

The Romeward Drift.

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

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

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

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

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

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

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

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

—(Arthur, op. cit.)

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

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

Hymns for Sundays and Holy Days.

Hymnal Companion.

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

October 1, 16th S. aft. Trinity.—Morning: 12(37.ii), 422, 233, 151; Evening: 318, 122(41), 306, 35.

Hymns, A. & M.

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

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

Anglican Church League, Sydney.

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

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

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

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

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

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

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

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

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

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

Editorial

Some Correspondence.

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

Our Leaders Speak Out!

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

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

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

Bishop Radford's Final Word.

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

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

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

Wagga and Sydney.

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

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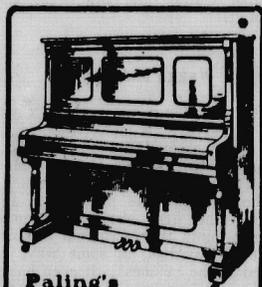
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QUIET MOMENTS

The Day of Trouble.

THE Day of Trouble! To how many of us a day of trouble of some kind has come in the last few years! Perhaps—nay, certainly—some are passing through a day of trouble now. What shall we do in such a day? We should, we will, make it a day of Prayer. "Call upon Me in the day of trouble." But how often we fill the day of trouble with discontent, murmuring, backbiting, and all sorts of other evils. "Were half the breath thus vainly spent, to Heaven in supplication sent." That is just it. Here is God's invitation, more, His command, to "call upon Me in the day of trouble." Begin with Heaven first and you may probably find you will have no wish, perhaps even need, to complain to man. The Bible has many illustrations of those who in a day of trouble called upon God and found He did not fail. Sometimes He answered them by deliverance, sometimes by sending grace sufficient to glorify God in the fire, in the day of trouble.

But the day of trouble should also be the day when we reaffirm our confidence in God. "Though He slay me yet will I trust in Him." "What time I am afraid, I will trust in Thee." "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." We must express our confidence in God, though we walk in darkness and see no light. Stay your minds on Him and you will be kept in perfect peace.

The day of trouble is also the day when we should renew our consecration to God, our submission to His will. We remember how the Lord Jesus met His great day of trouble. His cry was, "Father, if it be possible, let this cup pass from Me; nevertheless not My will, but Thine, be done." "Let Him do what seemeth to Him good." And good His Will will always be for those who love God. Rebellion, fretfulness against that Will only bring misery to yourself and often a great deal of distress to others. In the twentieth Psalm the idea of the renewal of our consecration seems to be suggested. It begins with a prayer for someone else in the day of trouble, and then bursts into an expression of loyalty—"In the name of our God we will set up our banners." For the man who prays in the day of trouble there is a promise—"I will deliver thee." And so God will, but not always in the way we ask or anticipate. For the Lord Jesus was heard in that He feared. He was sustained through the trial of the Cross and shame, but deliverance royal and wonderful came to Him on Easter Day. There will be a wonderful day of deliverance for all who love the Lord, when the hour is come. Wait His hour as the Lord Jesus waited His hour in submission to His Father's will. But you have experienced deliverance many a time. There is laid upon you and me a great obligation—"Thou shalt glorify Me." Have we done it? His glory He will not give to another. "Whoso offereth praise, glorifieth Me." Glorify Him with your mouth and with your life!"—W.T.C.S.

The Forgotten Note.

THE blunders and disasters of the Church are largely, if not entirely, accounted for by the neglect of the Spirit's ministry and mission. The morass of speculation about the Bible takes no account of the Holy Spirit. It regards inspiration as negligible, and insists upon interpreting Revealed Truth by no standards save those of history and literature. Miracles are condemned without trial. Prophecy is dismissed without inquiry. Revelation is ignored without reason.

"The human resources of the Church were never so great. The opportunities of the Church were never so glorious. The need for the work of the Church was never so urgent. The crisis is momentous, and the Church staggers helplessly amid it all. The Church knows perfectly well what is the matter. It is sheer cant to seek explanation in difficult conditions. When were conditions ever anything else? The Church has lost the note of authority, the secret of wisdom and the gift of power, through persistent and wilful neglect of the Holy Spirit of God. Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God."

Death of A Great African.

"He walked with God; and is not, for God has taken him."

On May 30, after a brief illness, there passed away to his eternal rest one who had for 37 years laboured unremittingly among the Mboga people, and the pigmy and other tribes in Iuri, Canon Apolo Kivebulaya. He was instrumental in extending that "chain of Missions" across Africa begun by Dr. Krapf at Mombasa in 1844 and which is now almost complete. At his own request, his body lies looking towards the Great Forest, the scene of his loved work. The following account is from the pen of Archdeacon A. B. Lloyd, formerly of W. Uganda, and now Vicar of Combe Down, Bath, who wrote "Apolo of the Pigmy Forest," and "More About Apolo":—

"Thirty-eight years ago I met for the first time an African gentleman whose life has been an inspiration to me during the whole of my missionary career. Canon Apolo Kivebulaya, converted drunkard and opium-smoker, changed by God's Holy Spirit into a tender-hearted, loving evangelist, has ever since stood out before me as a miracle of God's grace. In 1896 he was called by God to service in the far-off land of Toro. Forsaking all, he obeyed the call, and there began to lay the foundations of what has grown into a great missionary Church. When reinforcements came to Toro, Apolo set his eyes upon the dark lands to the West, where dwelt the most depraved and degraded of all Africa's people. Seeing the vision and hearing the call, he set out alone, carrying with him the message of the Love of God. Here among the wild people he has lived ever since, drawing hundreds into the Fold of Christ. Many times his life has been in jeopardy; he has been thrashed and brutally treated, and he bore in his body to his dying day 'the marks of the Lord Jesus.' It was a life of pluck and endurance, facing difficulties and never losing faith in the power of God. The Pigmies became his friends and for weeks he would live in their tiny huts, battling with their difficult language, learning their strange customs, and making himself familiar with their outlook on life. Just before he died he had completed the translation of the first Gospel into the Pigmy language."

Bishop of Goulburn.

Farewell Sermon and Gathering.

ON Sunday, September 24, the Bishop of Goulburn (Dr. Radford), delivered his farewell sermon in St. Saviour's Cathedral. There was a very large attendance, clergy and laity being present from all over the Goulburn diocese. It was a typical utterance—to us not a little amazing in some of its assumptions.

The Bishop took as his text I Chronicles xii., 38: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king."

"Every day for weeks past, sorting papers for destruction or preservation for my own or my successor's use, I have realised more than ever the manifold character and occupation of a bishop's work," said the Bishop. "The bishop is the chief pastor of the people; moderators and presidents of other churches look wistfully upon the confirmation which brings a bishop into intimate touch with every child or adult; but only the bishop knows how each year's confirmations are a two-fold experience—they demand and test the freshness of a growing faith, and they widen and enrich the significance of confirmation itself as the pivot of the Christian life and of the work of the Church. He is the only pastor of the priest-pastors; and that task of training and watching the clergy, of uniting and leading them, of correcting and encouraging them, drives him to seek the counsel of the bishops who share with him the leadership and discipline of the whole Church, and above all, he is driven, therefore, all the more constantly to seek the mind and the guidance of the only pastor that bishops have, our Lord, the great Shepherd of the many disciples and the few apostles alike. He is the Father of the family. He is the primary preacher of the Gospel, and the ultimate guardian of the faith; the interpreter of the law of the Church, and the administrator of its discipline. He is the prophet, the priest and the pastor; so the Word of God tells him, as he steps into apostolic line of chief ministry. The Church and the world expect and the work demands that he shall be the pioneer, the president, the protector of the Church."

His Successor.

"You have to choose," he said, "not merely the new Bishop of Goulburn, but new Bishop of Australia, who will bring some distinctive contribution to the guiding and governing of the whole Church. What this diocese needs, and what the whole Church needs here, is not merely a faithful and affectionate pastor, a learned and reverend priest, an eloquent and popular preacher, but a far-seeing and fearless prophet, a scholar who knows the lessons of history and the issues of theology, a statesman of experience and enthusiasm, of observation and discrimination, who can see the perils and seize the opportunities of the Church. A bishop ought, of course, to be one of the best Christians in the Church; but some of the best Christians might not prove to be the best bishops. You need a man who will succeed where I have failed, and do better what I have begun or tried to do.

"But above all, you are not set to choose the man whom you think you would like here, but to find the man whom God wants here, and is already preparing to call. Beware therefore of the intrusion of partisan canvassing within or without the diocese. To the laity who are liable to be most beset or impressed by such influences, I would say unhesitatingly, 'When in doubt, trust the clergy.' They know the clergy of Australia better than you can, and they may be trusted to know a man whom they can trust to draw and keep them and their people together. They will have to work under him and with him, and upon their happiness under that leadership depends the helpfulness of their work for you and yours. So now I commend you and the unknown man to the guidance of God. My prayers for him will reach him somehow. 'Care of God' is a sufficient address for a prayer at this stage."

Dr. Radford then went on to refer to the need of leadership to-day and the call to the unity of discipline in the Church.

Church's Dangers.

"In the forty years since I was ordained by that Church as a schoolmaster to be a priest of God, I have learned to find the heart of evangelical faith afresh in the catholic order of the Church of England. To-day, as a departing bishop of the Anglican Church of Australia, I view with equal anxiety two dangers. One is the danger of the militant evangelicism which will not pray or work with brother Anglicans who are evangelical in their devotion to our

Lord and to the saving of souls, but who insist rightly that they were ordained as ministers not of the Protestant religion, which is supposed to be the common faith of all Christians outside the Orthodox Greek and Roman Catholic Churches, but of the catholic faith of all Christendom, ancient and modern.

"The other is the danger of the present development of the Anglo-Catholic movement which seems bent on carrying ritual beyond the limits and standards of the English religious practices based on doubtful inferences from precedents and doctrines of more than doubtful catholicity. The clear call of the Church of England to-day to all her ministers is: 'Get back to my Prayer Book if you want my sons and daughters to know and love their spiritual mother in her true character.' If the officers of the Church's army want the Church to advance in line, they must come back or move up into line, I learn to keep rank and 'on the centre close,' and pray earnestly and honestly for a single-hearted loyalty to the commands and the character of the Church of England which gave them their Lord's commission.

Divided Devotion in Life.

"The deepest and subtlest danger in us all is the double-heart of divided devotion in life, which will not believe and obey our Lord's warning that it is impossible to serve God and Mammon, to seek the glory of God and the prospect of promotion, the good and the comfort of private life, and the communion of the saints and the society of the worldly; which wears the cross but will not bear the cross; which confesses the Christian faith, but will not make the continual sacrifice of the Christian life. . . . We need to be recalled to the Lord's own method of 'soul-contact.' We are set to win people soul by soul, by passing on the life from soul to soul, to create a public Christian conscience by enlightening and enlisting conscience after conscience. There are, of course, occasions and crises which call for corporate protest in the name and with the strength and weight of a Church; and again and again we have felt the weakness of a Church which cannot count upon the discipline of a spiritual army. But that army has to be created and to be charged with spiritual force; and our primary task is to win men and women to answer the call of Christ one by one with their whole heart for their whole life. Soldiers enlist singly, even when they come with a rush. Sometimes it is the personality of a commander that attracts them; sometimes it is the look of the army itself, the unmistakable soul of an army, true to the best traditions.

