

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

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

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

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

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

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

#### SPIRITUAL HEALING.

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

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

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

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

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

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

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

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

#### QUERY.

"Interested" asks:—

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

## The Church and Youth.

### New Zealand Commission's Report.

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

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

#### Lack of Co-ordination.

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

and are often unrelated to each other.

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

"3.—Lack of Leaders and Workers.

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

#### Undue Emphasis Placed on Machinery.

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

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

## Hymns for Sundays and Holy Days.

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

#### Hymnal Companion.

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

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

#### Hymns, A. & M.

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

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

## A Paper for Church of England People

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## Editorial

### The Church as a Conscience.

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

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

### Australian Defence.

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

### Taxation Relief.

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

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

### Old-Age Pensioners.

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

### Body-line Bowling.

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

The Rev. F. C. and Mrs. Philip, of St. George's High School, Hyderabad, who have been on short furlough, are now on their way back to India. Miss Robinson has left for Tanganyika, while missionaries Dr. and Mrs. Bateman, of Old Cairo Hospital, Egypt, and Misses A. M. Gelding and E. Simpson, of Tanganyika, are expected home this month.

### TO PARENTS & GUARDIANS YOU ARE RESPONSIBLE FOR THE WELFARE OF YOUR BOYS AND GIRLS. After recent events, are you alive to your responsibilities?

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## Quiet Moments.

### Eighty Years and Eternity.

#### Buildings Crumble—God Remains.

(The Archbishop of Auckland's Powerful Sermon at St. Matthew's Church Anniversary, Auckland.)

"I WAS glad when they said unto me, we will go into the house of the Lord."—Psalm 122, v. 1.

And those who entered St. Matthew's Church on Sunday evening, September 24th, were indeed glad. A crowded congregation listened with rapt attention to the inspiring sermon of Archbishop Averil.

"In this celebration we realise that every anniversary increases the number of those faithful ones who have entered the upper school of Life's unfolding.

"I like to feel the nearness of the spiritual world and to feel that our loved ones are near to us now, and to thank God on this, our 80th anniversary, that those who have contributed to this Church's well-being are still near and dear to us at this moment.

"We are naturally proud of this beautiful building, standing on a hill overshadowing the business world of Auckland. The name, St. Matthew, who was the business man among Christ's disciples, St. Matthew who found something so much more satisfying in Christ that he sought to lead his friends to the joy which he had found.

"One of the greatest troubles of the world to-day was the exclusion of Christ from the business temples and houses of merchandise.

"A mere thought outlives a mighty building, and Christ's word will live when every building has crumbled into dust. In this building Time and Eternity meet. Time fades; but Eternity remains. In these days when everything is being shaken, God remains—God reigns in spite of man's perversity and the abuse of his free will.

The Christ we often see in so-called Sacred Art, such as stained-glass windows, only a picture of sadness, is to my mind "the Man we do not know." I cannot help but believe that Joy was the pre-eminent motive of Christ's mission. Witness the Joy and enthusiasm of the disciples and early believers. Joy was the power that converted the world. How many people there are who look upon religion as just the opposite of Joy.

Pleasure is all right in its proper place; but to spend your life in the pursuit of pleasure; just to have a good time, is like following a mirage in the desert. It recedes the more you chase it, and finally ends in disillusionment.

Christ said: "I have spoken to you that my joy might remain in you, and that your joy might be full." If you have gained that Christian joy it will be a converting power wherever you go in the world.

We have special cause for joy to-day in that your good vicar, by God's mercy, is able to participate in this 80th anniversary of the Church which means so much to him, and to which he means so much.

"Oh that men would praise the Lord for His goodness and declare the wonders that He doeth for the children of man."

I am quite sure that the offerings to-day will be the expression of our gratitude to Almighty God for His many blessings, and give joy to your good Vicar who, by his faithful, untiring and joyous ministry, has brought joy into the lives of so many of his fellow creatures."

### Steadfastness.

ONE of the necessary—tremendously necessary—traits of Christian character is steadfastness. Mr. Standfast in Bunyan's Pilgrim's Progress is a fine character—one that should be emulated of us all. That I may be steadfast is a daily matter for prayer with every true Christian. There are so many things attacking our steadfastness. There is false doctrine. There is always the danger of being driven by every wind of false doctrine. This is especially so where the false doctrine in some way exalts man and so robs God of His glory—robs Christ of His Saviourhood, and the Holy Spirit of His essential necessity to man. How shall we be kept from being driven by the winds of false doctrine? Keep close to the Word of God. Keep close especially to the teaching of the Apostles on those great cardinal words of the Christian Faith—Ruin, Redemption, Regeneration. Then so often we are deflected from the straight, steadfast course by the attractive and outward things around. So often are we turned aside to those things which are merely outwardly beautiful, but are really deceitful and damaging in their outcome. Remember the Lord looketh not on the outward appearance, but the Lord looketh on the heart. And so ought we in making our companions and friends, especially the life-long friend who is to share home with us and help to make it what a godly home ought to be. Make friends of God's children. Be ye not unequally yoked together. Whatever you do, take His yoke upon you, be yoked with Christ. His yoke is easy and His burden light. Again, how tempted we are to steadfastness by difficulties, by the praise and blame of man, by the success or failure of our undertakings. We are "fed up" with things because of the difficulties or failures of our work, sometimes because of the drudgery of it. The Master is looking for servants who will not be turned aside by the difficulties and drudgery of the way. Must He ever say to you, "Will ye also go away? How lightly many lay down their work for the Lord, regardless of the fact that no one has been found to take their place, and if it is a class in the Sunday School, the class suffers, the whole School suffers. This is applicable to other forms of service, too.

How easily, too, we are robbed of our steadfastness by our physical feelings. We want a little more of the Stoical spirit, the spirit that bears up against the petty ailments of the passing day. Paul speaks of buffeting his body, keeping it under. He is, it is true, speaking of it in connection with the desires of the body, but we may surely apply it in some real sense in other physical ways. Let us remember the example of the Lord Jesus, Who steadfastly set His face to go to Jerusalem. Remember, too, the steadfastness of the great Apostle who, in spite of so many entreaties to save himself, went on steadily in the path the Master appointed for him. "I will show him how many things he must suffer for My Name's sake."

## Melbourne Synod.

### The Archbishop's Charge.

THE Synod of the Diocese of Melbourne opened last Monday week, by the Archbishop, the Most Rev. Dr. Head, delivering his charge in St. Paul's Cathedral. The Archbishop said: "The keynote of my message to you to-night is one of hope. There is everywhere a feeling that prosperity is coming nearer. There is less unemployment than there was a year ago, thanks partly to the wise action of the Government in checking the Communist appeal for sustenance without work in return. No man has a right to be supported in idleness by those who are willing to work. There is still a tendency to complain whenever any section of society has to take less payment for its services than it likes. But the relations between rich and poor, between employers and employed, seems to be improving steadily. We have here none of the violence which is being displayed by the Nazis in Germany. We have escaped the horrors of Bolshevism as experienced in Russia. We have not entrusted our economic salvation to the Government, as has been done in the United States. In this age of dictatorships, as exemplified by Hitler, Lenin, Mussolini and Roosevelt, we have in Australia, as in other parts of the British Empire, preserved the authority of our representative Parliament, and our love of personal liberty. This is something for which we should be very thankful to God. Let us as churchmen so play our part in our Commonwealth, our State, and our city, that the Christian character may keep its influence on all our public and private life."

### Silent Laymen.

After some references to the Anglican contribution to the world in the past and the present, His Grace continued:—"Perhaps the chief weakness in the Church to-day is that so many of their laymen were only silent witnesses, and rather prided themselves on their reserve about holy things. Speaking and active work for the Christian cause was left to the clergy. The activity of communism, on the other hand, was due to the fact that it had no clergy, but all alike were active for the common ideal. The ways in which laymen could assist were by interesting themselves in the finance and general working of Church enterprises, particularly the home mission fund, and the social institutions of the Church—the Mission of St. James and St. John, the Mission to the Streets and Lanes, St. John's Home in Canterbury, and the Church of England Boys' Society Camp at Frankston.

### Young Clergy and Celibacy.

"A new experiment to solve the problems facing the Church in our big industrial areas is being made this year by the Rev. Gerald Tucker, who has come to St. Mary's Mission in St. Peter's parish, Eastern Hill," Archbishop Head continued. "He is introducing there the Brotherhood of St. Lawrence, the members of which are in holy orders, and live as celibates so that they can work together on a minimum stipend, and extend the influence of the Church where it is most needed, and at the same time most difficult to provide. We shall watch this experiment with interest, and we should pray for its success. If we could have a teaching brotherhood to undertake work in some of our boys' secondary schools, and to start elementary schools, we should be able to solve some of our more pressing educational problems. I should like to see some of our younger clergy and laymen agree to forego marriage for five years and manage a school on similar lines to those of the Christian Brothers in the Roman Catholic Church. I remember how four of us who were friends at Cambridge at the end of the last century used to discuss the possibility of such an enterprise, but it fell through because two of us were recalled to Cambridge to teach and the others were absorbed in other work. It is a grand ideal, and perhaps others will be found to-day to undertake in this diocese what I failed to achieve more than 30 years ago. Our younger clergy are sometimes all too anxious to be married. Such a teaching order as I suggest must rule out marriage at any rate for a few years. In self-defence I may say that I was not married till I was 30."

### Sunday Observance.

Discussing the question of Sunday observance, Archbishop Head said that he believed that it was a mistake to teach young or old that attendance at a Communion service in the morning sacrificed other pursuits for the remainder of the day. It was really a question of the right employment of leisure. The nemesis of the cult of the physical life was selfishness. Sunday was the one time when they could take time to

think about God and the meaning of life. If they let Sunday afternoon become a second Saturday afternoon, and were content with using less than the whole day for God, His worship, and His service, they were lowering the standard of the observance of Sunday as it had come from their fathers. What they lost their children would find it hard to regain.

### Preparations for Melbourne Centenary.

"The great event which faces us in the coming year is the Centenary of the City of Melbourne," Archbishop Head said in closing. "We shall play our part as citizens, and we shall share in the preparations for increasing the interest taken in our city from outside, and in the provision of attractions to draw visitors here from other parts of Australia and from overseas. We must also make preparations for our contribution as members of the Church of England to the life and religion of Melbourne. We must make a special effort to secure the maintenance and continuance of the work of our Church and the spread of its teaching among the rising generation. A Church of England committee has been appointed to arrange for the commemoration of the Centenary of the city. Three points need to be kept in mind at present. Firstly, when we know the dates of the celebration more accurately we shall need to hold special services in the Cathedral and in all our churches to offer our thanksgiving to God for all His blessings on us and on our fathers during 100 years. Secondly, an arranging to get from England a leading and attractive speaker and teacher as Moorhouse lecturer towards the end of 1934. The Archbishop of Canterbury has very kindly taken up the matter for us, and I think that he will send to us a man who will give to those who are in Melbourne for the Centenary the Gospel as we have received it in the Church of England, in a form which will grip their hearts and minds. Thirdly, I have set myself to collect a sum for the endowment of our Church so that we may be better able to do God's work without being continually hampered by lack of money. I have approached several leading men and women in Melbourne, either church people or in sympathy with the Church, and shall continue to do so during the next few months. I shall appeal for help to the parishes through the vicars, but I shall act only with the support of the clergy, as I do not want to add another financial responsibility to their burdens."

