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The Church Record Office,
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George Street, Sydney,
June 4, 1931.

Dear Boys and Girls,

It has been delightful to receive from two of our young readers answers to the puzzle poem in our last issue. The two young people are sisters, and live at Leura, N.S.W. You don't know how much I have been encouraged by these replies. After all, it shows me that there are some children at least who read our Children's Column. May we get many more readers and just as eager as our two young friends.

By the time you receive this issue, we shall have left behind the great Festival Days of the Church's year, namely, Christmas, Eastertide, Ascension, Whitsuntide, and shall have entered the long season of Trinity. The Sundays of this season are meant to prompt us to practical Christian living, based on the great truths of our Faith. I trust that all our readers are living lives worthy of our Divine Lord and Master.

What shall I say to encourage you? Just this, that some of the best things in life we get once a year, when someone writes to us and says, "I wish you many happy returns of the day." But I want you to remember that there is one great gift from God that we get, not once a year, but once a week; that one day in seven, a day altogether different from the rest of the days. I do hope that Sunday is your favourite day. You have no lessons on Sunday, and mother works very hard on Saturday so that there is little to be done on Sunday. I expect you know the rhyme:

"From Monday to Monday,
To left and right on Saturday night
We clean our shoes and make them
bright
To go to Church on Sunday."

A noted American, named Charles Sheldon, who wrote a very famous book, once said that Sunday ought to be divided into three pieces—one piece for going to church to worship God; one piece for doing things for other people; and one piece for home and loved ones. I think you ought to give mother an extra hug on Sundays. And if you really love her, you ought to make her rest while you clear away the

dinner things. Sunday must not be used for selfish enjoyment. It is God's day, and you must say to yourself, What may I do? What may I not do? Do anything that will please Him; and do nothing that will displease Him. Do nothing, say nothing, read nothing that will not help to make your character stronger and nobler and better. Sunday is a special day, for it is the day when we go to God's House for worship.

But we must let the spirit of Sunday rule our conduct all the week. The religion of many people is a Sunday one only. It is put on with their Sunday clothes, and laid aside every Sunday night. But religion is not for Sundays only, but something for every day. When the famous sailor, John Hawkins, set out from Plymouth in 1564 to the coast of Guinea, he issued orders to his men, and the first order was to serve God daily. The religion which rules only one day in the week is not what we want. Every day and all day long we are to fill our lives with Divine service.

Your loving friend,

THE EDITOR.

THE PUZZLE POEM.

The answer hereunder has come from Catherine Newmarch, age 12, and from Dorothy Newmarch, age 10.

Readers, look up the last issue, and see if the answer is correct.—Editor.

Beside the fire a dozing cat,
Peacefully dreamed upon the mat;
All warm and soft and safe she lay,
Upon a dreary winter day.

Outside the wind went tearing by,
And rain came dropping from the sky,
But kitty-puss, so round and fat,
Cared not one little bit for that.

She dreamed, she sported, bright and gay,
With birds that never flew away,
She dreamed that mice came pit a pat,
And once she dreamed about a rat.
But suddenly a loud ory,
Disturbed her, as in peace she lay,
Some people came, a call to pay,
And brought their dog, whose name was Fay.

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Church Missionary Society—Important Resolutions.

Leader—An Enlightened Evangel.

Quiet Moments—Cheerfulness.

Reunion with Old Catholics.

The Anglo-Catholic Movement.—The Rev.

G. H. Harris, M.A.

The Blessed Sacrament.

C.M.S. field overseas, medical missions touch but a fraction of the need—opportunities and possibilities are unique! If the visit of Dr. Cook causes C.M.S. in Australia to launch out in unheard of ways to buy up the opportunity of to-day, his visit will have been more than worth while.

Evangelism in the Church.

WE are very grateful to a valued reader of our pages for drawing our attention to the all-important subject of Evangelism in the Church. What he means is, that the time has come for us to do something more positive than the present day persistent analysis of the intellectual basis of Christianity, whether in conferences, groups, study circles and the like; to do something much more hopeful than reading papers on subjects of mixed social clubs for young adolescents of both sexes or dilating upon Scouting as a way of holding boys to the Church. What he desiderates is that in the face of the vast weight of ignorance about divine truth, forgetfulness of God, and a profound unconsciousness of alike the moral peril of sin and its tyranny and stain which are abroad, the Church should make a serious attempt on evangelisation. In other words, both inside and outside the Church, men and women need converting to God—and this should become the very burden of the Church's ministry and of layfolk too! Much that is preached in the pulpit is interesting and valuable, but it has no more bearing on the subject of evangelisation than on that of South Pole exploration. That famous writer, "Artifex," in the "Manchester Guardian," suggests that in dealing with the present situation four things should be undertaken—a great deal more parish work, involving visiting and personal dealings with individuals—much more definitely evangelical preaching, involving a clear appeal for conversion—a great many more full doctrinal sermons, because of the dire ignorance that prevails regarding the details of the faith—and a much greater share to be taken by the laity in the directly spiritual work of the Church.