"So with the Church, sometimes it is the saintly life that draws people Christ-wards; sometimes it is the discipline and devotion of the Church as the army of Christ. "Far away in England I shall remember this diocese, deanery by deanery, on my weekly list of daily intercessions; and I shall imagine it under its new leadership, closing its ranks, standing firm or moving forward as need may be, and swinging so idly into its place in the line of the Australian Church. There is no more convincing proof, no more vivid illustration, of the power of real Christianity, than a parish or a diocese where all keep rank and follow their leaders with a perfect heart to make Christ King. In that faith and hope, and love, I commend your life and work to the guidance and blessing of God. God guide and bless you all."

Presentation.

The Cathedral Hall was packed on the following Tuesday, September 26, when a presentation was made to the Bishop. Every public body was represented, and many eulogies made regarding Dr. Radford's work during his eighteen years' episcopate.

Prior to making a presentation to Bishop Radford, the Rev. Canon Hirst, Vice Dean of St. Saviour's Cathedral, mentioned that in making preparations for the Bishop's farewell they had been moved by one desire, and that to make Dr. Radford's last Sunday a memorable one, and one that he could look back to with happiness. He expressed appreciation at the large congregation that had assembled at the Cathedral on Sunday night.

He then handed the Bishop a cheque, asking him to accept the gift as a token of their affection and the deep regret they felt at his departure from their midst. With it went earnest wishes that God would keep and guard Dr. Radford in his future life.

Archdeacon Pike pointed out that the gift was intended for both Bishop and Mrs. Radford. They were delighted to know that Dr. Radford was returning to England under the care of such a devoted wife, and they hoped that both would have every possible happiness across the seas.

The Bishop, in expressing his thanks, spoke with deep feeling as to his leaving Australia. He referred to the friendships he had made, and the compensations which his life's work had brought him. He concluded:

"Our future home and work are yet uncertain, and may be until we are there. I think we should prefer London, where we can see and hear everybody and everything, and may meet Australians any day on a Westminster bus or on the Strand pavement; where we can walk on grass among trees in a chain of parks, and salute the colours at the changing of the Guard, and make our communion at the Abbey and go to evensong at St. Paul's. But I shall be quite content with a country rectory, preferably near Oxford or Cambridge, with a garden for my wife and a study for myself, and a parish to visit—a home where I can write articles and books, and a church to use and tend. Mr. Bruce is to be High Commissioner for Australia in London. I shall be happy to be an unofficial, whole-hearted missionary for Australia, wherever I live or go. Australia has had the best twenty-five years of my life, and has given me the best twenty-five years of my life. The least that I can do for Australia is to let people know what I have learned and received and found in Australia; and the best that I can do for England is to give back to the Church in England what the Church of England in Australia has given me in return for anything I brought here."

What the Bishop Dislikes.

THE famous Dr. Hensley Henson, Bishop of Durham, England, prints in the recent August issue of his Diocesan Church paper, the following: "Things Which my Soul Hateth":—

1. Sham flowers under glass globes and earthenware monuments in churchyards (i.e., cemeteries around churches).
2. Confetti in and about the entrances to churches.
3. Posting names of preachers outside the churches, sometimes in gigantic letters.
4. Brass desks in pulpits, especially when small, insecure and flood-lighted.
5. Ill-ventilated churches in which preachers must needs halt and moulder, and the people can neither hear with intelligence nor breathe with comfort.
6. The allocation of Sundays to "special" objects, with the topical sermons, and disturbances of devotional use and wont incidental thereto.
7. Addresses at funerals designed to compliment the deceased and edify the mourners.
8. Selecting psalms which few can find in time to join in singing them and which are not often preferable to those appointed in the Prayer Book.
9. Descants and anthems, except, of course, "in choirs and places where they sing."
10. Thanking the choir for their kind help.
11. Notices given out during divine service, especially when interlarded with hortatory sermonettes.
12. Compliments to individuals in parish magazines.
13. The smoking of clergymen in the street.
14. Dirty paper, amatory letters torn into small pieces, and orange peel in the Bishop's park.
15. Anonymous letters.

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 17th, at 5.30 p.m. The Annual Balance Sheet will be presented and other business transacted.

Wayside Jottings

"He is Our Peace."

(Eph. ii., 14.)

(By a Wayfarer.)

"NEITHER the Industrial nor the Political horizon seems to be markedly brightening," said one of the young men. "Here in New South Wales, and also in the Mother Country, I believe that there really is some improvement; but the world-outlook remains just about the same; and the political outlook is darker than ever."

"We are not the worst off," said another. "There is the United States, with, I believe, the biggest store of gold in the world; and they seem worse off than any. I see by the newspapers that their Government proposes to buy up vast quantities of surplus food and clothing-material, for the benefit of their three-and-a-half million workless families. It isn't many years since these people were all prosperous, or with nothing worse than the usual small margin of destitution. How comes it that with all that stored gold and the usual continuous demands of a prosperous and progressive nation, for food and clothing and houses to live in, all those millions can find nothing to do?"

"It is certainly hard to understand," said another, "but beyond any reasonable doubt very much of it is due to the increasing use and the increasing efficiency of machinery. As one American farmer said, 'Last year I sat on the fence and watched forty men reaping and binding my wheat. This year forty men sat on the fence and watched me going round with a reaping and binding machine, and doing the whole job myself.' No doubt some hundreds of men were employed in the manufacture of those machines; but nothing like as many as they have displaced."

"And it isn't only in the agricultural industry," said a third, "Walking up the streets of our town to-day, I saw one road being torn up by a great machine; while, not far off, another machine was mixing and laying concrete. It seems to me that soon a tenth of the population will be prosperously employed, making machinery to do the other nine-tenths out of their jobs."

"And the trouble comes yet nearer home," said one of the ladies. "A generation ago thousands of poor women made small incomes by doing needlework. To-day I looked into Tomkins' workrooms and I saw twenty sewing machines, all being driven by one electric motor, and twenty women attending to them—putting the work through at such a speed, and with such a strain on their eyes and fingers, that I think their nervous systems will soon be ruined. Each of those women can turn out more clothes in a day than an old-fashioned sempstress did in a week, but at what cost to themselves! I think that we need another Tom Hood to give us another 'Song of the Shirt,' from an almost more serious standpoint. Not, indeed, from the standpoint of starvation, but from the standpoint of over-strained nerves. And then the product of their labour is put on the market at such low prices that after all, the remuneration can hardly be adequate."

"No doubt," said another young man, "the use of machinery and a consequent over-production is to-day one cause of our troubles; 'all the markets

overflow;" but it isn't the only one. Probably a greater cause of our troubles, because more insidiously acting, is the way in which our Government, and perhaps every other Government, is juggling with finance. They are all issuing paper money and compelling people to accept it and deal with it as if it were honest coinage. Now a bank note is nothing but a promise to pay. So we have to buy everything with promises, and play the game of 'make-believe' that they are payments."

"I don't quite see where the harm comes in," said the first. "If all people are alike willing to take paper instead of gold and silver, I don't see how that can upset the markets."

"Perhaps no one but a trained financier can trace the mischief of inflation through all its complications," said the first, "but experience has everywhere shown that the evil exists. Look at Germany during the War and after the War too. The German Government printed bank notes by the cart-load, and compelled the German people to accept them as cash, until eggs cost 5/- each, and butter 10/- a pound, and the poor people nearly starved. We haven't reached that point, certainly; yet I believe that calling in all the paper money and re-issuing gold would go farther than anything else to relieve the present worldly-financial stringency."

"What will you say then, about the political aspect?" asked another. "Here is Japan making enormous additions to her Navy, and at the same time preparing to flood the world with cheaply manufactured goods, which will upset all the markets. Don't you think that these things constitute a challenge to the peace and well-being of the world? England's Navy, which once ruled the waves, takes now about the fourth place among the navies of the world. What could we do if Japan claimed the right to establish settlements in the North of Australia?"

"Any difficulties of that kind," said the earlier speaker, "will be only the natural consequence of the stupid, selfish, dog-in-the-manger policy that our politicians have for so long pursued. We have a vast area, as big as the United States, and they determined to keep it for the few millions that are already thinly scattered round its coasts. We didn't want to share our good things with anyone. We didn't even want emigrants from the Old Country, who would have increased our trade and helped us to hold the continent. We let the British Government know pretty plainly that emigrants would not be welcome; and so they ceased to come. We relied on the British Navy to back us up; and now not only is the British Navy scarcely adequate for the task, but British statesmen are hardly likely to go to war for such a purpose. It has become now a matter of urgency for us to populate our empty spaces, and we shall be fortunate if we are allowed to choose the settlers. But, I say, you young fellows, you haven't named the blackest cloud that is to-day darkening our sky!"

"You mean Bolshevism, I suppose," said one.

"I mean worse than Bolshevism," said he. "I mean the falling away from God, the Great Apostasy, that to-day characterises all Christendom. The Churches are ill-attended, and by scarcely a tenth of the population. The Bible is becoming an unknown Book. The Church of England, that was the strongest and purest of all the Church-

es, is losing its strength and its glory. It once comprised nine-tenths of the population; but Ritualism and Modernism have lowered its standards and driven tens of thousands of its people into other folds. The Sabbath to-day is dishonoured; we see an almost universal desecration; and too many of the ministers are striving to hold their congregations together, not by faithful and uncompromising teaching, but by turning their Churches into concert halls, and trying to draw unconverted crowds by all sorts of worldly attractions."

"What can we do?" asked some.

"Let us trust," said he, "in God's providence, while we individually seek to please Him. Every Christian must strive with more prayerful earnestness to be the salt of the earth, the light of the world. Let every Christian seek to preserve and spread purity and light through that little circle in which he or she moves; and it may be that the Lord will yet extend our day of grace and yet have mercy on our Empire in general, and more particularly on Australia; and yet prolong the world's day of peace."

Community Singing on 2CH.

Mr. F. H. Stewart, Governing Director of 2CH, has generously placed at the disposal of the Wireless Board of the N.S.W. Council of Churches, one hour each week for a mid-day service. The Board has gratefully accepted this offer and proposes to bring it into operation almost immediately. It is suggested that at least a good part of this time shall be used for religious community-singing to be conducted in one of the central city Churches. In this issue appears an advertisement asking for applications for the position of Musical Director for this Service. In this we have an opportunity for some Christian gentleman to render a valuable service to the community. The proposal is for the Service to be held on Thursdays between the hours of 12 noon and 2 p.m.

The Church Army Crusaders.

The team of Church Army Crusaders who have been working in Australia for the past two and a half years, have now returned to England. Captain J. S. Cowland, the Executive Officer in Australia, hopes to return early next year with a Training Staff, in order than an Australian Church Army might be established. During his absence Captain W. A. Hoare, who has been associated with him in the office, is remaining in Australia. Captain Hoare has an office in Tyrrell House, Newcastle, New South Wales, and from there he will keep in touch with the many friends and subscribers to the Church Army in Australia. During his stay in N.S.W. he will conduct missions and give lantern lectures on the work of the Church Army.

The people of Australia have had an opportunity to see something of the work of the Church Army, and all realise the value of such a Society. There are many men and women who, with training, would make fine Evangelists and mission sisters, and it is hoped that in 1934 a Training College will be established in order that these men and women might be trained. Australia wants its own Church Army, and we appeal to all Church people to support this venture. Become a 'Founder' by sending £1 per year for three years to Captain Hoare, or else direct to the Bishop of Newcastle, Tyrrell House, Newcastle, N.S.W. An official receipt and badge of membership will be sent on receipt of the first year's subscription. We need £5000 to commence this work. Will you not help?



It is reported that the Right Rev. J. Holden, D.D., Bishop in Kwangsi-Hunan, China, has been appointed to the oversight of the Diocese of Western China, as successor to Bishop Mowll, Archbishop-elect of Sydney.

