

St. Andrew's Cathedral.

(Continued from page 3.)

business at the foot of Bathurst Street), Mr. G. Smith and Mr. R. Guy.

The verger of the old wooden church was Mr. Croker. He lived in a small cottage in the church grounds, at the corner of George and Bathurst Streets. Soon after the Cathedral was opened for service, that cottage was demolished, and Mr. Edward Croker succeeded his deceased father as verger, which position he held for many years.

The Cathedral towers were added in 1874.

One very memorable service at the Cathedral was the farewell service to the N.S.W. Contingent to the South African War, in 1900.

As the city grew, many parishioners left the parish. The afternoon service on Sundays was abolished. The choir "School" was formed. The Sunday School (then much smaller) was transferred to the Cathedral buildings. The Church Day School was closed. Stores now occupy the site.

It will interest many former scholars to remember their early Sunday School teachers. Miss French (who married the Curate, Rev. George Sheppard), Miss K. French (both step-daughters of Dean Cowper), Miss Miller, Miss Griffiths (who married Rev. J. Best), also Mr. John Kent (Boys' Bible Class), John Moyes (father of Bishop Moyes, Armidale), J. Holland and G. D'Arcy-Irvine (later Bishop Coadjutor of Sydney); also other early assisting clergy were Revs. A. R. Barlett (later Archbishop of Goulburn), and Rev. E. C. Beck (now Canon).

With Mr. John Kent as President, the Bible Class boys had a very good cricket club called the "Beresford C.C.," some of whom rose to take a high place in the Grade Competitions.

One incident in Dean Cowper's time is worthy of record. Two of the Bible Class boys were sent for one evening by the Dean. Scene: The Dean's study, next to the Cathedral.

Question: Were you two lads at the theatre recently?

Answer: Yes, Mr. Dean; we only went to see George Rignold play Shakespeare, Henry V.

Question: Did you hear my sermon last Sunday night against theatres?

Answer: Yes, Mr. Dean.

The Dean: Down on your knees, both of you!

The Dean was much loved. Those two lads lived to serve well both State and Church. They were also members of Synod for many years. One died last year, much respected. The other is the writer.

Letters to the Editor.

SCHOOL HEALTH AND TEMPERANCE EXAMINATIONS.

Sir,—May we, through your columns, again appeal to the ministers for assistance in the above examinations. Many have given splendid help in previous years, by bringing the matter under the notice of the teachers and giving instruction to the scholars in the Scripture periods.

The course is virtually the same for the 1937 exams, and this time the syllabus appears in the April "Education Gazette" (pages 85 and 86), as supplied to all teachers. Reprint copies are available to all ministers who will intimate to the Union their willingness to co-operate.

The scheme is rapidly growing and is wholeheartedly endorsed by the Minister for Education, Mr. Drummond, who, through the "Gazette," invites the assistance of clergymen visiting the schools.

It is expected that the entries will this year outnumber those for the Intermediate Examinations. The closing date for entries is the 9th July, and the scholars will sit on July 30th.

Yours faithfully,
(Lt.-Col.) ALBERT HOWARD
President.

VICTOR E. STANTON
Director.
N.S.W. Band of Hope Union.

140 Elizabeth Street,
Sydney.

A restless mind, like a rolling stone, gathers nothing but dirt and mire. It is sure to leave peace and quietness behind it.

Official Coronation Programme.

NOW ON SALE—A BEAUTIFUL SOUVENIR.

The official souvenir programme of the Coronation of King George VI and Queen Elizabeth is available to the public to-day.

Through its pages it is now possible to measure much of the significance of the Coronation; to share, even at this distance across the seas, something of the sentiments of the times with those nearer to the scene of history in the making. With dignity and beauty the programme presents the religious devotions and traditional rites of a ceremony that is over a thousand years old.

There is a personal foreword by His Royal Highness, the Duke of Gloucester. "It is the object of the Trust," writes the Duke, "that, carried by land, sea and air, this programme shall reach British subjects, wherever they may be, in city, waste or wilderness. Its pages may enable one and all to participate more easily, in spirit if not in person, at the solemn ceremony which, on May 12th, is being enacted in the capital of the Empire."

The programme is a production of distinction. The embossed cover with a protective transparent wrapper bears the Royal Coat of Arms in full colours and gold. John Masfield, the Poet Laureate, contributes "A Prayer for the King's Reign," and pleads:—

"Make wise the councils of the men who sway
The Britain here, the Britains far away;
And grant us all, that every rightness willed
In this beginning reign may be fulfilled."

The note of Empire thus struck by the Poet Laureate echoes through the programme, and, in an early page, is symbolised by the reproduction of the arms and crests of those races of the world that dwell under the British flag. In an article on "The King's Majesty," John Drinkwater also emphasises the Empire significance of the Coronation. "No more than some seven thousand people will witness the King's crowning in Westminster Abbey," he writes, "and even the vast crowds assembled to see him pass in State from Buckingham Palace and back again will number less than as many million. But waiting with these in united loyalty on the event will be the five hundred million citizens of an Empire that is established in every part of the globe."

Allied to the radio broadcast, the programme will make the Coronation a vital, living occasion to those many thousands of miles away. Among its contents are special photographs of Their Majesties, King George VI and Queen Elizabeth, Her Majesty Queen Mary, His Royal Highness the Duke of Gloucester, and Their Royal Highnesses the Princess Elizabeth and the Princess Margaret.

In a short illustrated biography of the King is told the story of his youth, of his service in the Great War, in which he fought at Jutland, of his public-spirited activities in many spheres through many years before his elevation to the Throne.

Of unusual interest is an aerial view of Buckingham Palace, the Royal home in the heart of London. Here can be seen the inner quadrangle, whence the King will leave for his crowning. There is a description of the Coronation procession, a cavalcade of Empire as brilliant as any ever seen, and a pictorial map of the route which will enable the listener-in to follow with ease the spectacle on May 12th. The full text of the Coronation Service in the ancient Westminster Abbey is published, with a preface by His Grace the Lord Archbishop of Canterbury. The actual form and order of the beautiful investiture and crowning, and the words the King and Bishops will speak are given in full.

Sir Gerald Wollaston, Garter Principal King of Arms, outlines and explains the ritual of the Coronation ceremony, dating from the eighth century—possibly the oldest State ceremonial in the world. In words and pictures he reveals the significance of the Spurs and the Ring, the Ampulla and Anointing Spoon, the Cap of State, the Swords of Spiritual Justice, of State, of Mercy, the Sceptre and Orbs and the Crowns to be worn by the King can be seen. There is a picture of the Coronation Chair.

And, in a genealogical table, the programme traces the descent of the Crown, step by step, through the Houses of Normandy, Anjou, Lancaster, York, Tudor, Stuart, Hanover, Saxony and Windsor, from William the Conqueror in 1066 to the present day.

The Official Souvenir Programme of the Coronation is unique as a guide to an event on which the eyes of the world are focussed, as a treasured memento, and as a valuable historical document.

It is available to-day at the standard price of two shillings. Those who wish to secure this historic souvenir are urged to secure their copies early.

THE CORONATION OATH.

OUR PROTESTANT REFORMED RELIGION.

THE NEW AND THE OLD FORM OF OATH.

The form of the old Oath is shown below in the first column and that of the new Oath in the second column.

Archbishop: Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

King: I solemnly promise so to do.

Archbishop: Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

King: I will.

Archbishop: Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel and the Protestant Reformed Religion established by Law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

King: All this I promise to do.

It will be remembered that the old Coronation Oath was one of the instruments forged in the fires of the Revolution of 1688 when William and Mary came to the Throne, after the nation had passed through bitter and tragic experiences of James the Second's reign; and as a very important part of the Settlement at that time, the Oath was drawn so as to gain from the Sovereign an affirmation of his guardianship of the Protestant Reformed Religion. The terms of the Oath were passed by Statute, and it is the one part of the Coronation Service which is, beyond all question, statutory.

Archbishop: Will you solemnly promise and swear to govern the peoples of Great Britain, Ireland, Canada, Australia, New Zealand, and the Union of South Africa, of your Possessions and the other Territories to any of them belonging or pertaining, and of your Empire of India, according to their respective laws and customs?

King: I solemnly promise so to do.

Archbishop: Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

King: I will.

Archbishop: Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

King: All this I promise to do.

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Editorial

Mr. Baldwin's Farewell.

WITH very great regret and a sense of real loss, are citizens of the Empire watching Mr. Baldwin's "good-bye" to the House of Commons. His recent farewell, "God bless you, everyone," to his constituents, was read with deep emotion by British Members of Parliament. On all sides it is acknowledged that he has been one of the best leaders that the House of Commons has ever had. He carries the affection of every member of the House, which must, of course, be a precious thing to any great Parliament man. Success, both in leadership and personal affection, has been enjoyed by Mr. Baldwin. He is a typical Englishman, honest as the day, forthright in speech and action, albeit kindly and generous of soul. His handling of the grave constitutional crisis in Great Britain in December last, ere King Edward VIII abdicated, will go down in history as a masterpiece of faithfulness and noble conception of duty. His charm of manner, his urbanity, redolent of England's countryside—his knowledge of the classics, and his literary gifts, above all his loftiness of character, are endowments which through the difficult post-war years and during these days when Europe has hung as it were on the edge of a cataclysm, he used unreservedly for the good of England.

He can ill be spared from the councils of the nation. His claim to rest is recognised after long and strenuous years, but it is hoped and believed that he will serve the State by the exercise of his far-reaching influence in the House of Lords, not less than he has done in the House of Commons.

The Imperial Conference.

ONE thing churchmen can do is to pray that God's over-ruling guidance may be given to the members of the Imperial Conference now sitting in London. Great issues are at stake in the world to-day. The British Commonwealth of Nations stands in strategic relationship to the rest of the world. Not only are vital matters concerning inter-Empire and domestic relationships under consideration, but the matter of a fresh foundation for international relations in the Pacific, and the ever difficult European situation give cause for serious and wise arrangement. On the opening day of the Conference the Prime Minister of Great Britain (Mr. Baldwin) said that the foreign situation was difficult and even threatening. The Foreign Secretary's (Mr. Eden) revelations are, if anything, startling. It appears that Turkey is apprehensive concerning Italy's intentions, while Egypt fears that its turn will come after Abyssinia's. Mussolini is more than ambitious. He is Caesar revived. Last-minute paragraphs concerning the disturbed state of Europe are not reassuring. Doubtless well-informed chancellors in Europe know what Germany and Italy plan for Central Europe, with some sort of hegemony stretching from the Rhine right along the Danubian territories to the Black Sea. Three forms of government jostle for world place; democracy as represented by the British Empire, the United States of America, and France; Fascism, strident and warlike, as represented by Germany and Italy; Communism, clever and penetrating, as represented by Russia. There is the problem of Empire defence, the complex citizenship problem, the question of the Mediterranean status-quo, as we hinted above, and a score of minor issues. The solutions of these and other problems must be left to the statesmen and leaders who will assemble. We cannot do much to help, except strain every point to create a sense of harmony and goodwill to all peoples, to be instant in prayer, and to show that we are more than anxious that the Kingdom of God may come, that God's Will may be done on earth as it is in heaven.

Tragic Sequel to Education.