Editorial.

Medical Missions Auxiliary.

THE visit of Dr. J. Howard Cook, Head of the Medical Missions Department of the Church Missionary Society, London, to Australia, should give a great fillip to the work of our Australian Medical Missions Auxiliaries. These movements are only in their infancy in our Commonwealth, and therefore, leave room for considerable expansion. His visit too, is most opportune, coming as it does when our local C.M.S. Annual Medical Appeal is solidly under way! The work of healing is a noble counterpart of missionary work overseas. It may be that in this phase of the work, we shall see doors opening and that needed opportunity given in our home base activities, for which we all are looking. A vast field of Christian service overseas opens out, not only in hospitals and clinics of various kinds, but in preventive and remedial measures and in the training of native doctors and nurses. It is too well-known a story now to re-iterate what the C.M.S. hospitals, like that of Mengo in Uganda, Old Cairo in Egypt, Hangchow in China, Shikarpur in India, have meant to the nationals of these lands. Their record of discovery and recovery constitutes a veritable epic. It only reveals what vast avenues of service await the church's occupancy. No grudging offering will do. In the

Marriage and the Church.

EVIDENTLY the Bishops sitting in Convocation in Canterbury are greatly perturbed with the results of the play of the new moral concepts now abroad, upon marital relationships, that is, if we can follow the sparse accounts given in the cables. Speaking of Great Britain, the Bishop of Salisbury stated that "there is increasing impatience with the thraldom of the marriage tie, owing to the change in mental and spiritual outlook with which Englishmen are accustomed to regard life." This is all too evident, not only in the Old Land, but also in the United States of America and the Dominions; and anything that will make for a holy and divine conception of the marriage relationship will have our whole-hearted support. We believe that in spite of the prevalence of divorce, millions of Christian people, utterly repudiate low conceptions of marriage and genuinely deplore the ideas current in certain centres of life. The first essential of a happy marriage is character, formed in the crucible of self-restraint, made possible by true religion. Here is the Church's field. Mere hardened ecclesiasticism, with cast iron rules, will never really bring about the highest and noblest ideas and ideals between husband and wife. It will be the religion of the New Testament, the inculcation of the standards of honour and uprightness of our Lord Jesus Christ. To this end the Church of God should give herself with tireless devotion and with no uncertain sound.

Gratuitous Assumptions.

NO be told, as we have been during the last day or two, in contemporary press, that "the observance of Corpus Christi, the festival on the Thursday after Trinity Sunday . . . is growing in popularity every year throughout the Anglican communion," is a pure assumption for which not one tittle of proof is given. Then, for the same paper to go on and state that "it is a feast in which every churchman can join," is to set us rubbing our eyes and wondering whether the writer

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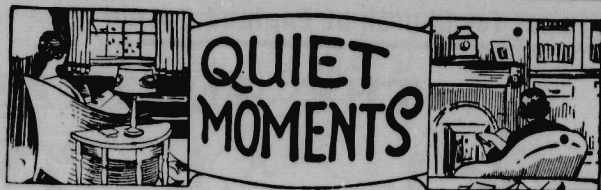
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**Cheerfulness.**

MARTIN LUTHER has said that if any preacher were given only one single word of Christ's, he should be able from that word to make a sermon. There is a single word used by our Saviour, which is translated in our Bible by the four English words: "Be of good cheer." That is the Greek word "tharseite" (pronounced thar-si-te), with the accent on the middle syllable. The meaning of the word is "Keep a good heart," "Be of good cheer." We might render it "Be cheerful." Cheerfulness of heart is a Christian grace of very real value and importance.

Three times in the Gospel narrative we find this word "tharseite" on the lips of our Saviour. If we look carefully at these places we shall discover good and solid reasons for Christian cheerfulness.

