Archbishop Head's Advice.

THE Archbishop of Melbourne (Dr. Head), in his Synod Charge last week gave solemn advice to Churchpeople, with reference to their attitude to the Roman Catholic Eucharistic procession which is to take place in Melbourne on December 9. His Grace said:—

"Let us keep ourselves free from anything like violence or bitterness. I have already protested privately to those in authority in the Roman Catholic Church and to the members of the City Council, and publicly to the press. If those who are responsible in that Church and in that council reject these protests, we must not do anything that is unworthy of our Master's cause. We must not do evil that good may come."

"Many Christian citizens are wondering what their attitude towards this event ought to be," Archbishop Head proceeded. "I can only give you my individual opinion, but I want to help your thinking so far as I can. This procession differs from any ordinary religious procession or open-air service, because its leaders have declared their object in the words, 'We will carry our Eucharistic King through the streets.' Such an enterprise is only rendered possible by a belief in Transubstantiation. That doctrine requires us to believe that though we see the consecrated wafer, it is only an appearance, and the real thing which is being carried is the Body of the Lord Jesus Christ. To believe in the reality of the presence of Christ at the service of Holy Communion is our Catholic heritage in the Church of England. To believe that the bread is really no longer present, but that its place has been taken by the Lords' actual body is a belief that we have deliberately rejected as mediaeval rather than Catholic."

"So long as this belief is confined to the service in a church we have no objection to make. That is toleration as we have learned it in English-speaking countries for centuries. But to organise a procession to proclaim this

doctrine in the public streets is to challenge Christian Melbourne either to agree or to disagree. The public streets are open to all, and all may surely walk through them on December 9. Yet if those who object to this procession as doing dishonour to their Lord, should walk through their own streets, or in any way express their disapproval, it might lead to disorder and even violence. It was to meet such a situation that the law enacts in the Unlawful Assemblies Act that 'Any body of persons who meet and parade or join in procession . . . for the purpose of celebrating or of commemorating any festival, anniversary, or political event . . . and who have publicly exhibited any banner, emblem, flag, or symbol, the display whereof may be calculated to provoke animosity between His Majesty's subjects of different religious persuasions . . . shall be, and be deemed to be, guilty of a misdemeanour.' This clause has been construed by eminent lawyers as not applicable to the proposed procession. I think that it would have been more to the advantage of the Roman Catholic Church to have avoided doing something which to many people seems to be a staining of the law."

"We, as Catholic Christians, deny what will be approved on December 9. We cannot find Transubstantiation in the Bible. Our beliefs date from a time earlier than Paschasius Radbertus and Lanfranc, the Lateran Council of 1215 or the Council of Trent in 1563."

Position and Creed of the Church of England.

A Birmingham Manifesto.

WE have received copies of a letter signed by Sir Raymond Beazley, Canon G. H. N. Tredennick and Canon C. N. Long, and a manifesto, which were recently sent out to certain clergy and laity in the Birmingham Diocese. The manifesto has been extensively signed by representatives of all types of Churchmanship, and it is of interest to know that of the signatures of the clergy, there are almost equal numbers of definite Evangelicals, Anglo-Catholics and others who probably would not come under any particular category. The number of signatories is about eighty.

The letter accompanying the manifesto was as follows:—

"We earnestly beg you to sign the enclosed if you feel it at all possible to do so. We feel that some such statement at this time is really vital."

The Manifesto.

This is the full text of the manifesto:—

"In reference to certain recent events, writings, and utterances affecting the position and creed of the Church of England, we express our convictions:—

"(1) That in the four Gospels we have, not only our main sources for the life and teaching of Christ, but also careful and trustworthy records of the same.

"(2) That these records are based upon better (older and more ample) manuscript authority than any other ancient writings—than even the greatest and most popular Greek and Latin Classics.

"(3) That modern critical study has emphatically confirmed the historical value of the Gospels.

"(4) That the main stream of the Christian Church (including the

Church of England) has unwaveringly put its trust in the Gospel records, as objectively true, and has considered them fundamental to all Christian Belief.

"(5) That these Gospel records are the chief bases of the Christian creeds, especially of the so-called Apostles and Nicene Creeds.

"(5a) That these two creeds stand on higher footing than any other, make greater claims, and may be called the most catholic or Universal confessions of Christian Faith.

"(6) That in the historic Christian Church belief has been unwaveringly required in the leading events of Christ's life as recorded in the Gospels and the Creeds.

"(7) That, among such leading events, none are more fundamental than the Incarnation and Resurrection of Christ, as recorded in the Gospels.

"(8) That, within the historic Church, such matters as the Incarnation and Resurrection of Christ, the Virgin Birth and the bodily Resurrection are not to be explained away as legends, fancies, poems and so forth. Such an attitude, natural perhaps to those who reject Christianity, wholly opposed to the historic Christian Faith.

"(9) That the same, also, applies to the doctrine of the Deity of Christ. This we believe to be vitally embedded in all the Gospels, as in all New Testament writings. And it is emphasised, with great care (and with express reference to famous attempts at the modification, minimising, or denial of this doctrine) in the Nicene Creed."

Mariolatry in the Church.

St. Hilary Again.

It will be recalled that St. Hilary's Church, in the Diocese of Truro, Cornwall, gained much prominence a few years ago for its unblushing Romanism, and that through the instrumentality of offended parishioners, the matter came before the courts. The case went against the vicar, and he was ordered to take steps to rid the church of certain Romish adornments. The church is again before the public eye.

"The Western Morning News" of August 16 states that a large number of people assembled at St. Hilary Church on the previous day to witness the annual celebration of the Assumption of the Virgin Mary.

The day's services began with Holy Communion at nine, and sung Mass at eleven, but the principal event of the day was the afternoon procession. Visitors gathered from a wide area, and the church was nearly full. Among those present were many clergymen from various parts of Cornwall. After the formal opening of the ceremony, an image of the Virgin Mary, in lace and robes, was placed upon the shoulders of four women, while four others held streamers extending from a crown, which the figure wore.