### Social Evils Denounced.

Following upon the Archbishop's Charge, Synod proceeded to its work in the Chapter House.

The observance of Sunday, the spread of alcoholism, and the importance of an efficient censorship of books were discussed by Canon Baglin, following on a report on the activities of the social questions committee. Canon Baglin said that the committee acted as a watchdog over the social conscience of the community. Commercial activities were very noticeable on Sundays. Permits were very often given for Sunday work in the building trade. The Government itself, through the Railway Commissioners, set a bad example. There was no need and no use for the country trains which were run on Sundays.

"What we want," he continued, "is a better social conscience in the whole community, and a feeling that the Lord Himself has set apart one day to be made a day of worship and rest, and not a day of pleasure."

Canon Baglin added that there was too much drinking at dances by young people. The grounds of his Church adjoined those of a town hall, and every Sunday the verger had to clear up about 50 or 60 bottles which had been left after a dance on the Saturday evening. Drinking habits were no good to the young people, and they were no good to society.

The censorship of books, he added, was very necessary, but it should be a censorship by men appointed for their special qualifications. He had read "the book that all the fuss was made about," and it was one of the rottenness of books—a disgusting book. It should never have been put into the hands of young people.

### Recommended by Bishops.

Keen discussion arose on the motion that deaconesses be admitted to the Synod, which was moved by Archbishop Lambie. In proposing the motion Archbishop Lambie said that it had been recommended by the bishops at the Lambeth Conference in 1930. If it was not to be regarded as prejudiced and backward, the Synod should restore the privileges of the order of deaconesses. He hoped that minor difficulties would not be allowed to hinder the presentation of a bill to that effect to the next session of the Synod.

The Rev. W. F. Hart (Meredith), opposed the motion on the ground that it was opposed to the practice of the Church. If deaconesses were admitted no objection could be raised to the admittance of professed sisters, who in future might do the synods.

After a count of votes Archbishop Head announced that the house of laity voted for the motion by 84 votes to 54, and the house of clergy rejected it by 56 votes to 53. As the motion had not been accepted by the house of clergy it would lapse.

### Home Missions.

In reviewing the work of the Home Mission Fund, Archdeacon J. J. Booth said that the receipts for the year were £749 less than those of the previous year. In the last ten years the mission had incurred a loss of £11,000. In 1932 £6,418 was available for the work. Many parishes could not spare funds to carry on works of extension begun in more prosperous times. Many more than half the parishes had failed to do what they had been asked to do. The first obligation to the mission was the scattered by the fund and carried on as a missionary work without the hope that they would ever be in a position to pay for their own upkeep. The next charge upon the mission was the work in the industrial centres. Too little could be spared for this work. Insufficient progress had been made by the Church in the central areas of the city. There were many who thought that the Church was for the rich and middle classes, and not for the poor.

### Retiring Age for Clergy.

Compulsory retirement of clergymen upon reaching the age of 70 years was supported in a motion agreed to by the Anglican Synod last night. Mr. J. G. Robinson moved:—

"That this synod requests the Archbishop in Council to take steps to amend section 19 of determination VII. of General Synod of the dioceses of Australia and Tasmania, session 1905 (Australian clergy provident fund) so that the proviso which shall be: 'Provided that no subscriber at the date of the passing of this amendment shall be superannuated on the ground of age only, without his consent,' and thus provide that all new subscribers to the fund shall be superannuated on attaining 70 years."

Mr. Robinson said that the motion, if agreed to, would not affect the 150 Victorian Clergy Provident Fund members who consented to retirement when aged 70 years or more, but it was proposed to recommend to the general synod that all new subscribers should be retired on attaining the age of 70 years. "A virile, contented, and effective clergy will result from such an amendment as suggested in the motion," Mr. Robinson added, "and if a man feels so minded and equal to the task there are many fields in which he can work after his retirement, free of financial and parochial worries."

Other speakers supported the motion and contended that it would be of benefit to the men concerned, and also to the Church. It was suggested that clergymen could not be expected to work in their parishes until they could no longer carry on. At present some enthusiastic young clergymen were precluded from becoming vicars of parishes which were still occupied by men who should have retired many years ago.

The motion was agreed to.

### Education and Training.

Mr. Frank Shann moved:— "That this synod affirms its belief that it is one of the first duties of the Church to-day to mobilise its resources of money and educational institutions, particularly its grammar schools and University colleges, to provide for postulant orders a thorough, sound and adequate secondary and university education before such postulant proceeds to special theological training and probationary parish work, and requests the Archbishop in Council to take such steps as are necessary to make such provision."

All professions demanded a fairly high standard of secondary education, Mr. Shann said, and similar standards should be exacted of clergymen. Wherever possible graduates of theological colleges should be assisted by bursaries to take a university course.

The motion was supported by other speakers, some of whom said that there was a need for more scholarships in theological colleges and secondary schools.

Two Irishmen met, and each thought he recognised the other. Finding it was a mistake, one said: "I thought it was you and you thought it was me, and Begorra, it's neither of us."

Wayside Jottings

(By a Wayfarer.)

Brotherhood in Christ versus Colour.

THE newspapers have had a good deal to say lately," remarked one of the young men, "about the difficulty and the possible danger, to Australia in holding the vast empty spaces of the North. And our Governments have suddenly found it necessary to make some defensive preparations. A fleet of aeroplanes seems to be their first idea. What do you chaps think about it? Who will volunteer to learn aviation and join a Flying Defence Corps?"

"I would," said one, "if such a call were made; but I don't think there will be any such need. Suppose, for instance, that Japan, needing room for her rapidly increasing population, wanted to settle some of them in Australia. Do you think she would at once begin a war, and send a fleet and an army to annex part of the continent? Certainly not. She would open friendly negotiations with the British Government, and ask leave to settle some of her people under British laws; to become British subjects in fact. Of course, if her request met with a flat refusal, and if her need became very urgent, she might become unfriendly, and might ally herself with Russia and Germany and pick a quarrel with Great Britain; and then demand as a right and as a condition of peace, what she at first asked as a friendly concession."

"Then," said another, "I suppose we should have to fight!"

"Not a bit of it," said the first. "England has already practically pledged herself not to fight without first submitting the dispute to the League of Nations. Two courses would be open to her. She might give way as gracefully as she could, and on the best terms obtainable, or she might submit the whole question to the League; and you may be sure that the League would decide in favour of Japan."

"Why?" asked the other.

"On the ground," said he, "that England has not, during over a hundred years, effectively occupied the territory. They would decide that one person to every 10 square miles is not an effective occupation; and that therefore England has no exclusive claim upon the country. That England would fight is unthinkable. She would have no allies. France and the United States would never go to war to upset a decision of the League of Nations. Indeed, England could hardly, with any consistency, ask them to. And, of course, other nations, that are jealous of England, would make a great virtue of supporting the League."

"It's rather a blue look-out," said the other. "What had Australia better do?"

"Australia," replied the first, "had better reverse, as quickly as she can, her selfish 'dog-in-the-manger' policy of not wanting immigrants. An extra two or three million people would vastly increase her internal trade and prosperity; and, if ever fighting should come, would enormously increase our chance of victory. We ought to publish throughout Great Britain, and perhaps throughout Europe, that there are millions of acres all over Australia, to be given to any who will become loyal British subjects and occupy and make good use of the land. Why need we care what was their original nationality? We already have whole villages

of Germans, and very good settlers they are."

"English farmers wouldn't go to the North," said one; "they wouldn't settle in the tropics."

"Then," said the first, "we should have to let them settle in the South and West; and, for the North, I don't think we could do better than adopt a suggestion lately made in the 'Herald' and turn to India for settlers; and invite a million Sikhs, with their families, to come and populate our vacant North."

"Who are the Sikhs?" asked one. "And why do you specify them?"

"I mention them," said he, "because they are the finest race in India. They are not Mongols, but a branch of the great Aryan, or Indo-European family, to which we ourselves belong. From the cradle of our race, somewhere near the Caucasus, one branch migrated westward and got into Europe, and so to the British Isles. Another branch, now called Sikhs, or Singhs (lions), travelled eastward and invaded India from the North-west. Wherever they went they conquered, until they finally settled in that vast district of India called the Panjab, the land of the Five Rivers. When that long series of events began which led to the British becoming (partly by conquest but more often by peaceful means), the masters of India, no nation opposed us more vigorously than the Sikhs, and some desperate battles had to be fought before they finally gave in. But since then no nation of India has been more loyal. They remained faithful during the Mutiny, and many of them fought for England in the Great War. Every man among them is a born soldier. Chambers' Encyclopedea says: 'There is no division of the multifarious population of India more striking than the Sikhs as respects physical advantages; for symmetry and comeliness, for courage and power of endurance, the Lions of the Panjab are altogether remarkable.'"

"I should think they would make splendid Australians," said the other. "Most desirable colonists. But I'm afraid a great many people would object to their coming because it would conflict with the 'White Australia' policy."

"The Sikhs are not black," said the first, "although a long residence in India has darkened their skins. They are of our race, and their skin was originally as white as ours. But who would be so mad as to refuse splendid settlers because their skin was dark, when we are in urgent need of a loyal and brave population, used to tropical conditions. But anyway, the 'White Australia' policy is a policy of short-sighted selfishness; and I don't see how it is going to be maintained. The British Isles contain, perhaps, 40 million people. India, China and Japan have about 850 millions, and need room for their surplus populations. They know all about Australia's empty spaces, and they know too, and they bitterly resent, the insult implied in our 'White Australia' policy. How long do you think it will be before one of these nations does politely request, as a matter of international justice, that their people may be allowed to settle in Australia? I shouldn't be surprised if the request came to-morrow, and perhaps all the sooner because they have heard that we are thinking about preparing to resist them."