The first is at Capernaum—"his own city." Jesus is teaching in a house—perhaps his own, perhaps one shared with others. It is early in His ministry, but His fame has spread, and an immense crowd has gathered. Some, no doubt, are drawn by His teaching, but many more by His wonderful works. Four men come, carrying a paralyzed man. Being unable to get in by the door, because of the crowd of people, they take the man by the outside stairway up to the flat roof and then, uncovering the roof, let him down into the presence of Jesus. "And Jesus, seeing their faith, saith to the sick of the palsy, 'Son, be of good cheer; thy sins are forgiven thee.'" This is the first use of this word by Jesus, as far as we know, and it gives us a first and primary reason for inner cheerfulness. God has in Christ mercifully forgiven us our sins. Let us meditate on the wonder of this. The past—forgiven. This is indeed a theme for Christian song.

The next use of the word we may suppose to have occurred about the middle of Christ's ministry.

After that busy day when Jesus fed the multitude in a desert place, beyond the Sea of Galilee, the crowd wanted to take him and make him King. But Jesus withdrew into a mountain to pray. But first He constrained His disciples to take ship for the other side. A violent storm arose. They were "toiling in rowing," but could make no progress. "It was dark." They must have had a dreadful night. It was the fourth watch before Jesus came to them, walking on the sea. And when they saw Him they were afraid. "But straightway Jesus spake unto them, saying, 'Be of good cheer; it is I; be not afraid.'" Here we have a second ground for Christian cheerfulness—the presence of Jesus. Storms arise and clouds gather, even when we are in the way of God's will. Rain and wind and darkness are not pleasant. And there may, for the time, be little or no headway. But if Christ be with us we need not lose our inner peace of mind or our buoyancy of spirit. The Christian's creed is: "I will fear no evil, for Thou art with me."

The third and last use of the word by Jesus in the Gospel narrative is at

the close of the discourse connected with the Last Supper. This is on the very eve of the passion. Christ's teaching on that occasion ends with these words: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Christ overcame the world at His Temptation. He overcame the world during His ministry. His final triumph was upon the Cross. They parted His garments among them. He was stripped of His clothing. Dress, as we saw in a recent issue of this paper, is often made to minister to human pride. Jesus, dying upon the Cross, is to the Christian the example of one dead to the world and to worldly pride. We cannot strip ourselves of all our possessions, but our spirit should be stripped, our spirit should be free—absolutely free from bondage to the world and to worldly things. The triumph of Christ over the world not only sets us an example, but is to us the guarantee of the believer's victory.

If we leave the gospels and pursue the New Testament narrative in the Acts of the Apostles, we find this word used once more by our Lord. This time it is the risen Christ. On the day of Paul's arrest at Jerusalem he was very badly handled by the Jews, first in the street outside the Temple, and later in the council chambers. On both occasions he was rescued by the soldiers of Claudius Lysias. Otherwise it is certain that he would have been done to death by his own nation. "And the night following the Lord stood by him and said: 'Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.'" What a beautiful message this is for all Christian workers. The future of the Church is in the authority of Christ. The future of each believer is in that same hand. "All authority hath been given unto me in heaven and on earth, go ye therefore . . . and lo, I am with you always, even unto the end of the world."

Church Intelligence Test.

We are living in days of Intelligence Tests; so we are doing something quite up-to-date if we apply an Intelligence Test to one of our Church members, so here goes—"What religious paper do you read?" "None." "Why?" "No time to read." "What progress is your Church making?" "Don't know." "What did you think of the Annual Meeting?" "Wasn't present." "I leave that to others." "Do you know the cause of the deficit in the Church Balance Sheet?" "Didn't know there was one." "Do you know how the Church Building Fund stands?" "It's some thousands, but that's all I know." "Do you know the main objects of the Diocesan Central Fund?" "No, what are they?" "How much do we give per annum towards the Missionary work of the Church?" "I once heard, but I've forgotten." "What is our record in caring for the unemployed and poor in the parish?" "Never heard." "I suppose you know of our Benevolent Society?" "I believe I once read about it." "Tell me how many teachers and scholars are there in our Sunday School?" "No idea." "Of course you are a Church member?" "Don't—I mean, yes." "Is our Church making any progress in your neighbourhood?" "Don't know at all." "Of course you support the parish envelope system?" "No!" "Tell me—what good are you to the Church?" "Don't kn—; that is, I— you see—!"

—St. Paul's Chimes, Bendigo.

The Anglo-Catholic Movement.**An Account of its Teaching and Practice.**

By Rev. G. H. Harris, M.A., Principal of King William College, Isle of Man, and lately Editorial-Secretary, C.M.S., London.

(Written for "The Record," United Free Church, Scotland.)