SPEAKING at a welcome at Gosford, New South Wales, the other day, by the Teachers' Federation, Mr. J. G. McKenzie, Chief Inspector of Secondary Schools, said "that in the schools discipline, ethical standards, self-government, and the demand for honesty and sincerity were more apparent than in the world. The boy

and girl who had been taught to strive for the good and beautiful were thrust out into life to earn a mere pittance. Was it not sad that when once the boy left school for employment, social legislation demanded that he cease to be any longer an individual actuated by nobility of ideals? He was forced to join one of two camps, each of which was becoming more bitterly armed—a union on the one hand, or an association, if an employer. How pitiable was such a sequel to the struggle to gain a good education. Teachers must try to impress on those who employed the young boy or girl that there was being passed on a sacred trust of individuality and personality—not so much raw material for industry."

This all sounds very nice, but we fancy the issue lies further back. So often the spirit which actuates pupils under the secular form of education is that of going to school to be educated so as to earn a living. For many years we have been accustomed to visit State schools three and four mornings a week for religious instruction, but only latterly has the atmosphere been more inviting. There was a feeling of intrusion, that the school order was being interfered with, boys and girls asking, "What's the good of Scripture?" "It won't help you to get on!" Whether we like it or not, the secular educational system is divorced from the Church. Vital religion and education are apart. We fancy that of late a closer co-operation is beginning to prevail, and a more sympathetic spirit, but even if given these, unless the daily education of our children is shot through with the teaching of the Christian Church, with the very atmosphere of religion all day long, we cannot have it other than that children will grow up in large numbers, trained as if the Church is something altogether apart. Religion and education must go hand in hand. Religion should not be some sort of thing dragged in as a kind of extra, or fit only for Sundays. It should be the background of everything. It should be imparted daily as a natural and normal part of life. We say it again, that in our secular system in Australia, religion is divorced from so much of our education. It is a fatal thing to turn out armies of boys and girls into the world, to whom the Christian Church means little or nothing. Fewer children go to Sunday School in these days because parents don't care, with the result that hosts of children are out of touch with the Church. And it has to be remembered that these careless, indifferent parents are also the product of our secular system of education. We touch here one of the grave and vital problems of the Commonwealth, and the source of the

trouble to which Mr. McKenzie refers. Our spiritual leaders made the greatest mistake possible when, fifty years ago, they surrendered the Church's schools to the State. The Roman Church was wiser, and to-day they are reaping their reward.

Alien Immigration.

IN spite of what the Minister for the Interior (Mr. Paterson) may say, the arrival in Australia, several days ago, of 284 Southern Europeans, Balkan peoples, and Syrians, must cause loyal Britishers to seek some explanation, and this at a time when British migration has stopped and our birth-rate is low. All right-thinking people cannot but be alarmed at the alarming discrepancy between foreign and British migration to our shores.

Personal observation will convince anyone with both eyes open that, even on the question of birth-rate, the foreigners now here in such large numbers add to the population much more freely than do our own British-Australian people, and there is little doubt that this will also be the case with regard to the many hundreds of Southern Europeans arriving here at short intervals. An obvious duty devolves upon the authorities in this matter. Why cannot the stream of migration from Great Britain be revived? In this regard several days ago the Federal Treasurer (Mr. Casey) who is now in London, in a broadcast gave a denial that Australia was officially adopting "a dog-in-the-manger attitude" on this subject, but he added that he had not much faith in the possibility of large-scale migration. It can be at once granted that Mr. Casey is right when he denies the dog-in-the-manger attitude, otherwise there would not be the large and consistent influx of foreigners. The attitude referred to, unfortunately, is applicable only to official reluctance to increase our population from British stock. The Southern Europeans and the like are coming in with a vengeance. We Britishers are an easy-going, long-suffering people.

People We Know.

The Archbishop of Perth (Dr. Le Fanu), who is on a visit to the British Isles, preaching in St. James' Church, Paddington, London, said: "Australia and New Zealand, more than any other dominions, are the heirs overseas of British blood and tradition. Australians might not like Englishmen as much as they should, but they do like England and English ways. Change may make the Pacific the centre of human progress. Then Australia and New Zealand will stand for English tradition, which will be tremendously valuable to humanity."

Miss Jane T. Stoddart, author of "Great Lives Divinely Planned," "Private Prayer in Christian Story," "The Christian Year in Human Story," "The Case Against Spiritualism," has retired from the editorial staff of the British Weekly after fifty years' service. She was one of Great Britain's leading women journalists.

Sir Halley Stewart, the London philanthropist, who was "afraid to die a disgracefully rich man," created the Halley Stewart Fund of £350,000 to discover the best means by which the mind of Christ may be applied in all social life, and left nearly another £100,000 in his will, published on Saturday, April 1st last. The late Bishop Charles Gore, D.D., delivered a notable series of lectures on the social question under this foundation, and which found ready and widespread sale.

Mr. Henry Ford, of motor car and tractor fame, who is nearly 74, is one of the leaders of the Back to the Land Movement. "All the wealth comes from the land," he said. "It is the only security in the world."



QUIET MOMENTS

The Power of "I Know."

IS it not remarkable that among the best sellers of recent years not a few have been delightfully and definitely religious books and their religion has been as definitely personal? People may not care to be talked to about their souls, but the tens of thousands sold indicate how eagerly these books are sought after and read. The issue of Hugh Redmond's "God in the Slums" has reached more than two hundred and thirty thousand copies!

Another thing about the reception of these books by the public is that it shows, in spite of an apparent apathy, how eagerly religion is sought after when it possesses the notes of certainty and reality. The reader not only desires to know about the great fundamental questions regarding his soul and his soul's future, but that the writer should deal with them from the standpoint of fact and certainty. He is not satisfied with mere philosophical speculations, no matter how brilliant and profound. He seeks for the certainties, and the more personal that kind of religion is, the better he is pleased, for he seeks amidst the shifting sands of time and circumstance, some more stable foundation for his faith.

Another noticeable feature about these publications is that some of the most popular editions are from the pens of successful journalists. Hugh Redmond's "God in the Slums," and "God in the Shadows," Russell's "For Sinners Only," and "One Thing I Know," are examples of what I mean.

Well, there must be some good grounds for the attitude they take up towards religion, and we are all the more sure of this when we consider how wide a circulation their writings have obtained. Does not this reception show a very real and earnest desire on the part of a large section of all sorts and conditions of men and women, to find for themselves a religion that is something better than a pious hope? Journalists, especially editors, are supposed to have their fingers upon the public pulse, and are not accounted mere sentimentalists, and this open or secret desire for a real religion is proved by the facts of the case. Even with many professedly Christian people the spiritual outlook is often one of great uncertainty and misgiving, and therefore a clear, ringing declaration of confirmed assurance by the experienced believer is a great encouragement to the weak brother, and a bold challenge to his enervating fears.

It may be remarked that the writers to whom I have referred are all quite sure of God's reality, and boldly, but with reverence, claim to know Him. To them He is a real, living personality, Who is personally and intimately concerned in the affairs and interests of each individual soul. If that soul will have it so, they unhesitatingly declare that He will give to each real supplicant who places his case in the Giver's hands, an answer

which shall be, if acted upon, sufficient assurance of the seeker's salvation. It is not argument so much that they rely upon, but the bringing the seeker into personal contact with God as revealed in Jesus Christ, and the thing which will strike the reader most is that they base their statement on the fact that He has already done this thing for and in themselves. They know Him, and they know what they state is true. It is not the result of a process of logical reasoning, but a spiritual crisis by which the seeker is convinced of his salvation, and by which he is able to declare as certainly as did St. Paul: "I know." Hosts of people, to the infinite loss to the Church of Christ, have come to think that spiritual experiences like these are not actual realities. It does not occur to them that a spiritual fact can be as much a reality as any material one can be. In truth many quite immaterial conceptions, upon which our highest happiness and well-being depend, and which we would acknowledge as assured certainties, are truly spiritual realities, even though they may not be theological formulae.

The Christian religion is on the face of it, a supernatural one, and though it can and does give a reason for the hope that is in it, its strongest appeal is not to logic, but to fact. Trust me, it says, and you shall know, believe my words and the signs shall follow, believe that ye have salvation and not only shall ye have salvation, but ye shall know of a truth that ye are saved.

All this may seem to make a large demand upon the seeker's faith. It is a case of "try Me and see if I will not open the windows of heaven," not in the material sense of the prophet's words, but in a real, though it be a spiritual, sense.

Now in the publications to which I have referred the religious life is not only a personal matter, but it is also a matter of certainty—not merely a hope in some far-off future. In it God intervenes in all sorts of ways in the ordinary events of life. The eyes of the believers are opened and their hearts burn, as He walks and talks with them by the way. What a marvellous inspiration is this to the seeker, and to the recipient of salvation, when his teacher from the pulpit, or in the ordinary converse, day by day, can assure him that of his own personal knowledge, such things come into the round of his own actual experience, and that the believer may be assured that in the long, dusty, oft-times overshadowed stretches of the human pilgrimage, God does really and actually (sometimes it would seem even miraculously) guide His children. What an uplift it gives to the novice when the older Christian can unhesitatingly thus confirm the wavering and trembling faith of the younger brother in such a fashion. The Christian has much to learn of the loving kindness of his Lord if he cannot bring the power of "I know" into his advice and comfort when he deals with the daily difficulties of his less experienced

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brother. How uplifting and practical it is to be able to say, as it should be our joy and privilege to say convincingly, "I know from my own experience He can and will help you in these common happenings in the life of day by day." But as in the case of spiritual guidance, there must be the clear note of certainty in the "I know."

How little is this assurance to be observed in ordinary Christian conversation. "I hope" is far more in evidence than "I know." It is this happy confidence that makes the Psalms so inspiring. But the Christian has a better covenant, having better promises. Shall we be thought impertinent if we ask the reader if he, too, has this joyous certainty? At any rate, it is a matter well worth thinking about. It is this note that makes the sometimes obtrusive exuberance of the new convert such an evidence of the power and efficacy of the Gospel.

A Christian gentleman, while paying a visit to a friend in one of the southern States of America, was greatly struck by the marked devotion shown by one of the women who served the master of the house. So close was her attendance to his needs that she appeared to anticipate his wishes. Her attitude seemed to be one of adoring service rather than that of ordinary servitude. So much was he impressed by her untiring devotion that, finding a suitable opportunity, he desired her to tell him, if she would, its cause. Turning to him she clasped her hands, and in a voice tense with impassioned emotion, she replied: "Oh, he redeemed me, he redeemed me!" In the public slave market at the auction block he had redeemed her from the shame and degradation of slavery, and had set her free! That to her, as it is to us, was a sufficient reason, and her life and witness was a sufficient evidence of the reality of the transaction. "I know Whom I have believed," and I can give no more powerful evidence to its truth than my joyful and unhesitating witness to it as a fact in my own personal life and experience.

Some Melbourne Jottings.

(By "Melberton.")

Mr. Editor,—

I DO not mean to displace the regular contributor who writes to you under the pen-name of "Maccabaeus," but I thought that an occasional contribution to your columns might be acceptable to you and your readers. On Sunday evening, May 9th, a much loved Vicar, the Ven. Archdeacon Herring, of St. Columb's, Hawthorn, announced to his congregation that he had placed the resignation of all his offices, including his charge of St. Columb's. Archdeacon Herring has been Vicar of St. Columb's since 1932, succeeding the Rev. D. M. Dealey. He was trained at Moore College, Sydney, and was ordained by Bishop H. H. Langley in 1905. After serving in the Diocese of Bendigo, he was collated to the Archdeaconry of Geelong by the late Archbishop Lees, and was made organising secretary of the Home Mission Fund. Mr. Herring was contemporary at Moore College with Bishops Kirkby and Chambers, and the late Rev. J. Patton, when the beloved Nathaniel Jones was Principal—a golden era in the history of the College. His work as preacher, pastor and pattern has been much valued wherever he has ministered. He

never hid his Evangelical convictions—St. Columb's, which he shortly leaves, has been the scene of many notable ministries. The outstanding ones are those of the late Bishop Armstrong, the founder, and the Rev. W. Corry Ward, M.A.; and C. H. Nash, M.A. During Mr. Herring's vicariate St. Columb's has been completed, with the exception of the tower and steeple. The question of his successor is an important one. St. Columb's has always been a strong centre of local Evangelical influence, and its people are very influential in the diocese. It is one of the pillar churches of the C.M.S., and gives much help to the B.C.A. Society.