The Rev. Canon Begbie, Rector of St. Stephen's, Willoughby, is at present at West Townsville conducting an Evangelistic Mission. The Canon was in this parish six years ago for a mission, when much blessing resulted to many souls.

Mr. E. C. Chave, who left Barmedman Public School about five years ago to take up a similar position at Batlow, has announced that he will be retiring from the service in September. He has taught in 20 different Schools in the course of his 43 years of service with the Department of Public Instruction. Mr. Chave is parochial secretary and treasurer at Batlow, N.S.W.

The Rev. Gregg Macgregor, who reached Melbourne last week, by the Ballarat, from London, was associated with St. Luke's Church, Scone (N.S.W.), many years ago. He is now vicar of St. Peter's Church, Edglington, Yorkshire, and is on a holiday visit to Australia. He intends to visit Scone, and afterwards the Coff's Harbour and Nana Glen districts, where he also laboured.

We regret to learn that Mr. Hugh A. Corish, lay secretary of the Anglican Church League, Sydney, is laid aside with illness. An old St. Barnabas worker, keen Synodist and now in the Eastwood parish, Mr. Corish has been a zealous and devoted Evangelical leader for many years past. It is our earnest hope that he will soon be restored to his usual vigorous health.

Recently in St. Paul's Cathedral, Melbourne, the Archbishop, assisted by the Precentor, the Rev. C. H. Nash, and the Rev. A. R. Mace, celebrated the marriage between Kathleen, youngest daughter of Mr. and Mrs. E. Lee Neil, of "Monnington," Adeney Avenue, East Kew, and Bryan, eldest son of the Rev. and Mrs. John Jones, of Marlborough, England, and formerly of All Saints' Church, St. Kilda, and General Secretary of the A.B.M.

The death has occurred at the Nelson Hospital, N.Z., after a long illness, of Mrs. Madeline Ratahi Taylor, widow of the late Mr. Colin McKenzie Taylor. The deceased, who had resided in Nelson for a great many years, was a strong supporter of the Cathedral, and was actively associated in parish work. She was a grand-daughter of the late Judge F. E. Manning, a well-known authority on Maori laws and customs, and is survived by a grown-up family.

The death of Mr. Edward W. Pearce removes a well-known citizen of Seven Hills, N.S.W., and Churchwarden of the parish Church of St. Andrew. The late Mr. Pearce was a great-grandson of Mathew Pearce, who settled at Seven Hills in 1795. He was educated at St. John's Grammar School and The King's School, Parramatta. He is survived by a widow and four children. The interment took place on Sept. 29, Canon Langley, of All Saints', Woollahra, officiating.

Speaking at the funeral service, in St. Alban's, Lindfield, of the late Mr. James Renney Dryhurst, general manager of the Commercial Banking Company of Sydney Ltd., the Rev. L. J. McDonald, rector, said that Mr. Dryhurst had been a man of unswerving purpose. He had held his task in troubled times with quiet courage. Mr. Dryhurst's name was known throughout the commercial life of Australia, and he had built up a character of faithfulness, truth and righteousness.

At the last meeting of the Executive of the C.E.B.S. in Melbourne, Mr. W. F. Rowe tendered his resignation as Hon. Secretary for Australia. He did so because of the pressure of his professional duties. His resignation was accepted with regret, and Mr. Paynter agreed to take over the position temporarily. At the same time Mr. E. C. Tribe, who has been Hon. Treasurer of

the Society for many years, asked to be relieved of the position. This was acceded to, and Mr. Kowe was appointed Hon. Treasurer in his stead.

Miss Jane Margaret Stiles, who died last week, was the daughter of Mr. H. B. A. Stiles, an inspector of the Bank of New South Wales, a granddaughter of the Rev. H. Tarlton Stiles, who was Rector of St. Matthew's, Windsor, in the early part of last century. Miss Stiles had been an active worker for St. James' Church, King Street, Sydney, for 40 years, and also a teacher in the Sunday School and in charge of the Girls' Guild. Twice a week for a very long period she attended Sydney Hospital and sought to bring cheer to the suffering.

The Rev. H. R. B. Gillespie, LL.B., M.A., B.D., Canon of St. Peter's Cathedral, Hamilton, and Vicar of Morrinsville, N.Z., formerly vicar of Helensville, has been appointed by the Bishop of Waikato, Archdeacon of Waikato, in succession to the Rev. Gordon Bell. Canon Gillespie is a graduate of Trinity College, Dublin, and has been for some years now one of the Examiners of the Board of Theological Studies, his special contribution to the work of the Board being the preparation and examination of the Hebrew papers.

For some time Dr. and Mrs. Leslie Griffiths have been accepted missionaries of the Victorian branch of the Church Missionary Society, but finance has prevented their going forth. However, the Society rejoices that the Parent Society, in London, has located them temporarily to Old Cairo Hospital, Egypt. They sailed with their three children by the "Thermopylae" on September 26. His brother, Dr. Norman Griffiths, is already there. They are the sons of Mr. John Griffiths, of Kew, and Mrs. Leslie Griffiths is the daughter of Mr. and Mrs. E. Lee Neil.

The Rev. Canon Nichols has been inducted to the charge of Christ Church, Echuca, and the Rev. Berkeley Lowell to the parish of Kerang, both in the Diocese of Bendigo. In speaking at the parish welcome to Mr. Rowell, the Bishop of Bendigo said:—"Mr. Rowell was ordained both Deacon and Priest in this diocese, and Mrs. Rowell, whose family has provided more than one fine Church worker at our Pro-Cathedral, is an old Girtonian, and also once was secretary to Bishop Langley; now they come back after having been in 'a far country' for many weary years!"

The induction of the Rev. R. A. Pollard to the parish of St. Matthew's, Bondi, was performed by the Dean of Sydney. Some fifteen other clergy were present at the service. There was a large attendance of parishioners at a reception in the School Hall afterwards. Mr. H. W. F. Rogers welcomed Mr. and Mrs. Pollard on behalf of the parishioners. Canon Cakebread and Canon Langley also spoke. The Dean presided. The Rev. Mr. Pollard responded in a very happy speech, in which he appealed to his new friends to help him in the enormous tasks which he found confronting him in such a widespread parish.

Prior to leaving Dandenong for Hampton, Diocese of Melbourne, the Rev. F. and Mrs. Morton were tendered a farewell social by the parishioners of St. James', Dandenong. Eulogistic references were made to the work of the departing vicar by ministers of the other denominations, the shire president and representatives of the parish. A presentation of a wallet of notes was made. Mrs. Morton was the recipient of a gold G.F.S. brooch from the Girls' Friendly Society, a handbag from the Ladies' Guild, and an umbrella and crystal bowl from the Rammers. The choir also presented Mr. Morton with a handsomely-bound music hymn book.

The Revd. L. Gabbott, Rector of St. John's, Rockdale, writing from Liverpool, England, on August 9th, 1933, says: "Our

plans are to sail by the s.s. "Jervis Bay," from Southampton on September 13th, and to arrive in Rockdale on October 29th." He states that he and Mrs. Gabbott have had a wonderful experience in the Old Land, after being away for a quarter of a century. "Our experience at Keswick was one which we shall never forget—there, amidst some of the most beautiful scenery in England, we attended the Keswick Convention. For eight days about 5000 people (including 1000 young men and women), were brought face to face with spiritual realities."

Canon Theophilus Greatorex, vicar of St. James-the-Less, Westminster, since 1931, died at the vicarage in St. George's Square, S.W., on Thursday, July 27. He was educated at Trinity College, Cambridge, where he graduated in theology in 1886. Two years later he was ordained, and after holding several curacies became a minor canon of Westminster in 1892, which office he held until 1902. In that year he went as vicar to St. James-the-Less, but left in 1908 to become rector of Pinjarra, in Western Australia. From 1911 to 1918 he was Canon of Bunbury; from 1918 to 1923 rector of Guildford; and from 1924 to 1926 rector of Subiaco, all in Western Australia. He returned to England and went back to St. James-the-Less as curate-in-charge in 1930, and became vicar the following year.

The Rev. Alexander Maxwell died at his home at Sandgate, Queensland, early on the morning of August 30, after a long illness. The late Mr. Maxwell was a native of Devonshire, England, and arrived in Melbourne in 1879. After some years as a licensed reader in the Diocese of Melbourne, he was ordained in 1888, serving for 15 years as curate and vicar of Inverleigh, from whence he was removed to Drysdale, from whence he was removed to North Queensland, where he became rector of Bowen. During the war he was a chaplain to the forces, and was afterwards rector of Sandgate and Gympie. About six years ago he retired from active ministry, residing at Sandgate, where his death took place. A feature of his ministry in this diocese was the number of Church and other buildings erected under his direction.

On September 30, the Ven. Archdeacon Maynard, a missionary of the Victorian C.M.S., left Kenya Colony for good, on retirement. He was their senior missionary and has given 38 years service in East Africa, and seen many wonderful changes. He will be remembered chiefly for his translation work, as he wrote down the Kitaita language, compiled a grammar, translated the whole of the New Testament and Prayer book, besides many hymns and other small books. He has also built churches and schools in different parts of his large district, and is almost a doctor. He has been the O.M. of St. Thomas', Essendon, for many years, but has not visited Victoria for a long time, as his wife, who was an English missionary, has had to stay at home through bad health, and family reasons. We pray that God will spare him for many years of further service at home.

The death of Mr. William Freame removes an earnest churchman, and diocesan lay reader of the Diocese of Sydney. He made Australian Church history his special study, and was recognised as an authority on the history of Parramatta and Hawkesbury districts. On the occasion of the centenary of St. Luke's Church, Liverpool, one of the Macquarie Churches, he published a most interesting brochure, giving a lively history of that Church and parish. Formerly Mr. Freame had lived at Westmead for a number of years. He gave long service to the Prospect and Sherwood Council as an alderman, and was Mayor for a number of terms. He was one of the original members of the Parramatta Historical Society. Mr. Freame was a familiar figure in the western section of the County of Cumberland, for it was his life-long practice to tramp the countryside in search of material for his books, newspaper articles and addresses on local history.

<p>IMP</p> <p>IMPROVED PAVING PAINT</p>	<p>IMPROVED Floor and Furniture STAIN IFS</p>
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Churchman's Reminder

"A constant fidelity in small things is a great and heroic virtue."—St. Bonaventure.

OCTOBER.

6th—Tyndal burned, 1536 A.D. God heard his last prayer, and soon the eyes of the King of England were opened, or sufficiently so to order the Bible to be issued in the vulgar tongue.

8th—17th Sunday after Trinity.

Good works. The Article 12 on this subject should be read. There is ever confusion of thought, many people supposing that they must be "good enough" to go to church, or to Communion, or to Heaven. Of course, they must in desire and in repentance. Who is good enough otherwise? "All the fitness He requireth is to feel our need of Him."

8th—Death of John Kensit, 1902. This brave man was often traduced, as must happen to all who stand out for truth.

13th—Beza died, 1605. A great reformer and translator of the Scriptures.

15th—18th Sunday after Trinity.

The Good Fight—that is what ought to be good. "To fight and not to count the wounds." Where is the Church Militant in these days when the cry is Peace, Peace, when there is no peace?

15th—Latimer and Ridley burned, 1555 A.D. A better Oxford Movement, since they lit a candle not yet put out.



Christian Fundamentals Challenged.

ONCE again the cherished fundamentals of the Christian Faith, as set forth in the New Testament, are imperilled, if the teaching of Dr. Angus, of the Presbyterian Church, is allowed to have the field. That Church to which he belongs is practically torn asunder on account of the ideas of "essential Christianity" which he purports to impart to his students. If his contacts only remained there, it would be serious enough, but Dr. Angus is very much abroad otherwise. He addresses members of the Student Christian Movement, a body which comprises men and women of all denominations.