THE Anglo-Catholic Movement in the Church of England has been prominently before the public in these twelve years since the end of the war, during which period it has been marked by considerable growth and development. It is not, however, a Movement of yesterday. It claims to be the successor or child of the Oxford Movement of last century, with intensified zeal, and for its goal the logical conclusion of its ancestor's unrealized aims.

The post-war period has seen the formation of the annual Anglo-Catholic Congress, the rapid growth of the "Fellowship of Catholic Priests" among its clerical members, and the flotation of a large literature movement. By its own official literature the nature and ideals of the Movement may best be ascertained.

This literature reveals the fact that the present leaders of the Movement go far beyond the position taken up by the "Tractarian" leaders of the Oxford Movement. The appeal is now no longer to the authority of the epoch of the great "General Councils," but to the entire period of Church History up to the year 1054 A.D. The choice of this period as a touchstone of "catholic truth" and "true development" surrenders the whole case for the English Reformation, which is indeed usually regarded as a deplorable incident to be ignored, if not undone. It is not unfair to say that a study of the Anglo-Catholic literature shows that its followers accept in general the whole current Roman Catholic system, excepting only two items which it finds uncongenial—Papal infallibility and the Papal condemnation of Anglican Orders.

Undoubtedly there is a "left wing" of the Movement which, although exceedingly "high church," is yet really Anglican in spite of its outlook. There is, however, a "right wing" which, judged by the historic data for the Anglican position, and especially by the formularies of the Church of England—the Book of Common Prayer and the XXXIX. Articles—is demonstrably "Roman" in matter and in fact.

Two subjects lie at the centre of full Anglo-Catholic teaching and practice; they are the essentially Roman doctrines of the Confessional as a regular and necessary duty for all, and the "Mass" as a sacrifice for the souls of the living and the departed offered by a properly ordained priest. Neither of these doctrines finds any place in the authoritative teaching of the Church of England. Indeed, in the matter of "orders," the position of the Anglo-Catholic priest within the Church of England is a pathetic one. A former Pope, speaking in full consciousness of his "infallibility," has declared Anglican Orders null and void. And judged by the Roman standard, they are null and void, and all Anglican clergy are mere "laymen." For the essential mark of Roman Catholic Orders is that they commission the priest to offer the sacrifice of the Mass for the souls of the living and the departed. The English ordinal, of course, contains no such commission, for in this, its essential sense, the English Church as a Reformed branch of the Catholic Church has rejected the doctrine of the Mass. The Roman Catholic priest, therefore, with justifiable amusement, regards his Anglo-Catholic brother as pretending to fulfil a function for which he is demonstrably unqualified. In spite of this situation, however, the Movement lives in the hope of its ultimate reunion with the Holy Orthodox Church and the Roman Catholic Churches, which, according to its teaching, together with itself, form the One Holy Catholic Church of Christ.

The Movement is admirably organized and well led. With far-seeing wisdom the Catholic party in the Church of England long ago founded colleges for the training of clergy. In some of these colleges candidates secure a full general education and are prepared for the ministry at little or no cost to themselves. For years these colleges have been turning out large numbers of priests pledged to forward the tenets and aims of their party. This action has met with its well-deserved success, and at the present time it is probably true to say that for every one Evangelical and "Broad Church" candidate for the ministry, five Anglo-Catholics are coming forward, while members of the party dominate most Church organizations. Public worship in many Churches where Anglo-Catholic clergy are in charge is scarcely

distinguishable from Roman Catholic worship. The whole apparatus of religion is that which is generally found in Roman Catholic Churches. At the "Holy Communion" (which is, however, usually described as "the Mass" or the "Holy Eucharist") the ceremonial, the vestments, and actions of the priest stress the essential doctrine of the Roman Mass, whatever be the words used. A worshipper accustomed to the general use of the Church of England and the liturgy of the Prayer Book would find it difficult to follow the service as thus conducted.

Some actual examples of Anglo-Catholic teaching may be given as illustrating its nature and trend, and for purposes of comparison with the teaching of the English Church. The following quotations are taken from the Anglo-Catholic Book of Prayers. This little book contains a frontispiece of a priest elevating the Host, and below the picture are printed the words, "My Lord and my God." The Prayers begin on page 9, where the Lord's Prayer is followed by—

"Hail Mary . . . Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

Among the Daily Prayers are "The Angelus," the "Regina Coeli," and the "Salve Regina."

"Hail, holy Queen, Mother of Mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor exiled children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears . . ."