"All that may be true," said an older man, "but can't you young fellows look at things from a higher standpoint—from a Christian standpoint? Here is England, chosen by God to be His chief instrument for the civilisation and Evangelisation of the world. For that purpose He has given us Free Institutions and an open Bible, and a pure Religion. And for all these He has made us His trustees, that we may pass them on to the less favoured nations. Is it in accordance with His purpose, do you think, that because we have white skins we should look down with contempt on the enormous majority who happen to have darker skins,—that we should exclude them from our country, and treat them as a lower order of beings? Is that the way to carry out our Trust and commend to them the Gospel? May God forgive us our past short-sighted selfishness, and give us His grace that, in the future, we may exhibit not merely more political commonsense as regards our real international position, but a more worthy realisation of our high calling, and adopt as a fundamental truth the Brotherhood of all nations, and of all men in Christ."

really was. You may be sure I told them. But very few people had an intelligent grasp of what it really was. In fact, many had never heard of it before. Many confused it with the Oxford Group Movement. Then they saw the pictures in the newspapers. Everybody can read a picture. They saw the processions and the gorgeous vestments and the candles, and the canopies, and the highly decorated altar, and the whole paraphernalia. So this is the Oxford Movement! Why, it is no different from the Roman Catholics! You might be looking at a Roman service. There is no difference! The average Englishman may not be much of a Theologian, but knows that there are things in his own Church and in the Church of Rome that are diametrically opposed to each other. He is suspicious of anything that savours of Romanism. This may not be very

(Continued on page 12.)



The Rev. L. L. Oldham, of Tasmania, who has been accepted by the Bishop for service in Melanesia, sailed by the s.s. "Mataram" on the 30th September for Siota. He will be stationed at Pawa, Ugi.

We regret to hear that the Ven. Archdeacon Davies, Principal of Moore College, is a patient in the Royal Prince Alfred Hospital, Sydney, where he will be for several weeks. We wish him a speedy recovery.

Mr. F. P. J. Gray, Hon. Treasurer of the Home Mission Society, Sydney, is on a visit to Lord Howe Island. He travelled on the same ship as Bishop Kirkby. They return at the end of the month.

An exchange of parishes has been arranged between the Rev. A. W. Setchell, Sutherland, and the Rev. H. J. Marshall, St. Matthew's, Ashbury, both in the Diocese of Sydney, to be effective from November 1.

Three years' leave of absence has been granted to the Rev. L. M. Dunstan, of the C.M.S., who is undertaking work at Denmark, in the Diocese of Bunbury, on behalf of the Bush Church Aid Society, for the Colonial and Continental Church Society.

Deaconess Lora Claydon, C.M.S. Missionary in India, has been engaged on a deputation tour in the Diocese of Bathurst. There is every likelihood that she will undertake work at the Children's Court, Sydney, for a period of nine months.

The Bishop of Wangaratta (the Right Rev. J. S. Hart) has appointed the Rev. Wilfred S. Dau rural dean of Shepparton in place of Archdeacon Carter. The rural deanery of Shepparton includes the Goulburn Valley parishes, and extends to Euroa, Mansfield and Kilmore.

The Rev. G. T. Birk, Vicar of St. Thomas', Auburn, N.S.W., has been elected chairman of the Church of England Boys' Society in Sydney, in succession to the Rev. R. H. Pitt-Owen. Mr. Birk has taken keen interest in the movement, and has a large branch of the Society in his parish.

The induction of the Rev. Arthur Reeves, rural dean of South Sydney, as rector of St. Andrew's, Cronulla, was performed last week by the Ven. Archdeacon Martin. The gathering was the largest of its kind ever seen in the district. Following the induction, 300 persons took part in a welcome social to the new rector and his family at the Cecil banquet hall. Mr. E. Chamberlain, the people's warden, occupied the chair.

Two sanctuary chairs as a memorial to the late Mr. Louis Lepplastrier were dedicated in St. Paul's Church, Chatswood, on Sunday, October 8. Mr. Lepplastrier was one

of the foundation members of the Church, and actively associated with every side of the parish's work. He was also deeply interested in the "A.C. Record," and acted as secretary for several years. The chairs were the gifts of his friends in St. Paul's congregation.

Selina Elizabeth Edgar, wife of the Hon. W. H. Edgar, M.L.C., died after a long illness at her home, "Bingley," Burke Road, Camberwell, Melbourne, on Friday, September 22. Mrs. Edgar will be widely remembered for her active service with the Baby Health Centres, Benevolent Societies, and Red Cross work during the war. When Mayoress of Malvern Mrs. Edgar assisted in all movements for the public welfare. She rendered marked assistance to her husband in connection with the mid-day prayer meetings in the Melbourne Town Hall.

At the recent Conference of the staff of the New Guinea Mission, the Bishop intimated to the members that the time was approaching, though not immediately present, when he must lay down his office. The disabilities of age were creeping on and preventing him from putting forth the same energies as in former years. Canon Tomlinson voiced the feelings of the staff when he expressed the hope that the Bishop would find it possible to continue in charge of the diocese for many years longer.

We regret to hear that Brigadier-General J. J. Paine, C.B.E., V.D., is at present confined to his home suffering from a severe illness, but is reported to be making satisfactory progress. The council of the National Rifle Association has carried a resolution expressing sympathy for Brigadier-General Paine, who has been a member of the council for about 30 years. General Paine is a keen churchman in the parish of Windsor, N.S.W., and for many years Synodsmen of the Diocese of Sydney.

The Church of St. Peter, Burwood East, was scarcely able to hold the number of people who attended the funeral service for Mr. A. S. Kershaw, an undergraduate of Sydney University. The Rector, the Rev. F. Kellett, M.A., officiated, and in a brief address spoke of Mr. Kershaw's work for the Church as assistant organist and secretary of the Scripture Union. The lesson was read by one of the representatives of the University. Mr. Kershaw was the honorary Carillonneur of the University, and took a deep interest in Christian student movement.

The Rev. W. Holmes, Th.Schol., Rector of Denman, has been appointed Rector of Singleton, N.S.W., in succession to Rev. Canon H. S. D. Portus, whose resignation on account of ill-health will take effect on October 31. Mr. Holmes received his early education in England, coming to Australia at the age of 20. After being trained for the ministry at St. John's College, Armidale, he was ordained Deacon in 1916 and Priest in 1917. After serving as Assistant Curate at Quirindi and Gunnedah, he was appointed Priest-in-Charge of Nundle (Diocese of Armidale) in 1920. He came to this Diocese in 1922, when he was appointed Priest-in-Charge of Weston. In 1926 he became Rector of Denman.

The death of Mrs. Croaker has removed a devoted servant of God from the parish of Morpeth, N.S.W. Like her husband, who passed away just ten years ago, Mrs. Croaker played a great part in the life of the parish, especially the Woodville portion of it. Her vision and service were even wider, extending throughout the Diocese and into the Mission Field. Those who remain of the older generation in Morpeth feel that with her passing a link with the earlier days of the Parish and Diocese has dropped out. Mrs. Croaker lived in the Rectory back in the "seventies," when her father was Rector of St. James', Archdeacon, and on the death of Bishop Tyrrell, Administrator of

the Diocese. And right to the end she maintained the quiet dignity and the spirit of service of those associated with Bishop Tyrrell. One of her last services was temporarily to take her old place at All Saints' Organ.

The Rev. C. Hugheson, Rector of St. Andrew's, Wahroonga, N.S.W., has been appointed to the living of Hailsham, near Hull, England. He will leave Sydney at an early date. Mr. Hugheson went out to India as a C.M.S. Missionary in 1893. He then served in England from 1900 and came to Australia in 1904, serving subsequently in the Dioceses of Melbourne, Gippsland and Sydney. He leaves behind a fine record of work. He is much beloved in the parish of Wahroonga. Mrs. Hugheson's father was a noted missionary in India, the Rev. T. E. Slater. The connection is being maintained, for Mr. Rex Hugheson, B.Sc., son of the Rev. C. and Mrs. Hugheson, is on the staff of the C.M.S. St. George's High School, Hyderabad. We wish our departing friends every blessing in the Homeland. Mr. Hugheson will be greatly missed in C.M.S. circles, being extremely active both on the Federal and State Committees.

The Rev. A. G. G. C. Pentreath, M.A., has accepted appointment as headmaster of St. Peter's College, Adelaide. At present he is on the staff of Westminster School, London. Among his duties there has been the production of an annual Latin play, which was first staged by the scholars for the benefit of Queen Elizabeth. Although Mr. Pentreath's interests are largely classical, it is testimony to his modern outlook that he founded the Aeronautical Society at Westminster School, the first English public school to possess one. "There is hardly time in modern life to spend as much energy as hitherto on the details of the classical languages," he said, "but the classics are splendid mental discipline. We must make use of the spirit of the Greeks and the Romans, because the legacies of Greece, Rome and Israel profoundly affect modern civilisation." Mr. Pentreath, who is 31 years of age, was born in the West Indies, and is of Cornish descent. He lived in Malta and was at Michaelhouse, in the Diocesan College at Natal, in 1929, then being appointed master of the King's scholars at Westminster School, London. He was educated at Haileybury College and Cambridge University, where he took classical honours. He then went to the Westcott Theological College, and afterwards to Oundle School (Northants). His wife took her science degrees at Girton College, Cambridge. With their two children, they propose to arrive in Adelaide at Easter. Waving a hand towards groups of boys wearing morning coats and silk hats, which are obligatory at Westminster School, Mr. Pentreath said that doubtless things would be different in Adelaide, but he felt already some acquaintance with the school, a series of pictures of which hung in the Westminster School classrooms.

Hymns for Sundays and Holy Days.

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

- Hymnal Companion.
- October 22, 19th S. aft. Trinity.—Morning: 107, 295 (149), 350, 165; Evening: 354, 303, 126 (496), 19.
  - October 29, 20th S. aft. Trinity.—Morning: 382, 151, 287 (309), 336; Evening: 247, 147, 344, 39 (44).
- Hymns, A. & M.
- October 22, 19th S. aft. Trinity.—Morning: 3, 238, 164, 252; Evening: 270, 254, 358, 29.
  - October 29, 20th S. aft. Trinity.—Morning: 9, 184, 531, 228; Evening: 231, 238, 356, 163.

**STERLING HOME PAINT**

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"Moral good is the highest good, and moral evil the deepest evil."—Martineau.

## OCTOBER.

21st—Trafalgar Day, 1805. England's command of the sea upset the tyrant's plans.

22nd—19th Sunday after Trinity. Without God we cannot please God. He is the strength and purpose of our life. We must ever depend on Him to "direct and rule our hearts."

25th—Crispin, martyr. The Shoemaker's saint. He and his twin brother were missionaries to Gaul. Each evening he made shoes for his support in preaching. Both brothers were tortured to death in 288 A.D. Balaclava, 1854.

26th—Aginocourt, 1415.

