

women, and should be primarily seeking to save those who are seeming lost.

The outstanding feature of the Mission was the Evangelical Teaching given by the Missioners—the unfolding of Bible truths concerning universal evidence of sin, the tragedy of sin and the glorious forgiveness which is assured to every individual by faith in Jesus Christ—and then on the other side the teaching was finely positive and constructive—always centreing in Christ, His Redemption once and for all on Calvary, His power to deliver from all sin, His perfect Companionship for those who love Him and are seeking to serve Him.

Decision cards were offered which included these words: My Decision was made or renewed on . . . that I would accept the Lord Jesus Christ as my personal Saviour, trusting in His merits alone, and in the power of the Holy Spirit to keep me in that state of life to which it hath pleased God to call me.

Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come!

They could only be obtained by each person who wished for one to come up before the whole congregation and receive it from one of the Missioners. In this way, as in others, public confession of Christ was insisted on.

At the final service it was a moving sight to see several hundreds of people come up to receive their Memorial cards and again to bear public witness to their allegiance to Christ. This was embodied in one part of the beautiful Memorial card (which was signed by both of the Missioners).

In Thankful Remembrance of God's Mercies to me in this Mission.

And in humble reliance on His help.

I
Resolve—

1. To trust in Christ alone, for the forgiveness of sins.

2. To kneel down and pray to God each morning and evening.

3. To read a portion of the Holy Scripture every day.

4. To attend the Church Services as regularly as I possibly can.

5. To receive the strength of Holy Communion regularly and frequently.

6. To take my part in the work of my Church.

7. To endeavour to win other souls for Christ.

8. To remember that God sees me always, and to watch and pray to Him, and trust Him for victory over my besetting sin.

9. To seek the help of my Clergyman if I am ever in doubt about my peace with God.

The C.M.S. in the World To-day

Out of the stirring of soul, the rousing of conscience, the deepest need, and the newly-found possibility of personal relationship with the Lord Jesus Christ that we characterise as the Evangelical Revival of the Eighteenth Century, there arose the Church Missionary Society. It was one of a number of Societies familiar to us to-day, which all came into being about the same time, such as the London Missionary Society, the Religious Tract Society, and the British and Foreign Bible Society.

What a decade it was that saw so many new movements, containing in themselves so much power for Evangelism! And they all were the outcome of a new experience of God in Jesus Christ, and what He is able to accomplish by men who will let Him have possession of their lives.

The principles on which C.M.S. was to work were set out in that first year of its history. They are principles which lift high the spiritual—both in the quality of soul of the men who are to be its missionaries, and in the methods which it should adopt, both at home and abroad. For 134 years the Society has kept before it these ideals. A great standard was set by the first offer of service that came from an Englishman to the C.M.S.

For three years the Society had been in existence, and no one had offered in England in spite of enquiries from supporting clergy. One of the leaders said, "I see more and more Who it is that must thrust out labourers into His harvest." Soon after, it pleased God to show indeed Who could do so by sending to the little struggling Society a Senior Wrangler and Fellow of his College, as its first English candidate—no less a person than Henry Martyn, missionary and martyr, the record of whose life is still an inspiration to the Church.

Outpouring of Service.

From those early days a spirit of service and sacrifice has characterised the activities of C.M.S. The pouring out of life and wealth has brought to the givers wealth of spirit, and has meant to the world life without end, and the unsearchable riches of Christ. A glimpse at C.M.S. history illustrates the saying that "the reward of work well done is more work." For God has honoured the enterprise and devotion of the multitudes of men and women, whether missionaries of the Society, or helpers who have maintained support from the home end of the undertaking, by using the C.M.S. to be the channel by which the knowledge of His saving power has reached many parts of the world. The United States, just issued in London shows that C.M.S. is the largest single missionary agency in the whole Anglican communion, and consequently it is shown to be in the forefront of what the Church is doing to bring the Gospel of God's grace to the far places of the earth.

Extent of Operations.

The extent of its operations can be quickly seen by a glance at a map of the world. It is worth while taking down a map for this purpose. In Africa—on the west from Sierra Leone to Northern Nigeria, and on the east from Tanganyika to the Sudan and Egypt; in Palestine and Persia; in India from North to South, and from East to West; in China, south of a line drawn west from Shanghai; in six of the Dioceses of Japan; and in North Australia, will be found men and women of the C.M.S. to the number of about 1,200, carrying on their work by means of the healing science, the school classroom, the village contact, and the printed page. Associated with these brethren of our own race are 17,000 others, won for Christ from the nations of the world, and now giving all their time that they may claim others.

Out of all this devotion there is coming a multitude that will be the reward of the faith and toil of those who have had any share in it. In every enterprise of this nature, progress at first is slow, but as someone has recently pointed out, God gives increase at first by addition, and then by geometrical progression. In the older established areas there are found the Younger Churches, each more or less developing a sense of independence with regard to the management of its own affairs. In every case the need of fellowship and support and inspiration is still great, but the growth that has come so far is a testimony to the foundations that God enabled the C.M.S. to lay. In many new areas the work is still in its pioneer stage. In one area a new piece of work is just about to be commenced.

A New Venture.

At the invitation of the Sudan Government the Society is about to commence work in the Nuba Mountains. The cost at present to the Society will be small, but in a time of difficulty some may question the wisdom of commencing new pieces of work at all. The history of the C.M.S. has ever been a reaching out to new adventures, and to the evangelisation of regions beyond. The challenge has come to the Society unsought, and the acceptance of the challenge by the Home Society is in direct line with the experience of the past 134 years. The Society came into being in the midst of the Napoleonic upheaval and crisis. The founders were undaunted by the financial problems of their day, and in this day, can anyone claim that the safety of the Society can ever be secured by a policy of standing still? This Society claims that God brought it into being, and that God guides its operations through His Spirit. It cannot, therefore, stand still. Although there may have to be some re-adjustments, it must go forward with its task of evangelisation.

The Society's operations through the C.M.S. of Australia and Tasmania have exhibited similar qualities to those of the Home Society. They bear the marks of the great awakening of the Evangelical Revival. It offers the avenues of service that it has created to all who will use them as a means of expressing their devotion to their Lord in other fields. More than 100 missionaries of this new land are in the work, and steadfastness and determination and enthusiasm, with prayer and sacrifice, must mark the home supporters if the Society is to continue to advance and be true to its great heritage.

The shortness of life is bound up with its fulness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

THE OXFORD GROUPS.

(Continued from page 7.)

sults. The whole Christian position appeared to me to be at stake in this one issue, and when this S.O.S. message came, I took the next steamer from New York and only remained in England in transit for Capetown.

The very heavy strain of work and the burden of anxiety had told upon me more than I had realised, and I was on the verge of a breakdown through illness. It happened that the leaders of the Oxford Group Movement were gathered together at Lady Margaret Hall, Oxford, and on the last evening before starting for South Africa I stayed with them and spoke of my great need, asking earnestly for their prayers. They gave me their fullest assurance of constant spiritual help, and I went on board the next day with the burden wonderfully lightened.

From that time forward, the whole aspect of things began to change owing to their personal support in prayer. When I reached South Africa, I was met at once by leaders of the Group Movement, and they gave me every possible help. Some of my new friends and helpers were Dutch; others were English. In Christ we were all one. Time after time, I found out by personal inquiry that what had happened to my New York supper-partner had also taken place with them. In Christ, the colour prejudice had been overcome. In Him, there was "neither Jew nor Greek, barbarian, Scythian, bond nor free," but all were one Man in Christ Jesus. In the end, what had seemed impossible was accomplished. The hostile, racial legislation was withdrawn. In a very great measure, this was due to the faith and prayers of the Oxford Group members who had thus stood by me in my hour of need.

Not merely did the impossible thus become possible in the matter I came out for; in other directions, also, I found that the same thing had happened. A new spirit had come in South Africa. The Holy Spirit was fulfilling through the humblest of human instruments those "greater works" in Christ's name which He had promised to His disciples.

If the whole religious atmosphere of South Africa is different to-day and full of promise, it is due in God's good providence, very greatly to the Oxford Groups. May He, the Lord and Giver of Life, complete the great change which has been so wonderfully begun!

53rd ANNUAL GATHERING

of

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Episcopal Nomenclature.

Keble's Connection with Tract 90.

Leader.—Anglo-Catholicism.

The Church's Real Task.

Wangaratta Synod.

Why Holy Communion Only?

Editorial

Signs of Uneasiness.

IT has been well said that the recent centenary celebrations of the Oxford Movement in England have had a good press. London journals have made the most of the occasion. An extraordinary feature has been the way in which the official utterances of the two Archbishops have been caught up and circulated. But they have not had it all their own way. Saner minds are not a little uneasy about the present-day spirit of militant Anglo-Catholics. "The Times," London, for example, utters the following significant warning:—

"Men of other views who have co-operated with them must not be made to feel later on that they took the step under false pretences. The Centenary speeches and sermons must not be a mere blowing of Anglo-Catholic trumpets, a broadcasting of party propaganda. The danger of this is probably small at the provincial centres. In London it is considerable. Here the proceedings are controlled, to a great extent, by the Anglo-Catholic Congress committee, and some of the Anglo-Catholic literature published in connection with the Centenary is deplorable, both in its history and in its taste. An unwary reader would gather from it that the progress achieved by the English Church in the last hundred years has been due entirely to one party, that the Evangelicals existed merely to thwart and persecute the Anglo-Catholics, and that the Broad Church party founded by Kingsley and Maurice never existed at all. It implies that the religion of all who are outside Anglo-Catholic circles must be gravely defective, that Anglo-Catholicism and sound Churchmanship are identical terms, and that the true mission of the Church is to Catholicize rather than to Christianize the nation.

Fortunately Anglo-Catholics have among their present leaders men of wide sympathies and intellectual power, who are strongly averse from language of the foolish and arrogant type here described. It may be hoped that their influence will dominate next week's proceedings in the Albert Hall."

Enhanced Wool Prices.

THE caption that Australia is carried on the sheep's back may be true or not; nevertheless, the enhanced wool prices operating at the wool sales must be extremely heartening to the Australian public. That prices to-day are 30 per cent. above the closing rates of the previous series and 45 per cent. above the opening rates of the 1932-33 season, means an additional 12 millions in money to Australia's wealth. Such an accession will not only prove advantageous to our trading position and Government finance; it will encourage the man on the land and those dependent upon him in a hundred different ways. It is hoped, however, that there will be no undue elation. The international economic situation is still greatly out of equilibrium, and the gold-hoarding countries are ever an uncertain quantity. No doubt the droughty conditions in Australia and South Africa, the principal merino producing countries, with the consequent fall in the yield of the clips, are a potent factor in the higher prices. Besides, there is little carry-over. Seasons are uncertain. The drought might well break. We mention this as caution for any undue elation. We are thankful beyond words for the increased wealth now accruing to our country, but we must tread warily. There is a vast lee-way to make up. However, it is all to the good, and points to happier days ahead.

Secret Bribes.

WE are glad that the movement to frown out of existence the giver and taker of bribes in business and other transactions is gaining strength in Australia. For too long has the evil of commissions secretly and dishonestly given, taken its toll of business and morals in our land. Truly, there is a Nemesis working in life, which, sooner or later, pulls man up—and the canker eating at his heart or that of the community stands revealed. Many of the so-called up-to-date newspapers are to be blamed on account of their blatant advertising devices, while certain types of modern salesmanship have long been known to be of the

most ruinous character. Anything that will put an end to jobbery, bribery and ulterior practices of one kind and another in the business life of our country should be wholeheartedly welcome. As a Christian community, if only in name, we should stand for the highest ethical standards and conduct. But a mere community movement will be of no avail unless individuals' consciences are touched. The secret of the trouble is the heart of man. There is the root of all our bitterness. The Spirit of God must come with convicting, changing power in men's lives—for when right at the source they will be right elsewhere! The low ethical and moral standards of the community are a grave challenge to the Church, and what of the inculcation of the Church's Catechism and the truths enshrined in our duty towards God and towards our neighbour? Truly there is a call to buy up the opportunity. The hour calls for honour and honourable dealing. In other words, a revival of true spiritual religion.

The Church's Real Work.