The main portion of this book is devoted to the "Mass." The "rubrics" in this most un-English Service are written in plain and simple language, and surely for plain and simple folk at any rate can have but one meaning and one meaning only. For example, at "The Consecration and Elevation"—

"Now the Priest takes the bread into his hands, and lifting his eyes to heaven, says the very words of Our Lord at the Last Supper. The bread is made the Body of Jesus Christ, and the Priest falls on his knees to worship, and then lifts up the Sacred Host. Look up for a moment, and then close your eyes and bow your head, saying 'My Lord and my God.'"

There follow various forms, including a preparation for Confession. Amongst these forms is found "Adoration. A Service of Devotions to the Holy Sacrament," and "The Rosary."

Towards the end of the book are found some pages headed: "Before the Holy Sacrament. Our Lord is speaking to you." This section is all in direct speech, and such a method of presenting "catholic teaching" will be found by many to be scarcely less objectionable than this example of the teaching itself—

"Love above all, my Mother—she is your Mother. Love her, speak to her often, and she will bring you to me, and for her sake I will love and bless you more each day."

A perusal of this book of Devotion will undoubtedly lead many to ask what is the relation of such teaching to the New Testament. What is the tendency of such teaching? It scarcely differs in matter or in form from that of the popular manuals of devotion and instruction in general use by Roman Catholics.

Perhaps doubts arise in the mind as to how such teaching can be reconciled with loyalty to the Church of England by clergy who have assented to the XXXIX. Articles, and who have solemnly promised to use only the Book of Common Prayer in Divine Service, except for forms duly sanctioned by the Diocesan. But it must be acknowledged that very many of these clergy are men of deep spirituality working devotedly as parish priests not only in exotic town churches, but together with their brethren of other schools of thought, in the slum parishes of our great cities. Yet it would appear that sooner or later the clear issue will have to be faced and met as to whether the full content of the Anglo-Catholic teaching can rightly find a place in the scheme of the Church of England. Comprehensive the Church of England certainly is. Her comprehensiveness is one of her glories. But there are limits to her comprehensiveness; there are limits to historic Anglicanism, if the Reformation is a fact of history to be reckoned with.

What is the aim of the Movement? It is nothing less than the conversion of Britain to "Catholicism" and therefore the matter is not merely the concern of the Church of England; it affects the outlook and work of all the other Reformed Christian Churches in the land. Will it succeed in its aim? There are careful observers who, in spite of the enthusiasm of its leaders and the effectiveness of its propaganda, regard the Anglo-Catholic Movement as having definitely passed its zenith. The "Church Times," which may be regarded as the organ of the Movement on its popular side, contained re-

cently an illuminating article in which some doubts found expression in the following words—

" . . . A certain measure of success has tended to induce in us a dangerous self-deception. We are apt to forget that Catholics are still in a minority, and that, beyond the English Church, England is mainly Protestant. The cessation of persecution does not mean that England is converted, or nearly converted to Catholicism."

It may be that our nation is waiting for a revival of Evangelicalism which, while retaining the zeal and truth of earlier days, will combine with them a sound and up-to-date scholarship, and declare its Gospel in terms of to-day. Before such a revival, which would make a special appeal to the religious genius of the British people, "Catholicism" would be compelled to retreat. Anglo-Catholics are not unaware of this, for the article quoted above goes on to say—

"There is to-day a great deal of unstructured sentimental, surface Catholicism which could not long endure in face of a revival of Evangelicalism which was devout, self-sacrificing, and enthusiastic. And of such a revival there are indubitable signs."

The Native Races.**The Association's Annual Meeting.**

At the Annual Meeting of the Association for the Protection of Native Races, held in Sydney last week, it was stated in the annual report that in Papua and in the Mandated Territory of New Guinea, a very high standard of control and welfare was obtained. From the New Hebrides, which for so many years had been a sphere of deep concern to the association, little had been heard except reports of illicit sale of intoxicants of bad quality to natives. The association had urged the Federal Government to consider the recommendation that the whole of Arnhem Land, North Australia, should be made an aboriginal reserve. Application had lately been made to the Federal Government for a reserve to be proclaimed over an area in Central Australia, which included the Peterman Ranges. The area was unsuitable for settlement or stock-raising, but had water-holes valuable to the natives.

It was recommended that in all "mixed" cases coming before the courts native law and custom should be duly considered in adjudicating, and that no trial should proceed without the presence of an interpreter. The executive also recommended that in view of the unwillingness of juries to convict white men of the murder of natives, because of the death penalty being involved, imprisonment should be the penalty for killing or inflicting grievous bodily harm on natives.