A procession was formed, comprising a thurifer, boat-boy, candle and crucifix bearers, and a number of women and children wearing white dresses and veils. Three of the children walked backwards immediately in front of the image, bestrewn the path with flowers. Banners of Our Lady were carried, and several clergymen, some of whom were in robes, with attendants, took part. The procession walked round the church and the grounds outside, singing as they went. On re-entering the church the ceremony was concluded with the Benediction of the Blessed Sacrament.

Tea was afterwards served in the church clubroom, and a collection was made for the St. Hilary Children's Home.

NOTICE.

The Annual Meeting of the Board of Directors and Shareholders of the Church Record Ltd. will be held at the rooms of the Church Missionary Society, Sydney, on Tuesday, October 23rd, at 5.30 p.m. The Annual Balance Sheet will be presented and other business transacted.



NEW SOUTH WALES.

Diocese of Sydney.

GREAT EVANGELICAL RALLY.

The Reformation Observance Committee has been busy for some time, preparing for the Annual Rally of Evangelical Church-people which will be held this year on Tuesday, October 30th, in the Chapter House. Mr. Justice F. S. Boyce will preside, and the Right Rev. Bishop S. J. Kirby, B.A., will speak on "Our Catholic Heritage."

The Rally this year promises to be largely attended. Much interest has been aroused by the Lantern Lectures which have been given in the various parishes of the city and suburbs.

Reformation Sunday will be held on October 28th, when rectors will arrange for pulpit exchanges where possible, and sermons will be preached bearing on the Reformation and Protestant truth and practice. These sermons should arouse in Churchpeople a keen interest in the Great Evangelical Rally to be held on Tuesday, October 30.

Preceding the Rally, tea will be provided in the Lower Hall of the Chapter House at 6.15 p.m. Tickets for the tea, at 1/- each, are obtainable from rectors or church officers, or at the door.

From 7 to 7.30 p.m., Lantern Slides illustrating "The Bible and the Reformation" will be shown and explained by Rev. Canon H. S. Begbie.

The public meeting, at 7.45, will, of course, be free to all. Evangelical Church-people are cordially invited to make every effort to attend the Rally, and to bring others if they can. All should try to keep the above dates free from other engagements, and come to the Rally on Tuesday, October 30.

HOME OF PEACE.

Annual Festival.

That magnificent Church institution, the Home of Peace, Petah Tikva, looked at its best on Friday, October 5, the occasion of an "At Home." Upwards of 500 people gathered. The Archbishop presided, and spoke appreciative words regarding the work of the Home. He referred to the title "Home of Peace," and the significance of the words. He challenged Christian people to be Christians in reality, to adorn by their daily living the doctrine which they profess. The Hon. H. Hawkins, Hon. Minister in the N.S.W. Cabinet, spoke of the pleasure it gave him to be present and to hear of the great achievements of the Home. He laid special stress on the work of the nurses.

"I know something about it," he said. "I am honorary manager of one of the biggest intermediate hospitals in this State. I have three sisters, and they all wear the Royal Red Cross of England. It has sometimes seemed to me that nursing is the only profession that offers no other reward but the joy of service. No hospital matron in Australia has ever been paid a salary in the slightest degree commensurate with her responsibilities."

The Rev. S. H. Denman, chaplain of the Home, gave a few facts about the Home and said the Home was started 27 years ago, and was carried on under the auspices of the Deaconess' Institute and entirely under the control of the Church of England. During the 27 years, 3250 persons had passed through the Home. Beginning with 18 beds, there were now 56, which were never empty. The nursing staff had grown from six to 14 nurses and two sisters, and the income from £1875 in 1907 to £4916 last year. The maintenance costs had increased from £400 in the first year to £4396 last year. The sum of £2100 was paid for the old property, and £19,050 had been spent in additions, and two adjoining properties had been bought for £1600. All this magnificent property

replete with the finest equipment, had been purchased and erected without a single penny of debt, a striking tribute to the work of Mr. E. H. T. Russell (treasurer for nearly 26 years), and a noble band of women workers. Last year more than £1400 was received in legacies, and since the inception of the Home more than £20,000 had been received from this source.

The management of the Home owes much to Miss Ashe, Mrs. Russell, Mrs. Menzies, Mrs. Lee Smith, Miss Roberts, Miss Bennett, Mrs. Padfield, Mrs. McWhannell, Mrs. Storey and Mrs. Russell Jones, who are indefatigable in their labours. Matron Foster is a tower of strength. Her labours are many and varied, and are carried on with devotion and zeal. Archdeacon Langley moved a vote of thanks to the Archbishop and Mr. Hawkins for their attendance and addresses, which was seconded by Mr. Padfield. Among those present were Dr. Lawes, the medical superintendent, Alderman Earl of Petersham Municipal Council, Mrs. Parker, Lady Mayor of Sydney, Mr. W. H. Dibley, Revs. H. S. Cocks, A. E. Rook, Cameron, Wood, and A. Gardner.

WOLLONGONG.

A convention for the deepening of the spiritual life and the encouragement of practical holiness will be held in St. Michael's Church, Wollongong, on January 26-30 next. The speakers will include the Archbishop of Sydney, Canon Begbie, Revs. Hugh Paton, W. G. Coughlan, Messrs. R. H. Swainson and H. M. Arrowsmith. The Rev. E. Walker, Rector of Wollongong, and convener of the convention, writes:—

"With a solemn sense of responsibility to God and to our Lord Jesus Christ, I send you an invitation to attend the first Convention at Wollongong. The Church of Christ lies under a great 'reproach.' It professes so much, it seems to accomplish so little. It claims to make 'Saints,' yet its members are in too many cases indistinguishable from the world. It professes to preach a Gospel for every creature, yet at least two-thirds of the human race are not even nominally Christian. This 'reproach' must be wiped away. The shame of our failure falls upon our Lord. Men speak slightly of the Christ, whose followers fall so far short of what even he world expects of them. God forgive us for our sin and shame in that we have brought discredit upon the Holy Name by which we are called.

There must be whole-hearted surrender, whole-hearted faith. We must come in the spirit of prayer and expectation. He will not disappoint us, if we come aright. I implore all who are interested in the welfare of the Church of Christ and in the advancement of practical holiness to unite with us in earnest prayer for the guidance of the Holy Spirit in the arrangements of these meetings and for His blessing on the teaching and testimonies of God's servants.