Another very important post must be filled ere this year ends. Principal Wade retires from Ridley College. This college was founded in 1910, largely as the outcome of the work of a Prayer Band, the offerings of many people of moderate means, who gave generously because they believed a definitely Evangelical college was needed in Victoria. Ever since, they have steadily supported it. The Council will naturally do what is expected of them, viz., appoint a man of very definite Evangelical convictions.

The Rev. W. T. C. Storrs, M.A., has rendered the Church a very fine service in writing to the "Argus" re the proposed segregation of our Church of England children for religious instruction in the State schools. The movement would put the clock of reunion back, and we trust that better counsels will prevail. It emanates from Wangaratta, and we are surprised that a man of the Evangelical school of thought, viz., Bishop Cranwick, is amongst its supporters.

As St. Peter's Day approaches, many loyal churchmen are wondering whether the annual mannequin parade will take place at our leading Anglo-Catholic church, St. Peter's, Eastern Hill. If so, we hope that our much esteemed Archbishop and his Coadjutor will not countenance it. We hope not! It is putting an unnecessary strain on the loyalty of very many splendid Evangelicals.

Victorians join in congratulating the Rev. R. B. S. Hammond on his well-deserved honour conferred by the King.

Two of the most useful clergy in the Sydney Diocese, viz., the Revs. A. R. Ebbs and Canon Hammond, received their call to the ministry and their early training in the Melbourne Diocese.

A friend sends me a copy of "The Church Standard" from time to time. What a pastmaster in the art of vituperative abuse its Editor is! How thinly veiled are his attacks on our leading Church leaders. Especially your truly great Archbishop. We wonder if he ever reads his Bible? We specially commend to him the words of Ephesians chapter 4, verse 31. May his vanity be replaced by a kindlier spirit!

"SURGEON OF SOULS."

In a recent issue, the "Sunday Chronicle" published a long article on Dr. Buchman, whom it described as "Surgeon of Souls, the man behind the new religion now sweeping through Britain." There is something decidedly odd in the title "Surgeon of Souls," writes a correspondent. I should hardly describe Groupism as "a new religion." I have only met Dr. Buchman once, and he seemed to me rather too "bright, breezy and brotherly."

Pity those whom nature abuses; but blame those who abuse nature.

Wayside Jottings.

(By a Wayfarer.)

MORE ABOUT RELIGION IN AMERICA.

THE WAYFARER hopes that the readers of the A.C.R. will be glad to hear some further comment on the articles in the S.M. Herald from the pen of the Rev. Frederick J. Ball, of New York. He writes on what he believes to be an impending cataclysm in Europe, both in Church and State, and which is also in a lesser degree threatening America (by which geographical term, in true Yankee fashion, he means the United States); but which he thinks (as the Wayfarer tried to show in his last review of Mr. Ball's teaching) may possibly be averted by a radical reformation in religious teaching and practice; namely, by a return to the Evangelical sternness and strictness of former days. He complains that we had never suffered our religion to affect our national and social life. We have not allowed Christianity, in its traditional and evangelical form, to bring about any fundamental change in our unjust social system; chiefly in that unequal distribution of wealth which is, and has long been, the basis of the impending cataclysm.

There is no doubt, he says, but that in matters political we are reaching the end of an age, and are entering what will, beyond doubt, prove to be one of the most significant periods of American history.

The amazing landslide in the recent U.S.A. elections, he says, was not merely the spontaneous rallying of the people to the support of the Democratic Party, but was evidence, rather, that the tremendous social and economic wave that has changed the face of Europe, has at last surged across the Atlantic. The old ideals that have so long dominated our national life are, he says, steadily passing; and never again shall we be content to leave our destinies in the hands of a handful of directors at the head of a few millionaire corporations. For good or ill, those days have passed, and our political course is steadily set for the vast ocean of change.

And this, he says, is equally true of religion. It is only too painfully obvious that our religious beliefs have hitherto failed either to change our unjust social order, or to check the rapacity of our robber money-baron.

Then, he says, the Church, conscious of its failure, and wrongly attributing it to some defect in the old Gospel, began to seek for a remedy, and Humanism came to the front. And for a time it seemed as if Humanism, the Gospel of Humanity, the Gospel of the social rights of man, really held the key of the position, and for a time it really seemed to meet the need. See, we were told, that every man, woman and child has sufficient food and clothing and is comfortably housed, and vice and greed will disappear; all that is best in every man will have full play; they will all accept the Gospel (a man, they said, can't accept the Gospel while he is cold and hungry) and the Millennium will be brought appreciably nearer.

And for a time the new Gospel really seemed to work. Its teaching really did seem for a time to have some effect in moderating the greed of gold

and the lust of power of our over-privileged American society groups. But against its most deadly foe, the prevailing spirit of secularism, the spirit which is the enemy of all religion, and especially the deadly foe of Christianity,—the Gospel of Humanity, like the Gospel of modern thought, has proved itself strangely impotent.

Secularism, says Mr. Ball, has to-day vaulted into the saddle and holds the reins. Its chief exponents are the world's dictators; its God is Possession; its high priest is Power; and its creed, "To have a good time"; and if its onward rush is to be stayed, some religious force must be revealed, much more potent than any of the modern gospels of recent years. Humanism, he says, is too much "of man" and "from man" to be man's saviour; and moreover, it too plainly lacks the power to bring about the spiritual change that is needed.

"With the growl in our ears of such ominous thunder from across the Atlantic, our prophets," says Mr. Ball, "are divided into two main groups. There are those who hold that in the present falling away from religion,—from the Gospel of the Lord Jesus Christ,—the world is only passing into another twilight zone, such as lay between the Old and the New Testaments; when even the great dark heathen world recognised that the old gods were passing; and when there was also a widespread belief, even in Rome itself, that from the East a great Deliverer was soon to arise. And this was the twilight that preceded the birth of the Sun of Righteousness, the preaching of the Gospel, and the establishment of the Christian Church.

Another such twilight, the prophets remind us, came at the end of the 18th century; when good men everywhere mourned the decay of worship and the eclipse of religion. But this twilight also led to a brighter dawn. It led to the Evangelical Revival, to the rise of Methodism, to the founding of the British and Foreign Bible Society, of the Society for the Promotion of Christian Knowledge, and of the Society for the Propagation of the Gospel, followed soon by the birth of its still greater offshoot, the Church Missionary Society, to a great awakening of missionary zeal, and a wider extension of true religion. And they confidently assure us that the present twilight will similarly lead us into a brighter day.

But there are other prophets, he says, who, equally admitting that the Christian Church has passed into a twilight zone, yet look forward to no such coming increase of spiritual light, but believe that what lies before us is not a brighter day, but the Stygian night of the old paganism.

Mr. Ball himself seems to incline towards the latter view. "Man," he says, "is only clay in the hands of the vast forces of secularism, and of a Godless, exaggerated democracy,—forces which he has released, but which he has lost all power to control. A terrible sense of insecurity, he says, is gripping the hearts of men; they feel as if their old anchorages have been swept away, and as if they themselves are only driftwood, about to be swept to destruction by the fury of the elements. . . . Soon we may be amid the clash of marching armies and wheeling planes; and may see European civilisation go down to ruin like a sinking ship in flames. There is no escape (he says) from the immemorial menace of secularism with its pag-

an materialism, blood-lust and power-madness, except from the inflexible justice of a righteous God, Who will still require humility and mercy, even amid the wrack of a perishing world."

So says the Rev. F. J. Ball, of New York, and the Wayfarer is sure that the first thought that will occur to every Christian reader will be that he is doing no more than to recall, though in different terms, the teaching of our Lord and of His Apostles.

When our Lord predicted (Matt. xxiv., 29) the darkening of the sun and moon and the falling of the stars, is it into the sky that we are to look for the fulfilment of His words; or are we to look for it in the political and religious history of the last half-century, and in the growing political menace of the future?

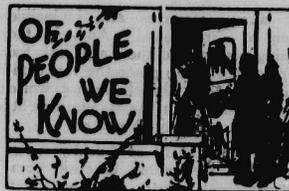
We need scarcely question whether we are not already witnessing the progress of the Great Apostasy spoken of by St. Paul (2 Thess. ii. 3) as a mark of the last days, and by our Lord Himself, when He sadly questioned (Luke xviii. 8), whether at His return He should find faith on the earth. And somewhere in the not distant future looms the ominously undefined figure of the Anti-Christ (is it Communism, or is it Secularism?)—who is to make war with the saints and to overcome them; and into whose hand they are to be delivered (Daniel vii. 25 and Revelation xiii. 5, 7) during those terrible three and a half years.

We are living in times when the call to Christians to watch and pray is perhaps louder than it ever was before. "Watch ye and pray always that ye may prevail to escape all those things that shall come to pass and to stand before the Son of Man" (Luke xxi., 36).

Central Tanganyika.

The Church at Work.

THE message recently given to Australasian audiences by the Bishop of Tanganyika has interested and inspired many churchpeople. The need in that British Mandate is great, as is the need in every heathen part of the globe. Ninety-four per cent. of the six million people of Tanganyika are still heathen. There, as elsewhere in Darkest Africa, education is the great need—but it must be Christian. It is an innovation in such native districts for girls to be taught anything, but the Mission has opened special schools for girls which are not large enough for all those who seek admission. It is found that the boys who are taught in their schools become leaders for good in their communities when they grow up. The area of the Diocese is 200,000 square miles, involving arduous and incessant travelling on the part of the Bishop and his staff. The hospitals are doing a great work, hundreds of the mothers and their infants being saved every year; and African girls are being trained as nurses to serve their own people. Yet, sad to say, in spite of all the Mission can do, the infant mortality in heathen Tanganyika is from 60 to 80 per cent. of births. Thousands of the people are underfed and ill-nourished, and these become prey to all kinds of disease, and there are 10,000 lepers in Tanganyika. It is interesting to note that Ujiji, on Lake Tanganyika, is the place where Stanley and Livingstone met.



Mrs. M. M. Ponder, of London, overseas secretary of the Mothers' Union, was the guest of Archbishop and Mrs. Head, of Bishops Court, Melbourne, until May 18, when she left for Sale and Gippsland. A welcome was given by members of the Mothers' Union Council at a meeting held at Bishops Court. Mrs. Ponder is reaching the members of the Union through group gatherings by way of the rural deaneries.

Commencing on Saturday, May 22, and concluding on June 15, the Bishop of Central Tanganyika, the Right Rev. G. A. Chambers, D.D., and Mrs. Chambers, will be engaged in deputation work in the Province of Victoria. They will advocate the claims of their work in East Africa. The programme is a very full one.

The Bishop of Geelong, Victoria, unveiled a memorial for Australian nurses (who lost their lives on service in the Great War), in a corridor of St. Paul's Cathedral on Friday, April 30. The memorial is a replica of that to Australian nurses in York Minster, England. It consists of a panel, with a few tasteful ornaments in Australian flora, and measures 5 feet by 3 feet.