"Religion," he is reported as saying to them, "is an experience in the depths of a man's soul, not a set of opinions and dogmas blown about by the winds of controversy and criticism."

Further, Dr. Angus says "Christianity was the re-living of the life of Jesus; it was the reproduction of His Spirit in all the activities of life."

We notice that he never uses the term, "our Lord Jesus Christ." We have heard these sentiments before, only in different words. For example, "Christianity is not a Creed, it is a life lived"; "it does not matter what you believe, so long as your life is alright." Like all half-truths, such statements are exceedingly dangerous. There can be no more subtle method of disintegration in the life and witness of Christianity, than the suggestion that dogmas as dogmas do not matter. And the suggestion is most dangerous when it comes from within the camp of the Christian Church itself. Nothing is so calculated to sap the Church's belief, and as a result, its very life and work, than to take from the believer the supernatural tenets of his faith—the Incarnation

of our Lord Jesus Christ, the Virgin Birth, the Atoning Death of our Blessed Lord, His Resurrection in the body of His glory, and His Ascension on high." A Christianity anxious to explain that it is a spirit, a mere state of mind, an attitude (how easily can an attitude become a pose), and to pack away its beliefs and doctrines into a dark cupboard, as though they were a kind of family skeleton, neither is nor worth troubling about, let alone dying for; it is a Christianity that will never save men.

New Testament Christianity is a religion of beliefs and dogmas founded upon the sole warranty of God's Holy Word; we are not so foolish as to look upon it as a hard intellectualism, indifferent to practice, to action in its very widest sense. Christianity is a religion of practice. The Christian, because he is a Christian, is under an obligation to behave in a certain way, under all kinds of circumstances. But his behaviour and belief are not, as it were, two different sides of his total Christian personality. On the contrary, those beliefs and actions whereby he expresses himself and impresses himself on others, and his whole environment, are a unity under the covering aegis of his Christianity. We make bold to say that where there is the fullest, most energetic, most vitalising Christian action, there you find, as a rule, the most confident, the most aggressive, the most informed Christian belief. Who make the only worthwhile missionaries to go out to lands like India, China and elsewhere, to proclaim the everlasting Gospel; who are the most fruitful missionary advocates at the home bases—those who do not care about their beliefs, those who possess a vague religious spirit, or a mystic sense of the unseen?

We know perfectly well that it is those who believe that Jesus, our Lord, is the Son of God and the only Saviour of man, and that we have life in His Name. But to tell it abroad that Jesus Christ was just a Jewish peasant, less trustworthy than many a wise man today, who became a martyr to His cause and thereby only set man an example, is at once not only a challenge to the Christian's deepest conviction, but to the very future of civilisation. When Jesus of Nazareth answered the High Priest's question, "Art Thou the Christ, the Son of the Blessed?" with the simple words "I am," He opened a great gulf between Himself and the Jewish Religion of his time and all other religions. It is our profound conviction that a moment of crisis and decision such as that has become urgent and unavoidable today, and every honest man in the Church, challenged by the fact of Christ, is compelled to give an answer between Yea and Nay.

That solemn question of our Lord's to His disciples, "Who say ye that I am?" is addressed to men and women of to-day no less than to them. And as men answer that question, they answer many another besides; the answer to all questions may be hidden in the answer to that. Man to-day cries out for assurance. He wants it in many things; he wants it in religion. And religious assurance as to God, as to immortality, as to forgiveness of sin, as to the abiding value of our life, is to be found in Christianity, or not at all. A Christ Who is not God manifest in the flesh is, as the late Bishop Handley Moule once said, "a bridge broken at the further end." It is significant that it is Jesus alone Who cries, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." "Come unto Me";

but only unto Him? Why not to God? Does He not continually proclaim the Fatherhood of God? What right has He to call men to Himself?

The best investigation of the Gospels, as it has been going on for a hundred years, has made living for us, as perhaps in no other age of the world, one grand, solitary Figure, utterly unlike other founders of religions, stating His claims, bearing witness to Himself—not only to God the Father but to Himself—with ever increasing boldness and lack of compromise in the face of ever increasing opposition; making no difference between the faith He demands that men shall have in God and the faith they shall have in Him; bidding men break even ties of natural affection which may keep them from Him; urging them to endure every sort of persecution, to do every small act of kindness for the sake of—Whom? of God in Heaven? No, for His own Name's sake; contrasting His authority with the authority of the holiest law then known on earth—the law of Moses; attributing to His death the fundamental place in the adjustment of relations between God and Man; dispensing forgiveness of sins in His own right; claiming for Himself the prerogative, divine if any prerogative be divine, of judging the world. That is the Figure with which we are confronted after the Gospels have been subjected to the most untrifling and unsparing criticism. Not one word have we said of the mighty works of this Person, not one word of the prophecy He made and which His followers believed came true—that He would rise again. Do what we will, leave out what we will, we cannot think of Jesus of Nazareth as merely one of ourselves—as merely a great personality on the stage of history. We cannot even think that He thought of Himself as one man among His fellows. No! the only conclusion we come to is that He is the Eternal Son of the Eternal Father, the second Person in the ever Blessed Trinity—as the Nicene Creed puts it, "Very God of very God, begotten, not made, being of one substance with the Father." That is the historic Faith of the Church. There is nothing of utilitarianism about it. It is the only Faith on which any who would dare call himself by Christ's Name, can build his life. In other words the Faith to which the Church holds is that of Jesus Christ, the Incarnate Son of God, the Saviour and Friend of man—"the First and the Last, and the Living One; Who was dead and is alive for evermore and has the keys of death and of Hades."

The Bishops and Divorce.

Bill now before N.S.W. Legislature.

SIX Bishops of the Church in New South Wales have issued a joint letter opposing the Divorce Bill recently introduced into the New South Wales Parliament.

They describe the proposed legislation as "a new and grave menace to the moral and social welfare of the people." The letter reads:—

"We, the undersigned Bishops of the Church of England in New South Wales, desire for the guidance of our people to give public expression to our view of the Divorce Bill introduced into the Parliament of this State.

"(i.) The bill provides that, if a husband or wife has been a patient for three years in a mental hospital, that fact shall be a ground of divorce. This provision goes far beyond any Aus-

tralian legislation in this direction. Other States require varying periods from five to ten years and also a certificate that the case is incurable. All such legislation, however is a new departure in principle. All earlier legislation was rightly based upon the principle that an application for divorce must be founded upon some violation of the marriage contract. The relief provided in other States and now proposed in this State for the partner of a husband or wife who has become insane is open to the gravest objections.

"1.—Insanity is not an offence but a misfortune. In some cases it may be in some degree the fault of the sufferer or the fault of the partner seeking relief by divorce; but in most cases it is the breakdown of an innocent mind under the strain of life. It is an intolerable injustice for the law to bracket the insane with the unchaste and the intemperate.

"2.—Insanity is recognised to be a disease, partly mental, partly physical. Why should insanity be made a ground of divorce, and not cancer or phthisis or syphilis?

"3.—Some of the best medical authorities refuse to recognise any insanity as incurable. Some patients of more than three years' stay in a mental hospital have recovered and returned to normal social life. Divorce would bar the door of home against the return of the recovered husband or wife.

"4.—Medical experts before the Divorce Commission of 1912 in England expressed strongly the opinion that if apparently incurable insanity were made a ground of divorce, that fact would probably have a disastrously distressing effect upon persons suffering from temporary insanity and upon persons who, without being insane, were suffering from an apprehension (whether well or ill-founded) that they might become insane.

"5.—The great majority of experts on mental disease who gave evidence before that commission, including four Commissioners in Lunacy, were decidedly opposed to the proposal to make insanity a ground for divorce. Another witness, Sir George Savage, an eminent specialist, said: 'There is no doubt of the individual hardships, and that I have felt, I entered upon the question with a feeling rather in favour of the divorce, but the more I have considered my own 40 years' experience, the more I think there is not sufficient ground for the alteration.'

"(ii.)—The bill provides that whatever were the original grounds for a legal separation, after living apart for seven years either party may apply for a divorce. This proposal practically opens the door for 'divorce by consent.' The danger lies not in the risk of a misuse of law in individual cases, but in the creation of a general habit of thinking that there is no discredit in divorce, and that it is a normal and respectable procedure to abandon the attempt to overcome 'incompatibility,' and instead to 'arrange a divorce.' Where great forces of human passion will always be pressing against barriers, it is idle to imagine that those barriers can be permanently maintained in a position arbitrarily fixed, with no better reason to support them than the supposed condition of public opinion at the time of their erection.

"All such extensions of the grounds of divorce are based on sentiment, and not on principle. The distress of an individual or the desire of a couple is considered without any reference to the deepest interests of the community, the birth and welfare of children, the character of home life, and the strength of a nation's social life.

"We urge, therefore that the State should, in its own interest, maintain and not relax the standard of its marriage law, and that the Legislature should refuse to place upon its statute book a measure which is a new and grave menace to the moral and social welfare of the people."

The letter is signed:—Lewis B. Radford, Bishop of Goulburn; John William Ashton, Bishop of Grafton; Reginald C. Halse, Bishop of Riverina; Horace Crotty, Bishop of Bathurst; John Stoward Moyes, Bishop of Armidale; and Sydney James Kirkby, Bishop-Administrator of Sydney.

St. Agatha's, Birmingham.

Mediaeval Procession of the Host.

THE REV. DR. ROSENTHAL, vicar of St. Agatha's, the so-called rebel Church of Sparkbrook, Birmingham, has taken a most prominent part in the recent Anglo-Catholic celebrations of the Oxford Movement Centenary in England. Indeed he is one of the foremost in the whole of that Movement. He seems, with other of the leaders, to have become completely infatuated with the worship of the Host.

On a recent Sunday, a well-informed Churchman visited St. Agatha's, and found the entire congregation supplied with candles, whilst in the front pews were seated some twenty-six women and girls dressed in white veils and red-rose button holes, with a small medal on a cord round their necks. The Church has the usual appurtenances to be found in extreme Anglo-Catholic Churches, such as Holy Water stoup, near the door, the Stations of the Cross, images with lights burning before them, reservation in a Tabernacle standing on the "Altar," itself in the chapel to the right of the Chancel. The "High Altar" is of Sarum pattern, with gilded angels standing at the four corners on the top of the riddel poles, and these figures hold lighted candles. There is a gilded canopy high up over the "Altar," with black and red hangings.

At the service in question some six lighted candles stood lighted on the "Altar," and between them stood a Throne for the Monstrance. This Throne consisted of four gilded snake-like poles, supporting a white dome. There was a dark silk hanging at the back of it, and the base had a linen cloth. Standing on either side was a branch candle-stand, each holding five candles, the candles all being lighted. There was also a single candlestick.

The Sermon was preached by the Rev. L. A. Matthew, an organiser of the Anglo-Catholic Congress. In the course of his address he told how he had spent last Autumn in the Diocese of Colombo, preparing both black and white to take their part in the Oxford Movement Centenary. After the Sermon the preacher went into the vestry and returned vested in lace alb, amice and cloth of gold dalmatic with an attendant vested with tunic to match. The Vicar, Dr. Rosenthal, had previously vested in a similar style with red and yellow cope. The three proceeded to the "High Altar," and a Roman Catholic hymn was sung with the refrain:—"Praised be the Holy Sacrament as many times a day."

A Throne for the Host.