IN our leading columns we publish a striking article, which recently appeared in "The Times," London, entitled "The Church's Real Work." The article is most true and timely. It needs the earnest and careful perusal of all Churchmen. The trouble of the day is talk, and very little do. Far too much time is spent on debating this, that and many other things. On such occasions we are at the mercy of those who speak most fluently and feel most vehemently. Much of the discussion is irrelevant to the Church's real work. The personal contact of pastoral work is the crying need of the hour. It is there that the clergy make their real impress on the people of their parishes, and do their real and lasting work. The tendency is abroad, unfortunately, to get things done in the bulk; to imagine that all is well with the community as such, so good ahead, and bring about this reform and that! Whereas the individual who makes up the community needs soundly converting. The natural man understandeth not the things of God, for they are spiritually discerned. It is the case of spiritual men for spiritual work. Only, as the cleansing fires of the Holy Spirit of God work in the hearts and consciences of people, will a change of mind, a new outlook, and way of doing things come about. Of course there will be greed and war, heartless fraud and a hundred other deadly evils in national and international life while unregenerate man is in the van. What the world needs is a turning to God and a new life in Him.

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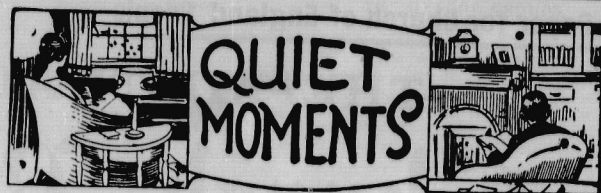
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Our Spiritual Freedom

FREEDOM we look upon as one of
our national birthrights. It was
not so in the Apostle's day. In
that Empire, through which he moved,
vast multitudes had not the full rights
of citizenship, and of those, great
numbers were in life-long bondage.
The slave was a man only in name,
and scarcely that.

But the apostle is not speaking here
of civil freedom, or even religious free-
dom. His subject is profounder still
—spiritual freedom, or what we might
term Gospel freedom.

The relation of the Christian to the
Mosaic law was a very serious ques-
tion with many of the early converts
to Christianity. It almost amounted
to this: "Could a man become a Chris-
tian without first becoming a Jew?"
As late as the fifteenth chapter of the
Acts, we find this still a burning ques-
tion, even amongst the leaders of the
Church gathered at Jerusalem. It is
not surprising, then that this problem
should be perplexing the infant
churches away in Central Asia Minor,
and at other outlying places. Were
Christians required to keep the laws
of Moses, or had the Mosaic system as
such passed away?

Now from a reading of the Epistle
to the Galatians, it is evident that
there were some who were being drawn
back under the old Mosaic ordinances.
"Ye observe days and months and sea-
sons and years. I am afraid of you
lest by any means I have bestowed
labour upon you in vain." And this did
not merely mean adding just a little
colouring as it were, to Christianity;
it meant practically another system al-
together. It amounted to "another
Gospel"; the gospel of salvation by
works instead of the gospel of salva-
tion by grace.

Teachers and preachers of this "dif-
ferent gospel" had found their way to
Galatia. "False brethren, privily
brought in, who came in privily to spy
out our liberty which we have in Christ
Jesus, that they might bring us into
bondage." The Apostle Paul had been
himself brought up under "bondage"
to the ordinances of Moses, and the
"traditions" of the Jewish Church. He
had worked hard to attain a righteous-
ness of his own. But what he had
formerly sought in vain by his own ef-
forts he had now found provided for
him of God in Christ Jesus. He cannot
understand anyone who had once ex-
perienced the "liberty" of the Chris-
tian gospel wishing to go back under
"bondage" of the Mosaic law.

This freedom, then, was spiritual
freedom. It was freedom from the de-
mands and enactments of the cere-
monial law, and it was freedom from
the conditions and impositions of
priestly tradition.

Now freedom has its duties. Our
first duty is to stand fast in this free-
dom. We must guard our liberty for
our own sake, for the sake of our chil-
dren, and for the Gospel's sake itself.
Christian people should humbly, yet
freely, exercise their liberty in Christ.
And we should prize it. Contrast the
conditions of worship in the Jewish

temple with that in the Christian
Church. In the temple of old only the
priests might enter the Holy Place to
worship, and only the High Priest, the
Most Holy, and that on one day in
the year—the Great Day of Atonement.
But when Christ died for our
sins on the Cross, "the veil of the
temple was rent in twain from the top
to the bottom." We have now "bold-
ness to enter into the holy place by
the blood of Jesus, by the way which
He dedicated for us, a new and living
way." Boldness here means spiritual
confidence. We honour God when we
accept His invitation and confidently
draw near in the holy Name of Jesus.

Freedom also has its dangers. Of
one of these dangers we read in Gal.
v. 13: "For ye brethren were called
for freedom; only use not your free-
dom for an occasion to the flesh, but
through love be servants one to an-
other." The greatest danger of free-
dom is probably self-indulgence, self-
pleasing. Protestants are strongly
tempted to this. A Christian man
should always seek to know the will
of God in every particular, and to do
it. But because our Church lays down
no rigid rules in many things we find
many of our members just pleasing
themselves what they will do. The
Bible is seldom or ever opened. Church
fellowship is a go-as-you-please. Any-
thing like self-denial is hardly ever
thought of, much less being "servants
one to another."

In the first Epistle general of St.
Peter there is further suggestive coun-
sel in this connection. "As free and
not using your freedom for a cloak
of wickedness, but as the bondser-
vants of God."

"Freedom" is often used as a cloak
to cover a wicked, unsundered
heart. How often do our clergy and
district visitors meet this in the par-
ishes. Because there is no hard and
fast rule laid down regarding Church
attendance our people shelter them-
selves under such sayings as "I can
be a Christian at home." "I need not
attend every Sunday in order to be a
Christian," and so forth.

But the freedom in which believers
rejoice is that freedom through which
we become, in St. Peter's phrase,
"bondservants of God." We are made
free from the slavery of sin and the
tyranny of the law that we may be-
come the obedient children of God and
the loyal and devoted bond-servants
of our Lord Jesus Christ. "With free-
dom did Christ set us free; stand fast
therefore, and be not entangled again
in a yoke of bondage."

The Bishop of the Philippines (Dr. Mosher),
accompanied by his wife, arrived in
Sydney some ten days ago, on holiday. In
an interview the Bishop said that the work
being carried on by the Protestant Epis-
copal Church of U.S.A. in the Philippines had
many satisfactory features. Bishop Mosher
had been in the Philippines for 14 years,
with supervision over the whole of the Ar-
chipelago, assisted by 18 white clergy and
a staff of 60 all told. The work was of
a varied nature, as the population included
white people, Philipinos, Chinese, Mahomedans,
and a primitive race called the Ti-
ruai. The language difficulty was not present,
as practically all communication was
in English.

Death of the Archbishop
of Brisbane

Distinguished Churchman.

THE death of the Most Rev. Gerald
Sharp, D.D., Archbishop of Brisbane,
in a nursing home in Brisbane on Aug-
ust 30, has come as a great shock to Church-
people all over Australia. It was known
that he had not been well for some time,
but few in the Southern States, at least,
knew of the seriousness of his failing health.
The Archbishop was one of the kindest of
men, loved by all who knew him. Though
a High Churchman, he was broad in his
sympathies, ever striving for unity and
peace. His deep spirituality of life, his ear-
nest persuasive preaching, his rich pastoral
gifts, were assets of great worth through-
out his ministry. He and the late Primate
were greatly attached, and it is known that
Dr. Wright's death came as a great blow
to him.

A son of Mr. T. B. Sharp, of Manchester,
the late Archbishop was born in 1865 at
Hooton, Cheshire. He was educated at
Manchester Grammar School and St. John's
College, Cambridge, where he graduated
B.A. in 1886. He was recognised as a no-
table classical scholar, and the University
of Cambridge conferred upon him the de-
gree of doctor of divinity.

Gerald Sharp was ordained deacon in 1889
and priest in 1890. He was curate at Rown-
borton, Somerset, 1889-93; at Holy Inno-
cents, Hammersmith, London, 1893-98; and
Vicar of Whitkirk, 1898-1910.

In 1922 Dr. Sharp received the honorary
degree of Master of Arts of the University
of Queensland, and was elected to the Senate
of that institution in the same year. He
continued to be a member to the end.

He became Bishop of New Guinea in 1910,
being enthroned at Dogura on June 1st of
that year.

When the then Archbishop of Brisbane,
(the Right Rev. St. Clair Donaldson) re-
signed his office to accept that of Bishop of
Salisbury, Dr. Sharp, who was Senior Bish-
op of the Province, was chosen to fill the
vacancy in Brisbane and he was translated
to that See and was enthroned in St. John's
Cathedral on November 16, 1921.

Dr. Sharp always took the deepest pos-
sible interest in the operations of the Aus-
tralian Board of Missions, of which he fre-
quently acted as chairman when the Primate
was absent. When Archbishop Wright died
in Sydney this year, Dr. Sharp automatic-
ally became Primate of Australia, an office
from which he resigned only recently owing
to his own long illness.

At all times, and in every possible way
during his term of service as Archbishop
of Brisbane, Dr. Sharp was active in every
movement for the advancement of both
Church and State. He was a member, and
on two occasions President, of the
Royal Geographical Society of Queens-
land, and was for many years a member of
the executive of the Brisbane branch of the
League of Nations Union, and was several
times president. In 1921, and again in 1930
he attended the conference of Bishops at
Lambeth, and preached at St. Paul's Cath-
edral and other historic churches. His wide
and unceasing influence for good will be
realised fully only with his passing.

Dr. Sharp, who was a bachelor, leaves no
relatives in Australia, but he is survived by
two sisters in England. A third sister, the
late Mrs. K. Price, resided for some years
in Brisbane, where her death took place.

WIDESPREAD TRIBUTES.

Immediately the death of Archbishop
Sharp was announced, tributes from leaders
in all denominations were made, each em-
phasising the sincere and noble character
of the Anglican leader. In the Queensland
Parliament, the Premier (Mr. Forgan Smith)
and the leader of the Opposition (Mr. A. E.
Moore), paid tribute to the work and influ-
ence of Dr. Sharp, and the Legislative As-
sembly adjourned to allow members to at-
tend the funeral. The interment took place
in Toowong Cemetery on August 31, fol-
lowing a deeply impressive service in St.
John's Cathedral.

Hymns for Sundays and
Holy Days.

Hymnal Companion.

September 10—13th S. aft. Trinity. Morn-
ing: 277 (7), 180, 172, 315; Evening: 386 (41),
583, 90, 31.

Hymns, A. & M.

September 10—13th S. aft. Trinity. Morn-
ing: 246 (63), 98, 659 (50), 221; Evening:
529, 542, 252, 28.

Wangaratta Diocesan Synod

The Bishop's Charge.

THE Bishop of Wangaratta, in his
charge to the recent synod of his
diocese, urged the acceptance of
the Constitution as revised by the Con-
vention which met in Sydney last
year.

On the subject of prayer for the
dead, Bishop Hart said:—"When we
issue a prayer for the faithful departed
we do not have to consider whether
the Prayer Book contains such pray-
ers. We only have to consider whether
it contains any statement which
forbids the prayer. Nor are we con-
cerned with the opinions of Cranmer
or Parker or Queen Elizabeth as in-
dividuals, but only with doctrines and
principles which are embodied in the
prayer books. It is quite certain, for
instance, that neither of the books say
anything against prayers for the dead
or sets forth a doctrine which makes
them impossible. Let us suppose,
however, that the prayer was an in-
vocation of saints. Then we should
have to deal with the article which
says that the Romish doctrine con-
cerning it is 'a fond thing vainly in-
vented' and repugnant to scripture.
The invocation would have to be de-
fended by an attempt to show that it
did not involve the 'Romish doctrine'
—which does not necessarily mean the
medieval practice. In any case, we
are even more strictly bound at pre-
sent, and one wonders sometimes
whether the objection that some
people have made to the restraint
which the constitution puts on them is
really a dread of any effective Church
discipline at all. Perhaps they prefer
our existing strictness of word, which
does not lead to deeds, to a less string-
ent law which conceivably will be en-
forced."

Defect in Diocesan Affairs.

"I want," said the Bishop, "to draw
attention to a defect in our affairs for
which I find it hard to discover an ex-
cuse. It is the slowness and slack-
ness which we show in carrying out a
plan that we have agreed to, or a work
that we have undertaken. C.E.M.S.
appointed a diocesan committee, and
it has not been called together. Synod
appointed a committee to arrange for
celebrations of the Oxford centenary.
It held one meeting and then evapor-
ated. The usefulness of the 'Living
Church' has been imperilled by slack-
ness throughout its business side. Syn-
od unanimously agreed that missions
should be held in the parishes this year
wherever possible. Not one has been
held yet. Six are definitely contem-
plated before the end of the year.
About eight more parishes confess the
need and will have missions when
they can arouse themselves. There is
a real difficulty of discovering suitable
missioners, which I have not succeed-
ed in overcoming, and in two or three
cases a change of rectors made post-
ponement unavoidable. It would be a
terrible mistake to push forward, just
for the sake of having a mission, with-
out proper preparation, with an un-
ready parish, or an unsuitable mis-
sioner.