A three-light glass window, in memory of the late Mrs. Mary Ricketson, of Brighton, has been unveiled in St. Andrew's Church, Middle Brighton, Victoria. The window, which depicts the Baptism, the Agony, and the Ascension of Jesus, was unveiled by Canon Hughes, an old friend of Mrs. Ricketson's family. The late Jonathan Binns were, one of the founders of St. Andrew's Church, was Mrs. Ricketson's father. She was a worshipper at the church for 27 years.

The death of Mrs. Bamford, wife of the Warden of St. John's College, Auckland, has occasioned a great sense of loss in Auckland Diocese. The Archbishop of Auckland writes: "In addition to her many duties and responsibilities, she took an active part in parish and diocesan work, and endeared herself to all associated with her. She did excellent work as Assistant Secretary of the Mothers' Union, and was always reliable, efficient, thorough and unobtrusive. She will be much missed by all her fellow members in that great Union. We can, indeed, thank God for her life, her example, her religion, and her unselfish service, and for the privilege of knowing her. To her husband and family we offer our deep and sincere sympathy."

The Rev. R. Godfrey, formerly Archdeacon of Southern Melanesia, and afterwards on the staff of St. James' Church, King Street, Sydney, has been instituted to the Diocese of the Aranolo parochial district, Diocese of Wellington, N.Z., in place of Canon Wilfrid Williams, who has gone to the Waiapu Diocese to assist Bishop Bennett in the work of the Maori missions.

The death is announced of the Rev. J. A. Kempthorne, Vicar of Milton, N.Z. He was born at Reelton in 1879, being the eldest son of the late Archdeacon Kempthorne, of Nelson. After his education at Nelson College and at St. John's, Auckland, he was ordained and served a curacy at St. Mark's, Remuera. For two years he was at Heckmondwike, in Yorkshire. On his return to New Zealand in 1910 he took up the position of curate-in-charge of Fitzroy, New Plymouth. He was vicar at various places in what was then the Diocese of Auckland from 1914 to 1929. When the Diocese of Waikato was formed he was appointed a canon of St. Peter's Cathedral, Hamilton. In December, 1929, he moved to Feilding and thence, in 1931, he came to the Diocese of Dunedin as Vicar of Milton.

In the course of his striking address to the recent General Synod of N.Z. on the work and difficulties of the Melanesian Mission, the Bishop of Melanesia mentioned the striking fact that in the last two years, for the work of evangelizing 60,000 natives, over £2,000 had been contributed by the natives themselves. This represented a great amount of very real sacrifice, for the standard wage of the natives is only 10s. a month.

His Majesty King George VI, as Duke of York, came to Australia several years ago to open the new Parliament House of Australia at Canberra. In his speech on this historic occasion he declared: "Life would hardly be worth living without its dreams of better things, and the life of a nation without such dreams of a better and larger future would be poor indeed."

The Bishop of Christchurch, N.Z. (Dr. Campbell West-Watson), has been asked by General Synod of New Zealand to represent the Province at the Church and State Conference at Oxford in July and at the Faith and Order Conference in Edinburgh in August. If all goes well he hopes to do so, and to send some account of their work.

Miss Alison West-Watson, daughter of the Bishop of Christchurch, New Zealand, has been made the recipient of the Royal Humane Society's medal for life-saving, awarded in recognition of her service in January last when she swam out to the help of a man who was rescuing a youth drowning off a Wellington beach, and with him sustained the youth till a launch arrived. Canon Bean made the presentation, warmly commending Miss West-Watson's courage, resource, and skill. Without her help both the rescuer and the youth might have been drowned by being swept out to sea.

The clergy of the Diocese of Sydney entertained the Rev. Dr. Micklem, Rector of St. James' Church, Sydney, on the eve of his departure for England, where he will live permanently. Bishop Pilcher presided and presented the guest with a gold inscribed fountain pen. "It is a disaster for us to lose a man who can give us something of that intellectual leadership which the Church so tremendously needs," said Bishop Pilcher. Canon Garnsey and Canon Needham also spoke of Dr. Micklem's work and influence. Dr. Micklem said that the Church could not do its tremendous job, except in a spirit of generous tolerance. "One does sometimes become impatient," he continued, "when one thinks of the tremendous work the Church has to face in the world, that so much time and power is frittered away over things which do not matter. What really matters is that we stand together for the things which are of value, and against the real foe of us all."

The Bishop of Melanesia (the Right Rev. W. H. Baddeley) passed through Sydney several days ago after doing deputation work in New Zealand. He went on to Adelaide to join his wife, and expects to return to the Solomon Islands at the end of the month.

The Rev. H. A. Morton, who for the past three years has been acting organising secretary for the Australian Board of Missions in New South Wales, has accepted nomination to the parish of Denman in the Diocese of Newcastle. He will commence duty on June 1.

Canon and Mrs. S. E. Langford Smith have been on a visit to Hobart for the marriage of their third son, the Rev. Neville Langford Smith, with Miss Vera Dabson, both of whom are missionaries in Central Tanganyika. At present they are on furlough, but will return to the mission field.

Mr. T. R. Forster, of Abington Station, Armidale, N.S.W., has purchased Booloominbah, the old White family home, for a university college, provided that £10,000 is collected as endowment. The homestead of Booloominbah, which is worth £30,000, is one of the finest in Australia, and the land is worth nearly £2000. Mr. Forster is an old King's School boy, a founder of Cranbrook Church School, Sydney, and a director of The Armidale School (another Church school) for 30 years.



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The Pope's Encyclical.

Atheistic Communism.

THE Most Rev. Dr. Kelly, Roman Catholic Archbishop in Sydney, has given instruction by means of a pastoral letter that the recent Encyclical Letter of Pope Pius XI, officially known as *Divini Redemptoris*, and dealing with the activities and tendencies of atheistic communism, "be read and explained in convenient portions and passages, from the altar or pulpit, Sunday after Sunday, for the formation of sound opinion in all classes upon social and economic problems."

Naturally with such a subject as the burden of his appeal, there is much that is stated in the Encyclical with which Protestants will cordially agree. The subject "Atheistic Communism" must be kept in mind. John Strackey, in his recent and authoritative work, "Theory and Practice of Socialism," shows that any attempt to suppress religious belief or to curtail freedom of worship is to fall out of accord with the views of many communists and socialists. "Workers' States will actively combat the hold of religious mythology over men's minds"—the part that certain false and un-Christian beliefs have played in making class oppression possible throughout the centuries. There is, of course, no question of the enormity of godless Communism throughout vast areas of mankind, for example, in Russia and Mexico, not to refer to the doings of its twin sister, Fascism, in Germany and elsewhere. Such godless Communism is in keeping with a false humanism wherein and whereby man puts himself on a pedestal of supreme exaltation and in the pride of his heart pits himself against God and the Divine sanctions. Under its sinister influence, as the Pope's Encyclical says, "entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer." All of which certainly sounds strange in the light of the Papal Church's benedictions on Mussolini's troops' murderous doings in Abyssinia. "Prove all things, hold fast that which is good," is an apostolic injunction, and lies in fundamental relationship to the Reformed, Protestant position. Hence, while Protestants and Roman Catholics alike recognise and deplore the evils and wrongs of atheistic communism, the former, that is, the Protestants, are compelled by the witness and verdict of history to question the right of Roman Catholics to regard the Church of Rome as in any true sense a bulwark against this communistic evil which is spreading its vicious and devastating tentacles across the world. In fact, we make bold to state that the uprising of communism is one of those inevitable reactions against that type of Christianity as exemplified in Roman Catholicism and that of the old egregious Russian Church. Their type of Christianity is a sad and baneful departure from the teaching and principles of Jesus Christ. Those erring

Churches have substituted the traditions of men for the authoritative commandments of God. The result is and has been, that communism takes root and thrives most in the countries which have been most completely under the dominion of the Church of Rome and the like. It is in vain that the voice of the Pope is raised in condemnation of the evil of communism, so long as Ultramontaniam follows along its accepted path.

The Pope naturally dwells on the outrages charged against the communists in Spain and "carried out with a hatred and a savage barbarity one would not have believed possible in our age," says the English "Churchman." It is scarcely necessary to remind him of the cruelties and barbarities carried into effect by his own Church in bygone times or of the iniquitous methods applied by his own nation and co-religionists in the conquest and "pacification" of Abyssinia in the days in which we live. The Church of Rome cannot with any effect denounce the cruelties of Communism while her own record remains to disprove her sincerity. Nor can we attach the desired weight to the Pope's insistence on "two teachings of our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity." The first of these is strangely nullified by the untold wealth of the Vatican from the midst of which the Encyclical was issued, and by the regal pomp and splendour which the Church of Rome parades before the world.

There are singular similarities between the communistic methods which the Pope denounces and those of his own communion. He describes the communistic propaganda as "directed from one common centre. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organisations, international congresses and countless trained workers. It makes use of pamphlets and reviews, of cinema, theatre and radio, of schools, and even universities. Little by little it penetrates into all classes of the people, and even reaches the better minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts." Could there be drawn a more correct delineation of the Church of Rome itself? Or again, he says, "they," the communists, carry their hypocrisy so far as to encourage the belief that communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience." How closely akin is this to the professions by which Protestant parents are induced to send their children to Convent schools, in order that they may inhale a "Catholic" atmosphere and ultimately be seduced from the faith of the Scriptures.

Against the evil forces of atheistic communism the Pope would range the sacerdotal machinery of the priesthood, the superstitious practices of the Church of Rome and the newly developed energies of "Catholic Action." He believes that "the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer, and penance." He calls on the "contemplative orders, men and women," to "implore also the powerful intercession of the Immaculate Virgin, who, having crushed the head of the serpent of old, remains

the sure protectress and invincible 'Help of Christians.'" And, in the closing passages of the Encyclical, the Pope writes: "We place the vast campaign of the Church against world Communism under the standard of St. Joseph, her mighty Protector."

Protestants can confidently wage their warfare against atheistic communism with better weapons than these. The Sword of the Spirit which is the Word of God must be their great offensive weapon. It is in the circulation of that Word, which the Church of Rome has grievously discouraged and even forbidden, that the true followers of Christ must place their chief reliance, for the Scriptures are still the God-given remedy for the healing of the nations. And when, for a time, the forces of evil prevail, as the Scriptures indicate will be the case in the closing days of the present Dispensation, it is to those same Scriptures that Protestants must resort to find strength and comfort from the prophecies therein contained which foretell the dawn of the better Day, to be ushered in by the glorious appearing of the returning Saviour.

World Conference on Church, Community and State.

"What Does Christianity Stand For?"

THREE hundred delegates will gather at the World Conference on Church, Community and State which is being arranged by the Universal Christian Council for Life and Work, to be held at Oxford during the fortnight from July 12 to 26. These delegates have been appointed by various Christian communions. In addition, 100 experts have been co-opted because of their special knowledge in the field of economics, education, social and international problems, and so on. There will also be 300 associate delegates and a carefully selected group of 100 representatives of Christian Youth organisations. No fewer than 45 countries, including the United States, France, Australia, New Zealand, Belgium, Holland, Spain, Sweden, Norway, India, China and Japan, will be represented.

Sir Walter Moberly, Chairman of the University Grants Committee and formerly Vice-Chancellor of Manchester University, who is taking a very keen and active interest in the preparations for the Oxford Conference, told a Press representative that the questions with which the Conference will deal are just those questions which affect what is called the "week-day life" of the people.

"The Conference meets," he said, "at a time in history when we are face to face with a special kind of crisis. In a world of uncertainty and complexity there are one or two extraordinarily live and active movements, like Communism in Russia, Fascism in Italy and National Socialism in Germany, which are more than a particular kind of politics. They are a form of religion, and large numbers of people embrace them with great enthusiasm."