Mr. Matthew was now further vested in a special humeral veil and was conducted to the side Chapel, between candle bearers, to fetch the Host from the Tabernacle there. The Monstrance, which was quite a massive one, was already standing on the "High Altar,"

and when the procession arrived back, the priest's large size wafer was fixed in the Monstrance by Mr. Matthew, who then genuflected to it and placed the Monstrance with the Host clearly exposed on the Throne. An electric light installed within the Throne was then turned on to light up the Host. From the moment of arriving at the side Altar to withdraw the Host from the Tabernacle until the moment the same was enthroned on the "High Altar," the sanctus bells were rung continuously.

Procession of the Host.

The procession was then formed, the congregation all holding their candles which had been meanwhile lighted. The procession was in the following order:—

- (1) Banner of the Blessed Sacrament, heavily decked with flowers and four red ribbons attached, which little girls in white with white veils held.
- (2) Thirteen pairs of women and girls in white, carrying lighted candles.
- (3) Several pairs of lay folk with red rose button holes.
- (4) Churchwardens with their Wands of Office.
- (5) Crucifer, with two candle-bearers.
- (6) Two trumpeters in black cassocks and plain cottas.
- (7) Three pairs of little girls dressed in white with veils and red button holes carrying fancy baskets full of rose petals, which they dropped between them as they walked.
- (8) Server carrying the sanctus bells.
- (9) Two acolytes carrying lighted candles.
- (10) The Vicar, Dr. Rosenthal, carrying the Monstrance before his face, clearly exposing the Host. He was supported by Mr. Matthew and the other attendant. The Vicar, during this procession, had the humeral veil which Mr. Matthew had previously had. This group walked under a four-poled canopy bedecked with flowers, which was carried by four servers wearing red sashes over their cottas, passing over their shoulders and tied under their right arms. The canopy had been brought into the Chancel as the procession started.
- (11) Two more acolytes with lighted candles bringing up the rear.

"Benediction with the Sacrament."

After perambulating the Church, a return was made to the "High Altar," where the full Roman Catholic Service of Benediction was gone through. Dr. Rosenthal himself gave the Benediction with the Sacrament. The sanctus bells rang out at this supreme moment; the acolytes with their lighted candles knelt, and the entire congregation knelt down in adoration. Dr. Rosenthal recited the Divine Praises and sang the antiphon to the concluding psalm—"Let us adore for ever the most Holy Sacrament." After all this was done, Mr. Matthew was vested again in the humeral veil, took the Host from the Monstrance, placed it in a pyx, covered it with white veil, and then returned betwixt acolytes to the side Altar to lock it up again in the Tabernacle,—all to the ringing of sanctus bells.

We are not surprised that the Bishop of Birmingham's attention was drawn to this un-English and illegal ceremonial in an English Parish Church—tantamount, as it is, to a revival in our historic Church of mediaeval idolatry. Dr. Barnes' answer is certainly very interesting. He replied in the well-known words of Leslie Stephen: "It makes me ashamed of the intellect of the race."



NEW SOUTH WALES.

Diocese of Sydney.

WENTWORTH MEMORIAL.
Church Hall at Vaucluse.

The Wentworth Memorial Church Hall, in Fitzwilliam Street, Vaucluse, was recently built on a site given by the trustees of the estate of the late William Charles Wentworth to the Church of England, on condition that a church was erected on it.

The hall was completed last month, at a cost of about £1500, and it is being used as a church until a proper one can be built. The committee hopes to obtain from a State-wide collection to obtain funds for the building of the church.

The hall is 60ft. long, 24ft. wide, and 11ft. high, with a high-pitched, open-pitched roof. There is a room 19ft by 17ft, and a vestry 12ft by 7ft under the front portion of the hall, facing Fitzwilliam Road. Face bricks have been used on the exterior of all the walls, and the roof is tiled. The windows have wide wooden mullions and transoms with steel sashes, filled in with rectangular leadlights.

Internally the walls are of plain brick, and the ceiling is of timber. Most of the furniture is of oak. The Communion rails, given by Mrs. Arthur Eady, the lectern, given by Mrs. Ross Campbell, and the Holy Table, given by the architect of the building (Mr. J. H. Hurst), are of oak. The memorial bay window in front is of pink tinted glass. The simple furnishing lends a pleasing effect to the interior.

BISHOP OF THE PHILIPPINES.

Guest of Sydney Clergy.

About 70 city and suburban rectors gathered at the Church Missionary Society's Rooms the other day, at the invitation of Bishop Kirby and Mrs. Kirby, to meet Bishop Mosher and Mrs. Mosher, of the Protestant Episcopal Church of U.S.A., who have been visiting Sydney on furlough from the Philippines, which is Bishop Mosher's missionary diocese. The function was hurriedly arranged to fit in with the bishop's departure by the Nellore on Saturday.

Bishop Kirby expressed the good wishes of the Anglican Church in Sydney, and their interest in the work Bishop Mosher was doing. The occasion gave them the opportunity, he said, of recognising the link between themselves and the great American Church.

The work being done in the Philippines was described by Bishop Mosher, who mentioned that the foundation of the mission there had been laid by Bishop Brent, the famous missionary statesman. In the Philippines there were people speaking 25 or more different languages, but the common speech was English. There were some primitive peoples still in the mountains, reached by special agents. Down on the plains were the Filipinos, with a large mixture of Chinese. There was also a fair number of American and British residents. It was the work of the mission to minister to this mixed population. There were reasons for satisfaction with the general results.

Bishop Mosher, prior to going to the Philippines, was for 25 years in China.

BISHOP OF MELANESIA.

When the Bishop of Melanesia (Right Rev. H. W. Baddeley), returned to Sydney several days ago by the Morinda, he was

accompanied by three native youths from the New Hebrides, whom he is taking to the Solomons for special training at missionaries. Two of the boys belong to a native brotherhood, which has been organised on the lines of the old friars, vowing to remain celibate, to own no property, and to receive no money. At the conclusion of their training they will return to their native islands to preach Christianity. They will only work amongst heathens. All three speak good English, and carry quaint native sticks as marks of office.

Bishop Baddeley said that there was a great shortage of white clergy in the New Hebrides, but many native missionaries were shaping very promisingly. Medical work was urgently needed. The Church of England Mission already had four trained nurses, and hoped to establish dispensaries throughout the New Hebrides and in the Banks and Torres groups. Before returning to his headquarters in the Solomons, he would make a special appeal for funds for this purpose, visiting Adelaide, Melbourne, Newcastle, Armidale, Grafton, and Brisbane. In the New Year he proposed to visit New Britain and New Guinea, which had been placed in his charge.

Whilst in the New Hebrides, Bishop Baddeley travelled by launch from Aoba to Raga and Maewo, in the Banks Group, visiting the boys' school at Vureas and the girls' school at Torgil, where he met Miss Hulse, who is about to retire, after 33 years' service.

LADIES' HOME MISSION UNION.

The annual service and Corporate Communion will be held in St. Andrew's Cathedral, at 11 o'clock on Friday, 20th October. The Rev. H. W. A. Barder will be the preacher. It has always been our custom to present offerings for direct giving at the services, and we hope that as many branches as possible will do so this year. It is recognised that local church funds do not always allow the money to be handed in time, but we trust that in any case our members will make up their minds to come, and so avail themselves of fellowship in worship.

COLO VALE.

Jubilee of First Service.

In 1882 Mr. P. C. Shepherd, nurseryman, of Bowral, removed to Colo Vale, in the parish of St. Stephen, Mittagong, and arranged for services to be held in his cottage by the Rev. F. C. Williams. Within a few months a little wooden Church was erected, where divine service has been held regularly ever since.

On Sunday, September 3rd, the Fiftieth Anniversary of the first service was held. There was a large gathering of the former worshippers in St. Paul's Church, and many friends from Bowral and Mittagong. Several who had been at the first service and had worshipped there regularly, amongst whom was the present treasurer, Mr. E. Martin, were at this happy gathering.

So large was the number that the little Church was quite unable to hold the congregation, although special arrangements had been made to accommodate as many as possible, and so the furniture, organ and seats were moved outside, and the service was held there between the present Church and the cottage where the first service was held.

Many cars were drawn up, but even then some could not even get a seat on a running board, and either stood or sat on the ground.

The service was conducted by the Rev. T. Datin Morgan, Rural Dean, assisted by the Revs. H. Jordan and C. P. Brown. Mr. Morgan spoke of the outstanding loyalty, and regularity of the St. Paul's people, which had often brought encouragement to the Rectors of the parish, and taking as his text "Thou art the Christ, the Son of the living God," pointed out that Jesus was anointed as our Prophet, Priest and King. As Prophet He was the Revealer of the true God, through Him as Priest we obtain the forgiveness of our sins, and to Him as our King we owe service for the extension of His Kingdom.

NEW GUINEA MISSION.

A party was given yesterday afternoon at the Blue Tea Rooms, Rowe-street, to commemorate the forty-second anniversary of the landing of the first missionaries in Papua in August, 1861. The gathering was arranged by the diocesan committee of the women's auxiliary connected with the Australian Board of Missions. The Rev. and Mrs. A. J. Thompson, who are returning to their mission station at Wanigela after spending their furlough in Victoria, were the speakers, and were introduced by the Rev. M. A. Warren, general secretary of the board. Mrs. Thompson thanked the auxiliary for its help in the mission's medical work, in which she was specially interested, and gave instances of the treatment given at the mission for injuries received by attacks of crocodiles and wild boars.

The Rev. A. J. Thompson pictured the anniversary celebration to be held this week in Dogura, when the sermon will be preached by a native priest—one of the nine now working in Papua among their own people.

A vote of thanks to the speakers was proposed by Dr. Mickleth, who mentioned another anniversary which falls in August—that of the training hostel at Leping, opened on August 13. Several students who received training there are now working in the mission field. Reference was also made to the Blue Tea Room, which will complete the ninth year of its work in Rowe-street this month. A tribute was paid to the voluntary service given by the many girls who make it possible for the committee to carry on this special effort for the general funds of the Australian Board of Missions.

An interesting part of the afternoon's programme was the cutting of a birthday cake by Mrs. K. O. MacKenzie, chairman of the women's auxiliary.

ST. AUGUSTINE'S, NEUTRAL BAY.

Challenge of Materialism.

In connection with the anniversary services of St. Augustine's Church, Neutral Bay, there was a men's breakfast, largely attended. The principal speaker was Sir Walter Massey Greene. He stressed the need for meeting the severe challenge of materialism in every form.

There were great difficulties ahead, he said. They could be met. But they could be met in one way only, according to his judgment. The way to counteract them was by acts of faith and enthusiasm, working along the lines of Christian society as broadly laid down in the Scriptures.

Sir Walter, in conclusion, emphasised the necessity for all Church members to do their part, instead of leaving it all to the clergy and then blaming them for disappointing results.

Mr. Lance Fallaw, in returning a vote of thanks to the speaker, said that everyone regretted his retirement from his high office, and his approaching departure, to reside in Melbourne.

The rector, the Rev. A. L. Pearce, presented a book to Professor Tasman Lovell. In the name of those present, he wished Professor Lovell God-speed on his departure to America and other parts of the world.

Bishop Kirby, preaching at 11 a.m., said that God was essentially faithful, and in his clerical capacity, had been asked frequently if he believed in prayer. That was not the important point. What really mattered was the presence of the Almighty, who stood behind every word of prayer that was addressed to Him.

C.E.B.S.

St. Thomas' Branch, Auburn.