No parish in Christ's army can give
a full service unless it is prompt in ac-
tion, exact in details, eager in ad-
vance—in fact, alive and hating sloth-
fulness as one of the worst of evils.
There is all the more need for it be-
cause our people are prone to dawd-
ling and slovenliness in their own con-
cerns, and when they export their
goods the world tells them so. It is

in fact, the besetting sin of small coun-
try places in every land. We get to
be unashamed of being second-rate.
We cannot help having ruts in the road
but we need not get into ruts in our
mental lives. We need not, as our
custom is, have the worst bits of road
inside our own gate.

Teaching the Children.

In the course of nature there are
always more children. The difficulty
of providing guidance for them in the
religious life is very great in a dioc-
ese like ours. The first means that
God provides is the home, and where
that is what it ought ideally to be, the
rest is simple. But consider what
homes actually are, and what the cap-
ability of parents actually is. I won-
der how much of the teaching which
we give on Sundays realises that we
live in families. Do we not address
people as if they were isolated in-
dividuals, each concerned with his own
life, and able to develop it as he deter-
mines for himself? Yet married people
have to consider each other and grow
together. Do we ask them to take
counsel together? How often do we
remind them that the bringing up of
their children is their most sacred and
pressing partnership. If home life has
decayed, what are we doing to arrest
a decay, which, however inevitable in
great cities, need not, surely, occur
in farms and villages any more than
in the past."

The Bishop then made a plea for
more effective teaching in Sunday
Schools, as the result of careful pre-
paration.

Poor Church Attendances.

Aggressive evangelistic work is re-
quired among adults as much as
among children. Let us remember
that almost 40 per cent. of the popu-
lation professes to adhere to our
Church. Of these one-fifth are child-
ren under ten. There are also aged
and infirm people and others who can-
not attend ordinary services of the
Church. Nevertheless, I am making
large allowances for those if I say that
about one-fourth of the population of
each town is available for at least one
service on Sunday. I want you to real-
ise how far below the possible our ac-
tual attendance is. You will say that
most people who are really quite care-
less about religious duties call them-
selves Church of England. That is
true, but it means that on us is laid
the burden of winning them to better
habits. I think you will find, if you ex-
amine the facts, that few of them are
in any sense "alienated" from us. The
majority are unawakened or only
slightly interested, or they do attend
spasmodically and more or less infre-
quently. Surely none of the people
committed to our care need more of
our attention than these do. It should
not be only a matter of urging them
to come to Church. The true pastor
will go deeper. He will try, with sym-
pathetic insight, to discover the real
cause of their lukewarmness. He will
try to make them feel that their pre-
sent life, to say nothing of their future
here and hereafter, might become more
satisfying, more rich, more happy, if
they would allow Christ to enter more
fully into it.—"The Albury Border
Mail."

The dress of a Bishop has always been a
puzzle to the man or boy in the street. When
the Gordon Highlanders were quartered at
Colchester, the Bishop of Colchester was
walking through the town. "That's a
Bishop," said one boy to another, pointing
to his lordship as he passed. "Garn!" said
the other lad, "that ain't no bishop, that's
a Gordon Highlander going to a funeral!"

Episcopal Nomenclature and Apparel

(By Younger Evangelical.)

SOME time ago we were cheered to read in a cablegram from England that the Bishop-elect of Hong Kong, the Right Rev. Ronald Hall, had refused to wear the usual episcopal gaiters and apron, etc. There was called to mind the reported statement of Bishop Lightfoot that when reunion comes it will come from the Mission Field. Perhaps it is equally true of reform in episcopal dress and forms of address! In a recent book, "A Parson's Job," by Archdeacon L. S. Hunter (S.C.M. Press) the author, discussing this question, says: "The social prestige of the English episcopate is not only greater than their moral and spiritual prestige; it is increasingly a handicap to their spiritual leadership. The way he lives, the place in which he lives, the dress he wears, put up an unnecessary barrier between him and ordinary folk. While his garb may be accepted as a mere convention in certain circles it is extraordinarily difficult for an ordinary person to talk normally with, or take quite seriously a man who travels in the 'underground' wearing the riding habit of the 18th century. A 'dog-collar' is bad enough, for it will make a stranger alter his conversation; but a costume which will change the very tones of his voice, while decorous on ceremonial occasions, is a mistake for daily use."

And now comes another cheering report from England. The new Bishop of Bristol, Dr. C. S. Woodward, was according to the Church of England newspaper, enthroned on June 9th. The Bishop, in his first address (the newspaper report called it a "striking one") mentioned the great handicap of these very things. He said it was one of the great misfortunes of the Church that in the course of time what he might call the externals of a Bishop's office interfered with the relations which ought to exist between him and fellow-workers, clerical and lay. The clothes he had to wear, the house in which he had to live, the titles commonly given him, all tended to make people forget what their bishop ought to be, what his religion was to them, and what theirs was to him. He hoped they would do their best to help him to forget those externals. They had been reminded more than once in that service of the very beautiful title given to the bishop, "father in God." It was a very beautiful title which no man dare claim, save after many years of faithful service. There was another title which he desired even more than that, and one which he hoped he might also earn, that of their friend. But there was another title he coveted even more earnestly and more sincerely, because it was a title which his Master chose for Himself. He desired above all things to be known as servant amongst all men. He could conceive of no greater happiness, when his work in that diocese came to a close, than to have it said of him, "He lived to be our servant."

Later, at a Diocesan Conference welcome, the Bishop said he was looking forward to "dropping in" on the clergy of the diocese without warning. He asked them not to call him "My Lord," and not to sign their letters "Your obedient servant," because "I know you don't mean it!"

May there arise in Australia and New Zealand a new generation in the episcopate which will have the courage to dispense with nomenclature and ap-

parel which hinder instead of help. There have been in recent years gestures of desire in this direction. Such a wish is not indicative of a lessening of spiritual leadership or of dignity. Neither are dependent on titles or dress, and I should imagine that most of the Bishops would be very thankful to be freed from ancient and what now appear to be foolish customs. We clergy thank God for the true fathers in God, or elder brothers, to whom we can write and honestly sign ourselves as "Yours very sincerely," or even "Yours very affectionately," and "My dear Bishop." How desperately unreal and un-everything-else it is when we have to write and say "My Lord," and sign "Yours faithfully," or "Your most obedient Servant." May the Church wake up!

The Church and Dancing

(A letter from 14 Students of Moore College.)

WE feel strongly that the letter which appeared in the columns of your last issue from the Rev. A. E. Rix, involves principles which are totally opposed and directly injurious to the mission of the Church as a herald of the tidings of salvation to lost and perishing sinners, and therefore, that the principles it advocates should be firmly resisted by all loyal churchmen. When the Church "begins to run" a dance almost every Saturday night," and tries to cast it all with what is acknowledged by the Church and world alike, to be "the ball of the season," surely the inevitable impression left behind is that the Church is striking up an alliance and joining hand in hand with the world. To try to justify it, as Mr. Rix does, as an endeavour "to keep our young people off the streets, away from promiscuous dance-halls, with pernicious influences," is a very short-sighted argument, and one that holds no water in the face of truth. Human nature is no different, whether in an ordinary dance room or in the Parish Hall, neither does dancing change its essential nature just because it is conducted under the surveillance of the clergy. We can hardly believe that it discards its "pernicious influences" just because it is transported from the ball room to a Church building. Can the clergy see into the depths of the human heart and make sure that the world is not gaining admission there? Are the thoughts, the passions, the emotions, which dancing inevitably arouses, in many, if not in all—are these also under clerical control? Mr. Rix implies that a dance under Church "surveillance" is pure and wholesome by virtue of the presence of the clergy, and the association with the Church, but he admits that other dances may not be so. Yet if the Church sanctions the one, will young men and young women realise that it does not embrace the other, or will they know where to draw the line? Moreover, can the eye of the clergy ever follow the influence of the dance into the private lives of those whom it encourages in its deadly fascinations? St. Paul told Timothy to "flee youthful lusts," but here we find the Church simply pandering to them in what is at the best, a bad compromise with the world. We dare not give place for one moment to the world if we would follow wholly after the Lord, because "the friendship of the world is enmity with God" (Jas. 4: 4). We do not need dances to fill our Churches with people, young or old, so long as the words of Christ Himself abide: "If I be lifted up, will draw all men unto Me."

It is hard to imagine how Mr. Rix fails to realise the absurdly irrelevant nature of the passages of Scripture he quoted in self-justification. "We also observed the Psalmist's injunction at our anniversary, 'Let them praise His name in the dance.'" It sounds well; it even looks convincing, but are we really to believe that Mr. Rix and his parishioners literally observed the Psalmist's injunction and simply leapt for joy? (Dr. J. Scott.) They would have a good precedent in the lame man who was healed by the Word of Peter and John, and immediately entered into the Temple with them, "walking and leaping, and praising God." But there is not the faintest connection between such leaping by an individual and the modern dancing of closely embraced couples. Surely no one with his eyes open would argue that the Psalmist's injunction is a warrant for the modern ball. Moreover, if dancing under the auspices of the Church is based on the principle of "not saving them from Hell hereafter, but from

Hell here, not trying to get men into Heaven, but Heaven into men," may we ask whether Christianity nowadays is only concerned with life in this world, and has ceased to believe in Hell as well as Heaven hereafter? It seems that men are to be saved from Hell by giving them their fill of worldly pleasure under the "surveillance" of the clergy and that Heaven is to be infused into them through the agency of dancing. Is this all that is meant by the glorious destiny promised to the Bride and Spouse of Christ? To quote Dr. Bonar, "Even though there were no harm in it, the question would remain, Is it really right? Is it profitable? Is it becoming a saint? Its fascinations (those of the world and the dance), are cunningly contrived. Its enchantments are strangely powerful. Its spells are all but irresistible. For the young, especially, it spreads its snares, seeking to lead them away from God. It multiplies its deceptions that it may multiply its victims; and its success is wonderful in blinding and bewitching even those who seemed to be setting their affection on things above." The Church may have its arrangements for visiting the fatherless and the widows, but so long as dancing forms any part of its programme, it can hardly be said to be keeping itself "unspotted from the world."

We write, as students of Moore Theological College, who ourselves eagerly look forward to the day when we, too, shall be entrusted with the care of the Lord's flock and shall endeavour by grace to fulfil His command, "Feed My sheep," and therefore we feel bound to raise our voice in protest against such methods of dealing with immortal souls. We deplore the fact that any minister of the Gospel who can truthfully say: "God forbid that I should glory save in the Cross of our Lord Jesus Christ," should attempt to justify dancing at all, whether in the common ballroom, or in the so-called service of the Church. We are ashamed that the Bride of Christ should be asked to stoop and help herself with the world's pernicious playthings. We believe that the Church can have no compromise with the world in things great, or in things small, but that when it lets people hear the voice of Him who cried: "Unto you, O men, I call, and My voice is to the sons of men," their sinners will hearken; and only then will dying men and women return unto the Lord and draw nigh unto God, looking with a single eye to the Cross of Christ for pardon and peace and righteousness.

(Signed)—M. L. Loane, W. K. Deasey, R. N. Langshaw, S. C. Bradley, L. J. Harris, G. R. Beatty, N. W. Chambers, J. A. Cable, C. A. Baker, Gordon H. Smee, P. Kirkham, K. G. Aubrey, Alan W. Setchell, K. B. Walshe.



The Right Rev. the Bishop of Willochra has left on a visit to Great Britain. The Rev. W. M. Davies, Rector of Port Lincoln, is also on the high seas on his way to London.

We regret to hear that the Rev. H. C. Leplastrier, Rector of St. Thomas, Enfield, is laid aside in hospital. After some rest treatment he hopes to go away for a short spell. He has had some very strenuous work in his parish during the last couple of years.

Following on Canon Birch's resignation of the Parish of Echunga, Diocese of Bendigo, the vacancy has been filled by Benigno Nicholls, of Kerang, while the Rev. A. B. Rowell, a former Bendigo clergyman, will fill the vacancy thus caused at Kerang.

Miss N. Walsh, B.A., who has been spending furlough in Australia, will return to her work at C.M.S., Hyderabad, in September. Miss F. Robinson, of the Society's Tanganyika Mission, will also be returning in that month, after a term at Deaconess House, Sydney.