ST. ALBAN'S, EPPING.

The Archbishop of Sydney (Dr. Mowll), set the foundation stones for the new rectory and parish hall at St. Alban's Church, Epping, on Saturday, October 6. He said the new rectory would set a pattern for the parish, and the parish hall would do its part in assisting in the social and intellectual activities. There was a large attendance at the function, including 20 clergy from neighbouring churches. The rector, the Rev. O. V. Abram, stated that the new buildings would cost £3000, of which £700 was in hand. A further £100 was collected at Saturday's function.

ST. MICHAEL'S, SURRY HILLS.

The 80th anniversary of St. Michael's Church, Surry Hills, was celebrated on Sunday, September 30. The Rev. G. F. B. Manning, of All Saints, Parramatta, son of the late Dr. W. P. Manning, who ministered to

its congregation for 18 years, was the preacher at the morning service. When the church was consecrated on March 12, 1857, by Bishop Barker, he preached from the same text as that selected by Mr. Manning for his sermon on Sept. 30. At the evening service the sermon was preached by Dean Talbot. On the previous Saturday evening there was a largely attended parish tea and public gathering at which the Mayor of Randwick presided.

ST. PAUL'S, COBBITT.

The extensive repairs to the roof timbers of the Church of St. Paul, Cobbitt, have been completed, and the substitution of a ceiling in maple wood instead of the original barrel roof has improved the interior very much indeed of this old Church. The handsome new ceiling is an anonymous gift. The enlarged church was re-opened on Sunday, 14th inst., by the Ven. Archdeacon Charlton, at 11 a.m.

C.E.B.S.

The Church of England Boys' Society held its second camp at Penrith, from September 28 to October 1st. Forty boys from Sydney were housed in St. Stephen's Parish Hall, Penrith, and 30 in the township.

The Rev. J. W. Ferrier, of St. Stephen's Church, welcomed the boys on Saturday, and the Mayor (Alderman Fitch), gave them the freedom of the town on behalf of the citizens. During the afternoon a party visited the Penrith Hospital.

Lectures were given on Saturday evening on boy psychology and training by speakers from Sydney, and church services were held throughout the district yesterday, with special reference to the Church of England Boys' Society. On Saturday evening, the Rev. W. G. Coughlan, of West Kensington, spoke on "The Psychology of the Boy," and at the morning service at St. Stephen's, Mr. Ferrier chose for his subject "The Boy in the Church."

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

We have had the privilege and pleasure of welcoming to Newcastle Dr. S. H. Nicholson, Founder and Principal of the School of English Church Music. His visit to us was a great inspiration and will, I trust, bear much fruit. He cheerfully fulfilled a most exacting list of engagements and charmed us all by his self-forgetful enthusiasm for the cause to which he has devoted his life. His appeal is made on the highest possible level. He pleads that the motto "Nothing but the best for God" applies to the music we render in Church as much as to anything else. And he hastens to add that the best is not necessarily the most elaborate. On the contrary, he claims that the test of a really good choir is its ability to render the simpler parts of the service in the best way, and to sing the Psalms so that every word is audible and intelligible to the congregation. He has set us a task which is certainly not beyond our powers of achievement, and it is my great hope that we shall achieve it. We have formed a small committee to help in this matter, and we are hoping shortly to be able to give valuable help from headquarters to those parishes which may desire it.

Diocese of Goulburn.

DR. NICHOLSON'S VISIT.

Dr. S. H. Nicholson visited Goulburn on the 2nd October. He had a very busy day; he was accorded a civic reception by the Mayor in the Town Hall, was present at a rehearsal of combined choirs in the Cathedral at 4.45 p.m., spoke to the choirs again at a tea in the Church Hall, and gave an address at Evensong.

Evensong was sung by the following choirs: Cathedral, West Goulburn, North Goulburn, Tarago, Lake Bathurst, and a few chorists from other adjacent parishes. The Magnificat and Nunc Dimittis were sung to Prendergast's setting. Dr. Nicholson gave a most interesting address.

He deprecated, with subtle humour, the lack of interest in Church music. He traced the history of Anglican Church music and choral foundations in a most interesting way, and claimed that the School of English Church Music was in line with these older foundations. He said that music was an offering to God which, inter alia, must be our best, and must be intelligent. That brought him to the subject of Prengast. He showed how the difficulties had arisen in Anglican pointing in the attempt to sing unmetrical words to measured music. He showed how better things were possible, instancing the new speech-rhythm methods now being extensively explored in England. He il-

lustrated this part of his talk with gramophone records of the English School of Church Music. He congratulated the Goulburn choir on being almost the first he had come across who sang the Ferial responses, discarding Tallis' festal responses with their false accents.

He thought Australian choirs, although in touch and in line with English tradition, would have to work out their own Australian School. Generally, he thought Australian choirs were unbalanced. To the normal choir of boys and men had been added, in most cases, a large number of women sopranos, upsetting the balance of the choir. Although he thought the standard of choral work in the large centres of population was distinctly good, he was of the opinion that the singing of the congregation was feeble in the extreme. The hymns belong to the congregation, but the congregation do not sing them. He deprecated bad taste in Church music and the perpetuating of mistakes simply because of their popularity with the congregation.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Writing to his Diocese, the Archbishop states:—

There has been some discussion in the papers lately about the provision of a brighter Sunday for Melbourne during the Centenary celebrations. I would remind you of the concluding sentences of the Pastoral Letter of the Bishops of the Province of Victoria which was read in our Churches about a year ago: "We urge you to cherish our Sundays as a sacred possession, and solemn trust, never to be given up. By all means make them bright and happy, but let us put God first. If we do this and are quite satisfied that it is not contrary to His will for us to have some quiet recreation, we for our part, would have no fault to find. Sunday is a day of joy. It marks the Resurrection of Christ. Every Sunday has an echo of the first Easter, and should be spent in accordance with the spirit of that day of never-dying glory."