A satisfactory report was presented at the second annual meeting of St. Thomas' Branch of the C. of E. Boys' Society, Auburn, held on Tuesday, 29th ultimo. Rev. G. P. Birk (President), occupied the chair. After the Opening Office had been recited and visitors from Headquarters and local branches welcomed, the acting Recorder read and presented his report. This disclosed a membership of 48 boys and girls, with five Leaders. Twenty-four members attended the annual Communion and Breakfast at the Cathedral and Chapter House respectively, Sydney, on Anzac Day. Travel

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tours, chalk and paperchases, hikes, boating, cinema evenings, ping pong, debates and visits to the warships have been prominent in the year's programme. Inter-branch visits to Maitland and Nowra are contemplated.

In the Knight's section the branch was strengthened by the holding of a vigil in the Church, when 10 lads were promoted in their rank and the regalia and other branch equipment used for the first time. Mr. Harold Challenger, as Governor of the Branch was commended for the service he rendered in obtaining these facilities, and several of the mothers were thanked for making the regalia, the total cost of which was donated by friends. Enterprising members are working assiduously for a new banner. The boys received great praise for the helpful services rendered by them at the Church services, in parish functions, or in or about the church premises. The "doctrinal" side of the work, and the place of prayer and Bible reading was emphasised, and the annual course of ambulance instruction is being undertaken again this year. The sporting events have been fairly well maintained; but it is hoped that as the number of local branches increase, affiliation with the C.E.B.S. Sports Association may be consummated.

A proposal was announced for the holding of a Men's and Boys' Week in the parish during October.

The report concludes with the belief that the movement is doing something definite to help young Churchmen to realise their privileges and responsibilities for God, His Church, and Nation.

At the conclusion of the business meeting a small company of ladies served supper, after which speeches and games occupied the evening until the gathering closed with the National Anthem and the pronouncement of the Benediction.

Noel Wright has been elected Recorder, Douglas Woods Chancellor, Lionel Clarke Games Organiser, and Noel Challenger Librarian. Rev. G. P. Birk again assumes the presidency, and Mr. Harold Challenger was re-appointed Governor. Representatives to the Executive and Council are the president and recorder respectively.

VICTORIA.

Diocese of Melbourne.

ARCHBISHOP'S RESIDENCE ROBBED.

Trinkets and ornaments, some of great sentimental value, were stolen from the residence of the Archbishop, Bishops-court, Clarendon Street, East Melbourne, between 6 p.m. on Saturday and 9.45 a.m. on Sunday, September 16 and 17. The value of the articles is estimated at £40.

The print of a small rubber-soled shoe was found on the front verandah of Bishops-court, and the police believe that a woman committed the theft.

The Archbishop and Mrs. Head were away on Saturday night, and a maid locked the drawing-room door. About 6 p.m. on Sunday morning, she found that it had been forced open.

Among the articles missing were an eight-day clock given to the Archbishop and Mrs. Head as a wedding gift, a black Angora skin rug, several vases, a bronze statuette of a javelin-thrower, and a silver model of the Grenadier Guard. The model of the Guard was presented to Archbishop Head by the Grenadier Guards, with whom he served as chaplain in the war.

DIOCESAN SYNOD.

The Synod met last Monday and continued throughout this week. On Tuesday morning there was a service for Synodsmen in the Cathedral at 11 a.m.; in the afternoon the business sessions commenced. On Wednesday afternoon members of the Synod were the guests of the Archbishop and Mrs. Head at the Synod Garden Party at Bishops-court.

C.M.S. AND GROOTE EYLANDT.

The Church Missionary Society has sent the following resolution to the Prime Minister:—

The General Committee of the Victorian Branch of the Church Missionary Society which administers the missionary work on Groote Eylandt, and at the Roper River, desires to present to you a strong protest against the proposed punitive expedition against the Caledon Bay aborigines following upon the recent death of Mounted-constable McColl.

The Committee respectfully points out that, in the first place, since Arnhem Land is an aboriginal reserve, the Japanese had no right there, and secondly, that the Caledon Bay blacks, well-known as a warlike tribe, knew long beforehand of the coming

of a police party to punish them, and their resistance was only to be expected. It is the opinion of the Committee that no useful purpose could be served by any further expedition of a similar character, but advises that some specially chosen individuals, who are acquainted with this tribe and understand the aboriginal mind and his way of looking at things, should get in touch with their older men with a view to settling the cause of justice, and in this way the situation could be cleared up with the minimum of trouble.

As a society we are not apprehensive of any danger to our missionaries who, eighteen months ago, established a very friendly contact with this particular tribe, but we are most desirous that righteousness shall be done to these people, who are often goaded into retaliatory measures by what is to them very provocative action.

Should we be able to render any assistance in the matter along these or similar lines, we shall be ready to do so.

Diocese of Ballarat.

THE BISHOP'S LETTER.

The Bishop writes:—

In the passing of the late Archbishop of Brisbane the whole Anglican Communion has suffered a grievous loss. His was a single-minded, saintly and lovable character, which commanded the affectionate allegiance of all who were brought into contact with him.

His career has always seemed to me a signal instance of Divine guidance and overruling. As a young Priest he conceived the idea, which has been carried out in practice by several very well-known English Clergy, of giving lifelong service in one large parish. Accordingly, in 1893 he joined an intimate friend of his who cherished the same ambition. After five years, however, he obeyed the call of ecclesiastical authority and reluctantly but loyally accepted the charge of a Yorkshire parish. Twelve years later he was chosen to be Bishop of New Guinea. The apostolic work which he did in that Diocese is too well-known for it to be necessary to enlarge upon it. In 1921 he was in Brisbane, having been compelled to seek medical treatment for a serious skin trouble. The doctors warned him that should he go back to Papua the consequences might well be disastrous to his health, but he decided to return. In a few weeks, however, before he should have sailed, he was elected to the Metropolitan See of Brisbane, and his life was thus, humanly speaking, saved for another twelve years of splendid service to the Church of God. He has passed into the Higher Service at a comparatively early age, but after a life full of the riches and honour of service.

Staffing of the Diocese.

After an unusually long period without any changes, a certain number of moves among the Clergy have taken place, or will do so in the near future, and Churchpeople will be interested to know of them. The Rev. C. F. Eggleton, whose convalescence is now practically complete, I am glad to say, will be taking up duty almost at once as Assistant Priest at Warnambool. The Rev. W. E. McIvor will be leaving Warnambool to take charge of Beacote. W. Richardson is coming from Beacote to Clunes, and the Rev. F. Girdler has gone from Clunes to Beulah-cum-Hopetoun. The Rev. A. G. T. Kewley, of Merino, and the Rev. F. S. Legg, of Cobden, are exchanging their spheres in the course of this month. The Rev. C. W. Pegg is leaving this Diocese very shortly to take up work in the Diocese of Adelaide.

Diocese of Bendigo.

DIOCESAN SYNOD.

The Bishop's Letter.

The great event of the month has been, of course, as far as our Diocese is concerned, our annual Synod. And a most excellent Synod it was too, the spirit of fellowship and harmony being abundantly evidenced. Unfortunately it was somewhat marred by sickness at securing the attendance and help of the Bishop of Gippsland, and he, for his part, was prepared for any amount of hard work—which we were not slow to lay upon him! He preached splendid sermons for us on the Sunday, ably conducted the Quiet Morning on the Monday, and then a particularly virulent and persistent attack of influenza laid him low, and his disappointment at not being able to fulfil further engagements, was as great as our own. But it could not be helped; when the flu attacks one, the only thing is to go to bed and stop there till the attack has subsided. Unfortunately, Mrs. Baker also

suffered, during the middle and latter part of the week from the same foe, and as our elder son had an attack of appendicitis, at the same time, I thought of opening a private hospital! However, surgical attention removed the offending organ in the latter case, and medical and nursing skill cured the two former. It was all part of the ups and downs of life, and we were thankful it was no worse.

I shall be in Sydney for the month of October. A little while ago I received an urgent request to go there for four or five weeks to relieve our old friend, Bishop Kirby, who is so overwhelmed with episcopal work as to endanger his health. As last year I had already promised to go, with the Bishop of Wangaratta, to my brother's Church (St. Thomas', North Sydney) for a 10 days' Mission, in October, 1933, I could not possibly spare the additional period asked for, however, I agreed to go a little earlier and to stay a little later, in order to take as many Confirmations as they can arrange during these two periods. This absence of course is possible because the Theological examinations will be over. The Archdeacon, of course, will be in charge when I am away, and very happy am I at leaving the Diocese in such capable hands.

PLANS FOR CATHEDRAL.

As is well known, our diocese for over 30 years has had to be content with All Saints, as a Pro-Cathedral, and admirably suitable as All Saints is for a parish Church, the most loyal parishioner recognises its insufficiency as a Cathedral. Accordingly, ever since the site of the Cathedral-to-be was fixed in 1932, the ideal of building on a beautiful and worthy scale has ever been before our eyes. The problem, of course, has been the financing of our dreams. Founded under a Synod Act, first of all to terminate to do two things, first of all to obtain plans and accept one, and secondly to build immediately the vestries and such other portions as may be possible. Now note how wonderfully God works. No sooner were these ideas being mooted by members of this Building Committee, than a Church person came forward, and anonymously offered £2,000 provided that interest at 4 per cent. were paid during the life time of the donor. Naturally this was accepted with gratitude and with alacrity. Perhaps we shall have enough by the time plans are prepared and accepted (and all this takes some considerable time) to build the chancel. Incidentally it will be creating work, be a splendid thing in these hard times, to do some building.

Diocese of Gippsland.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states: The more earthly fellowship of the Church is much poorer through the death of Dr. Gerald Sharp, the Archbishop of Brisbane. He was one of the most lovable men who

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has ever been given to us, and one whose friendship was much prized by many of us. I wired your sympathy and mine to the bereaved Diocese of Brisbane.

Dr. Radford, the Bishop of Goulburn, will be leaving us this month. This again is a sore loss to the Australian Church. He has probably been the most scholarly man on the bench. This, combined with a deep spirituality and a great love for souls, has enabled the Bishop to make a great and precious contribution to the life of the Church. In a thousand ways we shall miss him. Let us pray that God will grant to Dr. Radford a renewal of that robust health which he has lost for a while and mercifully spare him for further service in the Anglican Communion.

The next week-end saw me at Bendigo as Synod visitor. I preached on the Sunday at All Saints' and St. Paul's. In the latter Church a great congregation gathered. On the Monday morning I gave three devotional addresses to the Clergy, among whom I was able to renew my fellowship with several old Gippsland men, like Mr. Gearing. Then my usefulness ceased, for I was suddenly laid low with a sharp attack of influenza and had to make myself an infirmity upon the kind Bishop and Mrs. Baker for a week. Since then I have been trying to get better, and on succeeding in that I spent the last week end at Frankston, presiding over the National Conference of the C.E.M.S. It was a fine representative gathering, with five out of the six States represented. In connection with this I have to make a confession to you. Although I had intended to resign after seven years as National President, such unanimous and influential pressure was brought to bear upon me that it seemed to me I should be both ungrateful and cowardly if I did not bow to the will of the conference. So it is still my privilege and responsibility to be the National President of the Church of England Men's Society throughout Australia.

SOUTH AUSTRALIA.**Diocese of Adelaide.****APPOINTMENTS.**

The living of Port Elliot and Goolwa has been accepted by the Rev. Leslie Daniel Burritt Riley, Th.L., Priest-in-charge of Penola. The Bishop will institute Mr. Riley on Thursday, October 5th, at Port Elliot. The Bishop has appointed the Rev. Leonard William Slade, Th.L., priest-in-charge of the Mallala Mission District to the charge of Penola. Mr. Slade will begin his new work in the first week of October.

The Bishop has appointed the Rev. Chas. William Pegg, Th.L., at present in charge of Jeparit, Victoria, to be Mission Chaplain at Waikerie, where he will begin work in the first week of October.