Rev. C. E. Bellingham, M.A., has been accepted by the N.S.W. Branch of C.M.S. as a missionary of the Society, and is leaving for St. George's Grammar School, Hyderabad, Sth. India, at the end of this month. Mr. Bellingham is a son of the late Canon Bellingham, for so many years the Rector of St. Philip's Church, Sydney, and St. Clement's, Marriekville, where Mr. Bellingham was born and baptised.

The Rev. T. Armour, principal of the Brotherhood of the Good Shepherd, Dubbo, has been on a visit to Rabaul, where he took part in the anniversary celebration of the landing of the first Anglican missionary in New Guinea in August, 1891. During his stay in the north he was the guest of the Bishop of New Guinea.

The Right Rev. the Bishop Administrator of Sydney will visit Lord Howe Island in October for Confirmation. The island is a part of Sydney Diocese. It will be the first Confirmation ever held there. Soon after the Bishop's return to Sydney, he will preside at the Synod of the Diocese, which begins on November 6.

Miss Ruth Doyle, daughter of Mr. G. Doyle, Lay Secretary of the C.M.S. in Victoria, has sailed for China, where, in the Diocesan School at Kwonglo, near Canton, she has received an appointment as a teacher for two years. Though not actually a missionary of C.M.S., she will, nevertheless, be engaged in what is virtually a missionary work. Many prayers are following her in her work in South China.

The Rev. R. T. Wade, M.A., Ph.D., has been elected Fellow of the Geological Society of London. Dr. Wade, who was one time curate of St. John's, Darlinghurst, and afterwards principal of Headfort School, Killara, and is now headmaster of Chaloner's School, Braintree, Devon, will visit Sydney shortly on business and for the purpose of further investigating the Mesozoic fish fossils of New South Wales.

The Rev. E. P. Stalley, Rector of Croynod, Diocese of Carpentaria, to get to Sydney, had first to travel from Croynod, in the Gulf Country, to the railroad, Forsyth, by car, then to Cairns by rail, where he then began the final portion of the long journey by taking the steamer and doing a sea trip of four hundred miles to Thursday Island. He left for his home parish after Synod was over, going south by steamer, and then arranging to link up with rail and motor once more.

Several clerical changes are about to take place in the Diocese of Sydney. The Rev. W. R. Newton, of Cronulla, has effected an exchange with the Rev. A. R. Reeves, of St. Peter's, Cook's River. The Rev. N. Rook has been appointed Rector of Milton and the Rev. K. Pain, of St. Andrew's, Strathfield, has accepted nomination to the parish of St. Paul's, Wahroonga. We understand that an exchange is likely between the Rev. Dixon Hudson, Rector of Hurstville, and the Rev. H. W. Mullens, Rector of Leura.

The Rev. C. H. Murray, vicar of Kingsville, and Secretary of the Diocesan Board of Education, and of the Council of the Sunday School Association in Melbourne, has been appointed rector of Christ Church, North Adelaide, in succession to the Rev. G. H. Jose, who has been appointed Dean of Adelaide. Mr. Murray will take up his new work at the beginning of November. His place as a member of the Editorial Committee of the Archbishop's Broadcasting Committee, will be filled by the Rev. Roscoe Wilson, of Camberwell.

The parish church of Coleford, near Bath, England, was packed to overflowing by parishioners on Sunday, August 27th, anxious to hear Canon Arthur Moore, lately Vicar of Lismore (New South Wales), who has returned home after 21 years. As a youth he worked in the Coleford collieries. He landed in Australia with £7 in his pocket, and worked as a collier until he was able to enter St. John's College, then at Armidale, and now at Morpeth. It will be remembered that Canon Moore recently underwent a serious operation in Melbourne.

The death of Mrs. Joseland removes a well-known Canberra citizen, Canon Robertson speaking at the memorial service, said that it was in memory of one whom everybody in Canberra knew, and who was loved by those who knew her best. Mrs. Joseland was the daughter of one of the pioneering families of Canberra, which even to-day was spoken of for its good deeds and its charity. Mrs. Joseland's life had been one of devotion to her home and the cares of her family and one appreciated her enthusiasm and eagerness to help in those cases in which help had been sought.

The western parts of N.S.W. have been greatly shocked at the accidental death which befell the Rev. J. D. Kay, Rector of Lake Cargill, a fortnight ago. He was taking a gun out of the back of his car to have a shot at some wild pigeons, when the triggers caught in some chains and exploded. He was killed instantly. Mr. Kay

was popular with all sections of the community. In 1914-15 Mr. Kay was English master at Barker College, and from 1915 to 1919 he was housemaster at Malvern School, Sydney. For the past nine years he had been working in this diocese, and had been rector at Lake Cargill for the last seven years.

An announcement has been made that the Bishop of Victoria, Hong Kong, has nominated Archdeacon Mok Shautsang as Assistant Bishop of the Victoria Diocese, with responsibility for the work in Canton City, and the Tsang-shing district. The Archdeacon has been connected with the C.M.S. Mission in Canton for more than thirty years, and has been the greatly respected "Vicar" of the Church of Our Saviour in that City. He is the sixth Chinese to be raised to the episcopate in the Anglican Communion.

In view of the above paragraph, it is interesting to hear that Canon A. B. Akinyele, who has been Principal of the Grammar School at Ibadan, West Africa, since 1917, is to be consecrated as a third Assistant Bishop in the Lagos Diocese. He is the seventh African to become a Bishop of the Anglican Communion.

The Rev. V. H. Sherwin is on holiday in Sydney after five and a half years' continuous service in the Mandated Territory of New Guinea as representative of the Australian Board of Missions. Mr. Sherwin served as a layman with the Forrest River Aboriginal Mission from 1914 to 1921. He received his theological training at St. John's College, Perth, and was ordained deacon in 1923 and priest in 1924. The three following years he was priest-in-charge of the group settlements of Western Australia. In 1927 he visited England, and was made a Fellow of the Royal Geographical Society for his work with the Aborigines. He returned to Australia in 1928 to pioneer mission work in the Mandated Territory. He has since been enrolled as a Fellow of the Royal Anthropological Institute for research work amongst the natives at the extreme western end of New Britain. He intends shortly to revisit England.

According to advices received, the Rev. T. Cole, of the Church of the Epiphany, Northcote, Melbourne, who, with Mrs. Cole, is spending some months in England, is having a varied experience. The first three months were spent in the West End of London, where Mr. Cole had laid work at St. Matthew's, Bayswater. On one occasion they had tea with Mrs. Harrington Lees, who is still keenly interested in friends in Melbourne. After leaving London, Mr. Cole did a month's work for the Colonial and Continental Church Society, during which he visited Salisbury, Exeter, Bath, Bristol, and Wells. A few days were then spent in Gloucester, where Mr. Cole represented the Australian National Council at the C.E.M.S. Conference. During July he was special preacher at St. Oswald's, Durham, and during the month of August took charge of Northam-on-the-Tweed. They expect to leave for Melbourne on the "Mongolia," which sails on December 1.

The Rev. L. T. Maund, Vicar of St. Peter's Church, Bayswater, London, and formerly of St. Mark's, Hawksburn, Melbourne, Adelaide and Ballarat, is paying a holiday visit to Australia. Speaking of the spiritual outlook in England, he states that the swing of the pendulum was sweeping the youth of England from the recklessness and materialism of the years immediately following the war to a more sober and spiritual outlook. "I think there is a distinct improvement," said Mr. Maund. "There is an inquiring spirit among the younger people. They are becoming rather tired of their pleasures and pastimes, and of their secularism, and are seeking something more spiritual and satisfying." Mr. Maund said that the Church in England had not been so badly hit financially as had been anticipated. Although the people

had suffered themselves, they had maintained their contributions to the Church. The future could be looked to with confidence, for the unemployment figures, he thought, were going down.

After a ministry of more than 57 years, the Rev. C. C. Dunstan has retired. On Sunday, August 27, he delivered his farewell address to the parishioners of St. Matthew's, Bondi, Sydney, where he has laboured for 38 years. Mr. Dunstan said that it had ever been his earnest desire always to place before his people the whole counsel of God, the gospel scheme of redemption and salvation in all its divine simplicity and wondrous fulness. He added: "In parting, I would leave with you these beautiful words from the Book of Books, 'Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you.' My voice may no again be heard here; others will take up the theme I have dwelt upon, rightly dividing the word of life, but I would wish that the words might dwell in your memories, encouraging you to strive towards perfection, helping each other unitedly in the onward march. May the mind which was in Christ Jesus be in each of you. I pray that God will bless you and your families and may we one and all be found of Him in peace and joy at His coming."

There passed through Sydney last week on her way to the Solomon Islands, to take charge of the Melanesian Mission's hospital at Fonabu, and the leper colony at Quai-baita, Miss Winifred Wilson, who has laboured amongst the lepers in Cyprus. Describing her work in Cyprus, Miss Wilson said that she reached the leper colony near Nicosia three and a half years ago, to find 120 lepers, who had lost faith in God and man. Everywhere insanitary conditions existed. She began by treating each leper individually. This work took many months. The patients at first were ungrateful for the attention paid in their homes, but, block by block, she cleaned and scrubbed them, burning old furniture and installing new beds and bedding provided by the Government. Soon the patients entered wholeheartedly into the work of restoration. When she completed the preliminary tasks she set about treatment and cure. Miss Wilson comes from St. Andrew's, Scotland. She is a founder member of the College of Nursing, and a member of the council for England and Wales. At the request of the Australian Board of Missions, she has undertaken a seven years' term of service with the Melanesian Mission, with headquarters in the British Solomons.

Referring, in his recent Synod charge, to the life and work of the Rev. H. E. Warren, sometime C.M.S. missionary in the North, the Bishop of Carpentaria said:—"For over nineteen years he upheld the highest traditions of missionary work at Roper River and Groote Eylandt. A good missionary is always in advance of his age in his ideals and in his actions. So it was with this priest, for very soon after his arrival at the Roper River Mission he realised the urgent need for the segregation of the half-caste or Euralian population from the full-blooded aboriginal, if the Euralian was to be raised to that point of life which he was easily able to maintain. With heroic patience and foresight, Mr. Warren set to work to bring this segregation about in the area, and amongst the people under his control; the first work was to secure a suitable situation for the Euralian population. This necessitated his surveying and civilising Groote Eylandt, which was at the time an unknown and dangerous territory; in spite of severe criticism he persisted and founded the settlement. Since this first and initial experiment the Government of the Northern Territory has adopted the policy of the segregation of these people from the full blooded aboriginal. A great number of both aboriginals and Euralian have reason to thank God for the many years of toil and labour of this great missionary, and the Diocese is poorer by his departure."

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"Much learning shows how little mortals know; much wealth how little mortals can enjoy."—Young's Night's Thoughts.

"All riches of the full assurance of understanding."—St. Paul.

SEPTEMBER.

8th—Nativity of the Blessed Virgin Mary. Sebastopol taken, 1855.

10th—13th Sunday after Trinity. The message of the Collect to-day is service. "True and laudable service does not mean that anything we do is of itself praiseworthy, being merely our duty for we 'are unprofitable servants' when we have done everything possible. The praise is resultant from the work of the Spirit within us. So far as our works are His, then are they praiseworthy."

13th—Carrying the Host prohibited in London, 1598. Capture of Quebec, 1759.

14th—Holy Cross Day, which celebrates the alleged finding of the True Cross by the Empress Helena. Enough pieces of the Cross have been found, so it is alleged they are, to build a large edifice. But not so large as the superstitions which modern Christians still indulge in.

15th—Russia became a Republic, 1917. Who can tell us if the anti-God campaign is the success claimed for it when first developed?

17th—15th Sunday after Trinity. This day we think of God's keeping of His Church. Prior to 1662 the collect read "Thy congregation." Rather a pity that fine phrase dropped out of use.

20th—Ember Day, and Friday and Saturday following, when we should pray for the clergy of the Church, specially necessary in these days of doubt and upset.

21st—St. Matthew. Next issue of this paper.



Anglo-Catholicism

NOT for one moment do we think that there are not men of deeply religious quality in Anglo-Catholicism. There is a type of religion, sensitive, austere, and from their standpoint, deeply spiritual. But it is a type very different from the robust, rugged piety of that sturdy Evangelicalism which has meant so much for the world. We even grant that many of these Anglo-Catholics are saintly men after their fashion of saintliness. But it is of the cloistered kind, and not fit for the hurly burly of this modern work-a-day world, if for any! To our way of thinking, their asceticism and mysticism are not in keeping with that simplicity which is of the New Testament, and as a matter of fact we have no patience with many of their ecclesiastical opinions, while for their ceremonial we have no little antipathy.