It is easy to gain popularity just now with some sections of the community by the secularisation of Sunday. Many people are in favour of more trams and trains in the morning, more music in the parks in the afternoon, more concerts in the evening. But the danger to be faced is the difficulty of stopping the cinemas and theatres on Sunday evening, and then the restaurants and places of refreshment will have to be open too, and the employment of labour on Sundays must inevitably increase. Organised games with competitions between teams will become the usual way for our young people to spend Sunday afternoon. All this will make the Sunday services a burdensome duty which they will wish to avoid.

We who stand for the Christian observance of Sunday are trying to protect an institution which has meant that the recognition of God on the first day of the week is part of our Christian heritage. All that makes it more difficult for the individual to worship God on Sunday is, we believe, something which is undermining the true foundations of the character of our people. We regret this attitude of attack on the Christian Sunday as something which hinders normal freedom and self-development. Our civilisation has always rested on the liberty of the individual, and Sunday hitherto has stood for opportunity to worship God unhindered by the temptations and attractions of the week day. I believe it would be wrong to lower the standard of Sunday observance during the Centenary celebrations, because of what we think that our visitors may expect. It is not enough to give God the early morning and use the rest of the day for ourselves. It is the one day of leisure for most people, and is therefore the time when, by worship, by the teaching of our children, and by our own reading and thinking, we can escape from the rush of the week and remember the underlying verities, God, the individual soul and the meaning of life. We are inheritors of this great Christian day of rest, and if we betray our trust now we shall be handing on to our children a day which will be a far more insecure foundation for Christian character than Sunday as we know it now.

CHURCH MISSIONARY SOCIETY.

Young People's Union.

The Rev. W. Corden addressed the annual exhibition of work and distribution of prizes of the Young People's Union, which was held on Saturday, September 22nd, 1934, in the Chapter House, St. Paul's Cathedral, Melbourne, with a cheery and practical talk full of suggestion, in the course of which he drew

our attention to the words of our Lord, "Go and tell the world." "This," said Mr. Corden, "was the aim of the Church Missionary Society, and its object was to enlist the aid of the young people in their early childhood. The leaders are the friends of the workers, and are willing and enthusiastic. There is a great deal to do, and the boys and girls know that there is work for them to do. The rule of the C.M.S. is to work steadily for Foreign Missions, and also interest others in the work. Faithful work is to be done, in spite of the fact that hardships and disappointments are inevitable. The leaders were to show the way by steady work and co-operation." Mr. Corden said that the Exhibition was not to be regarded as a "stunt." It was the result of faithful work, and shows what the attitude of the workers has been. Mr. Corden felt sure that the outcome of the splendid training and the interest shown by the children would be that the gathering of young people before him would, in the future, produce missionaries, secretaries, leaders, etc., who would be willing to continue their good work by ministering to the misery and darkness of our less fortunate brethren in other lands.

After Rev. W. Corden had spoken, the Y.P.U. Hymn was sung, followed by a short missionary action song by members of the Bentleigh Branch.

The presentation of prizes by Rev. W. Corden brought joy and reward to many young hearts, Mooroonpa, in the competitions, and St. John's, Footscray, in the examinations, being conspicuous.

The spiritual half of our exhibition was brought to a close by the pronouncement of the Benediction by Rev. E. Panelli. Then followed the practical half, when things were bought and sold with freedom and cheerfulness. Finally, our exhibition once more came to a close, a happy and eventful one, full of blessing to all.

Diocese of Bendigo.

THE BISHOP'S LETTER.

Writing to his Diocese regarding the recent session of the Synod of his Diocese, the Bishop states:—

When Synod opened on Monday I was struck by the large number of lay members present, in fact I do not remember having seen so many before; it promised well for the success of Synod, which promise was justified by the results. The debates frequently reached a high standard, and all through were characterised by that spirit of sweet reasonableness which saw the point of view of the other man. As a result, although there was not infrequently a marked division of opinion, harmony and concord prevailed unanimously. The extra-Synodical meetings I attended were very good. We had a conference of clergy on the Monday afternoon on the all-important question of Youth Work, which was most valuable. In spite of many factors in modern life which make work among our young people difficult, it was most encouraging to hear how in parish after parish there is a responsiveness, a readiness to help, a realisation that life is for something higher and nobler than merely "having a good time." The Church of England Fellowship has splendidly proved its value and I trust and pray, will go on from strength to strength. The Festival on the Wednesday evening WAS a Festival. A festival in the material sense down in the basement, and then a festival in the intellectual and spiritual sense in the main hall. In between the tea and the public meeting, I showed slides, kindly lent by the Rev. Dr. Law, illustrating the history of our Church, culminating with one or two slides of our proposed Cathedral, which Mr. John Gawler, one of our two associated architects, explained. Punctually at 8 p.m. we began the excellent programme which provided both intellectual and aesthetic enjoyment.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S FIRST LETTER.

In this, my first monthly letter to the Diocese I should like to begin by thanking you all most sincerely for the whole-hearted welcome you have given to me and mine. Words are very inadequate things with which to express one's deepest thoughts, and they are apt to appear especially cold when they are only seen in print. But I have tried to make you understand by the living voice, in such opportunities as I have had, how much we appreciate all you have done since our arrival amongst you to make us feel that you have taken us to your hearts, and I must ask you now to take these poor words as a simple and sincere affirmation of what I said then.

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Friends in England who are familiar with Queensland, did all they could to prepare me for the magnitude of the task that awaited me, and I hope that I profited by their lessons. But I think that my heart would have failed me if I had fully realised, not the difficulties, but the tremendous possibilities lying open to the leader of the Church in this State. To seize and use all the opportunities would require gifts of insight and statesmanship of the highest order. You must pray for me that I do not prove altogether inadequate.

I spoke in my first public address of the sacrifices that might be demanded of us if we were prepared to be true to the religion of the Crucified. I did not then know—it was mercifully hidden from us—how soon my own family was to bear the burden of a grievous personal loss. I cannot yet see why this should have happened. But we are the followers of One Who was made perfect through suffering, and it may be that we had to go through this ordeal before we were worthy to offer you our humble service of friendship in the name of Christ. But for the present you must realise that your leader has been sorely wounded at the very moment of taking charge, and you must bear with me if my grasp is not as strong as it should be.

**CHURCH OF ENGLAND DEFENCE
ASSOCIATION OF QUEENSLAND.**

The monthly meeting of members of the above Association was held on the evening of September 24th. The President, Mr. C. C. Warren, presided.