28th—St. Simon and St. Jude. The spiritual temple is the subject of the Collect. How important right doctrine is. As in ordinary building the best must be used for permanence and beauty.

29th—20th Sunday after Trinity. Obedience is hard when we do not love. We call it by another name when we love the person whom we serve. Because the motive of obedience is from within ourselves, and not an outward force. Bishop Hannington martyred, 1885. A great founder in Uganda. Truly "the blood of martyrs is the seed of the Church." We want more martyrs at home, as well as elsewhere.

## NOVEMBER.

1st—All Saints' Day. Not All Souls' Day is the rightful remembrance. This day of all the Saints brings before us all, however insignificant in human regard. For all are great in God's care.

2nd—Next issue of this paper.



## The Need of the Hour.

CHRISTIAN publicists tell us that there are not wanting throughout the world the clearest indications of the growing indifference to worship and prayer (public and private), to a life of communion with God and the eternal interests of the soul. For our part, an analysis of existing conditions reveals a condition both difficult and paralysing. A cold, heartless materialism and a barren secularistic outlook seem to pervade all sections of Society, while a strange casualness and shallowness characterise very many who profess and call themselves Christians.

No one cause can be assigned for this evident decay of God-consciousness and duty. "We are assured," says a Christian leader, in his pastoral charge, "that the dogmatic teaching of the Church, the obscurantism of the pulpit, the ritualistic practices, the coolness towards adventurous social reform, have conspired to make the masses give the cold shoulder to the Church and to alienate thoughtful men. But," he goes on, "if any one of these touched the root of the matter, then we ought to find Churches that are not dogmatic (and there are surely many) or that are simple in ritual, or, like the Unitarians, above suspicion of obscurantism, or like the Quakers, alive to the social needs of the day, increasing and prospering. But none shows any striking increase." All the

Churches show the reaction against organised religion; and, we fear it must be said, of religion in general, that this situation has been accentuated in quite recent years.

Professor C. C. J. Webb, of Oxford, in his Riddell Lectures, writes:—"Unmarked as it has been by spectacular changes in the outward forms of worship or in the constitutions of churches it is difficult to realise that it (the application of the historical method of criticism to the Christian Bible), probably involves a greater and more momentous break with tradition than the Reformation of the sixteenth century. It has affected or is certain to affect the whole of Christendom."

These words constitute a serious opinion and need careful pondering. There is undoubtedly a connection between the loss of authority attaching to the Bible and the falling-off in Church attendance. The great mass of the people have come to believe that the supernatural Revelation in the Word of God has failed to meet the demands of modern knowledge, that the Universities have rejected Christianity as the final Religion, and that there is no longer any room for God in their lives. Shallowness may make much of what is said and written, and ignorance may be in the ascendant when young people discuss religion with one another, but the broad fact remains that it is widely believed that the vested interests of the Churches are the main support of their activities, and that with the passing of the older generation, places of worship will be devoted to ends other than those for which they were built. And we regret to say that there is an impression abroad that theologians and ecclesiastics are habituated by an intellectual nimbleness, that cannot be followed, to declare their belief in Creeds and Formularies they no longer hold, and to act as if their solemn obligations have neither moral nor legal claim upon them. There is an absence of definiteness in the message of the Churches, which arises from a halting between two opinions on the part of those who are commissioned to declare its teaching. The pulpit has been affected by the vagueness of the age and falls back on humanitarianism or formalism, when it should be outspoken in its rebuke of sin, and its declaration of the Divine provision for the needs of sinful humanity. Too often those who should lead have appeared to be more interested in making things easy for those whose practice appears irreconcilable with their position, than in advancing the fundamental Faith that is contained in the Creeds. This must end if the Christian Religion is to go forward.

Christianity is Christ. It began in an experience,—of the living, saving, and sanctifying Saviour in the lives of His followers. As time went on this experience was formulated in a Creed. The experience came before the Creed, and the Creed was called into being because men misinterpreted the experience and needed to be taught the facts and truths that lay and lie behind the experience. The human mind is full of vagaries. It seems so easily to get a twist and to run off at tangents. Therein we see the real value of the Creed. But a Creed can itself become a cold, lifeless statement. So the greatest need of the Church today is the experienced conviction that Jesus Christ is Lord and Saviour. We cannot get behind this. Unless the preacher sounds this note and proves by his life and attitude that it is the greatest of all realities to him and the gripping and controlling factor in his

life, he will be of no profit to the highest ends of the Ministry to which, he says he has been called. We need men who will not be ashamed of the Gospel of Christ because they have experienced its power in their lives, and are on this account keen with "the woe is me if I do not evangelise" to proclaim the Faith. Pulpits afire with consecrated culture and personal surrender to the Saviour will make a change in the outlook. It is vain to wait until all men have settled what they will believe and so shout together; we shall never reach this position, but we must have unity in all that is central and definiteness in its proclamation.

In fact there must be a return to the Pauline statement: "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." Human nature is unchanged in all essentials since St. Paul wrote these words to the Corinthians, and the forces arrayed against the Faith are not stronger and more threatening to-day than they then were. We have to meet the ecclesiasticism which has become too often formalism, and places salvation in secondary means instead of in the Saviour Who is appropriated by faith. We have to meet the sneers of the wise of this world, and to come face to face with the dogmatic certainties of the experts. But if we know in our hearts that Christ is our personal Saviour, if we recognise in our daily walk the nearness of God to us and find in the Bible the way to God and His Son, we can go straight forward and trust Him to give us His blessing. In the epoch of the Reformation one fact was universally believed—"man is a sinner and needs a Saviour." This is as true as ever it was, but the one thing men and women are anxious to avoid is being considered a fool. To be a sinner has lost its poignancy, because the sense of sin has decayed, but few wish to be fools, even for Christ. Few are even willing to be so called or so thought of, and yet we must be prepared to be charged with all kinds of folly if we are to be out and out for Christ. We need a great deal more than Retreats, Conventions and Conferences to pull us out of the Slough, in which too many have floundered. What is required is a return to the Cross, and finding there fresh courage and hope, we must cease from apologising for our convictions, and be bold to confess that as we have found our salvation in the Saviour, and in His Body the Church, those who share our great inheritance, we and they, who are one in Him, will not hesitate to make plain to all men the great fact that God is Love, and that Divine Love is commended to us in the Death of Christ. Only men and women of one ideal can succeed in this work. Success does not come from anything that they may do—it will flow from the Power of God that will freely work through those who are Christ's. The Gospel has not lost its power—men who profess it have lost their influence in its behalf, on account of their half-hearted hesitancy in preaching it, and the lack of correspondence between the confession of faith and its manifestation in life.



## Archbishopric of Brisbane.

## Canon J. C. How Declines.

THE Rev. Canon John Charles Hal-land How, M.A., Rector of St. Nicholas', Liverpool, England, Canon of Liverpool Cathedral and Rural Dean of Liverpool North, has declined the Archbishopric of Brisbane. Canon How was unanimously chosen by a committee of Queensland Bishops, together with representative laymen of the Brisbane Diocese. When first informed of his election, Canon How said that no man could have been more surprised than himself.

He knew that the former occupant of the office was dead, but he never, for a moment, regarded himself as his possible successor. He had never been in Australia, and had no associations with that country. A half-brother, considerably older than himself, lived in Adelaide, but he had not seen him since his boyhood. His only other friend out there, apart from Archbishop Head, who went to Melbourne from Liverpool, was Dean Barrett, of Brisbane, who was formerly in Liverpool as Diocesan secretary of the Society for the Propagation of the Gospel.

"Perhaps Australians are so satisfied with Dr. Head," he added, "that they think they will try another clergyman from Liverpool."

Canon How was educated at Pocklington School, St. John's College, Cambridge, and Ely Theological School. He graduated B.A. in 1903, and M.A. four years later. He won the Tyrwhit Hebrew Scholarship and the Mason Hebrew prize in 1904. He was ordained deacon in 1905 and priest in 1906, being stationed at Wellington College Mission during these years. He was appointed lecturer in Hebrew at St. John's College, Cambridge, in 1906 and held the office till 1920. He was also Precentor of Trinity College, Cambridge, from 1907 till 1920, and Superior of the Oratory of the Good Shepherd from 1913 till 1924. He was warden of the Oratory House, Cambridge, from 1920 till 1924, and Manchester Diocesan Missioner between 1924 and 1926. In the latter year he was appointed Rector of Liverpool, in 1930 Examining Chaplain to the Bishop of Liverpool, and Rural Dean of Liverpool North, and in 1931 Canon Residentiary.

His publications include "Joel and Amos" (Cambridge Bible for Schools), "The Sung Eucharist," "Christian and Churchman," and "Personal Discipleship and the Way of Prayer." His recreations are cricket and tennis.

In 1925 he married Naomi Junie Katherine Reynolds, daughter of the late Rev. S. M. Reynolds, of Durham.

The "Daily Telegraph's" gossip writer describes Canon How as a "first-class theologian, abounding in common sense, and an Anglo-Catholic without frills or extremes, shunning rather than seeking the limelight."

## Masses for the Dead.

## An Anglo-Catholic Venture.

GOOD old Bishop Latimer, in his day, thundered against what he termed "Purgatory pick-purse." Requiems, Masses for the Dead, are the fore-runners of purgatorial payments. They constitute one of the gravest mediaeval abuses of priestly pretension.

We have profound objection to Purgatory (1) because it has no warranty in Holy Scripture; (2) because it is a huge deception that robs the Christian death-bed of its great note of triumph through the mercy and grace of our Lord Jesus Christ.

The soul satisfying, peace giving message of the Gospel is that those who trust in Christ and His atoning death on the Cross pass from death into life, at the very moment their faith is exercised towards the Saviour's redeeming work. Then, when death comes, there is a glorious translation—the earthly tabernacle falls, but the Heavenly dwelling place is ready, and "to be absent from the body is to be present with the Lord." The Gospel of our Lord Jesus Christ bursts open the priestly toll-gate at death; nay, it demolishes it.

The student of pre-Reformation days well knows that much wealth was gathered for ecclesiastical buildings, chantries and so forth, in the futile idea that the donor was in some wise purchasing eternal bliss. Huge sums came into the coffers of the mediaeval Church for the saying of Masses for the Dead. The priest in playing upon the credulity and fears of the ignorant and the ungodly, painted the fires of Purgatory with great skill. Hence the vast sums of money which accrued.

It needs to be remembered in these days, that in the imagination of ecclesiastics, this huge deception—purgatorial fire—still burns!