The secretary stated that in the case of an aboriginal charged with the murder of a lubra, a native witness alleged that he and accused had been chained to a tree and beaten. In consequence of this evidence, the Crown Prosecutor withdrew from the case, and the judge instructed the jury to find the accused not guilty. The association had demanded an inquiry, only to be informed that a departmental inquiry had been held concerning the charge of improper conduct that had been brought against the arresting constable, and that it had been decided that the allegations were without foundation. The association was determined to take further action in regard to this and other reported cases of improper conduct of the police towards aborigines.



"The Blessed Sacrament."

Reunion with the Old Catholics.

THIS phrase belongs to the same order of religious expressions as "full Catholic truth," "the Sacramental life," "full Catholic ceremonial," etc. Like them, it is question-begging party term, assuming that which cannot be proved true. According to the teaching of the Church of England, Christ ordained two Sacraments—Holy Communion and Holy Baptism. He did not mark one as of greater importance than the other. Indeed, if the two are to be compared at all, might not strong grounds be given for regarding Holy Baptism as the more important, since the Sacrament of regeneration and incorporation into Christ's Church is necessarily more important to the individual than the Sacrament which "strengthens and refreshes his soul after he has entered the Church? At any rate, to single out one Sacrament, when our Lord instituted two, and call that "the Blessed Sacrament," is nothing short of sheer wilfulness, which finds no ground or support in Holy Scripture or sound theology.

Why, then, are certain churchpeople so insistent, and even ostentatious, in their use of this term? There is little doubt that it is used as a purely party sign. It marks them (so they think) as "good Catholics." It smacks of certain doctrine. Besides, to them it has a "holy and highly religious sound." In this it has a controversial value. Anyone who has read the Dean of Chester's "M. Coue and his gospel of health," will at once understand the controversial effectiveness of suggestion rather than direct argument or teaching, especially in the case of ignorant people. That method is made full use of in the religious world, and it lies behind all those religious phrases which we are in the habit of calling "cant." All kinds of religious and parties use this method, but none more effectively than the Romanists and the party in the Church of England who use the phrase we are considering. Anyone who cares to follow up the subject of "The Coue Method" as it has been, and is worked in religion, will find even more startling surprises and revelations than the Dean has put into his book. It is for this, amongst other reasons, that a Churchman should be careful of the phrases he uses. He may himself, without an evil conscience, use them, but are they safe for others? Some may quite innocently have fallen into the habit of calling the "Lord's Supper" "the Blessed Sacrament," out of a desire to reverence our Lord's institution, or because it is used by those in whose company he lives. But it is not a phrase that will bear examination. Both in its genesis and association it is unsound. The Church to which we belong—the Church of England—has given us sounder and safer, as well as more spiritual names in our Prayer Book. "The Lord's Supper," or "Holy Communion" can lead no one astray. They are the shibboleths of no party. And nothing can be, or ought to be, more hateful to a Christian than calling our Saviour's own institution by a party battle-cry name.

1200 members of the Church of England Men's Society attended St. Paul's Cathedral, Melbourne, on June 8, for Corporate Communion, to mark the 21st Birthday of the Society's foundation in Melbourne. After Service, 1100 men marched up Swanston Street, to breakfast at the Town Hall.

IN a former issue some outline of the difference between the teaching of the Church of England, as contained in the Prayer Book and 39 Articles, and the Eastern Orthodox Church, were given. Now, to turn to the "Old Catholics." Numerically the Old Catholics are not strong. Estimates of their numbers differ greatly. Probably, including U.S.A. and Poland, they are not a quarter of a million in number. In Holland they have very little influence, though they can claim to be the successor of the pre-Reformation Church in the Kingdom. Until 1870 their revolt against Rome was rather constitutional than doctrinal.

Papal Infallibility.

But when the Vatican decree on "Infallibility" was issued, all hope of reunion with Rome was abandoned. Further, some of the ablest Roman Catholics in Germany and Switzerland could not and did not accept this doctrine.

At one time it was thought that this Old Catholic movement would attract large numbers of Roman Catholics, who could not become Protestants, and yet could not accept "Infallibility." Let it be noted that in consecrating their Bishops (and a large number have been consecrated), they were careful not to break "the succession," and the Church of Rome regards the orders of such Old Catholic Bishops as valid, though not regarding their jurisdiction as valid.

In 1889 there was issued "the Declaration of Utrecht," and this is binding on all Old Catholic Churches.

Teaching of the Declaration of Utrecht contrasted with XXXIX. Articles.

(a) The Holy Scriptures.