Mr. H. Coutts read a chapter from the Gospel of St. John, after which the President offered up a prayer. Formal business having been transacted, the Secretary read a letter as received from the Rev. R. A. Pollard, Hon. Sec., Anglican Church League of Sydney, conveying greetings to the Queensland Association, as passed at the last Annual Meeting of his League. The Secretary was instructed to suitably acknowledge same.

A letter of welcome on his arrival as forwarded to His Grace, Archbishop Wand, early in the month, was placed before the members.

The President's subject for discussion was the Article "This is my Body," as appearing in "The Australian Church Record," under date August 23rd. In this connection, the Bishop of Hereford's words as announced in a sermon delivered on April 12th, 1829, are very heartening. Referring to the Communion Service and Administration of the Sacraments, he said:—

"His Body? Yes, in very truth! Himself? No! The means by which He makes His Presence a reality to us? Yes! The Presence itself? No!"

A very interesting discussion followed. It was decided to forward a letter to His Grace the Archbishop, expressing the very sincere sympathy of the Association with him and family in their recent sad bereavement.

The President closed the meeting with Prayer.

TOURISTS AT TOWNSVILLE.

Palm Island.

During the tourist season, June to September, the interstate steamers call at Palm Island, adjacent to Townsville, and a very interesting afternoon may be spent. Palm Island is a Government-controlled aboriginal reserve, but the Church of England is given certain facilities for work there.

The natives, of whom there are about twelve hundred, are ready for the visitors, with quite a street of stalls (reminiscent of a church fete), loaded with all sorts of native and natural curios. A party of warriors, weird in war-paint, give displays of war dancing, spear and boomerang throwing, for the edification of the tourists.

Members of the Church of England should not fail to visit St. George's Church, where there is a stall at which curios may be bought, the proceeds going to the fund for a new church.

The writer of these notes was pleased to meet the Rev. E. R. Gribble at Palm Island. He pays periodical visits from Townsville. The Rev. James Noble, a full-blooded aboriginal, is Church of England chaplain, but was absent on Fantome Island, where there is a settlement for natives suffering from contagious diseases. The chaplain is assisted by a native lay reader, John Barlow, brought up at Yarrabah, and a son of the first native to come under the influence of that Mission.

One leaves Palm Island a little dubious as to the effect of the frequent contact of pleasure-seeking visitors on the native population. Quite rightly, the shipping companies, with the approval of the Queensland Protector of Aborigines, now issue leaflets to the tourists, setting forth suggestions as to dress (shorts for ladies are barred), and deportment while on the island, in order that the prestige of white women, particularly, may not be lowered in the eyes of the natives. In the opinion of the writer, the regulations should go further; for instance, practices such as foolish young men being "snapped" with their arms around native women should be discouraged. The eyes of the authorities may be opened when some thoughtless young fellow gets a crack on the head from some jealous husband or lover.

SOUTH AUSTRALIA.**Diocese of Adelaide.****WORK IN THE PACIFIC.**

The Bishop of Adelaide, writing from England, states:—

I went in June to an interesting and important conference with the Missionary Council of the Church of England on problems of the Pacific. Bishop Donaldson, of Salisbury, was in the chair, and many other old friends of Australia—Canon Stacy Waddy (formerly of Sydney), Bishop Steward (Melanesia), Bishop Radford (Goulburn), the Rev. J. S. Needham (Chairman of A.B.M.), the Rev. John Jones (former Chairman), the Rev. W. B. Docker, and others. The Council in England believes that it could make a more effective appeal for the Pacific as a whole (including Melanesia, Polynesia and Papua), than for each mission separately. This question is to be explored, and Australia and New Zealand are asked to decide what proportion of the necessary incomes of the Missions should be provided by the three contributors. I need hardly say that England is most generous, and eager to do her share. But there has not been the increase in missionary contributions in England last year that was hoped for.

TASMANIA.**DEATH OF MISS NISBET.**

There passed away at Hobart on September 28th, Miss A. B. Nisbet, who had given devoted service as a C.M.S. Missionary in China from 1889 to 1927. Her work at the Bird's Nest, a home for unwanted Chinese babies, was well-known in Tasmania. After her retirement she continued to help the missionary cause as long as her health permitted, and many friends will miss her gentle, kindly presence. She was a daughter of the Rev. J. Nisbet, formerly the minister of the Newtown Congregational Church.

ALTERATION OF THE LICENSING LAW.

The Hobart Town Hall was crowded to the doors at the recent public meeting called by the United Social Service Committee of the Churches of Tasmania, to protest against any extension of the hours during which strong liquor may be served.

The Bishop of Tasmania was in the chair, and in the course of a vigorous speech, said in reference to the Liquor Trade, "Make no mistake, we are dealing with huge vested

interests that can exercise their influence in all quarters. It is a trade that manages to make big dividends for investors and shareholders, and has plenty of money behind it to fight for its interests. It is an industry that employs few workers in comparison with other industries. It works not for the good of the country, but at the cost of the country."

No less than 142 churches and other religious bodies had signified their approval of the resolutions which were unanimously carried by the meeting.

The Rev. H. G. Hackworthy said: "They had not had any strong Attorney-General in Tasmania since six o'clock closing became law, and to this fact he attributed the difficulty in securing enforcement of the Licensing Act. The man who was bringing up this Act was the Premier, Mr. Ogilvie, the representative of the liquor interests in the courts."

Mr. E. E. Unwin, headmaster of the Friends' School, urged all to think of the danger and temptation to which youth would be exposed if the bill to extend trading hours became law.

Letters to the Editor.**SHORTAGE OF CANDIDATES FOR HOLY ORDERS.**

"Fundamental" writes:—

I was much impressed by your leader in the issue of the "A.C.R." of September 20th, in which you comment upon the Archbishop's address to Synod, especially that portion dealing with the distress his Grace feels at the lack of candidates for the ministry coming from the University and the Great Public Schools.

Perhaps the decision of the Angus Commission may have given his Grace some food for thought since, for one cannot close one's eyes to the fact that our own Anglican Church is not far behind the Presbyterian in the direction of "Modernism."