The Anglo-Catholics in the past have scorned the idea that they are quite like the Romans; for their Purgatorial scheme has not been stained with money devices such as the Latin Church has fathered. When, however, we open the Official Handbook of the Oxford Movement Centenary we have to rub our eyes with amazement and wonder, as at pages 156 and 157 we read the following:—

## The Chantry Book.

(A scheme for the perpetual commemoration of the departed.)

"The idea of the Chantry Book, which was brought into existence during the war, is for the perpetual commemoration of the faithful departed in Christ. According to the historic teaching of the Christian Church the souls of the departed may be helped by prayer and almsgiving and by the pleading of the most acceptable sacrifice of the Altar. When so many gallant men were being killed during the war, it became more and more clear that some organised method of commemorating the dead was a great need of Christian people. In lack of such, many were inserting memorial notices in "The Times" and other newspapers in perpetuity at a cost of fifteen guineas for the insertion. To enable this

devotion to be paid on Christian lines the scheme of the Chantry Book was instituted. The plan of it is as follows: A large parchment leather-bound volume of remembrance is kept in a casket at some central church and copies of it are supplied to priests of any churches who wish to make use of the scheme, and also at intervals printed copies to those who subscribe for them. In the great Book are engrossed the names of the faithful departed, and from its copies Sunday by Sunday priests read out to the faithful the names occurring in the coming week and ask their prayers; and during that week at least one Mass (probably more, i.e., as many as there are churches participating in the scheme, and any voluntary Masses offered by individual priests) is offered for those whose names are entered in the Book and specially those commemorated during the week. In addition to this, a special Mass is said for anyone whose name has been entered in the Book for perpetual commemoration by a yearly Mass on or near the day of death, these names being marked with a red star in the Book and engrossed on a board also to be hung up in Church. The names of all such are commemorated as Founders of the Chantry.

"The method of almsgiving is as follows: A name may be entered for an alms of one guinea, and starred for a further alms of fifteen guineas, and no name may be entered or starred unless a sum equal to the above alms is in hand to cover the entry. These monies are the capital sum of the Chantry Book, are invested in trust stocks, and are never expended, and the income from them will in time be paid out either to an incumbent or other priest in return for his fulfilment of the covenants in the Book, that is, the weekly Chantry Mass and the special Masses in perpetuity. It will thus be seen that the alms deeds are not only part of the Church's method of assisting the departed, but also the sole guarantee of the permanency of the scheme. In order that no hardship should result from this as it affects the poor, special donations are asked for the funds of the Book, out of which the alms of those who are unable to afford the full amounts are made up. Since the inauguration of the scheme almost all the covenants of the Book have been executed voluntarily, which has enabled the capital of the Book to be built up at compound interest. This will continue to be done as long as possible, but in the meantime small sums are paid out of income to members of communities and poor priests, who are free to give their attention to the Chantry Book and assist in fulfilling its covenants.

"Apart from the general usefulness of this scheme to individuals, the Book represents a singularly interesting historical record of the Oxford Movement, as almost all the great names of the revival are entered in the Book. Beside the entry of the names of the departed it is possible for any of the faithful to enter their own names and arrange during their lifetime for perpetual commemoration to take effect only from the day of death.

"Further particulars may be had from, and correspondence as to entries should be sent to:—

The Secretary of the Chantry Fund, c/o. The Westminster Bank, Lower Sloane Street, S.W.1."

We have given this in extenso so that our readers may form their own judgment, but editorially we are unable to distinguish betwixt this and the old abuse of payment for Masses for the Dead.



NEW SOUTH WALES.

Diocese of Sydney.

MOTHERS' UNION.

Service at the Cathedral.

A service of Holy Communion to synchronise with similar services being held in other parts of the Empire, for the members and official workers of the Mothers' Union, was held at St. Andrew's Cathedral last week.

The Rev. W. T. L. A. Pearce was the occasional preacher. He said that many meetings had recently been held in and around Sydney for the purpose of providing adequate defence.

"We meet here to-day," he said, "for the promotion of the defence of Christian homes in this country against the forces of destruction. This Mothers' Union stands somewhat in relation to the block-houses Lord Roberts constructed during the South African War, from which greater vigilance could be exercised during the campaign. Similarly, the mothers' unions have been formed to be the central points and to watch over the Christian home life of the community. The central organisation of the Mothers' Union in England feels that the time is opportune to increase the membership of the union, and throw down a challenge to the new morality. If the Mothers' Union is to make a worthy contribution to the well-being of humanity it can only be when people live in a closer spirit of communion. We can only give to the world that which we ourselves possess. One danger to the work is always to be found in mere religious respectability—a superficial Christianity which breaks down before the assaults of the world. The union must summon its members to live a deeper life for the Master, and to place emphasis on the fact of quality rather than quantity."

FACILITIES FOR DIVORCE.

The Bishop Administrator writes:—

"It will have been noticed that attempts are being made in our Legislature to extend the facilities for divorce in this State, and that by way of a new departure in principle governing such cases. Hitherto some positive violation of the marriage bond has been required as ground for the dissolution of a marriage. The proposal now is that sickness of mind, insanity covering a short period, of one of the parties, be made a cause of divorce. This is dangerous in that it operates against a perfectly innocent party. Further, there is unusual carelessness regarding the lot of any children of divorced people. I was glad to join with the Bishops of the Province whose letter on the whole proposal has just been published. That letter I venture to commend to the Diocese."

ST. PAUL'S, CANTERBURY.

The Mayor of Ashfield (Alderman Lapish) and the Mayoress, were among a large assemblage at the dedication of the new entrance and gates in Canterbury-road, leading to St. Paul's Church of England, Canterbury.

The Venerable Archdeacon Martin, who performed the service, said it was 40 years since he had visited Canterbury. He had then, he said, just arrived from England as a curate and St. Paul's was situated in bushland. The Archdeacon said that while it was impossible to get uniformity in everything, a united church was desirable. He said that prayer was a mighty influence but there was not enough of it. People often went away from church remarking upon a fine sermon that had been preached, but fine

The election of officers resulted as follows: Chairman, Mr. A. S. Tinbury; Hon. Secretary, Mr. R. G. R. Finch; Hon. Treasurer, Mr. A. Castleden. A committee was also elected.

At the conclusion of the business, Mrs. W. H. Johnson gave an interesting address on Windsor Castle. With the serving of supper a very happy evening was brought to a close.

All men of the Cathedral are reminded that the Brotherhood meets on the third Wednesday of each month in the Cathedral Hall, at 8 o'clock.

Cathedral Finances.

Recently the Dean made a statement concerning the state of the Cathedral finances, which was followed up by a special appeal. The appeal is to operate in three ways—firstly, by special gifts; secondly, by securing more annual subscribers to the Cathedral Maintenance Fund; thirdly, by the introduction of the envelope system.

Envelope System.

The Cathedral Vestry, in conjunction with the Brotherhood, have prepared the way for the launching of the Envelope System. By the introduction of this scheme it is not intended to abolish the system of collections at the services. The Envelope System, it is hoped, will augment the ordinary collections. Those who attend church occasionally and do not contribute to the funds of the Cathedral, are asked to join this system and place their envelopes in the box in the South Transept. A letter explaining the system has been sent out to all parishioners and friends.

Diocese of Grafton.

SYNOD MEETS.

The recent Synod of the Diocese carried the following resolution: "That we, the clergy and laity of the diocese of Grafton, assembled in synod, view with alarm the Divorce Bill before Parliament, and being convinced that the well-being of the State depends largely upon the stability of the home and family, which the undue loosening of the marriage tie would jeopardise, draw the attention of members of Parliament to the danger of granting facilities asked for in the case of insane persons, who might recover their sanity later. We draw attention as well to the risk of the suggestion of an easy way of divorce, or even of collusion, by allowing divorce after separation of seven years."

Diocese of Goulburn.

THE NEXT SYNOD.

Election of New Bishop.

Little business of the quarterly meetings of the Diocese, although they were occupied by long agenda, is of more than local and domestic interest, with the exception of the arrangements made for the calling of Synod and the election of a new bishop. The following resolution was conveyed to the Bishop:—

"The Diocesan Council desires to record its deep appreciation of the immense value of the episcopate of over eighteen years of our retiring Bishop, and to express its sincere regret concerning the cause of his resignation. We respectfully assure him of the high regard of the churchpeople of the diocese, and we pray for the blessing of God upon his future life and work in England. We also desire to convey a cordial message to Mrs. Radford and wish for her and the Bishop every happiness in the years before them."

The Administrator was asked to dissolve the present Synod and to issue mandates for a fresh election, to be completed by the 31st December. The Administrator announced his intention of summoning a Synod to meet before the end of February for the purpose of electing a new bishop.

Diocese of Riverina.

NEW ARCHDEACON.

The Bishop of Riverina has appointed the Rev. J. H. A. Chauvel to be Archdeacon of Broken Hill.

Archdeacon Chauvel is a son of Major J. A. Chauvel, O.B.E., of Summerlands, Queensland, and a nephew of General Sir Harry Chauvel, of Melbourne.

Born at Warwick, Queensland, in 1895, he was educated at the Southport School, Queensland, Sydney Grammar School, and St. Paul's College, within the Sydney University. He obtained his B.A. degree in 1917 and his M.A. degree in 1918. He was sub-warden of St. Paul's College from 1917 to

1918, when he enlisted, but was unable to go to the front because of illness. He was ordained deacon in 1919 by the Bishop of Goulburn, was elevated to the priesthood in the following year in the parish of Cootamundra, and for some time was stationed in Wagga Wagga. In 1923 he went to England, where he was given a senior curacy at St. Mary's, Lewisham, South London (one of the largest parishes in England), and remained there for two years.

Returning to Australia in 1925 he went to the House of the Ascension, Goulburn, and Christ Church St. Laurence, Sydney, and to Broken Hill in 1927 as assistant priest to Archdeacon A. E. White. When the archdeacon left for Albany two years later, Mr. Chauvel was given charge of the parish, and was appointed rector on the return of Bishop Halse from the Lambeth Conference in 1931.

The new archdeacon, who is unmarried, has always been greatly interested in the Scout movement.

VICTORIA.

Diocese of Melbourne.

C.E.M.S. NATIONAL OFFICERS.

At the recent National Conference of the Church of England Men's Society the Bishop of Gippsland was unanimously elected National President of the Society for the next three years. Notwithstanding the announced intention of the Bishop not to accept nomination for the office, delegates from the various States were urgent in their request that he should reconsider his decision.