We, with them, of course, cannot close our eyes to the rich heritage of the past. We, too, look upon the Church of which our Lord Jesus Christ is the head, as a supernatural society, an unbroken fellowship in Him through the centuries—the Body of Christ. Christianity is no mere ethical crusade tinged with religious emotion; nor a philosophy of religion that engenders a sort of moral enthusiasm. It is a revealed religion, the Gospel of God's immeasurable grace to us in Him Who, for us men and our salvation,

came down from heaven and was made man—suffered, died, rose again, reigning and interceding on high.

If there is a ministerial succession, we Evangelicals are in it to the full. But unhappily the Anglo-Catholic cannot get away from what he calls the principle of continuity; in other words, Apostolic Succession, a principle that, at least in the form in which they hold it, rests on extremely doubtful foundations. In fact, to our way of thinking, there is no warranty for this dogma to be found anywhere in the pages of the New Testament, nor in Apostolic writings.

To us, Anglo-Catholicism rests upon an insecure foundation. It maintains that Anglican Orders are valid and that there is no doubt about our continuity. Rome, on the other hand, says that they are not. No real New Testament Christian worries about this. The question of moment is "are we born again in Christ?" Are we in Him, that is, new creatures in Christ Jesus—born from above? By their fruits ye shall know them. Is our Church true to Christ's teaching? Is she winning souls for Christ and building them up in Christian life and character? It is the Christian's walk and conversation that betoken who we are and whom we serve. Membership of a merely rigid external organisation, into which people are initiated "ex opere operato," does not make Christians after the New Testament pattern. It is to that acid test we must ever be brought.

There is a section of Anglo-Catholics of which we cannot write with either enthusiasm or even great respect. Their embittered disdain of all things Protestant, their apeing of everything Italian in dress, nomenclature and ceremonial, their veneration for bishops in general and contempt of them in particular, their light-hearted assumption of the role of "disobedient boy," seeming more anxious to "catholicise" the institution than by any and all means to feed the flock, their surprising lack of respect for the common traditions of their Church, their ill-considered scorn of all the work of the Reformers, their theological crudity and pride of office, are neither impressive nor endearing. They serve as a useful reminder that Catholicism can be something far less than the religion of the Spirit.

What Anglo-Catholics term the "validity" of their "sacramental experience" leaves us cold. Doubtless for them, they find certain religious rules and habits as useful for the disciplining and perfecting of the Christian life as they see it, but frankly, to us, all such savours of the "beggarly rudiments" of which St. Paul writes in his letter to the Galatians. Further, they smack of pure subjectiveness, of which Anglo-Catholics delight to accuse Evangelicals.

However, the issue lies deeper, and is theological. We Evangelicals and Protestants maintain that the Church rests upon that Word of God to which the Scriptures bear testimony, that wherever the Word of God is proclaimed and accepted, where two or three regenerated men and women are gathered together in His Name, there is Christ present with His own, not materially and physically, but spiritually and truly; that it is this Word of God accepted by faith which gives "validity" to sacraments and makes them, as expressions of the Word, to be vehicles of grace, that there is a covenanted Presence with all Christians whenever, as those who believe the Word, they meet for worship and for praise.

Evangelicals and Protestants dislike ceremonial for various reasons, though they know perfectly well that there must be in worship some form, some ritual, provided only it be an expression of the Word. They do not deny that there are secret and mysterious workings of the Spirit upon the souls of men below the level of conscious faith; a fair spring morning, or a religious cantata may have "sacramental" value, but we remember that there is no feeding upon Christ except by faith, and it is the Christian Gospel, God's own Word to man, received by faith, which alone is the vehicle of grace in the Christian sense.

There are many Anglo-Catholics to whom the sacraments are the means of grace as the "seals" of all the divine promises of God in Christ. Such are true Protestants, whatever label they may bear. The alternative is the way of a salvation guaranteed by the authority of the Church, provided only that active and positive unbelief do not choke the appointed channels. But to us this is mechanical and institutional, and is unwarranted in a Church based upon the teaching of the New Testament.

The Anglo-Catholic movement cannot for ever hover between two worlds. No doubt there are Anglo-Catholics who belong at heart to the Protestant, not the Roman world. It is to be hoped that as time passes, the issue will become more plain. It is not between ceremonialism and Puritanism, nor between subjectivism and objectivity, nor between the corporate life and individualism; it is between a grace guaranteed by an outside authority, which, because it cannot be Scripture, must be Rome, and a grace mediated by the preaching of the Word and sealed in the breaking of the bread.

The future of the Anglo-Catholic party will largely depend upon whether or not in the coming years Evangelical Protestantism can forge a dogmatic theology adequate to this new age, and to the genius of the Christian religion, true to its own history, and satisfying to the religious intuitions of the "catholicising" faction.

The Church's Real Work

PLAINLY enough, at a time when the real work of the Church in this country is specially important and difficult, all available energy should be concentrated upon doing it. As seldom as possible should the Bishops and clergy be diverted from their true business to other concerns, or withdrawn from the dioceses and parishes where the real work has to be done. There is value, no doubt, in an occasional conference at which clergy and laity take stock of the position, contribute practical suggestions derived from experience, and consider how to make the best use of the limited resources at their disposal. Discussions of that type directly help the work. But present circumstances make peculiarly futile long clerical debates of political or economic matters, resolutions that resolve no difficulties, and committees that commit little beyond an unpardonable waste of time. As it happens, the agenda-papers of two bodies meeting lately in London supply examples of the type of discussion which ecclesiastical gatherings should avoid. A few weeks ago a London Diocesan Conference was to consider a long resolution beginning:—

"That this Conference, being uneasy in conscience and dissatisfied with existing social conditions, affirms its conviction that the Church stands for

the ideal of social justice, and for the achievement of a social order in which the cause of poverty and the gross human waste shall be eliminated, and is therefore prepared to examine without fear or prejudice any proposals for a reconstruction of our social and economic life . . ." and so forth.

Upon this the London "Times" comments as follows:—

"This is the kind of proposal which, after a number of speeches more remarkable for sentimentality than clear thinking, is usually carried without a division. But what does it mean, when translated into English? Why should the London Diocesan Conference be 'uneasy in conscience'—unless, indeed, for spending its time over such a resolution? Unemployment, lamentable though it is, cannot justly be ascribed to the activities or inactivities of the London Diocesan Conference. What, when an effort is made to reduce verbiage to plain prose, is meant by the assertion that the Church 'stands for the ideal of social justice and a social order in which the cause of poverty shall be eliminated'? What is 'the cause of poverty'? If beneath a mass of secondary factors we are to look for a single ultimate cause, we can find it only in the truth that human beings, so far from starting with equal equipments, vary immensely in character and capability. However much some members of the London Diocesan Conference may resent that feature of the creation, and deem it inconsistent with 'the ideal of social justice,' they will not easily contrive to change it. What, presumably, the framers of this resolution believe, yet hesitate to state in plain words, is that the existing basis of society in this country should be superseded by some form of communism. If that is their view they are fully entitled to hold it. They are less entitled to attempt to secure a befogged assent for it from the London Diocesan Conference, which does not exist to decide or even to debate such issues. The work of the Church in London, and the problems attached to it, are more than sufficient to occupy the whole time of the Conference."

On Wednesday morning the Convocation of Canterbury assembled, and its Lower House will be invited to pass the following motion:—

"That this House invites His Grace the President to appoint a Joint Committee of both Houses, with power to co-operate with any similar Committee of the York Convocation, to consider and report upon the practical steps to be taken by the Church to combat the grave national evil of gambling."

That certain forms of gambling do constitute "a grave national evil" is perfectly true. It is no less true that the Church's duty is "to combat" that evil. Proctors in Convocation do not need a resolution to be made aware of those facts. But what conceivable gain can follow the appointment of a Joint Committee? If the motion be carried, the Archbishop of Canterbury may hesitate to refuse its request. Yet only last March he protested emphatically against this habit of multiplying committees of Convocation and the Church Assembly. If he assents, he will have to secure people willing to serve, which, as he remarked, is increasingly difficult. Then a number of Bishops will have to leave their dioceses and parish priests their parishes in order to attend meetings of this committee at Westminster, with the possibility of additional meetings with a committee from York. After many months a long report will be submitted

to Convocation. It will emphasise again the evil consequences of gambling; but what "practical steps" can it possibly suggest? So far as a remedy is to be sought in repressive legislation—a method always difficult and often futile—to initiate legislation is the business of Parliament, not of Convocation. The way, and the only way, by which the Church can "combat the national evil of gambling" is by Christianising the nation, by bestowing on men and women that new set of ideals, that sense of stewardship and law of love, which Christian discipleship bestows. And that in turn is to be done, not by drafting reports, but by direct dealings with men and women. One honest day's work in diocese or parish, spent in preaching by deed and word the Gospel of Christ, will do more "to combat the evil of gambling" than a month spent in sitting round a committee-table at Westminster.

To gain afresh the nation for Christ is, then, the real work of the Church, the work upon which Bishops, clergy, and lay helpers need to concentrate with undivided force. So far the anti-religious campaign, though quite definite, has made little headway, and against it can be set a renewed desire for spiritual knowledge which is showing itself in unexpected and welcome forms. But if animosity against the Christian creed is small, popular ignorance about it is immense. A large proportion of the younger people to-day, though in many respects much better educated than their forefathers, are scarcely conversant with the main facts of the New Testament. There is a danger that their children will know still less, and the danger is particularly acute in those newly developed and swiftly growing districts where the clergy, parochial organisations, and Church schools are utterly unable to cope with the increase of population. Though these masses of people are in no way hostile to religion as a general rule—indeed, when a parson of the right type establishes personal touch with them they respond most readily—it has virtually no place in their lives. To grapple, day in and day out, with that problem is the chief task confronting the Church to-day. Other duties are hardly less urgent, such as those of regaining the country folk, of following the Archbishop's lead in the campaign against slums, of impressing upon the better-to-do the claims and responsibilities of practical Christianity. In short, the real work of the Church needs the whole of its energy. To dissipate any part of it upon superfluous committees, semi-political propaganda, or abstract debates, is a course which, unwise at any time, has become unpardonable in our own.—"The London Times," May 29, 1933.

Keble's Connection with Tract 90

Dr. Alex Leeper, of South Yarra, and formerly Warden of Trinity College, Melbourne, writes:—

I enclose a copy of a letter which I recently addressed to the Melbourne Church of England "Messenger," and which was refused admission on the ground that "it would provoke controversy on celebrations which had passed." I thought it important, however, that the facts about Keble's connection with Tract 90, and also his avowed belief in transubstantiation, should be made generally known to a generation which apparently had forgotten them.

To the Editor of the "Messenger,"

Sir,
There seems to be a tendency at present, owing to the prejudice against Newman because of his conversion to Rome, to make Keble mainly responsible for what is known as the Oxford Movement. Nothing is gained by this, however. It may be allowed freely that Keble had a charming personality and a winning character, but none the less he was as decided a Romaniser as any of the Tractarians. In the first place, it is a matter of common knowledge that Newman's notorious Tract 90 was submitted to Keble before publication, and was fully endorsed by him. In the second place, Keble, in his will, directed that in all future editions of the Christian Year a vital change should be made in the wording of the hymn for November 5. As originally written by Keble the thirteenth verse ran as follows:—

"O come to our Communion Feast;
There present in the heart,
Not in the hands, th'eternal Priest
Will His true self impart."

But in his will he directed that it should be amended as follows:—

"O come to our Communion Feast;
There present in the heart,
As in the hands, th'eternal Priest
Will His true self impart."

There could not easily be a plainer expression of belief in the doctrine of Transubstantiation, which, according to the 28th Article of the Church of England, is "repugnant to the plain words of Scripture."

In the face of this it is scarcely justifiable to quote Keble as a loyal son of the Church of England.

It is hardly reasonable, either to deprecate the action of the Anglo-Catholics in celebrating the centenary, by emphasising the peculiar doctrines of the Oxford Movement. The promoters of the White City service are undoubtedly the true spiritual descendants of the Tractarians, and are commemorating them in the way the Tractarians themselves would have desired.

I am, yours etc.,

(Sgd.) Alex Leeper,
South Yarra.