I feel sure that many parents hesitate to encourage their sons to take Holy Orders for fear of the result of a theological training school. Let us see our Professors, Principals, and Headmasters out and out for Christ, four-square with the Bible, as the inspired word of God, and what a rush for the ministry there would be! The Headmaster of one of our Great Schools looks upon the Bible as the greatest piece of English literature, but nothing more. Another master, with Communist tendencies, tells his scholars that the greatest curse in the world is Christianity. Is it any wonder that there is a lack of candidates?

When Dr. Cook, C.M.S. missionary, was out here recently, he spoke of his experiences as a boy. The first time he went to a boarding school he was asked, by a Prefect, was he "O. and O." or "H. and H."? Meaning "Out and Out for Christ," or only "Half and Half"? Under the influence of the school he soon became "Out and Out," and did a mighty work for God in Africa.

We do thank God for what He is doing for our young people outside the schools, through the Crusader Union, U.E.U., C.S.M., O.A.C., etc., and they are all getting a big response.

But what about the canker of Modernism, corroding much of our parochial life? I am told that the rector of one of our large suburban parishes lately informed his congregation that we require a new Bible—with all the myths deleted and a new Prayer Book to counteract this menace. Could we not appeal to the Archbishop to take this serious matter in hand?

There are many who are deeply concerned about it, and would support any movement in this direction.

"Come ye to the help of the Lord against the mighty."

ARCHIEPISCOPAL PRECEDENCE.

The Grand Secretary, Grand Lodge, Loyal Orange Institution of Australia, writes:—

On behalf of my Grand Executive, I wish to congratulate you for your splendid reply to the views expressed by Dr. Wand, the new Archbishop of Brisbane, regarding Sunday sport.

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Funeral Directors

I am enclosing copy of letter addressed to the Hon. B. S. B. Stevens, M.L.A., State Premier, regarding the present order of precedence of dignitaries of churches, at official Government functions.

With every good wish and kind regards.

(COPY)

14th September, 1934.

The Hon. B. S. B. Stevens, M.L.A.,
State Premier.

Dear Sir,

At a meeting of my Grand Executive, I was specially instructed to forward to you a protest against the present order of precedence of dignitaries of churches at Official Government functions, and at which the Roman Catholic Archbishop (Dr. Kelly) takes precedence over the Archbishop of Sydney (Dr. Mowll), and call for an immediate alteration in the N.S.W. Table of Precedence, to allow his Grace, Archbishop Mowll, as the head of the State Church, to occupy his right position as such, with precedence over Archbishop Kelly, of the Roman Catholic Church, at the State Dinner, to be held at the Sydney Town Hall, in honour of the Duke of Gloucester.

With kind regards,

I am, Sir,

Yours faithfully,

(Signed) W. H. G. Perkins, J.P.

Grand Secretary.

THE TRUE RING.

The Rev. George Broadfield Webb, the Rectory, Kangaroo Valley, writes:—

I agree with every word you said in your Editorial Letter under the heading "The True Ring," in your issue of the 20th instant, but I have greatly wondered what the Archbishop thought whilst he sat for a whole week listening to arguments across the house on technical issues and party strife, whilst the "Spiritualists," in other words, the things which affect our very existence as a Community permeated with the Spirit of God, and radiating forth into the far corners of the Diocese a measure of that life-giving Spirit, seemed to have had neither place nor consideration.

It is high time the Synod took itself in hand; took itself "by force" if necessary, and gave some reasonable time to spiritual things—the things that really matter—so that the craving souls of men may be fed even a little, and go back to their parishes refreshed spiritually and encouraged in other vital respects. Hundreds of us go up to Sydney year by year to listen to the same voices arguing out the same old problems in the same old style; and we return marked "Empty"—our heads as well as our pockets. Will you do me the favour of inserting this note in your paper?

26/9/34.

ST. MATTHEW'S, BOTANY, RECTORY.

The Rev. R. F. Tacon, Rector, writes:—May I be permitted, through the columns of your paper, to appeal to very many of your interested readers for their kindly support towards the building of our new Rectory? At a meeting of parishioners held on Thursday, 11th inst., and presided over by the Bishop Coadjutor, it was unanimously decided that our old weather-board building, after having done service for a period of forty-two years, should be dispensed with, and in its place a brick Rectory of modern design should be built. Towards this purpose we have in hand an amount of £170, but it is impossible to hope to carry out our project of £900 to £1000 without very substantial assistance. Work is not plentiful in our factories at the present time, and many of our own churchpeople cannot do very much in the way of money, but the work must be done. We are faced with an expenditure of £300 to put the old building in anything like repair, and the members of the Committee feel that the £300 would be better spent by using it in the erection of a new brick Rectory.

May I hope that those to whom this appeal comes will kindly respond as God has blessed them.

WANTED—Locum Tenens for City Parish, Adelaide, nine months from middle of February. Apply Rectory, Holy Trinity, Adelaide.

Cobbling Shoes to Pay Expenses

William Carey, before his call to the mission field, used to go about from village to village preaching. One day a friend came to him and said: "Mr. Carey, I want to speak to you very seriously." "Well," said Mr. Carey, "what is it?" The friend replied: "By your going about preaching as you do, you are neglecting your business. If you only attended to your business more, you would be all right, and would soon get on and prosper; but as it is, you are simply neglecting your business." "Neglecting my business!" said Carey, looking at him steadily; "My business is to extend the Kingdom of God, and I only cobble shoes to pay expenses." "Business first," like his Master (Luke 2: 49). "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Our readers know how the Rev. Wm. Carey, the erstwhile cobbler, became Professor of Oriental Languages in the Fort William College, at Calcutta, and one of the greatest missionaries that the world has known.

GREAT EVANGELICAL RALLY**The Chapter House**

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Speaker: The Right Reverend Bishop S. J. Kirby, B.A.

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Tea in Lower Hall, 6.15. Tickets 1/-.

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The Grenadier Guards.

Great Traditions of the Army's First Regiment.

With the arrival of the band of the Grenadier Guards in Perth, Australia will begin to see the uniform of one of the most famous regiments in the world when the band of the Grenadier Guards plays here during the Centenary. It is making the tour by special permission of the King, for the Guards form part of the Royal troops, and, unlike other regiments, have personal associations with the Royal household.