It was pointed out that members throughout the Commonwealth felt that any change in leadership at the present moment would not be in the best interests of the Society. When the Conference came to the election the Bishop retired. The only nomination received was that of the retiring National President, who was earnestly asked to retain the office. The Bishop, on being notified of the decision, announced that it was impossible for him to refuse such an urgent and unanimous expression of the will of the Society. He must, therefore, accept, although before the Conference he had felt that the time had come for him to relinquish the work. At the last meeting of the Melbourne Executive a resolution was passed expressing the gratitude of the Melbourne brethren at the readiness of the Bishop, to acquiesce in the request made to him. The other members of the National Executive are:—National Secretary, Mr. G. E. James; National Treasurer, Mr. H. Field; the Rev. H. P. Finnis and Messrs. W. G. Cramer and F. Shann.

Diocese of St. Arnaud.

ST. MARY'S, MARYBOROUGH.

Bishop Long Memorial at Carisbrook.

As an affectionate tribute to the life and work of a great Australian churchman, the parishioners of St. Paul's, Carisbrook, in the parish of Maryborough, have, with the assistance of citizens and friends, erected a memorial to the late Right Reverend George Merrick Long, D.D., who at his death was the Bishop of Newcastle.

Bishop Long was born at Carisbrook and received his primary education there. His baptism took place in St. Paul's Church.

The memorial takes the form of entrance gates to the church, and was dedicated by the Bishop of St. Arnaud, the Right Reverend Dr. M. C. James, on Sunday, October 22nd, at 3 o'clock in the afternoon.

The Carisbrook people hoped that on that day a pilgrimage would be made to Carisbrook by all those who recognise the great service rendered to the community by Bishop Long. They were not disappointed, but only was he a great churchman, but he was a builder of national life and character as well. His work at various educational institutions throughout Australia is of untold value to the whole community, and it is very fitting that a memorial to his work should stand in the place of his birth.

QUEENSLAND.

North Queensland.

TOWNSVILLE.

THE BISHOP'S LETTER.

The Bishop writes:— When this number of the "Northern Churchman" is issued the Cathedral Mission will be concluding, and we have every hope that it will have done great good in the

city, and have moved many souls to seek God. A Mission at St. Peter's, West End, will follow it, conducted by Canon Begbie, of St. Stephen's, Willoughby, Sydney. We hope to hear good news of that. Please pray for the people in both parishes that they may use to the full their opportunities at the time and may follow them up afterwards and "do all such good works as God has prepared for them to walk in." We are deeply grateful to the Bishop of Rockhampton and to Brother Arthur Gorbold for their work at the Cathedral, also to Canon Begbie for his work at St. Peter's.

I had, from September 2nd to 6th, an extremely happy visit to Palm Islands. There were 280 persons present at the Confirmation. St. George's Church is seldom large enough for the numbers that attend the service on Sunday. Every inch of the floor was occupied that morning by children. The Rev. E. R. B. Gribble has £75 in hand for his permanent Church. It will cost about £200. Much work is given. Forty blocks are cut and ready. Mr. Gribble is 64. He has worked for our Natives for 41 years. He and they deserve a good Church."

The Rev. E. R. B. Gribble writes:—

"Early next morning the Bishop administered the Blessed Sacrament to sixty-one Communicants.

"Steps are to be taken at once for the erection of a church to be known as St. Martin's, on Fantome Island.

"The Bishop returned to Palm Island in time to take the religious instruction class at the school. The Bishop's address was listened to by the children with great attention.

"We have to thank our old friend, Major Smith, and other parishioners of St. James' Parish for their gifts of good things for the tea, and the sum of one pound for our building fund from Miss Yeatman, of Belair, South Australia.

"As Christmas is now very near we would like to remind churchpeople throughout the Diocese and elsewhere of our needs as regards gifts for our Christmas Free. Toys, pipes and tobacco, matches and cigarettes, fishing lines, hooks, handkerchiefs, books, mirrors, soaps, ribbons, beads, knives and odds and ends of all sorts will be most thankfully received."

Diocese of Carpentaria.

ABORIGINES.

Defended by Bishop.

"Aggressive in Self-Defence."

The Bishop of Carpentaria (Dr. S. Davies) referring to the Aborigines in the north, states that the Barcolomba tribe of aborigines around Caledon Bay and Blue Mud Bay, Arnhem Land, were aggressive largely because they had to protect themselves and their women against persons of other races. The Commonwealth Government had never given protection by coastal patrols. He stressed the urgency of strong police patrols along the whole coast-line of Northern Australia, particularly for the protection of aborigines against Japanese trepangers.

"I have no sympathy for the Japanese who suffer injury from these natives," said Dr. Davies.

TASMANIA.

OBITUARY.

The death of the Rev. David Ross Hewton, till recently Rector of St. John's, Launceston, took place at Launceston on September 28th, after an operation. Mr. Fess Hewton was born in Ireland in 1863 and educated in Melbourne, where he was ordained in 1890, and in which diocese he laboured till his appointment to St. John's in 1921. He only resigned from this rectorship last Easter, and was taken ill while revisiting Victoria. During the twelve years of an active and faithful ministry in Launceston he made many friends, and was a strong supporter of the Church Missionary Society.

SIX O'CLOCK CLOSING.

Again an effort is being made, chiefly by those financially interested in the Liquor Traffic, to do away with six o'clock closing and keep the hotels open till ten or eleven instead. The plea is put forward that early closing is detrimental to the tourist traffic and that summer visitors from the Mainland find Hobart and Launceston dull cities at night. The Bishop headed a deputation to the Premier and Attorney-General, to pro-

test against any alteration in the time of closing, and pointed out that the moral welfare of our young people should be the Government's first consideration.

MELANESIA.

NEW "SOUTHERN CROSS."

The new motor vessel "Southern Cross," to replace the vessel lost in the New Hebrides last November, has now been completed. The vessel, specially constructed by Cammell, Laird & Co., Ltd., Birkenhead, is 126 feet long, with a beam of 28 feet 6 inches, built of steel, and is fitted with twin propellers driven by Gardner heavy oil engines. She is equipped with up-to-date appliances, including emergency electric lighting set and wireless. The "Southern Cross" sailed from Liverpool on Saturday, 16th September, for the Solomon Islands, via the Suez Canal and the Torres Strait. The vessel is under the command of Captain Reginald A. Bray, who was for twelve years in the service of the P. & O. Company, and for four years in command of the steamer "St. George," which was engaged in the Gilbert Island trade. Mr. J. W. Scott, who was chief officer of the wrecked steamer, will fill a similar position on the new vessel. The new "Southern Cross" was named by Lady Stanley and dedicated by the Bishop of Liverpool on 12th September.

NEW GUINEA.

NEW GUINEA MISSION.

Cathedral to be Built.

Plans are afoot to build a Cathedral at Dogura, the headquarters of the New Guinea Mission, as a thankoffering from the Native Church.

The mission has on its staff a builder who will be able to supervise the work. The Bishop has decided to allocate some legacies received during 1932 to the building fund, so that, with local contributions, there will not be needed more than £300 at the outset from friends of the mission in Australia and in England. There is little doubt that this sum will be sent to the mission.

There is no intention of making an appeal—indeed, it is felt that it would not be right to do so during the time when it is so difficult to raise funds for the carrying on of essential work.

There is one other reason why we should do what we are thinking of doing. The people are keen, and we shall get a good deal of help from the supply of food for the work. It is hoped that when the Cathedral is finished the people will still go on providing food for their own gardens, or from gardens specially planted for the general support of the mission.

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### THE ARCHBISHOP OF MELBOURNE.

E.M.B., of Sandringham, Vic., writes:—  
After having read the correspondence between Archbishop Head and Mr. Thick, in which the latter failed to get answers to his two questions, as to whether masses, etc., were illegal, and whether the clergy who conducted them are guilty of disloyalty, etc., I was interested to hear the Archbishop, on the following Sunday, say in his sermon, that we should "follow after peace, and not try and show people that they are wrong and we are right, and preach the Gospel."

But our Lord said: "I came not to send peace, but a sword," and if people preach the Gospel it doesn't always make for peace, because they must show that others are wrong and they are right, and if people put peace first there would have been no martyrs.

It seems to me that following after peace as the Archbishop does is like pouring oil on troubled waters; it makes it smoother on top, but does nothing to allay the turmoil below.

The Archbishop said to Mr. Thick: "Injustice must be righted," and that the best remedy for Evangelicals is to make their own churches attractive, especially to the young.

But what remedy have they when a Ritualist comes to their Church, and before he has shown his colours, and he is teaching their children from books that are considered extreme? In one such case a meeting was held, but nothing could be done, so some of them went to other churches, and others stayed on unwillingly. How could that injustice be righted? If the Evangelicals would stir themselves up to learn the 39 Articles and teach their children to understand them, they would be better prepared to resist the encroachments of Ritualism. Few ever read them; they don't want Ritualism as a rule, but don't know why it is wrong.

### THE BAWL OF THE SEASON.

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

The correspondence appearing in your columns under the heading "The Ball of the Season" has become so protracted that the heading might well be changed for "The Bawl of the Season." I trust it may not develop to "The Brawl of the Season." But whatever it is, like the typical Irishman, "I'm in it," and that through no seeking nor desire of my own.

In his letter to the "Australian Church Record" of October 5th, the Rev. A. G. Rix complains that I "crossed swords" with him, and that I "had the foils off, too." I did, Sir. And Mr. Rix has himself alone to blame for it. When one is required to defend oneself from the dirk of an assassin he needs to use a clean blade. Mr. Rix should be careful not to inflict pain on others unnecessarily, when he launches out in controversy.

Now, Sir, I distinctly hate controversy of this kind. But as Rev. A. G. Rix, in his first letter in the "Record" of August 17, went out of his way to cast a most uncalled-for sneer at the "other two Balmain Anglican Churches," and most unbecomingly boasted of certain work he was doing in his parish by way of contrast, whilst he cannot know what we really do for our parish and people, I, for one, could not allow myself to be craven-spirited enough to permit Mr. Rix to parade in a swashbuckling manner through the columns of the ecclesiastical press unchallenged. If Mr. Rix went out of his way to look for trouble when he made the statements referred to above, together with other statements which have called forth just condemnation from other pens than mine, he must not be surprised if he has found what he looked for, and perhaps a little more than he expected.

In his letter of October 5, Mr. Rix says: "Mr. Phair, by his letter, has put his imprimatur upon the sentiments of H.J.S., instead of rebuking him for his uncharitableness." Hearken, ye heavens! The Rev. A. G. Rix has spoken. Tremble, O earth; and stand in awe, ye people! Really, Sir, this is too funny for words. I am amazed at Mr. Rix's simplicity. Had Mr. Rix not written the words complained of in his first letter, my letter would not have

been written in reply to his challenging sneer. With "H.J.S." I have nothing to do. He entered the controversy without any reference to me, and is quite entitled to defend himself. To expect me to "rebuke him for his uncharitableness" reminds one of the story of the spoilt boy who ran bawling to his mother to take his part against another boy whom he had first offended. When the father of number one boy was appealed to, he gave his son a very sound spanking for being a baby.