Christ and War.

"The question is: Has Christianity got anything vital and relevant to the needs of the day? On the question of war, for instance, and the right to bear arms, what is the Christian answer? It is really true that a large

Dr. Adolf Deissmann.

Important World Conference.

The World Conference on Faith and Order (August 3-18, 1937).

The Bishop of Gippsland writes:—

Dear Sir,—Many of your readers will be aware of the fact that for a number of years past, indeed, ever since the meeting of the first World Conference in Lausanne in 1927, much careful preparation has been going on in many parts of the world for this second World Conference, to be held in Edinburgh in August next, under the chairmanship of his Grace the Archbishop of York.

Our Church has been invited to send ten representatives to Edinburgh, and during the past year at the request of the Primate, and as a member of the Continuation Committee of the World Conference, I have been doing all that is possible to arrange for our delegation.

It may not be known that the Church in Australia has no funds at its disposal with which to pay the travelling and other expenses of its delegates, and that any representation must necessarily be done voluntarily. This fact of course limits us considerably, and yet I am happy to be able to tell you that it has been possible for us to send a thoroughly strong delegation which will represent every province in the Australian Church. The following are those who will be the Australian members of the great Conference at Edinburgh: The Ven. Archdeacon Blackwood, of Hobart; the Rev. Canon Law, the Warden of St. George's College, Perth; the Rev. Canon Hewgill, of Adelaide; the Rev. Canon Langley, of Melbourne; the Rev. Dr. Micklem, of Sydney; the Rev. E. A. Dawson, late of the Diocese of Brisbane, and the Rev. V. C. Duncombe, of the Diocese of Armidale.

Each of our delegates has been good enough to undertake to let me have a report of his personal impressions, and in due course we hope that much of this will be placed at the disposal of the Church. I need not remind you, Sir, that the Edinburgh Conference is the most powerful unity effort in Christendom, and it is greatly to be hoped that we shall all realise the great obligation that rests upon us to pray earnestly for God's blessing and guidance upon its deliberations.

It will interest your readers to know that for some years past it has been possible for our Australian Church to send an annual contribution, representing gifts from almost every diocese in the Commonwealth, to the Treasurer of the World Conference towards the expenses of organisation and preparation. We are hoping that well before the opening of the Conference in August our contribution for this year will be at the disposal of the organisers.

I am,

Yours faithfully,

G. H. GIPPSLAND.

THE BECKET PSALM.

"Dean Stanley tells us that Psalm VIII was a popular hymn in the Middle Ages among pilgrims to the shrine at Canterbury. The pilgrims sang the words in Latin: 'Thou hast crowned him with glory and honour, and hast set him over the works of Thy hands.' They prayed that by the merits of the martyr's blood they might ascend with him to heaven.

majority of those people who would call themselves Christians have no strong convictions on the subject, while 'Dick' Sheppard and the Archbishop of York tell us quite different things about it, though both speak in the name of Christianity. The Churches have got to clear their own mind. It is no use for Christian leaders to urge the world to turn to the Christian way unless they can present a united view on what the Christian way is."

One of the aims of the conference, Sir Walter Moberly said, would be to get to the roots of the things about which the Churches differ. Another would be to decide what applied Christianity would be like in the world to-day. "Communism and Fascism know what they stand for," he said, "and it is incumbent on us, as Christians, to arrive at an equal conviction on the things on which we are spending our lives."

Not Only Theologians.

One of the most important features of the Conference is that it will not be a Conference of theologians only. The delegates will also include men and women drawn from industry, politics, public affairs and education, representing the various types of those who have actually got to do the Christian living in this workaday world.

Dr. J. H. Oldham, who, as Chairman of the International Commission on Research, is the leading spirit in the large-scale preparations which are being made for the Conference, is already looking ahead to some of the results which he hopes will come out of it. "We shall not be able to offer the world a panacea for all its ills," he said. "To-day's situation is the outcome of 400 years of slow growth, and we shall not find a remedy for it overnight. But we shall have made a serious effort to enlist the best Christian minds of all countries for our purpose, and we hope the Conference will supply a stimulus and show us the direction in which we must move in the future."

Elsewhere in our columns the Bishop of Gippsland indicates that the Rev. Dr. Micklem and the Rev. A. J. A. Fraser will represent the Anglican Church in Australia at the Conference. The Bishop of Christchurch (Dr. West-Watson) will represent the New Zealand Church.

School of Church Music

Important Lectures.

A SCHOOL of Church Music will be held in the Chapter House, next St. Andrew's Cathedral, Sydney, on Monday, Tuesday, and Wednesday, June 7th, 8th and 9th, each evening at eight o'clock. The Bishop Coadjutor of Sydney, Dr. Pilcher, will give the lectures, assisted by Mr. T. W. Beckett, organist of St. Andrew's Cathedral, and Dr. Bainton, the Director of the Conservatorium of Music. Bishop Pilcher is a recognised authority on Church Music and has had much experience in connection with the work of the English School of Church Music, both in England and Canada. He is anxious that Rectors of parishes, organists and choir members—indeed, anyone interested in Church music—should know about these lectures so that they might attend. We hope that the clergy, in their announcements, will make the lectures known, urging choristers and

churchpeople to make a point of being present. There is a distinct call in these days for the singing in our Church services to be as understanding and as effective as the praises of God demand. We are sure that real profit awaits those who attend these lectures. The admission is free.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Centenary Celebrations.

The centenary celebrations of St. Andrew's Cathedral began on Sunday, May 16—the actual centenary day. The Archbishop of Melbourne was the preacher, both morning and evening. In the afternoon there was a great commemorative service of those to whom memorials have been raised in the Cathedral or to those who have laboured during the hundred years in connection with it.

On the Monday following, a reception was held in the Sydney Town Hall. The Archbishop and Mrs. Mowll receiving the guests. The Lord Mayor of Sydney, the Archbishop of Melbourne, the Bishop of Goulburn and Mrs. Burgmann, the Bishop of Central Tanganyika and Mrs. Chambers, and Bp. Pilcher were in attendance.

On Wednesday, May 18, in the afternoon, there was a special service for youth, gathered from the leading schools, upwards of 1500 young people of both sexes coming together. Bishop Pilcher was the preacher.

On the Tuesday afternoon in the Town Hall, Archdeacon Johnstone gave a most interesting lantern slide on the Kings and Queens of England. Most of the slides were in colour.

On Thursday, Friday and Saturday evenings a pageant of early Church History was depicted in the Town Hall. The scenes depicted were: (1) The Church at Jerusalem; (2) the sending forth of Paul and Barnabas to missionary work by the Church at Antioch; (3) St. Paul and Silas in prison at Philippi; (4) St. Paul preaching at Athens; (5) St. Paul before Nero; (6) the martyrdom of Polycarp; (7) Clement of Alexandria and his catechetical school; (8) George of Nicodemia; (9) In this sign thou shalt conquer; (10) Athanasius at the Council of Nicea; (11) Jerome translates the Hebrew Bible into Latin; (12) Ambrose and the Emperor Theodosius; (13) the conversion of Augustine; (14) the death of Chrysostom; (15) Leo the Great faces Attila the Hun; (16) Gregory the Great and the angle slaves; (17) the Council of Iona; (18) Aidan in Northumbria; (19) the Knights of St. John of Jerusalem; (20) the laying of the foundation stone of St. Andrew's Cathedral 100 years ago.

In connection with the celebrations, the story of St. Andrew's Cathedral has been produced in book form, bound in cloth and replete with most striking illustrations. Zealous churchmen will be anxious to possess a copy. The price is 6/- per copy.

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FRANCIS GREENWAY.

Architect of St. James' Church. Memorial Unveiled.

The Rev. Dr. P. A. Micklem, before he left for England, unveiled a memorial to Francis Greenway, architect of St. James' Church.

Dr. Micklem said that it was interesting to remember that the idea of erecting some memorial to Francis Greenway was partly prompted by the remarks of none other than Mr. Egon Kisch, who came to Australia some time ago. Mr. Kisch said that St. James' Church was the most beautiful thing he had seen in Oceania.

Dr. Micklem said that it had been found that the usual type of memorial to an architect was a simple inscription. This custom had been followed in the Greenway memorial.

Mr. B. J. Waterhouse, president of the Board of Architects, said that Greenway laid the foundation of good architecture in Australia.

"His buildings have been, and will continue to be, an inspiration to architects who understand and are responsive to the essentials of fine architecture," he said. "I sincerely hope that the custodians of this church will jealously guard the fabric against inappropriate restoration, and strenuously support the desire of many citizens surrounding the church will disappear and leave on this island site only Greenway's masterpiece."

Mr. K. R. Cramp, president of the Royal Australian Historical Society, said that Greenway's buildings "had stood the test of time, and he hoped that they would stand the test of politicians."

"We can afford to forget some details about Greenway, including the fact that he was a convict," Mr. Cramp said. "There are possibly some here to-day who are guilty of as great misdemeanours as those for which some convicts were sent out here. Many people think that the convicts were sent out by those who should have been sent out themselves."

The memorial reads: "In memory of Francis Greenway, architect of this church, and of the artisans and labourers who erected it."

KURRAJONG.

The sixth annual "Kurrajong Convention" for clergy was held at "Uplands," Kurrajong Heights, from the 19th to the 23rd of April this year. In the aggregate, thirty-seven men were present, and a most helpful and enjoyable time was spent.

Most interesting papers were read by the Bishop Coadjutor and Canon G. H. Hirst, of Goulburn, and brought forth much helpful discussion. Inspiring devotional addresses were given each evening by the Rev. W. Kingston.

His Grace the Archbishop motored up in the early hours of the Tuesday morning to take the 8 a.m. celebration, and to be present at breakfast and for the first paper at 9.45 a.m. The men appreciated very much the visit of his Grace, who was also present for a similar time last year, and are encouraged by his personal interest in the Convention from year to year.

It was a great honour and joy to have the Bishop Coadjutor present for the whole period. He joined wholeheartedly in the life of the men; in short, was a man among men, and those who were present grew to admire him more than ever; as one man remarked, "Now we know our Bishop Coadjutor, and he knows us."

It was also a pleasure to have Canon Hirst present again. He was present in 1936 with the Bishop of Goulburn, and so won his way into the affection of the men that he was invited to come again, which he very kindly did. His words, given in

such a charming way, will long be remembered by those privileged to hear them.

The Rev. W. Kingston delivered each evening in the "Little Church on the Heights," a series of devotional addresses, touching on the practical ministry of the parish priest, which were most helpful.

The question has been asked: "What type of men go to Kurrajong?" That question is answered by a remark passed by the Bishop Coadjutor: "I am amazed, and also pleased, to see all types of churchmanship present at the Convention, and to see the men living together in such a brotherly spirit." So "Kurrajong" is not the property of any one party. Men of all schools of thought are most welcome, and by living together, get to know and appreciate the other chap in a way not otherwise possible. Many lasting friendships have been made between men who differ greatly in some things, but who are drawn together as "brethren in Christ" by the spirit of "Kurrajong."

What is done at Kurrajong? is another question asked. The best way to answer that is to give a resume of the week.

The men assemble at "Uplands" boarding house for dinner at 6 p.m. on the Monday evening. At 7.30 p.m. Evensong with a devotional address is held in the "Little Church on the Heights," so kindly placed at the disposal of the Convention by the Rector, and made beautiful by the flowers arranged daily by the Misses Powell. The men then assemble round an open fire for a sociable chat, followed by supper and bed.