Ranking as the first regiment in the British Army, the Grenadier Guards had its origin in a Royalist Infantry Regiment, which served with the exiled princes in the Spanish army, and which returned to England at the time of the Restoration in 1660. The regiment, in its present form, dates back to 1685, and it received the name of Grenadier in 1815 in commemoration of its services at the Battle of Waterloo.

This famous regiment has a glorious tradition of service and efficiency. Not every one is able to enter its ranks, for the tests are severe, and its officers are chosen from the best that the British Army can offer. From ancient times Kings have maintained their own household troops and bodyguards, and the various regiments of Horse and Foot Guards in London perform duties for the Royal Family, and act as what is known as the military establishment of the capital city.

The Grenadier Guards first served overseas in 1695, and the story of their campaigns is almost a history of modern British military warfare. They were at the siege of Gibraltar in 1704, and took part in all Marlborough's great battles. They were with Moore at Corunna, and also served with the Duke of Wellington in the Peninsula campaign, and later at Waterloo, where all ranks showed great bravery. Years later the regiment was at the Crimea, and it went through the terrible ordeal of winter there, suffering from sickness and coming in contact with Florence Nightingale. One of the regiment's most cherished memories will be the part it played in the Great War. The 2nd Battalion joined the "Contemptible Little Army" commanded by Sir John French, and it took part in the famous retreat from Mons. In October, 1914, it defeated the renowned Prussian Guard in its many efforts to break through the sorely tried British line and gain the English Channel ports.

Neither the Household Cavalry nor the Foot Guards, of which the Grenadier Guards form a part, normally serves overseas in peace time, but exceptions have been made for the Foot Guards in special circumstances. There was a special Brigade of Guards in the Napoleonic wars, and a Guards Division was formed during the last war.

CHURCH MISSIONARY SOCIETY.

Overseas the Church Missionary Society is responsible for 1182 missionaries, 19,912 native workers, 67 hospitals, and branch hospitals, and 72,283 schools and colleges.

This organisation, thought of in terms of life, means that the C.M.S. is a huge family, and thousands of people of various nationalities look to the Parent Society for guidance and help as they grow up in the Christian life.

The results of a year's work cannot be valued by figures, but some 72,000 people were baptised in C.M.S. areas last year.

WHAT I WOULD BE.

- I would be true, for there are those who trust me.
- I would be pure, for there are those who care.
- I would be strong, for there is much to suffer.
- I would be brave, for there is much to dare.
- I would be friend of all, the foe, the friendless.
- I would be giving, and forget the gift.
- I would be humble, for I know my weakness.
- I would look up, and laugh and love and lift.

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desirous to impart suitable knowledge on sex questions, to safeguard their children.

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Mount Carmel To-Day.

"And though they hide themselves in the top of Carmel I will search and take them out thence."—Amos ix. 3.
"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood in the midst of Carmel."—Micah vii. 14.

IN the above passages Mt. Carmel stands for all that is remote, inaccessible, cut off from the ways of men, yet not beyond the judgments or the tender care of God. To-day that remoteness and inaccessibility has passed away; the railway from Egypt and the hotter parts of Palestine bring hundreds of visitors every year to recuperate on the mountain slopes, and many folks who do their daily business at the new and growing port of Haifa at its foot have their homes at the healthier elevation of 800 feet or so, going up and down by motors. The following account from a visiting missionary makes interesting reading:—

"We left Alexandria on Friday at 2.30 p.m. and arrived at Kantara a little after nine; there we crossed the Canal by ferry and had to go through the Customs and have our passports inspected before we settled down in a carriage for the night. At 6.30 a.m. we reached Ludd, the ancient Lydda, where passengers for Jerusalem changed trains, and where refreshments could be got, but we for Haifa continued on and reached Mt. Carmel station soon after 9 o'clock. As it was the Jewish Sabbath, and a Greek Church Festival had taken place the previous evening, taxis were scarce, and it was an hour before we could get one to take us and our luggage up to our destination, the guest house kept by the Moravian Deaconesses, Karmelheim. There is a good asphalt road of steep grade all the way, with sharper turns than I should care to negotiate, nevertheless plenty of motor buses and lorries were running on it. The surrounding country was very dry, the seasonal rains having been so late and the tops of many trees had died.

"Houses are going up in every direction, mostly of concrete; they build up huge concrete pillars first, and finish the top storey and live in it, the lower ones being completed at leisure, but as the slope is so steep the entrance to the third storey is level with the road.

"The new harbour of Haifa is a great asset, for steamers can come up to the wharf or lie inside the breakwater or outside as did the Italian fleet and a British battleship a few weeks ago. Excellent asphalt roads lead to all parts of the country, and there is a train service in several directions. The Iraq Pipe Line, carrying benzine, as, no doubt, you know, terminates at Haifa. This Company employed over twenty thousand men to build the line,

and stations a doctor at every hundred miles of the route. They expect soon to build a second emergency line and a railway, and have now a bus service over 640 miles. The Jewish question is acute in all parts, the trouble in Germany adding to it, and 900 Jews are said to be smuggled over the border every month, while many Jewish settlements occupy the Plain of Esdraelon.

"The water supply for Jerusalem is still a difficulty, and though pipes were laid and machinery erected some years ago, no water has reached the city. Electric light is generated from the Jordan, but this is such a heavy drain on the Sea of Galilee that houses once on the margin of the Lake are now high and dry.

"I joined a party of six in making an excursion to Elijah's Place of Sacrifice on Mt. Carmel (1 Kings 18 ch.). We went by car over a terribly rough and stony road, the journey taking an hour each way from Karmelheim. The site chosen by Elijah is magnificent, and can be seen for miles around, while we could see Little Hermon, Mt. Tabar, the hills of Gilboa, Nazareth, the Plain of Esdraelon, and the Mediterranean Sea. On the summit of the Mount, 1687 feet, is a Roman Catholic Monastery, where two monks live, but when we visited it there were also 13 students in residence. At the supposed Place of Sacrifice is a large statue of Elijah, and lower down is the well that has never been known to run dry.