The Bishop has appointed the Rev. E. A. North Ash as representative of the Church of England on the "Good Films League" for South Australia.

RESOLUTIONS OF SYNOD.

That this Synod regards with the deepest concern the disastrous effects of the present wide-spread, prolonged unemployment, the hardships inflicted on the victims and its embittering and degrading influence on the character, particularly tragic in the case of the young. It believes that the situation cannot be met by further retrenchments which will add to the trouble, but only by the re-absorption of the people in employment. To this end it strongly urges:

- Private employers to make all work possible;
 - The Government to assist and encourage all employers to give employment;
 - Church people cheerfully to bear any increased burdens involved in lightening the sufferings of their less fortunate fellow citizens;
- and directs that a copy of this resolution be sent to the Premier.

With a view to co-ordination of thought and activity with regard to social and economic problems, and to give expression to the message of the Gospel in its application to industrial and allied questions, Synod gives its approval to the establishment in the diocese of a branch of the Industrial Christian Fellowship, and appoints a committee to carry this resolution into effect.

BISHOP'S RETIRING ALLOWANCE.

The following resolution was also passed by the Synod:—

Whereas it is desirable to provide a retiring allowance for the Bishop of Adelaide now with the consent of the Bishop of Adelaide and of the Dean and Chapter of the Diocese of Adelaide, Incorporated, it is hereby resolved that the Synod of the Church of England in the Diocese of Adelaide Incorporated,

approves that half the surplus income to be derived from the property of the See of Adelaide after payment to the Bishop of Adelaide of his stipend be applied until the rescission hereof in and towards the creation of a reserve fund to provide a retiring allowance for the said Bishop of Adelaide, and the sums so set aside shall be invested by the trustees to be appointed of the said reserve fund upon such investments as may be permitted by law and they shall from time to time deal with and vary such investments; and further, that the said draw either from the principal or interest of such fund in order to make up in any year the amount laid down as such a retiring allowance.

Diocese of Perth, Western Australia.**ST. PETER'S, WONGAN HILLS.**

The Church of St. Peter's, Wongan Hills, West Australia, has been beautified by a gift of a reredos from Salisbury Cathedral. The story of the way in which one of the newest and most remote parishes of the Diocese of Perth obtained this gift was thus told in the "West Australian":—"The reredos was given to the cathedral in 1880 by sub-Dean Bourne, a famous citizen of Salisbury, and notable member of the chapter. A large corner of the north transept of the cathedral had just been set aside for a striking memorial to those in the diocese who were killed in the Great War, and the reorganisation thus rendered necessary made the reredos available at the time the present rector of Wongan Hills (the Rev. P. H. Hall), was training at Salisbury. As the Rev. J. Mearns (first rector of Wongan Hills) was for a time rector of North Matraviers, in the Salisbury diocese, and Sir Walter Alcock (father-in-law of the present rector), has been organist of the cathedral for nearly 20 years, the Dean and Chapter promised to send the reredos to the parish when a church was built."

Caledon Bay Blacks.

Some of the Missionary Societies in the South are planning to send a party of volunteer missionaries to conciliate with the Caledon Bay blacks in Arnhem Land, and possibly to get them to deliver up certain aboriginal murderers. The Federal Government has agreed to proposal. Meantime, it will suspend any operations it planned.

Tasmanian Rector's Search.**Wanted—A Perfect Youth.**

A Tasmanian Rector is in search of a perfect youth. To this end he approached the Rev. Geo. Richmond, Rector of St. Mark's, Granville, N.S.W., well remembered from War days as the friend and succourer of returned men. He still follows his old work of "helping lame dogs over stiles" and so conducts a private employment agency in his efforts to secure work for boys and girls in his parish. A day or two ago he received from a clergyman in Tasmania a letter asking for a young man to help him in his church work. The Tasmanian clergyman's letter sets out the following qualifications necessary for the post:—

"Young, orphan preferred, non-smoker, and non-drinker, good Christian; character beyond question; kind, affectionate; must not chase girls, read novels, or be talkie-mad; intelligent, smart in action and ability."

The successful applicant will be given a home with the clergyman, and a small wage with pocket money. He will not be paid his wages every week, but they will be put aside for him until later, when he may require them.

The Rev. George Richmond has replied stating that he is convinced that there are no local lads who could attain to the standard required. He is afraid, also, that boys of that kind are unprocurable in New South Wales, and has advised the clergyman to try Victoria.

**"THE BALL OF THE SEASON."**

The Rev. A. G. Rix, St. John's, Balmain, writes:—

The Rev. J. T. Phair, in his letter of 7th September, not only "crossed swords" with me, but he had the foils off too. There was no intention of casting aspersions on neighbouring parishes in my letter, or of saying anything opprobrious. It was simply a comparison of two parishes, one in which dancing was allowed and in the other disallowed. J.H.S., who is the original offender, who is a member of St. Mary's Parish, Balmain, said that the clergy of this parish were "wolves in sheep's clothing" (not a very charitable and Christian term, is it?) My letter was one of vindication, and to endeavour to prove that in spite of their statement a great spiritual work was being done. Our Lord said, "by their fruits ye shall know them." Mr. Phair terms this "blatant boasting." St. Paul once boasted in similar fashion to vindicate himself (vide 2 Cor. 5:2. So I may claim an apostolic precedent. Thank God that man's judgment is not God's judgment; and that judgment is God's prerogative, although many like J.H.S. and Mr. Phair would like to wrest it from Him. Mr. Phair, by his letter, has put his imprimatur upon the sentiments of J.H.S., instead of rebuking him for his uncharitableness, so now we and your readers know where we stand. The mask is off! Mr. Phair has also had his period of "boasting," and people who know the two parishes can judge perhaps of the work that is being done. It is hard to estimate your own work. A clergyman once wrote to Father Dolling and asked him to come and conduct a quiet day in his parish. He replied and said: "Dear —, What your parish requires is not a quiet day, but an earthquake!" Mr. Phair also says, "whilst it is true that these things (dancing and card playing) may be

legitimate and perfectly innocent in themselves, yet being put to a wrong use they may become immoral and destructive." Does Mr. Phair know the motto: "Abusus non tollit usum"? That is just the point; we are putting it to a right use, and so everything that is not essentially wrong should be redeemed and purified. This is the great truth in the Incarnation and the method of Christ. "Behold a wine bibber, a friend of Publicans and sinners," said the nasty-minded people of His day, but He was out to redeem and to use all things and all people. We do not at St. John's use dancing to convert people, as some of your correspondents imply (this is done by "The Word" and the Sacraments), but as part of our social work along with our football, cricket, etc. Mr. Phair does not refuse to let his boys play football, because some people play unfairly or bet upon the game; quite right, too, because the game is not "essentially wrong."

Surely, Mr. Phair is wrong in stating "that Christians who dance or play cards are not spiritually minded or play cards and congregations where such are done have a 'lower moral and spiritual tone.'" The same tone of judgment as J.H.S.: Like master like pupil! The true spirit of the Pharisee, too, "Thank God I am not as other men are, or even as this Publican." It also savours of the humour of the Scotchman who said: "All the world's mad except me and my wife, and I have me doots aba' my wife."

And those fourteen students! I must thank them for their little piece of exegesis, but I prefer the translation of the A.V. But we did "leap for joy," not in the Eastern form of it, but the more cultured and civilized form, but with the same spirit co-ordinated, restrained and directed, animating both, for dancing is only an appeal to the motor nerves and a rhythmical expression of joy. These students also say human nature is no different, whether in a parish hall or an ordinary dance room. Quite so! and may I add, or in a theological college. Where these young students learn of "the thoughts, passions and emotions" which "dancing arouses?" Evidently, although sheltered and apart from the world, like St. Anthony in his cave, they are not free from natural human feelings and perhaps have been dancers themselves. Wherever you are these "thoughts, passions and emotions" will arise at Sunday School picnics, after Church or Choir practice, in streets and public places, wherever men and women are; but

it is the Christian duty to restrain them, "I keep under my body," etc. Tais restraint can be used in a dance room as well as at a Sunday School picnic, or "an Evening" in a home. "To the pure, all things are pure."

Students! Jesus spent thirty years of His life to prepare for a three years' ministry; the retirement and silence was unbroken for eighteen years. My advice to you is to keep out of the arena of contentious and controversial subjects until you have them forced on you, as you most certainly will, when you get out into the arena of life; but then you will have the experience of life, knowledge of human nature and the "charisma" of your ordination to guide you in "feeding your flock."

The Rev. D. J. Knox takes exception to dancing because of "mixed dancing as today," that they embraced each other in so doing, or even held each other's hands." It is the physical contact which makes Mr. Knox shrink. In a well conducted dance people do not or need not embrace; but is this peculiar to dancing? I have witnessed parlour games in which young people were much more familiar than in dancing, as they are also in many games indulged in at picnics, etc. Young people are not so evil-minded as these ideas imply, most of them like the rhythm, music, conversation, etc., and are often too intent upon watching their steps to think of other things. Again I say, to the students and to Mr. Knox, "Honi soit qui mal y pense." Of course there are dances and dances, and dance halls and dance halls.

I have finished my part in this controversy. These discussions in newspapers convert no one and sometimes cause ill-feeling. My parish was attacked, and its clergy

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willified, my two letters have been written primarily in self-defence and shall be grateful to you, Sir, if you will print this letter with that object.

The Rev. H. R. Smith, of South Hurstville, writes:—

I take it to be a solemn duty to align myself with the fourteen students who showed their opposition to church dancing by the manifesto in your last issue. The A.C.R. is to be complimented for reproducing the Rev. A. E. Rix's letter, thereby showing us how far some churches have wandered away from the apostolic injunction to preach the Word and to give ourselves wholly to prayer and the ministry of the Word.

Mr. Rix makes the bold statement, "We do dance at St. John's" and then as a secondary consideration suggests, "and endeavour to save souls, too!" Alas, it is only too true that there are many churches in the same state. One would think that our Lord Jesus Christ died upon Calvary for no other purpose than to open the way for an organisation which would provide social amusement. In a parish paper from a district on the north side of the harbour, I read that the chief consideration about a certain church dance to be held was that it should be well ordered. This is quite in keeping with Mr. Rix's views, surely. I wonder if these rectors have ever thought of holding a dance for the glory of the Lord. I wonder if they commence the evening with a whole-hearted prayer (not a few glibbed words) that God will bless the evening and touch the hearts of the people. I wonder if they ever close the dance with a few weighty exhortations from Scripture, reminding the people that the health of their souls is of far more importance than a few hours sensual amusement.

The Church has lost its influence over the people in so many quarters, purely because it has lost its distinctive message. The plain man has no great admiration for an organisation which claims to be spiritual, but which will resort to anything at all with the hope (?) that good may come. Why not commence a Church Pub., where men and women could be taught to drink without getting drunk? It is a shame when a minister is forced to admit by word or inference that he cannot bring people to his church or find ways of maintaining his church wholly by spiritual means. It is evident that he has lost his sense of dependence upon God, and also that God's precious promises have little attraction for him.

As one of the younger clergy, I have often been advised that dancing, etc., is necessary if I am to reach the young people or to hold the older ones together. This advice has NEVER been given me by a holy man of God whose determination has been to win souls and whose joy is in the Lord. I have seen much work among young people particularly with the Children's Special Service mission, and it has always been a great joy to my heart to meet many keen young Christians, shining brightly for the Master and learning the lesson that the muddy streams of this world's attractions are a poor substitute to the streams of Living Water. They have learnt the gracious influence of the Holy Spirit since He has brought them to the Father. He has been the Agent in their birth (John 3) into the family of the redeemed souls in Christ. The Holy Spirit has given them a foretaste of heaven in their own souls, but not before He gave a promise of heaven hereafter. The Bible teaches nothing about getting heaven into men until their eternal portion in heaven is secured. Christ's work was to redeem souls and the work of His followers is to proclaim that redemption. If that is done faithfully there will be neither time nor inclination nor opportunity for dabbling in things which were never known to be instrumental in saving souls, but have over and over again been the starting points of wrecked lives.