The Old Catholic appeals to (1) Holy Scripture, and (2) "the Primitive Church, as formulated in the Oecumenical symbols and specified precisely by the unanimously accepted decisions of the Oecumenical Councils held in the undivided Church of the first thousand years."

Contrast this with Arts. vi., xviii., xxi. of our Church.

Let it be emphasised that the Universal Church does not approve generally of more than the first four, or at most the first six, of the General Councils, the last of which was that of Constantinople III., in 680. But by this Declaration of Utrecht, recognition is given also to the 2nd Council of Nicaea, A.D. 787, and the later Council recognised by the R.C. theologians as Constantinople IV., and these two Councils decided "that images should be saluted and honoured."

Contrast this with Art. xxii. of our Church.

(b) The Real Presence of the Body and Blood of Christ in the Elements.

The Eucharist is their centre of worship, and to quote: "We (the Old Catholics) maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar by believing that we receive the Body and Blood of our Saviour Jesus Christ under the species of bread and wine."

Contrast this with Arts. xxviii., xxix., and the Catechism of our Church which teach "the Body and Blood of Christ are verily and indeed taken and received by the faithful. Faith is the keynote of the teaching of our Church in connection with the efficacy of the Sacrament, if we are true to our P.B. and Articles.

(c) The Sacrificial Aspect of the Eucharist.

The Old Catholics' Declaration teaches "the Eucharistic celebration of the Church is neither a continual repetition nor a renewal of the Expiatory Sacrifice which Jesus offered once for all in the Cross, but it is a sacrifice because it is the perpetual commemoration of the sacrifice offered upon the Cross, and it is an act by which we represent upon earth and appropriate to ourselves the one offering which Jesus Christ makes in Heaven according to the Epistle to the Hebrews (ix. 11, 12) for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. iv. 24)."

Contrast this with Art. xxxi. of our Church. Note that in the Declaration the sacrifice is really a Mass by which we represent on earth and appropriate to ourselves the one offering which Christ makes in heaven, i.e., a continuous sacrifice which is surely contrary to the Articles, P.B., and Holy Scriptures.

Further, the Old Catholics hold that there are seven Sacraments (contrast Art. xxv.). Communion, as a rule in one kind (contrast

Art. xxx.) and the Invocation of Saints (contrast Art. xxii.).

In three directions—however, be it said thankfully—the Old Catholics are opposed to Roman Catholicism in that they do not make private confession compulsory, nor do they teach "indulgences," nor insist on the celibacy of their clergy.

In the light of the above teaching, it is difficult to understand the attitude of the Lambeth Conference towards Reunion with this semi-Reformed Church. That the Old Catholics stand against the dominance of the Roman Catholic Church we must be thankful, but they have a long way to go before they can accept our Protestant and Reformed position as embodied in our 39 Articles.

Some of the findings of the 14th Conference of Clerical and Lay Evangelical Churchmen, held at St. Peter's Hall, Oxford, in April last, are pertinent to this burning question. To quote

Some Findings of Evangelical Churchmen at the Oxford Conference.

Finding 2.—The distinctive doctrines of the Church of England are clearly "set forth" in the 39 Articles of Religion, which are its authorised confession of Faith and its final interpreting authority of the doctrine "contained" in the Book of Common Prayer.

Finding 4.—"The conference welcomes the fostering . . . of a brotherly spirit, etc., . . . but it believes that the present approach to a formal union or full inter-communion with either the Eastern Orthodox Church or the Old Catholic Church will jeopardise the reformed and scriptural basis of our own communion, and will seriously retard the movement towards union between the Church of England and the Free Churches."

It seems clear that union with the semi-Reformed Old Catholic Church at the present juncture can be possible only by throwing overboard the 39 Articles. Is reunion at such a cost either desirable or loyal? We believe that it is only a section of our Church which would ever consent to this. Let us be on our guard, however, lest our Evangelicalism be endangered by semi-official action, urged on by this extreme anti-Protestant section.

Questions and Answers.

Q: Is it in accordance with Evangelical custom for the bread in Holy Communion to be cut so small that it cannot be taken easily and reverently by the communicant?

A: There is no mention made of the size of the Bread in the Rubric at the end of the Service, i.e., "It shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten."

But it is noteworthy that this direction is given, as the first part of the rubric states, "to take away all occasion of dissension and superstition." In passing, obviously this excludes the use of wafer bread and may be to guard further against any suggestion of superstition and to enable them to literally "take" and eat, some Evangelicals prefer to take the Bread between finger and thumb. It is obvious, too, that if the bread is taken in this way, there is less danger of letting it fall, if it is not cut too small, but no Evangelical custom is involved.