On another day several of us walked to the Carmelite Monastery, built on the site of Elijah's cave, while lower down, on the slope, that of Elisha was pointed out.

"The High Altar in the Church is built over the cave, and the natural rock is visible. The monk asked would we like to have the light turned on to an image of the Madonna, which would turn her head if we approached. Naturally we declined. We went on to the roof of the hospice, where there is an interesting lighthouse, the light is run by clock-work, which has to be wound up every two hours and forty-five minutes. I addressed the monk in French, and he replied, in perfect English, explaining how the "Daily Mail" Offices at Whitefriars, London, were their property. To-day a party have gone to see the last fort held by the Crusaders, some twelve miles along the coast, and last week I was able to go by car to Nazareth to see the fine hospital run by the Presbyterian Mission, with Dr. Bathgate, of N.Z., in charge."

There was an Archdeacon who said, "May I leave off my gaiters in bed?" But the Bishop said "No! wherever you go, You must wear them until you are dead."

CUT THIS OUT.

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Diocesan Church House,
George Street, Sydney.

Name (Rev., Mr., Mrs. or Miss).....

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A Paper for Church of England People

THE AUSTRALIAN Church Record

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Missionary Missions.
Retirement of Mr. C. R. Walsh.
The Use of Sacraments.

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Editorial

The King's Ambassador.

MELBOURNE was not only 'en fete' for her recent Centenary Celebrations, but she added lustre to her fame both by the extraordinary success of the event, and the enthusiastic, not to say tumultuous, welcome she gave to the Royal Prince. The Duke of Gloucester is both in word and deed the King's ambassador. His Majesty himself could have received no more wholehearted and rapturous reception. However, this is only typical of what Australian citizens can and will do in every city and town of the Commonwealth. We look upon the reception given to Prince Henry in Melbourne, and the remarkable demonstrations made all along the way, as but indications of the hospitality and affection of Australian people of all classes to the British Royal Family. Many changes have taken place in public thought, in public aspirations, since members of the Royal Family first visited these shores. There have been many changes, too, in public policy. The British Empire has become—in fact, if not in name—a family of nations. Yet the spontaneity and cordiality with which each successive Royal ambassador of His Majesty the King is greeted continue unchanged. Nothing could emphasise more strikingly that the Throne remains as a vital personal link with the heart of the Empire, while political links have been progressively weakened.

One of the most significant and touching features of the welcomes always given to Royal visitors is the hearty participation of the great mass of the people. No consideration of class or creed or material prosperity is allowed to obtrude. Men and women from the industrial suburbs vie with those from the select residential suburbs in playing the warm-hearted host and hostess. Whatever political or social views may be held, the King, through emissaries who are near and dear to him, never fails to be the focal point of a loyalty with which is mingled genuine affection. While the supreme value of these visits lies in the personal link with the Sovereign that they maintain, they are of incalculable educative value to the Royal visitors themselves.

Centenary Air Race.

EVERYBODY is pleased that a British machine, piloted by British airmen, won the Centenary Air Race from London to Melbourne. History was certainly made when Mr. Scott and Captain Campbell Black piloted their Comet from England in three days. It seems incredible, but it is only one more evidence of the marvelous mechanical progress made during the last year or two. It is another evidence of man's power of invention. Not less wonderful have been the power of endurance in the face of terrible physical strain and the indomitable spirit that was out to win. The flight was on everybody's lips. Men and women the world over followed the race with sustained excitement. However, the race was no mere transitory achievement, nor has it mere personal significance. It means that air transport has taken a leap forward. The success of the flight, marred though it was with the loss of life in the case of one attempt, must affect future air development in a signal way. We gladly re-echo the words of that public-spirited Melbourne citizen who provided the prize money for the race, Sir Macpherson Robertson, wherein he stated in the presence of the winners: "It is appropriate that, at Melbourne, now celebrating the great achievement of its first 100 years, you, who have achieved such a remarkable triumph for aviation, should be receiving the first of the plaudits you have so merited from the whole civilised world. The whole world is indebted to you for demonstrating the ability of aviation to draw closer together the peoples of the earth, facilitating more expeditious exchange of ideas, speedier commercial arrangements, and increased trading. All that must result, under Divine providence, in better international understanding, and enhance friendships throughout the world."

Armistice Day.

NOVEMBER 11th, Armistice Day, falls on a Sunday this year, and doubtless special services will be held in all churches. Armistice Day is a day of deep significance. Certainly it is a solemn day of remembrance. It is a day for sincere thanksgiving for the ending of that terrible war, which began on August 4, 1914, and ended at the eleventh hour of the eleventh day of the eleventh month of 1918—16 years ago now! It is a day for earnest prayer for the peace of the world. All God's good men will desire to fall to pray on such an anniversary, earnestly interceding that a new spirit may take possession of the peoples of the nations, so that the world may not be again engulfed in such an orgy of blood and devastation. We have never had any faith in mass production, when it comes to the realm of the spiritual. There cannot be mass righteousness unless the individual turns to God and brings forth fruit meet for repentance. There never will be abiding peace until there is righteousness in the human heart. Peace and goodwill, with their offspring, the feeling of security, can never be the nations' lot while fear, jealousy and suspicion stalk abroad. These find lodgment in men's hearts, and can only be driven out by the cleansing, redeeming blood of Christ, and the sanctifying power of the Holy Spirit. Mutual understanding and a real sense of brotherhood can only come about as a result of imbibing Christ's unequivocal principles. It is the duty of the Church to pray and work for peace. The last sixteen years ought to convince everybody that war is a futile, useless and demoralising thing. It is of the Evil One. Christ came to destroy the works of the devil, but He can only do this as He takes up His abode in the human heart and rules from that citadel. Brotherhood and universal peace cannot be patched on a heart that is not right with God, and therefore not right with man. Let us observe Armistice Day worthily, but let it not be lost in a whirl of high-sounding words, that mean nothing and produce nothing. We cannot Christianise the nations except by making individual Christians.

German State Church.

THE unhappy state of affairs in the Lutheran Church of Germany cannot but be deplored. The Nazi Archbishop Muller, as the appointee of Adolf Hitler, has done his best to make the Church a mere echo of what appears to be an almost pagan State,