SPIRITUAL HEALING.

Mrs. Bertha E. Phelps, of "Fenton," Mungindi, writes:—

The Australian Church Record seems to have excelled itself in recent issues, and deserves to be kept, if only for the fine articles showing up the spurious Protestantism (one might almost say spurious Christianity) of the Oxford Movement; but my letter, this time, is written to thank you for your subleagues (August 3rd), on "Anointing the Sick," though I cannot agree with Dr. Barnes concerning the laying on of hands.

Over ten years ago I was healed at the Mission of Spiritual Healing in Armidale, and I am positive that neither holy water nor holy oil would have done me any good. The Rev. Mr. Baker, of St. Thomas', North Sydney, wrote a very fine little pamphlet on the subject of Spiritual Healing, and this

convinced me that the gifts mentioned in Romans XII. are not withheld from the present generation. Let me quote v. 8: "For to one is given, by the spirit, the word of wisdom; to another the word of knowledge by the same Spirit." V. 9: "To another faith, by the same Spirit; to another, the gifts of healing, by the same Spirit." V. 28: "And God hath set some in the Church, first, Apostles; secondarily, prophets; thirdly, teachers; after all, miracles; then, gifts of healing, helps, governments, diversities of tongues."

Many years ago an aunt of mine, suffering from spleen trouble, was healed by the laying on of hands—and it was a son of Sir Alfred Stephen who was the spiritual healer in her case.

Mr. James Hickson, on whom God bestowed the gift of healing, believed that the gift had been temporarily withheld when Churchmen began burning and torturing those of different faiths to their own, and perhaps he was right. He begged us to search for others who had the gift, and persuade them to have it consecrated to God's service, and I wish with all my heart that the Church would do this and prove to others, in this way, that our God is still a compassionate, loving Father. But perhaps the laying-on of hands may be futile unless ministered by one who possesses the gift of healing.

To anyone who values Christian Truth, the so-called Christian Science can, I think, be only a source of annoyance, and its method of auto-hypnotism would, I think, have little effect on me.

I am wondering how Bishop Barnes would explain away the verses quoted—would he have us ignore them?

QUERY.

"Interested" asks:—

I shall be very thankful, and I know that your reply will interest many, if you will answer this question:—"In the event of an important Church in a Parish or Provisional District failing to elect Churchwardens or Committee members, and where none is willing to act, is it the duty of the Bishop to appoint a Commission to transact the business of the Church? If not, what is the correct method of procedure?"

The Church and Youth.

New Zealand Commission's Report.

"THE Church and Youth," is the subject of a report issued by a commission on the ministry of the Church to young people, appointed by the Primate and Archbishop of New Zealand. The chairman of the commission was the Rev. R. J. Stanton, Vicar of Otahuhu.

The report states:—"During our deliberations there have emerged three weak points in the Church's approach to youth. (1).—Inadequate and indefinite Teaching. This is brought out in the reports we present. The Commission considers that there is need to strengthen the work of the Church for youth on definite Church lines. Our branch of the Church suffers from a lack of loyalty on the part of many of its members. There is no real conflict between intense loyalty and charity towards all men. The undenominational spirit promotes a watered-down type of Christianity. Loyalty is a Christian virtue. Undenominationalism undermines loyalty, and tends to weaken Christian influence.

Lack of Co-ordination.

"2.—Lack of Co-ordination: (a) In the Diocese.—The Commission is impressed by the lack of co-ordination in what the Church is trying to do for youth in the Diocese. We call attention to the fact that the Diocese is the Catholic Unit of Church life, and we appeal for the co-operation of the clergy and youth workers in guiding what is being done, and what ought to be done, into a Diocesan whole. So many of our branches of youth-work operate in water-tight compartments,

and are often unrelated to each other.

(b) In the Parish.—In the parishes there is a need for a closer relationship between the Sunday Schools, Confirmation Classes and Bible Classes; between these and worship; between the spiritual aspects of the Church's work and the social activities. We gather that many boys and girls who are privileged to receive their education in our Church secondary schools, rarely take part in the life and work of the Church in their home parishes.

"3.—Lack of Leaders and Workers.

The Commission frankly recognises that our greatest need lies in the direction of a spiritual renaissance in the life of the Church, and the calling out of a larger body of earnest workers, who will consecrate themselves to youth work and undertake the necessary training. This lack of leaders and workers is not due to the shortage of man power in the Church. We consider that it is due chiefly to the failure of the laity to realise their own priesthood. "It's the business of Christians to make Christians." It is commonly asserted that leaders are born, not made. This is a half truth, and therefore dangerous. We are of the opinion that there are many who possess latent capacities for youth work, who have to be called out, and given the opportunity and the help in developing their ability to serve."

Undue Emphasis Placed on Machinery.

The Commission states that it is not prepared to recommend new machinery at the present juncture, nor yet to say that any one, or all of the existing methods, is meeting the needs of youth to-day from the point of view of the Church. We consider that too often undue emphasis is placed upon the importance of the machinery, or the particular form of organisation, whereas the key to the situation is always the leaders and workers. We doubt the wisdom of endorsing any particular organizations to function for youth in every parish in the diocese, unless they are sufficiently adaptable to the particular needs of a parish, and in harmony with the ideals of both workers and the parish priests. It is consecrated personalities through which the Holy Spirit works, and some of the best work for youth has been accomplished through men and women who have had to learn more upon God's help, than upon their own natural gifts."

The commission makes some very useful and pertinent recommendations, and those who are interested in what is being attempted in this far-off diocese should get copies of the report from the honorary secretary, Mr. G. Halsey Rignall, "Hinemare," Cameron Street, Takapuna, Auckland, New Zealand.—C.E.N.

Hymns for Sundays and Holy Days.

(Hymns for the Service of Holy Communion are not included.)

Hymnal Companion.

October 8, 17th S. aft. Trinity.—Morning: 568, 426, 159, 582; Evening: 131, 573(427), 61, 224.

October 15, 18th S. aft. Trinity.—Morning: 424, 135, 401, 560; Evening: 308, 214, 136, 21

Hymns, A. & M.

October 8, 17th S. aft. Trinity.—Morning: 242, 629, 255, 292; Evening: 360, 626, 386, 540.

October 15, 18th S. aft. Trinity.—Morning: 435, 297, 428, 269; Evening: 529, 233, 172, 24.

A Paper for Church of England People

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

Editorial

The Church as a Conscience.

PROPOS to the Bishop's letter on Divorce facilities published in our last issue, Churchmen need to keep in mind that the Church is not only the pillar and ground of truth; she is Christ's instrument in the world for righteousness! Hence we are not surprised if, in pursuit of her business, she comes in conflict with the world. The ideals and teaching of our Lord Jesus Christ are just the opposite to those of the world. Sooner or later the conflict between the two must be fought out on the field of human behaviour. We need pay no heed to the jibes and bitter remarks of the world's emissaries. It remains for the Church and her people to be faithful to their Lord. The Christianity of Christ is concerned with man—his life, his conduct, his environment. "These Christians have come here who are turning the world upside down," should be true to-day as of old. Revolution is the very essence of Christianity. For the Christian faith and living are the Holy Will of God making room for itself in the world. People who have come to believe in our Lord Jesus Christ are changed people, and they are not going to buy the silver models of Diana of the Ephesians, they are no longer going to read polluting books or follow the lower levels of life. The first sign that Christ has come into the life of a man or of a people is that a fight begins, as the Apostle calls it, "the good fight of the faith." The leaders of the Roman Empire soon saw that Christianity was a force to be reckoned with. They saw clearly that Christianity was such a force that, if Rome did not put an

end to Christianity, Christianity would put an end to her. So-called leaders of thought, would-be reformers, must learn this to-day. In other words, the Church must unfurl her standards amidst the plague spots of life, and witness a good confession.

Australian Defence.

WE have not much sympathy with the alarmist propaganda of certain Australians on behalf of increased Australian defence. We look upon the speeches and peregrinations of one or two politicians and their friends as an attempt to stampe the country into war-like hysteria. Of course all true Australians must be concerned with defence, but when certain people try to secure it by emotionalism and without due regard to the real Pacific situation, we say it is enthusiasm run wild. We can never believe that Australia calls forth the envious eyes of Japan. This country is not the only consideration in the Pacific. The main issue with regard to the balance of power in the Pacific is between Japan and the United States of America, with Russia and China close up in the rear. The Northern Pacific, to our way of thinking, is the centre of gravity. Hence we are called upon not to lose our sense of realities. There is all the difference in the world between a logical appraisal of the foreign situation and defence calculated upon it, and the hysterical stirring up of opinion against supposed enemies. The hour calls for something worthier than that.

Taxation Relief.

THE signal relief in taxation granted in the Federal Government Budget has been hailed all over Australia as the beginning of a glad new day. It is at once the fruit of drastic reductions in expenditure—in other words, the result of living within our means! It is a sure sign of financial improvement. Three years ago Australia was forced to follow a certain line of drastic economy. Every section of the population made the greatest of sacrifices. Difficulty and hardship became the order of the day. But now the reward has come. Australia is able to lighten the burden of the taxpayers and everyone is feeling the benefit. The lowering of taxation in any country is ever a direct stimulus to trade. It encourages demand by increasing the purchasing power of the taxpayer. It needs to be borne in mind that all remissions of taxation should ever be made for the benefit of the whole community. They should not, for instance, be restricted in order to make concessions to a particular class. The budget as outlined by the Com-

monwealth Treasurer, is in the best traditions, and we shall not be surprised if great healthy days come in, like a flood. This hour calls for such progress. We shall hail it as the good Hand of our God upon us.

Old-Age Pensioners.

THE chorus of approval with the Federal Budget and consequent relief of taxation may be alright in some quarters, but unless the improved financial situation is used as an occasion for lightening the position of old-age pensioners there is bound to be soreness and trouble. We know that relief is being given, but many have felt that the lien which the Federal Government takes over old-age pensioners' property in its entirety, for the recouping of the Federal Treasury at the pensioner's death, has been too grasping. It is known that an agitation for some relief has been sought. Not for one moment do we argue that the Federal Government should abandon all claim upon deceased old-age pensioners' estates, but we should like to see some relief. If the rumour abroad that some concession, up to a few hundred pounds, will be made, this together with other concessions already made, will show a magnanimous attitude, and will do much to allay fears and heart burnings. Still, it must never be thought that people can fasten on to the Federal exchequer and receive financial aid, without having some responsibility to the country. There has been too much spoon-feeding in the past. This land demands more of the spirit of independence and self-help. We hope that this is taught in the schools.

Body-line Bowling.

EVIDENTLY the cables which have passed between the English and Australian Cricket Authorities indicate that happy arrangements have been come to, with regard to so-called body-line bowling. This is all to the good. Cricket is so open and bonny a game that it would ill-fare the two countries if estrangement came in this deservedly popular national sport. The game has so illustrious a history behind it and constitutes a story of the happiest relationships, that we should be long sorry if heart-burnings and misunderstandings gained the day. Such would prove a disaster of the first order. But amicable terms and ways have been found and both authorities are to be congratulated. We shall look forward now to the international contest of 1934 with added interest and shall watch the wielding of the willow and trundling of the ball with all the delight that the game of cricket undoubtedly gives.