On Tuesday, Wednesday, Thursday and Friday mornings there is a celebration of Holy Communion at 8 a.m., taken by different members of the Convention. On Tuesday, Wednesday and Thursday mornings two papers are read by the leaders of the Convention and discussed. After lunch the afternoons are free for recreation; those playing tennis "go up higher" to the court at the hotel; the golfers down to the Richmond links. Dinner is served at 6 p.m., followed by Evensong and address at 7.30 p.m., then back around the fire for the final paper of the day, and discussion, followed by supper and bed.

On Thursday night there is a business meeting, when the convenor and committee for the following year are elected, and suggestions for the improvement of the Convention offered. After breakfast on Friday morning the men return to the plains, filled with the inspiration of the Heights.

No article on "Kurrajong" would be complete without mention of the man who brought the Convention into being. Canon H. W. A. Barber, The Canon for six years has, with a small committee, arranged this annual opportunity for the men of the Diocese to meet in this way, and it is sincerely hoped that he will continue for many years to be the leader, and have the joy of seeing "Kurrajong" grow and prosper. May "Kurrajong" 1938 be the greatest ever. Keep it in mind—and when the time comes—come!

QUIET DAY AT ST. JOHN'S, PARRAMATTA.

The fifth annual Quiet Day, held on Saturday afternoon and evening of 24th April, was well attended by several clergy and Sunday School teachers and friends from the rural deanery. Dr. C. V. Pilcher, Bishop Coadjutor, conducted the meetings and gave all the addresses, which were greatly appreciated.

The Rector, the Ven. Archdeacon H. S. Begbie, presided at the mealtime fellowship. Mr. S. T. Moxham, churchwarden and hon. secretary of the Day, with St. John's teaching staff, assisted in the welcome and hospitality given the visitors.

The Bishop's discourses centred around three of our Lord's notable stories. Firstly, St. Luke 12: 13-21, warning against covetousness; of our Lord's views and judgement of the selfish man leaving God out of his life, who lived, worked and pleased primarily for self, forgetting God and the needs of others instead of placing God first and loving one's neighbour as one's self, from whence come real and permanent joys of life. St. Luke 15: 11-32—the Prodigal Son, provided the theme for the second address: the soul's return to God and the home life, an example of our Lord's technique of teaching by drawing comparisons between the repentant wayward prodigal (the irreligious sinner), and the elder brother at home, not spiritually dead, yet a religious sinner; by detaching himself from father and brother, through ingratitude and unfriendliness. God's grace offers immediate forgiveness and restored sonship to the penitent sinner, and pleads with the ungrateful and unloving.

The final address, based on the Good Samaritan, St. Luke 10: 25-37, showed how by counter questions, a great truth was learnt—of love towards God and one's neighbour. The stricken Jew, who hated the Samaritans by race and religion, received help from the

one least expected to give it—who proved by his works that he was a good man, neither race nor religion holding him back from pity, love, and tender care for the one in need, and through experienced forgiveness and strengthened by God's Holy Spirit, gave unlimited Christian service. Followers of Jesus Christ ought always to render to those in need, and not only to those whom we love and know, personal Christian service to the uttermost.

Diocese of Newcastle.

THE CHURCH ARMY GROWS.

On Easter Monday the Right Rev. Bishop of Newcastle commissioned the second batch of Church Army Australian trainees as Officer Evangelists and Mission Sisters. They finished their final training at Easter.

By a very happy coincidence the Right Rev. the Bishop of Tanganyika was able to be with us and to assist in the services. The candidates were examined by the Ven. Archdeacon A. H. Woodd for the Bishop of Newcastle. The commissioning took place in St. John the Baptist chapel, where they signed their agreements in the presence of the Field Secretary and the senior officers and sisters.

At 7 p.m. they were enrolled as soldiers in the ranks of the Church Army by the Right Rev. the Bishop of Tanganyika, who gave a most encouraging and helpful address in which he told us much of the work of the nine officers who are working in his diocese in Africa. At 8 p.m. the Hon. Warden of the College, Rev. F. A. Cadell, presented four men and two women to the Bishop for their commissions. It was a most inspiring service. The little chapel was packed with praying people. The Bishop's address was most uplifting and inspired, and will ever live in the memory of those who were commissioned.

At 6.30 a.m. on Tuesday we met for a farewell celebration of Holy Communion. The Bishop of Newcastle was the celebrant, and he was assisted by the Bishop of Tanganyika and Canon F. A. Cadell. After breakfast a party of six evangelists and two mission sisters hurried off to catch the 9.30 train, which was to take them on the first part of their journey to Mackay, in North Queensland, where they are to take a Crusade embracing 27 preaching centres within 100 miles of Mackay. The Field Secretary, Captain Cowland, will conduct a mission at Mackay from May 16th to 26th.

Diocese of Goulburn.

BUILDERS OF A NEW WORLD.

The Bishop writes to his diocese:— It is men of faith who build new worlds. All human advance depends upon them. They lay hold of the future and draw it into the present. They turn possibility into actuality and often enough the seemingly impossible is made real by them. They hold on to positions which others would give up as lost. They guard the territory which knowledge will later on occupy in detail. Without faith man can neither begin nor finish a work. It is faith that directs the energies and uses the abilities of man. The author of the Epistle to the Hebrews calls faith the title deeds of the things we hope for, the sure evidence of the not yet seen. He runs through the heroes of his race to show how their faith made their lives creative and significant. Moses leaves a royal palace and goes into exile in the wilderness because of his faith in the coming Christ. He lives to a sense of direction to a great people. So all men of faith are disturbers of the complacency of those whose vision is small or non-existent. But it is left to very few of these men of faith to carry off the promise of our Lord's words. What is clear to all is not so clear to all, and it is the awakening comes and the race follows in the tracks the men of faith have blazed.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Writing to his diocese the Bishop states:— Easter I spent at Shepparton, except for the hours of the journey there and back. I conducted the Three Hours' Service for them and I may as well say now one or two things about the meaning of that service. It seemed to me this year, as in the last year, that many of us do not yet understand the whole intended to be just a long preaching service—too long for some of you. The idea is that we spend the three hours which commemorate Christ's crucifixion in sympathetic meditation upon His love and the suffering by which He redeemed the world. Of course there are duties of the home and infirmities of the flesh which have to be reckoned with, but those who are able and able-bodied should attempt to stay the whole time. The mid-day meal should not be allowed to top them. It is not a very serious matter if it is dropped altogether, especially if there has been a late breakfast. The clergy can do a good deal to help if they cut short the addresses. I used to think the congregation would dislike silent times of at least five or six minutes each, and would not be able to fill them with private prayer and meditation. But I listened to Canon Peter Green, who points out that the pause is restful even if it is used only as a rest. Besides, we never shall be able to spend time in private prayer unless we definitely practise so doing. These reflections, if you bear them in mind, may help next Good Friday.

INSTALLATION OF VICE-DEAN.

On Thursday, the 29th April, the Bishop installed the Rev. Canon McKeown as Vice-

Dean and canon residential of the Cathedral Parish. The ceremony took place just before Evensong. Despite the cold, wet night, the Cathedral was full. Evensong was then sung to the third collect when the Bishop instituted the Rev. Canon McKeown to the cure of souls in the Cathedral Parish. In the absence of the Archdeacon of Goulburn, Archdeacon Robertson, Archdeacon of Monaro, presented Canon McKeown for this purpose.

The ceremonies in the Cathedral were followed by two happy functions in the Church Hall. First, Canon McKeown and family were welcomed by civic and parochial authorities and later in the evening the parish said farewell to Canon and Mrs. Hirst, who received presentations.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:— From 26th to 30th April the Bishops of Victoria were in conference here. We discussed various matters which concern all our six dioceses, but it very greatly helps the work of the Church as a whole that we Bishops should meet from time to time to talk over our common affairs. Next October there will be a General Synod at Sydney, and a meeting of all the Bishops of Australia before it. It was, therefore, important that we should consider the affairs of the Church from the point of view of Victoria as a part of the greater whole. We talked over the problems of religious education in State schools. We met some of the leaders of the Methodist Church in order that together we might look at our common problems. We also discussed the Constitution for the Church in Australia, and together went into certain matters of finance and administration so far as they concern the Province. We were strengthened by the consciousness that you were keeping us in your thoughts and prayers, and we believe that God's blessing rested on our deliberations.

CHURCH MISSIONARY SOCIETY.

Meetings of the Federal Council of the Church Missionary Society of Australia and Tasmania are being held in Melbourne this week. The Archbishop of Sydney will preside and delegates are present from N.S.W., South Australia, Tasmania and Victoria. Many important subjects are listed for discussion.

To-day, May 27th, the birthday meeting of the Victorian branch of the Society will be held in the Central Hall, Little Collins Street. Addresses are to be delivered by Bishop Chambers, of Central Tanganyika, and Archdeacon Herring. The annual meeting of the C.M.S. Women's Missionary Council was held at the Chapter House, St. Paul's Cathedral, on Wednesday, May 26. Mrs. F. W. Head presided and Mrs. Chambers, wife of the Bishop of Central Tanganyika, addressed the meeting.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Writing to his diocese the Bishop states:— Easter I spent at Shepparton, except for the hours of the journey there and back. I conducted the Three Hours' Service for them and I may as well say now one or two things about the meaning of that service. It seemed to me this year, as in the last year, that many of us do not yet understand the whole intended to be just a long preaching service—too long for some of you. The idea is that we spend the three hours which commemorate Christ's crucifixion in sympathetic meditation upon His love and the suffering by which He redeemed the world. Of course there are duties of the home and infirmities of the flesh which have to be reckoned with, but those who are able and able-bodied should attempt to stay the whole time. The mid-day meal should not be allowed to top them. It is not a very serious matter if it is dropped altogether, especially if there has been a late breakfast. The clergy can do a good deal to help if they cut short the addresses. I used to think the congregation would dislike silent times of at least five or six minutes each, and would not be able to fill them with private prayer and meditation. But I listened to Canon Peter Green, who points out that the pause is restful even if it is used only as a rest. Besides, we never shall be able to spend time in private prayer unless we definitely practise so doing. These reflections, if you bear them in mind, may help next Good Friday.

I wish people who were brought up in other denominations did not think of Confirmation as the definite "joining of the Church of England." It keeps some of them back because, although they come regularly to our services, they do not like to grieve relatives or to break a family tradition. One can easily understand that. Call it sentimental if you will, but sentiments are very powerful forces. The facts are: (1) that Confirmation is not an Anglican peculiarity but an ordinance which the Holy Catholic Church had from the first, and which our

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Church retained when at the Protestant Reformation some others dropped it; (2) that you cannot "join" the Anglican Church. By baptism, whoever administers it, you become a member of Christ's one holy church, and we reckon every Christian a member of our Church who is willing to worship with us in the Catholic way that we inherited from the Apostles, and have kept unchanged, except in details that the Church counts as variable from place to place and from time to time; (3) that Confirmation is simply a solemn prayer by the whole Church through the Bishop, that in the laying on of hands God will send to you His Holy Spirit to enlighten your minds, to sanctify your wills, and to fit you for His service. Any earnest Christian ought to be glad to receive Confirmation; (4) that by an Anglican rule, which is a very good one, Confirmation ought to be sought as the rite admitting you to Holy Communion. There is no reason why a rule which we enforce for our own children should not apply equally to all who seek to receive Holy Communion with us. Surely it is a blessing offered to you, not something demanded from you.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

Our campaign for a return to true religion draws to a close. Will you individually make some definite resolution, dedicating your life afresh to God's service? I suggest the following:—

Believing that Sunday observance is vital to the health and welfare of the nation, and to my own soul's health, I will endeavour by God's grace, unless reasonably prevented:—

1. To attend public worship every Sunday.
2. To do some act of Christian service every Sunday (e.g., sick visiting, teaching, missionary or social work, or peace propaganda).
3. To avoid giving unnecessary labour on Sunday to others.