Australian Clergy, Take Notice

The dearth of priests for missionary work amongst the aboriginals of Australia, dwelt upon by the Bishop of Carpentaria in his presidential address at his recent synod, brought forth two notices of motion, and both were passed. That moved by the Rev. J. W. Schomberg was:—"That this Synod of the Diocese of Carpentaria desires to bring before the notice of the Church of England in Australia the urgency of the need for priests to minister amongst the people of our A.B.M. and G.M.S. Aboriginal Missions in the North. The door of opportunity is wide open; shall we be found wanting in the discharge of what is at once our sacred trust and our privilege?" Mr. H. G. Simpson's motion was:—"That the urgent need of a Chaplain at the Mitchell River Mission be brought to the notice of the Church through the Press by this Synod." On the two motions almost all the members had something to say; and the priests present wondered why it is that the younger men elsewhere seem not to have caught the vision and the romance of missionary service, quite apart from the joy of responding to the Church's call to duty wherever priests are needed.



NEW SOUTH WALES.

ST. ANDREW'S, ROSEVILLE.

A New Church.

The authorities of St. Andrew's, Roseville, will commence the erection of a new church within a few days.

The new church will be erected on the corner of Bancroft-avenue and Hill-street, Roseville, in the grounds adjoining the existing church. Seating accommodation is being provided for 375 persons. The building will be 100 feet long by 32 feet wide, not including the transepts, which project a further 8½ feet on either side.

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THE CHRISTIAN HOME.

Bishop Kirkby's Address.

The Bishop Administrator (the Rt. Rev. S. J. Kirkby), speaking at the 49th annual meeting of the Church of England Homes, said that the Christian home, one of the greatest institutions, was in real danger, not only from people who called themselves Christians. These people had no time for Communism, yet, in a real way, they were doing the work that the people in Soviet Russia would like them to do. "They were breaking down the principles underlying the Christian home, and were destroying home life and its influences."

"We may have the grace to criticise others but God gives us the grace to criticise ourselves," Bishop Kirkby added. "How far do we parents make our homes to be Christian? We should see that there is an intense religious atmosphere in our homes. I do not mean an atmosphere of piety and sanctimoniousness, but a spirit of wholesome recognition of the supreme power of God. Let us see that our homes do not lose that Christian atmosphere. If we respond to this call we shall be making a rich contribution not only to the welfare of the Church, but to the healthy, wholesome and sane life of this great land of which we should all be proud."

Bishop Kirkby commended the work of the Church of England Homes.

CANON R. B. S. HAMMOND.

Canon R. B. S. Hammond, rector of St. Barnabas' Church, George-street West, was given an enthusiastic welcome at the Chapter House, on August 15, on his return from a visit to Honolulu.

The Honorary Minister (Mr. Hawkins), who presided, said that anyone who could regard Canon Hammond as an intimate friend enjoyed a priceless privilege. They all admired his pluck, determination, and energy, but above all his brotherly kindness. His great aim was to lighten the people's burdens, and it was his hope that God would give him strength in the years to be to perform a wider service and a greater good.

Speaking of his visit to Honolulu, Canon Hammond said it was the most enjoyable 6½ weeks of his life. He was much impressed by the manner in which people of the different races were living together. Whilst China and Japan, as nations, were at one another's throats, Chinese and Japanese in large numbers were living in the islands in harmony. The whole place had been marvellously unified by the unifying force of the Christian religion. In Honolulu he discovered a Portuguese Protestant Church and it was good even to stand outside and gaze upon it. He had attended a Christian convention, and was amazed at the intensity of religious fervour that manifested itself throughout. He believed the hope of the world was the unifying force of the Christian faith. Whilst in Honolulu he attended a camp at which more than 100 Christian teachers of seven nationalities were in residence, to discuss international neighbourliness and the effect of the spread of Christianity on international relationships. He conversed with citizens of the United States, of Hawaii, of China and of Japan, with Filipinos, Koreans and Portuguese. It was a remarkable experience, and he found that all the delegates had set themselves out to master the English language, with excellent results. They seemed to him to think in English, so ready was their conversation. When he heard them make jokes in English he was practically convinced that they did think in English. Delegates from the East showed a remarkable breadth of vision, and even seemed to have a sympathetic understanding of our attitude with regard to the White Australia policy.

Later, Canon Hammond attended a four-days' camp of laymen at the Harold Erdman Park, where the local Rotary Club had built a large assembly hall, complete with dining-rooms. One feature of the building demonstrated the influence of the Rotary International on international relations. A large chimney had been built of stones from 33 different countries. There were stones from Sydney, Canberra and Melbourne, and even a large slab from the Great Wall of China.

GIRLS' FRIENDLY SOCIETY.

Annual Exhibition.

The annual exhibition of work done by members of the Girls' Friendly Society, opened by Lady Gordon, proved an "eye-opener" with regard to G.F.S. work in Sydney. More than 800 entered for the various competitions—needlework, art, original toy-making, cake-making, sweet-making, photography, hand-writing, nature study work, and other competitions. The exhibition of entries was open for three days.

On the Thursday, Friday and Saturday of the exhibition, a novel contest was conducted by the society at Bebarfeld's, where six teams of four girls competed in setting a breakfast table, the prize going to the team setting the most correct table in fifteen minutes.

ST. CLEMENT'S, MARRICKVILLE.

Five hundred and thirty people sat down to tea in the basement of the Town Hall, Marrickville, Tuesday, August 15, the occasion of the annual parish festival. Sir Arthur Cocks presided at the parish gathering afterwards, many people going away on account of the packed parish hall. The Revs. H. N. Powys and H. S. Cocks, and Alderman Rushton gave inspiring addresses. This event followed the anniversary Sunday, when 233 gathered at Holy Communion at 8 a.m. The Ven. Archdeacon Langford Smith and the Rev. F. W. Pyke (in place of the Bishop Administrator, who was ill), were the special preachers for the day. Many consider it was the best annual festival in the history of the parish.

AUSTRALIAN NURSES' CHRISTIAN MOVEMENT.

N.E.W. Branch.

A Special Service for nurses arranged by the committee of the Australian Nurses' Christian Movement was held in St. Philip's Church, Church Hill, Sydney, on Sunday, 20th August. Bishop Kirkby conducted the service and preached a sermon which was an inspiration and source of much help to the 424 nurses present. The metropolitan hospitals were well represented. The Matron of each hospital manifested great interest, and gave every possible facility for the fullest representation of the nursing staff.

The nurses, who were in uniform, were met by the Organising Secretary, Nurse S. A. Plumb, in the School Hall, and were given a few words of welcome by Bishop Kirkby, before they marched into the Church building to occupy the special reservation made for them. Representing the Nurses' Christian Movement, Dr. Walter C. McClelland and Dr. F. G. N. Stephens read the lessons, portions of the Scripture being read from the 10th chapter of St. Luke.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop, writing with regard to the centenary of the abolition of slavery, states:—

"We must not forget the centenary of this great Act by which the British people purged themselves of the stain of slavery, of which they had been guilty since the days of Elizabeth. Twenty million pounds was paid in compensation to the owners of the slaves in the West Indies, and that showed the willingness with which our forefathers paid the price of what they believed to be right. There are few events in our history of which we may be prouder than this. It is good for us to remember this glorious action of a hundred years ago. It changed our whole attitude towards the native races of Africa and made possible the missionary work which began to take place in the Dark Continent a quarter of a century after Livingstone had explored the interior of the country. We need to-day to pray for this same sense of obligation towards weaker races, and not least towards the aborigines in our own Commonwealth of Australia."

He further writes:—On August 8 there was held in the Chapter House a very successful conference of ladies interested in the Home Mission Fund, in order that they might make preliminary arrangements for the Diocesan Festival which will take place on October 5 at the Town Hall. This will be followed on August 25 by a meeting of the clergy, in order that they may consider the obligations of the different parishes towards the maintenance of that Fund. I hope that we shall all realise the importance of our diocesan income, and make it this year larger than ever, in order that it may cope with the needs of those clergy who need its help even more than they have done hitherto.

From August 12 to 15 I was visiting Wangaratta, where Mrs. Head and I stayed with the Bishop and Mrs. Hart. I had a very gracious welcome on the 12th, and on Sunday the 13th I preached in the Cathedral, and on the Monday I conducted a Quiet Day for the clergy of the Diocese. I have been invited to that town more than once by the Bishop, but it has never been possible to fit in a visit before this. I was very glad to be in this part of the Province of Victoria, to realise the beauty of the surrounding country, to worship in the fine, though yet unfinished, Cathedral, and to meet the clergy. There is a very active Church life in that Diocese, which has now existed for thirty-one years. Let us pray that God will bless all the work which is being done there for His Glory."

SOCIAL QUESTIONS.

The Social Questions Committee organised a series of sermons in various suburban churches on social subjects. The general subject was Christian Viewpoints, and the special speakers were Canon Baglin, "The Church and Sunday"; the Rev. A. R. Mace, "The Church and Gambling"; the Rev. C. L. Crossley, "The Church and Communism," and the Rev. L. L. Wenzel, "The Church and Modern Youth." So far the sermons have been delivered on Sunday evenings, August 20 and 27, and September 3, and the last is on September 10. The following parishes shared in the series: St. Hilary's, East Kew; St. Thomas', Moonee Ponds; St. Stephen's, Richmond; and St. James', East Malvern.

Diocese of Gippsland.

The Bishop writes:—

On July 8th I went to the ship to say farewell to that fine Christian woman, Miss Edith Reece, who, for some years, has been an honorary member of the Bush Church Aid Society's staff at Cann River. Miss Reece leaves behind her in the bush of East Gippsland not only her magnificent gift of the beautiful little Church of St. John the Evangelist, but also a record of heroic work that will live on for many years to come. Only the consciousness that her full physical vigour was showing signs of weakening caused Miss Reece to relinquish her work. Let us thank God for her. The carrying-on of her work is causing me some anxiety for the Bush Church Aid Society has not been able yet to nominate Miss Reece's successor to me. It would be altogether too sad if the difficult circumstances of the present time were to prevent an appointment. Please remember this in your prayers.

From September 15-18 the National Conference of the C.E.M.S. in Australia is to be held in Melbourne. The expense entailed by its members will be remarkably small,

and I am hoping that our Diocese will be well represented. Will C.E.M.S. men mark the dates now and reserve that week-end? With the Archbishop of Melbourne and Sir Littleton Groom among the speakers, it promises to be a time of real inspiration. As I think you know, it will be my last Conference as National President, for during it my resignation will be received as other demands upon my time make me feel that it is not right for me to continue longer. During my seven years as President the work has at all times been strenuous, and sometimes strangely disappointing. But, in success and failure, it has been an immense honour and privilege to be in constant touch with the manhood of our Church in all the States—and wonderful manhood much of it is. It is one of the glories of the men's movement in the Church of England that there is in it nothing sectional or narrow. It is as comprehensive in its membership and as open to truth from every quarter as is the Church herself, and the opportunities before it for service and witness were never greater than they are to-day.

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop, writing to his diocese, states:—

"On the Wednesday evening, we had a very interesting function, the occasion being a dinner given by the diocese to the Honorary Lay Readers, who were within reach of the City. The Church owes a bigger debt of gratitude to these willing workers than most people realise, for it is no small thing to forego the larger and naturally better-ordered service of their parish Church, where they can worship with their dear ones, in order to minister to others in a much smaller building, and without those accessories and adornments which do so much to increase reverence and improve worship. However, may be they hear better sermons! After the dinner the Bishop thanked the Readers for their help, assuring them how much it was appreciated. The Archdeacon also spoke briefly, and then the Bishop called on the Rev. Walter Sage to address the meeting, and for nearly half an hour he captivated us all with a thrilling account of his Missionary experiences in Melanesia. Mr. Rand afterwards returned thanks on behalf of the guests, and so a very happy little function, the first it is hoped, of many, came to a conclusion."

SYNOD.

The Diocesan Synod met last week. The visitors were the Bishop of Gippsland, who preached at All Saints' in the morning, and St. Paul's in the evening of August 27. On the Monday Dr. Cranwick held a Quiet Morning for Synod members. During the afternoon a Conference of the Clergy was held, and in the evening the official Synod Service took place, when the Bishop of the Diocese delivered his charge. Synod was

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BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

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NEW SOUTH WALES.

Diocese of Sydney.

ANGLICAN CHURCH LEAGUE.

The annual meeting of the Anglican Church League will be held in the Chapter House, Sydney, on Tuesday, September 12, at 8 p.m. It is anticipated that there will be a large meeting. The Anglican Church League, which has functioned in this Diocese for many years, and is affiliated with the National Church League, England, stands for definite Evangelical principles and loyalty to the Reformation. It affords a practical and available centre for the work of organisation, of education and of propaganda.