It is said that the devil can quote, or misquote, Scripture to suit his purposes. Mr. Rix, in the second paragraph of his last letter, has misquoted me. I did not write the words in the form given by Mr. Rix. Doubtless he has a purpose in this. As he quotes, or misquotes, his words suggest a cringing, carping hypocrisy. But the "tone," style and temper which he suggests are not mine. Be honest, Mr. Rix! Again, "Like master like pupil," says Mr. Rix. Implying, I presume, that I prompted the letter written by "H.J.S." or that I was cognisant of its contents. Oh, Mr. Rix! Lie on you. You have been "beating the air," but now you "hit below the belt." That is not "cricket." It is not "playing the game." It is not "clean swordsmanship." It is not true. It requires an apology. "The true spirit of the Pharisee, too," suggests Mr. Rix. So he stands before the mirror and he sees himself.

Mr. Rix refers to "quiet days" and an "earthquake." It is neither "quiet days" nor "earthquakes" that our Churches need, but soul-quakes, brought about by the power of the Holy Ghost in answer to the prayers of the people of God. It is possible that there are some slight evidences of this in this Parish of St. Mary's, Balmain. On Tuesday last week we had an attendance of over forty persons at our weekly prayer meeting in this Rectory, when six or seven indicated their full surrender to Christ as their Saviour. This, too, following a request made a few weeks ago by the senior girls in the parish for permission to commence a Girls' Weekly Bible Class in preference to a continuance of even their physical culture class. This Bible Class now meets weekly for special Bible study. I venture to say that such desirable results would be most unlikely were cards and dancing, as advocated and defended by Rev. A. G. Rix, in use in this parish.

In his last letter Mr. Rix seems to claim some knowledge of "exegesis." But in both his letters he is most unscholarly in his "exegesis." To attempt to identify our Blessed Lord with the sensuous modern dancing methods simply because we are told He attended a marriage at Cana, and to say of the ball held at Balmain, "We felt our Master, Jesus Christ, was there, too, blessing it because His Spirit was shot right through it," is, to my mind, little short of blasphemy, if it be not positively such. Then, in his last letter, he ranks himself by the side of St. Paul in a vain endeavor to justify his own boastfulness, by quoting 2 Cor. 5: 12. But St. Paul and his associates were boasting of, or glorying in, the good results and soul-saving work of the Gospel, in "persuading men" and constraining them, as they were constrained by the love of Christ (verses 11-15). Does Mr. Rix think that if St. Paul or any of the apostolic band were parish rectors they would adopt card playing or dancing as legitimate, or desirable, means of raising money for their parish church? Surely not! I prefer to adopt apostolic methods in order to secure apostolic results.

Now, Sir, in spite of all that has been written during this controversy, I want to say that I bear no ill-will towards my brother, Mr. Rix. I feel sure that he is wrong. If he has offended, I forgive him. But if he "draws" upon me again without cause, I will meet him with a sword unsheathed—a clean blade, and "with the foils off."

### "THE BALL OF THE SEASON."

The Rev. D. J. Knox, Christ Church Rectory, Gladesville, writes:

In your issue of August 17 the Rev. Arthur G. Rix, Rector of St. John's, Balmain, writes to defend the holding of a ball in connection with the anniversary of the church, and raising money thereby for the upkeep of buildings and grounds. He also adds, "We also have a dance almost every Saturday night in St. John's Parish." In the same letter he uses several arguments in support of this. To one of these I took exception in a letter published in your issue of September 7th. Mr. Rix used the following words: "Jesus was present at the Wedding Feast at Cana, where unquestionably there was dancing, as at every Eastern wedding feast. We also observed the Psalmist's injunction at our anniversary, 'Let them praise His Name in the Dance.'" I think I showed in my letter that mixed dancing was unknown in Palestine in our Lord's day. Neither is mixed dancing enjoined by

the Psalmist. Mixed dancing, dancing in couples, or dancing with men and women embracing each other, is nowhere countenanced in Holy Scripture, much less enjoined. I still take the strongest possible exception to Mr. Rix's statement.

Now Mr. Rix, in his letter of reply published in your last issue, uses me rather badly, but he makes no attempt to answer the one objection that I took to his letter. If I am right, Mr. Rix has made a wrong use of Holy Scripture—an entirely wrong use. This is a very serious charge.

I hope there is nothing personal in this. There ought to be. But it is a matter of the very deepest moment to many. When we get down to bedrock, the Bible is the only hand-book of the Church, I think that is acknowledged by all. Does the Bible say What Mr. Rix makes it to say in his quotations above, or does it not? My answer emphatically is that it does not!

Mr. Rix writes: "I have finished my part in this controversy." I hope Mr. Rix will re-consider this, and either substantiate his quotations from Holy Scripture or withdraw them.

Sister K. E. Erwood, of Bethany Home, Geelong (formerly C.M.S. Missionary, Palestine), writes:—

I read with interest the correspondence in A.C.R. re dancing. It has long been a puzzle to me how Clergy and church authorities could allow dancing in connection with the Church and especially to raise money. Working as I do amongst girls, who nearly always connect their downfall with the dance hall, one wonders how "the two things which tend to draw men and women away from spiritual things" (viz, dancing and cards), should be tolerated, much less used by Christian people in the service of God. To use the Marriage at Cana as an excuse is, I think, an insult to the Eastern people, especially in Palestine. Knowing the land as I do, after living there for many years, I could not compare the child-like, joyful dance at a wedding in that country with the modern dancing of to-day, and never have I known or heard of men and women dancing together. It would be considered immoral, and the East has not changed from Bible days. Such a thing as collecting money for church work in the East by dancing or card playing, even in the Greek Church (which is spiritually dead), is not known. Why do we have to resort to such low-down methods to praise God for all His love and great gifts to us.

Some of our Clergy tell us that it is better for young people to dance in the Church Hall, but if they do so they will go elsewhere. One girl very far gone in sin told me quite candidly that she had learned dancing in her Parish Church Hall, and that her father had allowed her to go there, when he would not allow her to go elsewhere. But, alas! when older, her passion for dancing led her away and her cry to me was, "Why did I ever learn to dance?" I thought if that rector could have seen her as I did, his heart would have broken with sorrow.

Your correspondent quotes the Psalmist: "Let them praise His Name in the Dance." Was that not the joyous outburst of a happy people, returning thanks to a God Who had never failed them, rather than the modern music, undress and general methods of the dancing of to-day?

Rev. C. J. Chambers, Cheviot Street, Ashbury, writes:—

The subject of modern dancing as one of the activities of Church life is, through letters in your valuable journal, once more before us. Without crossing swords with any one of your correspondents, I crave kind permission to point out that the real question at issue has been lost sight of, viz., the problem of the weaker brother. And in regard to this the Christian principle is: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Which just means that people who profess and call themselves Christians must deny themselves for the sake of others. This is practical Christianity.

Defenders of dancing admit the dangers, collateral and auxiliary, connected with it—"Pernicious influences so fearful that decent people cannot think of them with calmness"—and they seek to provide safeguards. This

is wise. But no amount of special pleading will make bad cause good, nor will it excuse paltering with an admitted danger. A drawing room is not the place for a tiger, however pretty his stripes or graceful his movements.

It does not help any cause to abuse the other side, and it is especially reprehensible in anyone to speak unkindly of those who while differing from himself, do nevertheless practice the grace of denying themselves for the good of other people. Comparisons are often helpful, but to compare football with dancing, the one a manly game calling for courage and strength, and the other soft, sensuous, and fraught with the greatest dangers, is simply "dust-throwing."

As for those who boldly appeal to St. Paul, I humbly submit that they should in all consistency follow the example and principles of that great Authority. St. Paul says: "If meat make my brother to offend, I will eat no meat while the world standeth lest I make my brother (or sister) to offend." Dancing, even with restrictions, does lead to offence, and there is the weaker brother. Here speaks the gentle challenge of Christian love.

So far from pressing this admitted danger upon any parish, or wounding a single tender conscience, the dancing people might well be advised to review their attitude. And I appeal to them to take the "More excellent way" (A.V.). It will call for courage and strength, but it will prove eminently worthwhile. Considerations of pity for the hurt ones, and of cautious regard for others so far more fortunate will bring their reward. And, after all, is it not the Lord's way, too?

### Open-Air Campaigners.

A Valuable Work.

The Open-Air Campaigners of N.S.W. have been doing a valuable work on an inter-denominational basis for the past 20 years.

It was in the year 1913 that the work really began. In that year twenty-one men, ministers and laymen, assembled at their first prayer meeting. They were then known as the Prayer Band, and their work was open-air preaching, mission campaigns and regular Monday evening prayer gatherings held in Culwulla Chambers. But it was the gift of the late Mrs. W. E. Shaw which set the work on an aggressive forward movement. In 1921 Mrs. Shaw handed Mr. M. B. Horden, who was then the O.A.C. Honorary Treasurer, Government Bonds, thus enabling the first of a fleet of seven Gospel motor wagons to be built and equipped.

Of these seven three are now working in country districts and four in Sydney and suburbs.

The work is valuable and many souls are being won into the Kingdom, and the Church membership strengthened thereby; the policy of the O.A.C. is to recommend all converts to join the Church of their choice. Many Churches and districts are taking advantage of this inter-denominational organization by inviting their co-operation in aggressive campaigns in their respective localities. The plan of operations which is being successfully adopted is to undertake an intensive open-air campaign for a given period, even up to three or four weeks' duration. When many souls have thus been won the battle is followed up by indoor Church missions or Convention gatherings.

Effective and successful work of this nature has been accomplished on the Maitland coalfields. A most interesting campaign associated with all the Churches along the Macleay River of the Gladstone-Frederickton section was completed last July. The outcome of this two months' work has been an invitation from some of the Churches to follow this up with a campaign in Kempsey. The open-air section of this battle in Kempsey is waging there all this month. The Convention work will be for the first eight days in October. We would commend this work to your prayers.

All human action is more or less blundering; if we choose to concentrate our attention on the blunders, and shut our eyes to the honest aim and real good effected in spite of the blunders, we lose the stimulus of admiration and emulation.

### The Sydney Diocese.

An Appreciation.  
(By Presbuteros.)

The history of the Diocese of Sydney is one of which every Churchman should be proud. The story of the early pioneers who laid the foundation of this Diocese, is a contribution to history for which every Australian Churchman should be thankful.

I hope the time will soon come when the Synod of the Diocese will authorize someone to write up and have printed its history for all Churchmen to read. I find that the Diocese inaugurated many movements for which it should receive a far greater recognition from the Church in Australia than it does.