We hope to welcome several distinguished visitors this month. The Bishop of Melanesia arrives on Monday, May 10th, in time to speak at our Missionary Rally, which is to be held that evening in the Freemasons' Hall, North Terrace. It will be preceded by a tea, and I hope that our churchpeople, rich and poor, will put off all engagements for that night and roll up to hear the Bishop's story of work done and new work projected. The Dean of Bendigo, the Very Rev. E. Schwieger, arrives on Saturday, May 15th, to preside over our Missionary Conference, which is to be held this year at Victor Harbour from May 17th to 24th; he will preach also at the Cathedral on the evening of Whitsunday, May 16th.

From May 25th to 27th we are making a new experiment. It is not easy for the clergy to keep up to date in their reading and study, especially if they are living in

the country, without access to the latest books. Silver wants brightening up sometimes; so do the clergy. On these three days a Refresher School will be held, and we have been fortunate in securing for our lecturers, in addition to the Warden of St. Barnabas' College, Bishop Stephen, formerly Bishop of Tasmania, and afterwards of Newcastle, who will lecture on Social Questions, and Canon Garney, Warden of St. Paul's College, Sydney, who will lecture on the Gospels in the light of recent criticism. I hope that you will have the opportunity of listening to both our guests on the preceding Sunday, May 23rd. Mr. Knight will lecture on Psychology applied to the work of the Pastor and Preacher. Services will be in the Cathedral, and lectures in the Cathedral Music-room or St. Barnabas' College.

On Tuesday, June 1st, begins the twelfth Birthday Festival of Toc H in Australia, leading up to the Festival Service in the Cathedral on Saturday, June 5th, at 5 o'clock. We hope to meet many old friends from other States, and to show our visitors by the warmth of our welcome that the true Toc H spirit flourishes in South Australia.

The eight days beginning on the Sunday after Ascension Day and ending on Whit Sunday will be observed as an octave of prayer for the reunion of Christendom. The World Conference on Faith and Order meets for the second time in August of this year. Ten years ago, in August, 1927, I attended the first Conference, which was held in Lausanne. This year it will be held in Edinburgh from August 3rd to 18th, under the chairmanship of William Temple, Archbishop of York. I think that Dr. Micklethorp, St. James', Sydney, will be one of our representatives. I ask you to remember this great and important gathering in your intercessions.

Our Relief Fund is being re-opened for the winter months, and I ask the clergy to make use of this fund for really deserving cases of which they know. To all who can give of their substance I would say: "Bear ye one another's burdens, and so fulfil the law of Christ."

NEW ZEALAND.

Diocese of Auckland.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:— Another General Synod has come and gone, and several matters of considerable importance to the welfare of the Church have been settled—for the present, at any rate.

(1) The appointment of Bishops was dealt with in a Bill introduced by Archdeacon Simkin and the law of the Church of this Province now requires that the nomination of a Bishop by a Diocesan Synod must receive the approval of a majority of the Diocesan Bishops in New Zealand, and also of the General Synod or a majority of the Diocesan Standing Committees before the person nominated for the office is notified. If a majority of the Bishops, or a majority of the Standing Committee or the General

Synod opposes a nomination, the nomination lapses, and a fresh nomination must be made. This new law of the Church is infinitely superior to the old one, which has been in vogue for many years.

(2) Another important question was the future working of the Maori Mission. The Statute passed at the last General Synod setting up a Board of Control to assist the Bishop of Aotearoa had never become operative because it required the adherence and sanction of two dioceses in the North Island before it could come into existence, and such adherence and sanction were not forthcoming. It has now been decided that the Bishops of the North Island Dioceses shall be the Board to supervise and direct the work of the Maori Mission and shall each contribute to the stipend and travelling expenses of the Bishop of Aotearoa.

(3) It was decided that the next meeting of General Synod should be held in the Auckland Diocese in 1940. Whether it will be possible to hold it at the Bay of Islands, which certainly would be very interesting and suitable, has yet to be decided.

(4) The Synod expressed the opinion that the Church's work on the mainland of New Guinea, including the Chaplaincy of the goldfields, should be undertaken by the New Guinea Mission and not by the Melanesian Mission, but approved of the Melanesian Mission undertaking responsibility for the islands adjacent to New Guinea which form part of the Mandated Territory.

Diocese of Christchurch.

THE BISHOP'S LETTER.

The Bishop, on the eve of his departure to England on a visit, writes to his diocese:

In England the Archbishop of Canterbury has called the people to a reconsecration of themselves in fellowship with the King, and the call has, I believe, met with a remarkable response. A letter from England tells how the call works out in that as communicants they are each called to influence one neighbour, to get that neighbour to read the Bible and to pray, and by the time of the Coronation to go to church once a week. The writer was trying to influence a neighbour who is frankly not interested in religion, backing up effort by prayer. If thousands of communicants are enlisted in such a campaign of witness and prayer, attempting great things for God, surely they may expect great things from God. There is no reason why such a campaign which is in England a preparation for the Coronation should not in New Zealand be a "follow-up" of the Coronation. So many people are conscious of the need of something to make life reveal its true value. They sometimes feel that the services of the Church are not near enough and personal enough in their appeal; men may respond to the disinterested sympathy of an individual.

General Synod at Hamilton was not faced with so many important questions as General Synod of 1934 at Napier, and was able to conclude its deliberations in a shorter time. It is perhaps true that we are over-apt to indulge in legislation, and that the law overshadows the Gospel. We meet the same difficulty in our Diocesan Synods, and we have to remember that both are legislative bodies, which must do things decently and in order. It is not easy to combine the emotional approach to questions with the practical business approach, and we must carefully avoid a false distinction which would label our legislative activities as non-spiritual. It is not so much the particular work which we do that matters, but the spirit in which we do it. Nevertheless Archdeacon Young's appeal met with great sympathy from the members of General Synod and we may hope that somehow General Synod may find itself able to deal with the great social, educational and evangelistic tasks of the Church otherwise than as raised by the recommendations of a committee or

by the motions of private members. The missionary question is always an order-of-the-day for one evening of General Synod, when the report of the Board of Missions is discussed. Unfortunately the Bishop of Melanesia was unable to be with us till later in Synod, but we had an interesting debate on the principle of the Board of Missions itself. I feel strongly that it is such a wonderful and unusual example of fellowship in the unity of the Missionary work of the Church that no effort must be spared to preserve and strengthen it. Somehow a way must be found to preserve the freedom of the personal appeal without upsetting the balance of the mutual compact entered into by the constituent societies. It must be very difficult for visiting missionaries to understand that co-operation here in New Zealand has taken the place of competition, but somehow we must explain it to them.

Diocese of Nelson.

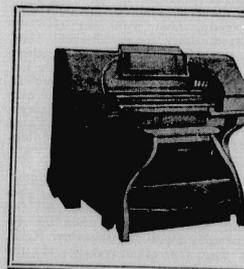
THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

Since my last letter I have had my first experience of General Synod in New Zealand. It was very interesting to meet representative churchmen from all the dioceses in the Province, and to familiarise oneself with the working of the parliament of our Church in the Dominion. Our own diocese was well represented among the officers of the Synod, for the Dean was elected Chairman of the Sessional Committee on Educational Institutions, Mr. Gilling was Chairman of Committees, and Mr. Stephenson the Clerk of Committees. Many nice things were said about the pleasant and efficient manner in which the Chairman handled the Committees, and it was felt by all that he had richly justified the choice which Synod had of the four delegates to represent the Church in New Zealand at the world conference on Faith and Order to be held in Edinburgh in August of this year. This is a distinct honour, and we congratulate Archdeacon most heartily, and trust that his trip abroad may be very pleasant and profitable. In another part of this issue you will find some extracts from the Archbishop's Presidential Address, and a short account of those parts of the business done that are of more general interest. We were kept busy while the Synod lasted, morning, afternoon and evening, for when the Synod itself was not sitting there were either meetings of Sessional Committees or other appointments to be kept. The good people of Hamilton were most hospitable, and our stay in their beautiful and busy town was made very enjoyable for us. Two motions passed should make the work of future Synods even more profitable than that of their predecessors. One of these motions set up a commission to bring down a scheme to the next Synod for a three years' plan, which will enable the Church's work throughout the Province systematically and with due co-ordination towards its attainment. The other motion set up a committee to explore the possibility of improving the machinery of the Synod. On the first Saturday evening of the Synod a Missionary Rally at Frankton, the speakers being the Archbishop, the Bishops of Wellington, Polynesia and Nelson, and Major Robinson. The next morning I preached to a large congregation in Rev. G. A. Crossman's Church at Claudelands, and was glad to note how greatly he and his work are being appreciated by his new parishioners. During my stay I preached also at the Cathedral; at St. George's, Frankton; St. Peter's, Cambridge; and at Te Awamutu.

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Conference on Church, Community and State.

Bishopscourt, Sale, Victoria.

July 12-25, 1937.

To the Editor, A.C. Record.

Dear Sir,—

The Church in Australia has been invited to send two delegates to this important world conference at Oxford and I hope that you will allow me, through this letter, to make it known that the Rev. Dr. Micklem, who has just resigned the incumbency of St. James', Sydney, and the Rev. A. J. A. Fraser, the Rector of St. Oswald's, Haberfield, in the Diocese of Sydney, have been appointed as our delegates.

Unfortunately, Dr. Micklem will not be returning to us, but he has kindly promised to let me have a report at the conclusion of the conference, which I am sure will be of great value to the Church in Australia. Mr. Fraser is returning later in the year. He also promised to send a report, and will, I think, be able to do a good deal personally to make the influence of the conference felt among us.

May I express the hope that much prayer will be offered for God's blessing and guidance not only upon our two delegates, but upon the work and witness of this great Conference.

I am, Yours faithfully,

G. H. GIPPSLAND.

Protestant Succession.

PREACHING in St. Philip's, York Street, Sydney, on the Sunday after the Coronation, on "A King whom the Lord, thy God, shall choose," the Rev. T. C. Hammond said that the question of the Protestant succession had its roots in a long history, and those who complained that the King was not permitted to exercise his freedom forgot this fact. Europe was convulsed over the religious problems that cropped up in the sixteenth century. It was suggested, as a solution of certain difficulties, that the religion of the King should determine the religion of the people. Some who would regard this as a reasonable compromise, stood aghast at the alternative suggestion that the religion of the people should determine, not the religion of the King, but the choice of a King who was prepared to adopt the people's religion. The King was free to choose between his crown and his conscience. It had to be remembered, the preacher continued, that the State needed protection as well as the Church. A tyrannous Church claimed to depose kings and release their subjects from due allegiance, and the ground of this claim was the failure of the Sovereign to profess and enforce the Roman type of religious thought. This claim—most potent in days gone by—slept to-day, but it only slept. The Council of Trent admonished all princes not to permit the things it had decreed to be corrupted. That council claimed to be able to enforce civil penalties of arrest and of the distress of goods where the needs of religion demanded it. Finally, James II had attempted to put into execution in England the autocratic powers exercised by Louis XIV., of France. He sought to make his own faith the dominant creed of his people. He succeeded in destroying, we hope for ever, the prospect of a King in England exercising again a tyranny of that sort.

Sydney's Home Mission Festival

—CHURCH'S CALL TO EXPANSION AND EFFECTIVENESS.