The earnest co-operation is sought of all those who desire to assist in maintaining and extending the Evangelical teaching and traditions of the Church in Sydney Diocese and beyond.

CAUSES OF WAR.

Three Lecturers' Views.

The Rev. E. H. Burgmann, principal of St. John's College, Morpeth, in an address on Saturday night at the conference of the Sydney University League of Nations Union at Thornleigh, said that if Christian people thought something of Christ's vision they would be driven at once to challenge many things in the present social order.

Mr. Burgmann said the chief thing that would have to be challenged was the gross injustice in the present method of distributing wealth. This injustice was the main cause of the general sense of insecurity giving rise to fear of war. The Christian would strike at all those things that made for strife and fostered the war attitude. This applied to class war as much as to international war. The possessing class had, in some cases, practised class war long before the Reds preached it. The means were available of banishing poverty. Christians must see that these means were used as a serum was used to banish a plague. Poverty had no more right in the world than smallpox.

Mr. G. V. Portus, lecturer in economic history at the University of Sydney, said that the war to end war was followed by a peace that was to forbid peace. The Treaty of Versailles was written by Clemenceau in the belief that French civilisation must be made dominant for all time over Germany. The first six months after the Armistice put Europe back 100 years. One of the major causes of the world depression was the savage strife of national economic interests.

Mr. F. L. Wood, lecturer in history in the University, explained France's attitude immediately before the war, and said that Germany, since the war, was patient for years. But gradually her anger grew against the injustice of the treaty, and against the selfish hypocrisy of France. German anger went by the name of Adolf Hitler, and no doubt it was extravagant, reckless and foolish. Hitler had drawn his strength from German misery, which had been deliberately caused by France, sometimes with English approval. Only the blind could fail to read the moral of French policy since 1919, and for when Germany was patient, concessions were administered in teaspoonfuls, and it was only when Germany was angry that large concessions were made, for example, at Lausanne in July, 1932.

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THE CHRISTIAN HOME.

Bishop Kirkby's Address.

The Bishop Administrator (the Rt. Rev. S. J. Kirkby), speaking at the 49th annual meeting of the Church of England Homes, said that the Christian home, one of the greatest institutions, was in real danger, not only from Communist doctrines and teaching, but from people who called themselves Christians. These people had no time for Communism, yet, in a real way, they were doing the work that the people in Soviet Russia would like them to do. They were breaking down the principles underlying the Christian home, and were destroying home life and its influences.

"We may have the grace to criticise others but God gives us the grace to criticise ourselves," Bishop Kirkby added. "How far do we parents make our homes to be Christian? We should see that there is an intense religious atmosphere in our homes. I do not mean an atmosphere of piety and sanctimoniousness, but a spirit of wholesome recognition of the supreme power of God. Let us see that our homes do not lose that Christian atmosphere. If we respond to this call we shall be making a rich contribution not only to the welfare of the Church, but to the healthy, wholesome, and sane life of this great land of which we should all be proud."

Bishop Kirkby commended the work of the Church of England Homes.

CANON R. B. S. HAMMOND.

Canon R. B. S. Hammond, rector of St. Barnabas' Church, George-street West, was given an enthusiastic welcome at the Chapter House, on August 15, on his return from a visit to Honolulu.

The Honorary Minister (Mr. Hawkins), who presided, said that anyone who could regard Canon Hammond as an intimate friend enjoyed a priceless privilege. They all admired his pluck, determination, and energy, but above all his brotherly kindness. His great aim was to lighten the people's burdens, and it was his hope that God would give him strength in the years to be to perform a wider service and a greater good.

Speaking of his visit to Honolulu, Canon Hammond said it was the most enjoyable 6½ weeks of his life. He was much impressed by the manner in which people of the different races were living together. Whilst China and Japan, as nations, were at one another's throats, Chinese and Japanese in large numbers were living in the islands in harmony. The whole place had been marvellously unified by the unifying force of the Christian religion. In Honolulu he discovered a Portuguese Protestant Church and it was good even to stand outside and gaze upon it. He had attended a Christian convention, and was amazed at the intensity of religious fervour that manifested itself throughout. He believed the hope of the world was the unifying force of the Christian faith. Whilst in Honolulu he attended a camp at which more than 100 Christian delegates of seven nationalities were in residence, to discuss international neighbourliness and the effect of the spread of Christianity on international relationships. He conversed with citizens of the United States, of Hawaii, of China and of Japan, with Filipinos, Koreans and Portuguese. It was a remarkable experience, and he found that all the delegates had set themselves out to master the English language, with excellent results. They seemed to him to think in English, so ready was their conversation. When he heard them make jokes in English he was practically convinced that they did think in English. Delegates from the East showed a remarkable breadth of vision, and even seemed to have a sympathetic understanding of our attitude with regard to the White Australia policy.

Later, Canon Hammond attended a four-days' camp of laymen at the Harold Erdman Park, where the local Rotary Club had built a large assembly hall, complete with dining-rooms. One feature of the building demonstrated the influence of the Rotary International on international relations. A large chimney had been built of stones from 33 different countries. There were stones from Sydney, Canberra and Melbourne, and even a large slab from the Great Wall of China.

GIRLS' FRIENDLY SOCIETY.

Annual Exhibition.

The annual exhibition of work done by members of the Girls' Friendly Society, opened by Lady Gordon, proved an "eye-opener" with regard to G.F.S. work in Sydney. More than 800 entered for the various competitions—needlework, art, original toy-making, cake-making, sweet-making, photography, hand-writing, nature study work, and other competitions. The exhibition of entries was open for three days.

On the Thursday, Friday and Saturday of the exhibition, a novel contest was conducted by the society at Bebarfald's, where six teams of four girls competed in setting a breakfast table, the prize going to the team setting the most correct table in fifteen minutes.

ST. CLEMENT'S, MARRICKVILLE.

Five hundred and thirty people sat down to tea in the basement of the Town Hall, Marrickville, Tuesday, August 15, the occasion of the annual parish festival. Sir Arthur Cocks presided at the parish gathering afterwards, many people going away on account of the packed parish hall. The Revs. H. N. Powys and H. S. Cocks, and Alderman Rushton gave inspiring addresses. This event followed the anniversary Sunday, when 233 gathered at Holy Communion at 8 a.m. The Ven. Archdeacon Langford Smith and the Rev. F. W. Pyke (in place of the Bishop Administrator, who was ill), were the special preachers for the day. Many consider it was the best annual festival in the history of the parish.

AUSTRALIAN NURSES' CHRISTIAN MOVEMENT.

N.S.W. Branch.

A Special Service for nurses arranged by the committee of the Australian Nurses' Christian Movement was held in St. Philip's Church, Church Hill, Sydney, on Sunday, 20th August. Bishop Kirkby conducted the service and preached a sermon which was an inspiration and source of much help to the 424 nurses present. The metropolitan hospitals were well represented. The Matron of each hospital manifested great interest, and gave every possible facility for the fullest representation of the nursing staff.

The nurses, who were in uniform, were met by the Organising Secretary, Nurse S. A. Plumb, in the School Hall, and were given a few words of welcome by Bishop Kirkby, before they marched into the Church building to occupy the special reservation made for them. Representing the Nurses' Christian Movement, Dr. Walter C. McClelland and Dr. F. G. N. Stephens read the lessons, portions of the Scripture being read from the 10th chapter of St. Luke.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop, writing with regard to the centenary of the abolition of slavery, states—

"We must not forget the centenary of this great Act by which the British people purged themselves of the stain of slavery, of which they had been guilty since the days of Elizabeth. Twenty million pounds were paid in compensation to the owners of the slaves in the West Indies, and that showed the willingness with which our forefathers paid the price of what they believed to be right. There are few events in our history of which we may be prouder than this. It is good for us to remember this glorious action of a hundred years ago. It changed our whole attitude towards the native races of Africa and made possible the missionary work which began to take place in the Dark Continent a quarter of a century after Livingstone had explored the interior of the country. We need to-day to pray for this same sense of obligation towards weaker races, and not least towards the aborigines in our own Commonwealth of Australia."

He further writes:—On August 8 there was held in the Chapter House a very successful conference of ladies interested in the Home Mission Fund, in order that they might make preliminary arrangements for the Diocesan Festival, which will take place on October 5 at the Town Hall. This will be followed on August 25 by a meeting of the clergy, in order that they may consider the obligations of the different parishes towards the maintenance of that Fund. I hope that we shall all realise the importance of this year larger than ever, in order that it may cope with the needs of those clergy who need its help even more than they have done hitherto.

From August 12 to 15 I was visiting Wangaratta, where Mrs. Head and I stayed with the Bishop and Mrs. Hart. I had a very gracious welcome on the 12th, and on Sunday the 13th I preached in the Cathedral, and on the Monday I conducted a Quiet Day for the clergy of the Diocese. I have been invited to that town more than once by the Bishop, but it has never been possible to fit in a visit before this. I was very glad to be in this part of the Province of Victoria, to realise the beauty of the surrounding country, to worship in the fine, though yet unfinished, Cathedral, and to meet the clergy. There is a very active Church life in that Diocese, which has now existed for thirty-one years. Let us pray that God will bless all the work which is being done there for His Glory."

SOCIAL QUESTIONS.

The Social Questions Committee organised a series of sermons in various suburban churches on social subjects. The general subject was Christian Viewpoints, and the special speakers were Canon Baglin, "The Church and Sunday"; the Rev. A. R. Mace, "The Church and Gambling"; the Rev. C. L. Crossley, "The Church and Communism," and the Rev. L. L. Wenzel, "The Church and Modern Youth." So far the sermons have been delivered on Sunday evenings, August 20 and 27, and September 3, and the last is on September 10. The following parishes shared in the series: St. Hilary's, East Kew; St. Thomas', Moonee Ponds; St. Stephen's, Richmond; and St. James', East Malvern.

Diocese of Gippsland.

The Bishop writes:—

On July 8th I went to the ship to say farewell to that fine Christian woman, Miss Edith Reece, who, for some years, has been an honorary member of the Bush Church Aid Society's staff at Cann River. Miss Reece leaves behind her in the bush of East Gippsland not only her magnificent gift of the beautiful little Church of St. John the Evangelist, but also a record of heroic work that will live on for many years to come. Only the consciousness that her full physical vigour was showing signs of weakening caused Miss Reece to relinquish her work. Let us thank God for her. The carrying-on of her work is causing me some anxiety for the Bush Church Aid Society has not been able yet to nominate Miss Reece's successor to me. It would be altogether too sad if the difficult circumstances of the present time were to prevent an appointment. Please remember this in your prayers.

From September 15-18 the National Conference of the C.E.M.S. in Australia is to be held in Melbourne. The expense entailed by its members will be remarkably small,

and I am hoping that our Diocese will be well represented. Will C.E.M.S. men mark the dates now and reserve that week-end? With the Archbishop of Melbourne and Sir Littleton Groom among the speakers it promises to be a time of real inspiration. As I think you know, it will be my last Conference as National President, for during it my resignation will be received as other demands upon my time make me feel that it is not right for me to continue longer. During my seven years as President the work has at all times been strenuous, and sometimes strangely disappointing. But, in success and failure, it has been an immense honour and privilege to be in constant touch with the manhood of our Church in all the States—and wonderful manhood much of it is. It is one of the glories of the men's movement in the Church of England that there is in it nothing sectional or narrow. It is as comprehensive in its membership and as open to truth from every quarter as is the Church herself, and the opportunities before it for service and witness were never greater than they are to-day.

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop, writing to his diocese, states:—

"On the Wednesday evening, we had a very interesting function, the occasion being a dinner given by the diocese to the Honorary Lay Readers, who were within reach of the City. The Church owes a bigger debt of gratitude to these willing workers than most people realise, for it is no small thing to forego the larger and naturally better-ordered service of their parish Church, where they can worship with their dear ones, in order to minister to others in a much smaller building, and without those accessories and adornments which do so much to increase reverence and improve worship. However, may they hear better sermons! After the dinner the Bishop thanked the Readers for their help, assuring them how much it was appreciated. The Archdeacon also spoke briefly, and then the Bishop called on the Rev. Walter Sage to address the meeting, and for nearly half an hour he captivated us all with a thrilling account of his Missionary experiences in Melanesia. Mr. Rand afterwards returned thanks on behalf of our guests, and so a very happy little function, the first it is hoped, of many, came to a conclusion."

SYNOD.