It was the Diocese of Sydney that first organised Foreign Missions—first to the aboriginals of Australia, then to Tahiti and New Zealand, and other islands in the Pacific. There are monuments in the old cemetery at Parramatta which prove this, as well as other documents in the possession of the Rev. S. M. Johnstone, Rector of Parramatta.

Sydney was the first to give assistance in building many churches in the scattered parts of the West, and throughout the various Dioceses now established. Large contributions were given by Sydney Churchmen to help their brethren in the bush.

Sydney Diocese is now the biggest and most influential diocese in the Southern Hemisphere. She is the "mother" of all the other Dioceses in the State, and it has been from her Cathedral that very many have been consecrated and ordained for work in the various parts of the State and Commonwealth.

Sydney is by tradition and conviction a staunch Evangelical and Protestant Diocese. Both clergy and laity alike have, down the century, sought to preserve those vital principles of our faith which are enshrined in the Prayer Book, Articles and New Testament.

Her Catholic and Evangelical zeal is well-known throughout the world, and brightens the annals of our Australian Church History.

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tory. Sydney men can be proud of her history and achievements.

To-day the Diocese has grown in numbers and influence. The recent passing of a Draft Constitution for the whole Australian Church was an opportunity at which Sydney Diocese gave a very big contribution to the ultimate successful document which is now on the way to completion. In this article I wish to pay a warm and affectionate tribute to the late Archbishop and those in authority in the Diocese for all that Sydney means to me. There is no Diocese in Australia which is more criticised by the Bishops and Clergy of other Dioceses. The reason is not far to seek. Sydney has viewed with grave concern the steady development in the teaching and practice of such dioceses towards an Anglo-Catholicism, sometimes of a very extreme type.

Sydney has always tried to preserve the true 'Anglican' type of Churchmanship, which has been toleration to those who differ within those definite limits laid down in the Preface of the Prayer Book. There is an apostolic zeal, and prayer book order and a loyalty to New Testament standards of which we are justly proud. In spite of much that should make us all penitent for many omissions; and for lack of faith in the guiding hand of God, we can still claim to be proud of our past history.

It has been my lot to work in other dioceses in Australia in the past twenty years; so I have been able to judge for myself the spirit of the dioceses and the lines on which they work.

There has been a great lack of toleration in the country dioceses of New South Wales. Most of them are Anglo-Catholic, and the 'party spirit' predominates. I have found many 'caucus' meetings at work on very definite Anglo-Catholic lines. No Evangelical clergyman could hope for preferment unless he slavishly followed the Bishop and those who have carried out his wishes.

I have seen Dioceses completely change from a tolerant Evangelical outlook to a rabid Anglo-Catholic one, where toleration is unknown, and the full use of the Roman vestments is allowed and encouraged.

The word 'Protestant' was anathema to them.

I came back to Sydney years ago, and it was like breathing a breath of fresh air.

Here I have received every encouragement to do spiritual work and freedom to develop along my own lines. My Churchmanship is of a very definite type. I have always tried to appreciate the traditions of the Anglican Church in her formularies, which allows much personal freedom within limits.

I have found a true spiritual fellowship among the clergy. There are many whose scholarship and saintliness are worthy of imitation. There are many capable laymen whose Christian witness is a credit to our Church.

The Sydney Synod has proved itself to be a most inspiring body of Churchmen, gathered together to take counsel and debate. The discussions have always been of a high order. There has been vision, breadth of outlook, and practical sympathy shown in all vital problems within and without the Church. Every member can have his say and the rights of the clergy and laity are carefully preserved.

And behind all there has been a notable spirit of deep conviction on fundamental issues affecting the Church's faith and doctrine, which has always been freely expressed in debate and secured.

I am glad, therefore, to bear my testimony to the loyalty of the Diocese of Sydney to Catholic and Protestant principles, enshrined in the Prayer Book. There has been a wide toleration shown in all appointments to parishes, Synods and Committees. We are a democratic Church, in which majorities rule. The Evangelical laymen are alive to the responsibility resting upon them. Every clergyman has a chance to prove himself worthy of consideration and to exercise his ministry.

May God continue to bless the Bishop Administrator and those associated with him, who administer the Diocese in the absence of their Chief Pastor, and may the Sydney diocese continue to prosper.

Mr. John Arthur Russell, who died recently in Melbourne, was formerly a member of the vestry at St. John's, Camberwell, a member of Synod, and a foundation member of the Church of England Men's Society in this diocese. He took a very keen interest in Church publications. After his retirement from the Railway Department he took up his residence at 35 Victoria Street, Box Hill.

## AFTER THE CENTENARY CELEBRATIONS.

(Continued from page 5.)

logical, but that is how many people feel and act. And in the White City pictures the ordinary Churchman had the Oxford Movement brought before him in a way that could not fail to arrest his attention. He saw the Oxford Movement. He realised what it was. And he didn't like it. It was foreign to him. He would have none of it. The Anglo-Catholics have rendered a real service to the Church by their White City Services. They have shown what the Oxford Movement really stands for, what its aim is, in what direction it is moving, where it is likely to end up. And the Church has had a shock. Many Churchpeople thought that the Oxford Movement was quite a harmless thing, a little advanced perhaps, but something that really saved the Church a hundred years ago. But they are not so sure about this now. I believe there is genuine alarm, even among High Churchmen. Letters have appeared in the Church papers showing a rather tremulous anxiety as to what was going to become of it all. And even some Anglo-Catholics have taken alarm, and have urged that in the future the Prayer Book should be adhered to. And as for the rank and file of the Church, there has been a big crop of letters in the daily Press indignantly asking whether this is a true representation of the Religion of Jesus Christ. Yes, the Anglo-Catholics have done the Church a real service by their celebration of the Centenary of the Oxford Movement. They have shown the Church the true inwardness of the Movement. And the Church is grateful to them.

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### Editorial

#### The War Spirit.

THE clash of interests and ambitions so evident in the affairs of men and nations to-day makes it extremely hard for Christian ideals and ways to take root in the minds of people in general. "The heart is deceitful above all things and desperately wicked"—just there lies the problem. The unregenerate human heart is the bane of Christian life and witness. But it is also the challenge. The Christian Church has the remedy. Her work is to proclaim it, namely, the redeeming, sanctifying and enabling power of our Incarnate Lord and Saviour. To do this is a paramount duty in a day when the ties that bind men together have become so complex that no single part of the world can any longer suffer without all others suffering with it. Surely there is an element of real insanity in the continued appeal to the spirits of aggression and revenge rather than those of sympathy and mutual helpfulness.

Two distinguished thinkers of our Church in past days speculated whether whole communities might not, like individuals, go mad. Butler discussed this question in the eighteenth century, while Sydney Smith observed in one of his letters that "there should really be lunatic asylums for nations as well as for individuals."

Certainly it is not far removed from insanity if the world, almost wrecked by the supreme disaster of the Great War, yet remains persistently deaf to its lessons, and prepared to take again the very same steps which brought it

to the verge of ruin. The manufacture of armaments by private companies whose existence depends upon war and who own newspapers for propaganda, cannot be much longer tolerated by the Christian conscience.

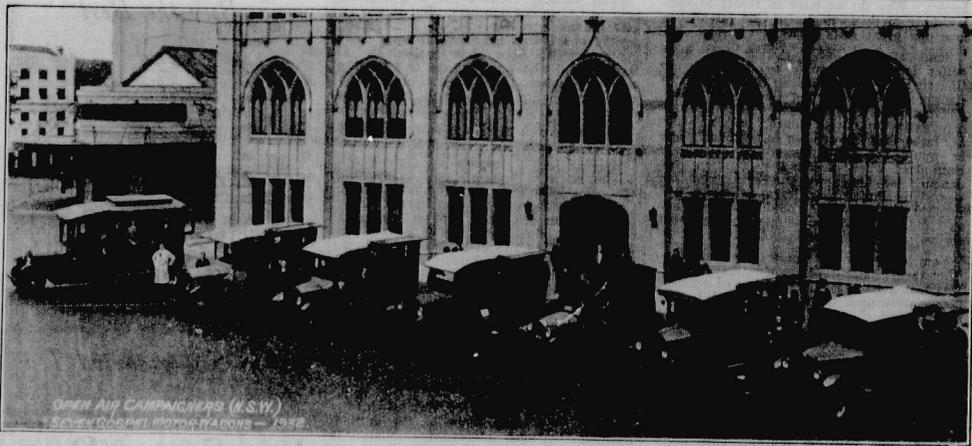
#### Germany at Present.

WE are afraid that overseas lands are not getting quite a true picture of the present situation in Germany. Many of the best and deepest things in a nation's life are not good "copy" in the newspaper sense. Hence, while the bad things of the Hitler regime are broadcasted, and they are reprehensible enough, nevertheless well-known Englishmen who know Germany tell us that they have found quite recently in their travels there, "the same unfeeling courtesy and kindness which has always made it one of the pleasantest countries in which to travel. In village and town alike, and amongst perfect strangers, there was nothing but the expression of genuine friendliness."

They go on to say that "the outstanding fact is the new buoyancy and hope which seems to possess everyone. In earlier visits they noted feelings of despair and hopelessness which prevailed. But these have all gone. President Hindenberg is loved and trusted. In the realm of the reforms which are being undertaken there are strong elements of Puritanism. Some of the extravagances, almost inevitable under the disrupted conditions which followed the war, have been checked, and a more healthy standard sought without any undue limitation of pleasure and enjoyment. It is quite the exception to see a woman smoking in the German hotels and restaurants, and the use of lipstick and artificial aids of that kind are very much less in evidence than in England. A standard of naturalness has been set and accepted. Undesirable, not to say immoral newspapers of a type not seen in England, have now been suppressed, and other moral reforms secured by consent. Church attendances are largely on the increase. Jewish shops are open and carrying on full activity, while many Jewish people in the restaurants and elsewhere are enjoying life as normal members of the community. Not for one moment do these responsible Englishmen argue for Hitlerism as a general policy—far from it. But they do assert that under all the circumstances of German life and conditions, it is a movement very likely to serve the best interests of Germany and of the world. A sympathetic understanding and a refusal to be misled into hysterical condemnation will do far more to make this possible than is realised abroad.

#### A Major Problem.

A METHOD of dealing with Australia's surplus wheat is at once a major problem for our political and commercial leaders. Under the Empire Ottawa Agreement Australia has agreed to certain limitation of planting, but in spite of this there will be a crop surplus of 30,000,000 bushels for the coming season, together with a considerable carry-over from the 1932-33 season. The Federal Government's suggested solution of price purchases for wheat at country rail sidings is stigmatised by the farmers' leaders as playing into the hands of



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