THE most urgent and challenging need confronting the Diocese of Sydney in this day of opportunity in Australia's largest and most strategic city is an increase in the ranks of the clergy. An impossible burden rests upon those who are ministering. Visitation is only half done, follow-up work cannot be pressed, children are not shepherded as many would like—and all because of the utter inadequacy of usable man-power. One hundred more clergy are needed.

Coupled with this grave pastoral need is the proposed and much-needed extension of St. Andrew's Cathedral. It is admitted on all sides that the Cathedral had never been adequate to the needs of the city of Sydney. Even the Cathedral planned by Governor Macquarie, said the Archbishop of Sydney in his presidential address at the Home Mission Society's Festival in the Sydney Town Hall on Tuesday, May 18, had been more extensive than the present building. When the city celebrated its centenary there had been a proposal to add to the Cathedral, but most of the subscriptions had been used to pay debts. Now the Government generously had offered a large extension of the present site, and £100,000 towards the extension of the building. The 150th anniversary of the founding of the State, to be celebrated next year, should be marked by a united diocesan effort to provide a Cathedral worthy of the place which the Anglican Church held in the community.

Dr. Mowll said that, although the Anglican community in Sydney had doubled in the last 30 years, the increase in the number of clergy had not kept pace. In Sydney there was one clergyman to every 3000 Anglicans, whereas in other dioceses there was one to every 2000.

"Million Shilling" Fund.

"I suggest a five-year plan," the Archbishop continued. "It is proposed to launch a million shilling fund." It should be possible to raise 1,000,000 shillings annually from our 677,000 church members, until the total of £250,000 is realised."

Dr. Mowll outlined plans for a campaign to raise £250,000 in the next five years. He suggested that half should be spent on the Cathedral and the other half in paying the stipends of the 100 more clergy so desperately needed.

To bring this about, said his Grace, the Anglican community "would have to do something heroic," that is, if it would take advantage of its responsibilities and opportunities in a wonderful hour in Australia's history. Certainly the Archbishop's appeal was a very challenging, big-visioned one. The work of Christ through our Church surely demands a worthy response.

The Archbishop of Melbourne.

The Archbishop of Melbourne, in rising to speak, received a warm welcome. He spoke of the great joy which was his in being in Sydney. The mother diocese of Australia was a wonderful diocese. Sydney churchmen ought to be full of enthusiasm for the Cathedral extension and the challenging demands which are facing the Home Mission Society. They are working for God through the Society. By taking advantage of the Church's needs and demands in the mother diocese they will give Melbourne a real lead.

Churchmen must never forget the blessing which comes from giving. Here we are a Christian people; maybe we falter and fail many times; nevertheless we do love the Master. As Christians we must of necessity be concerned with the Kingdom of God, which calls for all we have and all we are. Never forget that our giving is, after all, the expression of our personality. If a man is generous it shows what manner of man he is; if he is stingy, so also does he reveal his inner character. If we do really concern ourselves with Christ's Kingdom in the world it will be seen in our giving. So often we are large-hearted in theory—then an appeal comes! We at once begin to look into our own private circumstances; maybe we are conscious of debts we owe, there are our children to educate, we must make provision for family responsibilities and unforeseen calls, with the result that we begin to be generous. "We must be just before we are generous." So our giving is not what it ought to be. No, the responsibility rests upon each Christian to adjust his expenditure to his income, giving God's work its right and generous place. Love means giving. If we love our Lord and Master, then we must budget our expenditure, we must give Him something that costs. We must

not give haphazardly. We must give systematically because giving is the expression of our personality. We must give regularly. Our giving must be ruled by the Lord's command: "Watch and pray."

Sometimes it seems as if Christ's Kingdom is going backward in Europe, but look in another direction! It is going forward in Asia and Africa. If we read our papers daily, watching Christ's Kingdom going forward in one part of the world, being hindered in another, do we ask ourselves what does this mean to ourselves in the way of our income and expenditure? Central Tanganyika, New Guinea, affairs in Russia and Italy may be a far cry to many of us, but what of our neighbours in Sydney and suburbs? Love for our Master must express itself in this regard by giving and by warm interest and service. The challenge of the hour is the provision of a diocesan income adequate with the maintenance of work begun in the past, and with expansion in the days to come. Totalitarian systems use force, and rule men in the mass. The method of the Church is to help men individually. She seeks to bring about the change in men's hearts. It is the harder way, but the only way, the compulsion of love. To watch and pray and give costs something.

The Archbishop then portrayed three incidents in the Gospel: (1) That of the Rich Young Ruler, who turned away because he had great possessions. That is the danger to-day with young Australians. The Home Mission Society comes to-day to them in Sydney Diocese and says, "Follow me." (2) The woman who cast into the treasury her all. (3) The parable of the sheep and the goats. The call here is to use all we have and all we are for others, so that it may be said of us afterwards, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto Me."

The Bishop of Central Tanganyika began by saying that the Home Mission Festival had not abated one iota during the years in attendance and interest. He gave the Society and its supporters a threefold message. (1) Widen your fellowship. The call is for more and more friendship on the part of us all. Let us uphold, strengthen, and encourage the corporate side of our life. Cannot Sydney take the lead throughout Australia for the reunion of Christendom? (2) Deepen your joy. The happiest thing in all the world is to give. (3) Make your witness, that is, every Christian an evangelist. Evangelism has results in East Africa. Cannot we fill our churches by everyone seeking to win another? Be frank, fearless and steadfast. Let your light reveal the Christ Spirit. Let there be more forbearance. Let us appreciate the other person's point of view. Let there be loyalty to the highest and best. On all sides in Australia he has noticed marvellous unprecedented prosperity. Share it with the Church, so that she may do much more in this land. The Home Mission Society is the fighting arm of the Church for goodness and truth, against sin and darkness. Help her to do it so that Sydney may be a shining example to the whole Church.

Mr. W. Williams was the closing speaker. He had a fine array of facts and showed what the Society was doing through the Children's Court work, at Happy Valley, amongst the canvas dwellers, in the congested areas of the city, amongst the poor and sick and needy, then with the recently launched Hawkesbury River Mission. The work is worth while. The need is for more money and more interested workers in the parishes. He appealed to his hearers to stop, look and listen. Stop awhile; see and note the work, take a look at the Society's many-sided activities, listen to God's Voice as He pleads with us to be up and doing. Surely we churchmen will not fail!

The tea in the basement was a great success with ample supplies of food. All the arrangements reflected credit upon the responsible people, especially the Rev. R. B. Robinson, the general secretary of the Society.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Editorial

State Aid to Schools.

THIS paper is not at all in favour of State aid to Roman Catholic schools. To be paid such aid from the national exchequer would be tantamount to religious favouritism and special ecclesiastical subsidising. Already that Church benefits, as do others, through relief in municipal rates, bursary endowments, and certain transit costs. Rome never sleeps, and she is far-sighted. Long ago she planned her schools, built up huge educational institutions—competent and effective from her own point of view, knowing full well that thus far she would relieve the State exchequer, and expect an adequate offset. Doubtless she schools 20 per cent. of the State's children. If she did not do it, the State would have to! But she under took the task, growing as it is, with her eyes wide open. Of course she knows that her future strength lies in her schools. It is there, from their tenderest years, she teaches and trains and moulds the minds of her children in her absolutist notions and ways. In her schools lies the secret of her strength. It is a pathetic outlook for this fair land. Two nations are growing up therein, one loyal to British traditions, ways and ideals, the other with eyes ever on the Pope in Italy. We were to be in Australia, according to Federation, one people, one flag, one destiny. But it is to-day two peoples, two flags, and two destinies. The Church of Rome is entirely to blame. With her it is all or nothing. Now to state all this is not to say that we are happy with our present educational system. We are not. Even the Church Schools are not turning out worshipping Churchmen as they might. In any case, the State schools, however good educationally, have not the atmosphere of religion about them. They have not the atmosphere of the Christian Church. They are apart. They are secular and tend of religious vagueness and, in many instances, to the materialistic outlook on life. It is not without reason that there are those, who are dissatisfied. Hence

our educational systems are under the severest scrutiny. We wonder, when on June 15 Magna Charta Day is observed in our schools, how many teachers will think to tell the children that the Great Charter begins by stating that the Church of England shall be free?

EVIDENTLY official Germany has not changed since the grim days of the Great War. The bombardment of Almeria, in Spain, a fortnight ago, by the heavily gunned Deutschland, was an exhibition of frightfulness and cruelty which only finds its parallel with Italy's doings in Abyssinia and Germany's former over-running of Belgium. In such a tragic bombardment as that which took place, it was not the Spanish soldiery which came under devilish destruction, but helpless women and children, an unsuspecting population, quiet households, non-combatants—in a word, the guiltless! "Hundreds of innocent people," says Sir George Young, the British diplomat, who was present during the bombardment, "will drag through life with mangled bodies, from which fragments of steel have been taken. Men, women and children, who could not defend themselves, are the only ones who paid the price of Fascist wrath."

Without warning the terrible engines of destruction were ranged up outside of Almeria, as if in naval exercises, and death and desolation rained among the inhabitants. "This," says General Goering, "was a better way of defending civilisation from Bolshevism than discussions in London." Well, if civilisation can be safe only by such frightfulness, surely it deserves to perish. The sad thing is that egoistic nations will not learn the mighty power of peaceful ways.

The Church as Landlord.

STRANGELY enough, criticism of the Church as a landlord has been going on just lately in some English dailies. Indeed, it has been rather frequent of recent years, with the result that an investigation has been undertaken by Miss Marion Fitzgerald, whose fourteen years' work and experience as a municipal inspector gave her the right to know and report. In her published survey, far from criticising the Church in England, she declares that "the survey has established the claim made by the Ecclesiastical Commissioners to be good landlords so far as property under their direct

control is concerned. One would go further and say they are exceptionally good landlords." This does not mean that there are no slum properties owned by the Church in England. In cases where such properties exist they have been let out on long-term leases, some of them as much as a hundred years old. It is almost impossible for the ground landlord to interfere with houses on long-standing leases of this kind. When these properties revert to the Commissioners they do all they can to recondition them or rebuild them. This condition of things holds good not only in England but elsewhere, and should ever be borne in mind by the new-born reformers of to-day. However, in connection with rebuilding, Miss Fitzgerald offers one criticism.

The rents of the new flats in England are too high. Mr. J. C. Lockhart, chairman of the Housing Committee of Church Social Action, in a foreword to the report, says: "It is impossible not to sympathise with the Commissioners who complained that the Commissioners were 'pulling down six-shilling cottages and putting up guinea-a-week flats.' From his point of view it was a doubtful advantage to be moved from a house, however derelict, at a rent he could afford and in a neighbourhood he knew. That is not slum clearance, it is tenant clearance. It is surely not unreasonable to ask the Church to keep its good name at the price of a slightly diminished income."

There is something to be said for this view. It is good for Sydney churchmen to know that during recent date 16 new cottages have been erected on the Church's property in Glebe, Sydney, and that it is hoped to build another 36 as opportunity affords. The Church is not altogether blind to its responsibilities, as some publicists would have people believe.

Cry "Stinking Fish."

IN concert with other anonymous writers, the letter below from "Regular Churchman" dated May 21, appeared in the "Sydney Morning Herald" during the last week in May. We offer no comment upon it, except to say that it is in keeping with a type of propaganda which is abroad to-day. Happily it was given a salutary answer by Jocelyn Brown, convenor of the publicity committee of the Housing Council of New South Wales, in the following terms:—

"In your correspondence column of to-day's date appears a letter from 'Regular Churchman,' stating, among