The Diocesan Synod met last week. The visitors were the Bishop of Gippsland, who preached at All Saints' in the morning, and St. Paul's in the evening of August 27. On the Monday Dr. Cranswick held a Quiet Morning for Synod members. During the afternoon a Conference of the Clergy was held, and in the evening the official Synod Service took place, when the Bishop of the Diocese delivered his charge. Synod was

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then opened and continued during the whole of Tuesday, August 29. On Tuesday, at 7.30 a.m., there was a Corporate Communion, followed by the usual Breakfast.

On the Wednesday morning August 30, a Conference on Young People's work, was held.

QUEENSLAND.

Diocese of Carpentaria.

THE BISHOP'S LETTER.

The Bishop writes:—

I was able to visit and give Confirmation at ten of the Islands of the Torres Strait during May and June. I regret that the Rev. W. H. MacFarlane was not able to accompany me on the trip to the Eastern group, as he had to go into hospital for treatment, but I am glad to say that he was sufficiently recovered to come with me on the visit to the Western group. A priest to succeed the Rev. W. H. MacFarlane has been found, and he will leave England shortly for this post. As some time will elapse before his arrival, it has become necessary to re-arrange staffs. All the Torres Strait Islanders who are priests will work in Torres Strait; each one of these priests will be responsible for the Church's ministrations on four or more of the Islands. The Rev. S. Gabey will leave the Lockhart River Mission, where he has been Chaplain for two years, and return to Torres Strait.

I am sorry that it has become necessary to leave the Lockhart Mission without a chaplain, and I hope that when funds are available some priest will volunteer for this post. At present funds are not available. Even if the services of Rev. S. Gabey had not been needed so urgently amongst his own people, he would have had to leave, for the grant to this mission has been reduced by £60 per annum, which is the salary that a native priest receives. A white priest would, of course, have to receive much more, for he could not live on £60 a year.

We are very grateful to the Community of the Ascension, who have found for us a builder and contractor who is giving his services to the missions for twelve months. He will direct the people of the Torres Strait Islands in their church building efforts. A new roof is to be put on the Maibug church; the church at Saibai is to be completed, and a new church at Badu is to be built. These are the main works that Mr. Harris will supervise; his salary and the payments for all materials are contributed by the Islanders themselves, who also give their labour.

Now that the Federal Government has established their half-caste home at Alice Springs, it has become urgently necessary to make better provision for ministration at that centre. In 1927 a provisional arrangement was made with the Diocese of Willoughby, pending a more permanent settlement, whereby that Diocese sent a member of their Bush Brotherhood to visit Alice Springs and district periodically.

TASMANIA.

EVANGELICALS MEET.

A meeting of Evangelical churchpeople was held in Hobart in Synod week, thereby enabling town and country Evangelical clergy and laity to discuss matters of interest to them. The meeting opened with prayer, and the reading of Scripture, the Rev. F. L. Wyman, of St. Paul's, Glenorchy, being voted to the chair. A vote of thanks was passed to all those who collected signatures and presented the petition to the Bishop against the Diocesan celebration of the Oxford Movement. Appreciation was expressed of the good work done by the Australian Church Record in the Evangelical cause, and an interesting letter from the Rev. C. Allen, at present in England, was read, describing the Anglo-Catholic Mass at St. Magnus the Martyr's, in London. The preacher openly declared that reunion with Rome was the Anglo-Catholic objective.

SYNOD.

There was a good attendance at Synod, which opened on Tuesday, August 22nd, though one noticed the absence of several well-known clergy, who were out of the Diocese on holiday trips. The consideration of the Constitution was the most important item on the Agenda, and the Church Advocate, Mr. W. F. D. Butler, who is eminently qualified to do so, moved "That this Synod accepts the Constitution of the Church of England in Australia as adopted by the General Synod of October, 1932." This motion was opposed by one Anglo-Catholic party, with Archdeacon Whittington's amendment to postpone consideration of the Constitution till next Synod, he being strongly

opposed to the proposed Appellate Tribunal. Mr. F. Marriott somewhat ingeniously suggested that some of the moot points of the Constitution had been put in as the price of Sydney's consent. The amendment was lost, and the discussion resumed next day, when the Anglo-Catholics again resumed the attack, and Mr. H. D. Erwin moved to delete the XXXIX Articles from the Draft Constitution. His main ground of dislike to the Articles, oddly enough, was that they were an insult to our Roman Catholic brethren! His amendment was also defeated, likewise Professor Pitman's, that the Appellate Tribunal should consist of the House of Bishops only. The Constitution was finally accepted with the recommendation of the two amendments regarding the method of election to, and number of representatives for General Synod, which had been agreed to. The usual reports of Christ's College, the Schools and St. John's Hospital, were read, all being satisfactory. There were the two or three motions leading to nothing practical, which fill up the agenda papers of all Synods, and try the patience of all but the movers, so that one remembers the honest thanks of Bishop Stephen on a former occasion, "I thank those who made them for their speeches, and I also thank those who did not, for their silence."

INTER-UNIVERSITY DEBATES.

Unfortunately the University debates clashed with the meeting of Synod till the last evening, when the Town Hall was crowded to hear the debate between the Tasmanian and Queensland teams on "The Churches have killed their Christ." Tasmania winning in the affirmative. As the different subjects and sides were apportioned by lot, it does not follow that the opinions expressed by the debaters were their own convinced opinions, but the Churches were given some hard knocks by these young men, and the knocks, in most cases, had the ring of sincerity. Several of our clergy listened to the debate.

NEW GUINEA.

ANNUAL CONFERENCE OF THE WHITE STAFF.

The "Maclaren-King" arrived at Dogura with the Northern Contingent, on Wednesday, July 12th; the rest of the staff came by the "Nusa."

The Conference commenced with Festal Evensong on the Sunday, at which the Rev. F. R. Elder preached the Conference sermon.

At the Conference the Constitution of the Church, and the scheme for a new Cathedral, was discussed, also the cults that have been started among the natives in the North and the Hill people, at the head of Goodenough Bay. The Rev. Thomas Armour, the head of the Brotherhood of the Good Shepherd, Dubbo, who had come to take our Quiet Day, got a rousing reception. He took the 23rd Psalm for his address, and gave us some very helpful advice. On one of the evenings the children of the Half-Caste Home, Doubina, gave us a very enjoyable entertainment, at which some of the visiting members of the white staff contributed some enjoyable items to amuse the Doubina children. The following evening some of the scholars of the Dogura School gave a concert and sang beautifully in English; both evenings were most enjoyable. On one of the days a cricket match was held between a team of the visiting white staff and the Dogura school boys, the latter winning the match easily. The concluding service was held on Thursday, July 20th. It was Festal Evensong and Te Deum, the clergy and laymen grouped before the Holy Table for the Te Deum and blessing. It was a very happy gathering indeed, the staff dispersing early on the Friday morning, the Northern contingent on the "Maclaren-King" and the rest on the "Nusa."

Roman Morality

So much is made by Romanists and Anglo-Catholics of the alleged higher standards of morality in Roman Catholic countries that it is as well that certain figures should be emphasised which the Bishop of Liverpool brought to light at the annual meeting of the Port and Station Work Society (Prevention of International Traffic in Women and Children). Of the 632 women and girls rescued during the past year no fewer than 447 were Irish and it would be perfectly safe to assume that the vast majority of these were Romanists. In Liverpool as on Clydeside the influx of low-class Irish Romanists is one of the most difficult problems of the present day.

Why Holy Communion Only?

(By Rev. F. J. Wyman, acting Secretary, Church of England League, Tasmania.)

THE time is well ripe for attention to be called to a growing practice within our Church which, if not checked, will bring certain spiritual disaster to the life of the Church.

It has never been of the essence of Evangelical religion to exalt the service of Holy Communion above the other services of the Church. In the Ordinal the Priest is given authority to preach the Word, and secondly, to minister the Holy Sacrament, and that surely must be the logical sequence, for without the preaching of the Word the Sacrament cannot be appreciably intelligible.

The curious fact is that this order, in the minds of many Churchpeople, has been reversed, inasmuch as the service of Holy Communion is often attended with a punctiliousness that is nothing short of astonishing compared with the attendance at morning and evening prayer. This practice should not be allowed to go unchecked, as it strikes at the very foundations of Evangelical religion. The practical evil of the practice is seen in that it invests the service of Holy Communion with a peculiar charm, and at the same time belittles other services at which the Holy Communion is not administered.

What are the causes for this? It would seem that many Churchpeople appear to be under the impression that Confirmation is primarily a sort of passport to the Lord's Table, and consequently once one is confirmed it is incumbent upon one to attend the service of Holy Communion regularly, even though other services are neglected. It would be difficult to imagine anything further removed from the original purpose of Confirmation, either as practised in the New Testament or as set forth in the Prayer Book.

The New Testament, in the case of the Confirmations at Samaria and Ephesus, does not even relate the fact of Confirmation to Holy Communion. It was a definite spiritual experience to believers upon whom the Holy Ghost was poured out.

The Prayer Book service does not relate Confirmation to Holy Communion, save in the concluding rubric of the Confirmation Service. All the emphasis is upon the ratification of the solemn vows taken in one's name at

Baptism. In the ratification of these vows the candidate is given a unique opportunity of stepping out into full manhood for Christ. He promises in the Vow of Renunciation, to renounce the world, the flesh and the devil. He promises in the Vow of Faith to give his assent to the fundamental articles of the Christian Faith as set forth in the Apostles' Creed.

He promises in the Vow of Obedience to keep God's Holy Will and Commandments, and to walk in the same all the days of his life. Such promises if made from the heart, warrant a godly expectancy of the outpouring of God's Holy Spirit. All that is truly New Testament teaching.

This is the spiritual status and equipment looked for by the Church before her sons and daughters come forward to the Lord's Table to show forth the Lord's death, but that is a very different thing from regarding the main purpose of Confirmation as a passport to Holy Communion.

The pathos of the whole situation is that many Churchpeople regard the very act of attending Holy Communion as an opportunity of rendering to God the minimum of time and of worship, as they are under the delusion that regular attendance at the Lord's Table in a sense absolves them from attendance at other services. The unwholesome result of this is that we see Churchpeople who, in the earlier hours of the Sabbath knelt to receive the tokens of Divine Love, engaged throughout the afternoon and evening in tennis matches, enjoying themselves at picnic parties, and in a general way ministering to self-indulgence. This surely cannot be renouncing the world the flesh and the devil, neither can it be obediently keeping God's holy will and Commandments, and walking in the same.

To partake of that highest service, as so many unhesitatingly regard Holy Communion, should surely be a guarantee of at least an honest attempt to live up to the highest by honouring the vows so solemnly ratified before God.

The call of the Apostle is the call that must be sounded out to the Church of to-day—"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind."

Nothing less than the best can ever be good enough for God.



SYDNEY CHURCHMEN, BEWARE!

We have received two communications, one from C. A. Fairland, Hon. Sec., Sydney Diocesan Reform Association, and the other from W. H. Newman, a foundation member of that Association, bearing upon our recent leading article, entitled "Sydney Churchmen, Beware!" Both these communications are over 1000 words each in length, and altogether too long for the space in the A.C. Record allotted to correspondence. We regret our consequent inability to publish them.

A WORD OF APPRECIATION.

Mr. G. L. Symons, of Dulwich Hill, writes:—

The article on personal work, which appeared in the Quiet Moments column of your

ANGLICAN CHURCH LEAGUE, SYDNEY

The Annual Meeting

will be held in the CHAPTER HOUSE, (next St. Andrew's Cathedral) On Tuesday, September 12th, at 8 p.m. Speakers: Rev. S. M. Johnstone, M.A., F.R.H.S., F.R.A.S., "Pre-Reformation Darkness." Rev. Canon W. G. Hilliard, M.A., "Evangelical Light." Rev. R. B. Robinson, L.Th., "Australian Activities." Chairman: W. J. G. Mann, Esq., M.A. All Evangelical Clergy and Laymen are earnestly invited to attend.

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

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

OXFORD MOVEMENT CENTENARY.

The Registrar, Diocese of Goulburn, writes:—

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

UNDENOMINATIONAL POSTAL SUNDAY SCHOOL.

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

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

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

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

"THE BALL OF THE SEASON."

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

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

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

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

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

THE BALL OF THE SEASON.

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

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

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

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

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

Dancing in the Holy Land

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

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

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

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

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Anglican Church League—Sydney.

"High Mass" in the Stadium.

Leader.—Groote Eylandt.

Quiet Moments.—Chastisement.

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

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

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

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Editorial

Guardianship of Infants Bill.

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

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

Lottery Syndicates.

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

A Religion of Pomp and Show.

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

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

What of Germany?

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