Q: "Is it proper for a minister of the Gospel to join in worship in any Lodge, of which Jews are full members, and where necessarily the name of our Lord Jesus Christ is not mentioned in their prayers?"

A: Surely this is a matter for every minister's conscience, remembering "Whatsoever is not of faith is sin."

May it be suggested further that in weighing this matter over—

(1) A distinction should be made between (a) public worship, and (b) prayers offered by those banded together for a philanthropic purpose, or the upholding of a high ethical standard, in a lodge room.

(2) The words of St. Paul might be remembered, too, in 1 Cor. ix., 20 ff.: "And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." Again

(3) That somewhat opposite teaching in 2 Cor. vi., 17: "Wherefore come ye out from among them and be ye separate saith the Lord," etc., etc.

(4) Is it inappropriate to quote the injunction, too, of St. Paul, though spoken with a different application: "Let every man be fully persuaded in his own mind" (Rom. xiv., 5).



The Rev. A. A. Gorbald arrived in Townsville on June 2nd. He has come out from England to join the Brotherhood of St. Barnabas, Diocese of North Queensland.

We much regret that the writer of our column in the "Church Record," "Wayside Jottings," is far from well, hence his inability to contribute his widely read articles. We fervently hope that he soon will be restored to health and strength again.

A generous supporter of the Church in Bombala, N.S.W., has passed on in the death of Mr. J. B. Sautelle. He was for many years Churchwarden and Councillor of St. Matthias' Church and took an active part in public affairs. As a breeder of Romney Marsh and Southdown sheep, Mr. Sautelle was well-known throughout Australia.

We congratulate the Rev. C. H. Nash, M.A., Principal of the Melbourne Bible College, on the ordination of his son, the Rev. L. L. Nash, B.A., to the priesthood, by the Archbishop of Melbourne, on 31st May. Prior to taking up work in Melbourne, Mr. L. L. Nash laboured in the Diocese of Gippsland.

The Archbishop of Melbourne, in writing to his diocese, is happy to state that "My Head is definitely better, and though it will be still several months before she can do anything in the Diocese, I am glad that she is well enough to go away and convalesce. We are very grateful for the good wishes and prayers of all of our friends."

The well-known parishioner of St. John's, Darlinghurst, Sydney, Judge Backhouse, was honoured last week with a luncheon party by the Senate of the University of Sydney, of which the Judge is a member. The occasion was the attainment of his 80th birthday. The Judge has received numerous felicitations.

Mr. Lee Neil, the well-known churchman and Christian leader in Melbourne, has been appointed chairman of the Victorian Branch of the Church Missionary Society. He has succeeded the Rev. W. T. C. Storrs, M.A., who held the position temporarily after the lamented death of the Rev. A. C. Kellaway, M.A.

We notice in the overseas press that Archdeacon Martin, rector of St. Peter's Church, Neutral Bay, Sydney, was present at St. Bride's Church, Fleet Street, London, on the occasion of the Annual Service in connection with the Church Missionary Society's Anniversary. The Archdeacon took part in the procession and sat in the sanctuary.

We congratulate Dr. Arnold Buntine, of Melbourne, on his appointment as Headmaster of Hall School, Perth, Western Australia—the leading boys' secondary school in the West. Dr. Buntine is a son of Mr. W. M. Buntine, M.A., so long Headmaster of Caulfield Grammar School, and an honoured leader in the Church Missionary Society.

Much sympathy has been extended to Mrs. Stewart, secretary of the Mothers' Union, in the Diocese of Sydney, on account of the death of her husband, Dr. Colin P. Stewart. Dr. Stewart was the Principal Medical Officer in the N.S.W. Department of Education. He had a distinguished University career and was a student of St. Paul's College, where he gained his blue.

The death of Mr. George M. Merivale has removed from Sydney Church life a Lay Canon of St. Andrew's Cathedral, a keen supporter of the Church's work amongst neglected and orphan children, and a devoted parishioner of St. Mark's, Darling Point. Mr. Merivale was an old Halesbury School boy, and was educated at Oxford, gaining a double blue for running and rowing.

The parish of Grantham, Lincolnshire, England, of which Canon Carr Smith became vicar after relinquishing his charge of St. James' Church, King Street, Sydney, has

decided to raise a fund whereby a suitable memorial may be provided in his memory. The major portion of the sum raised is to go towards the New Guinea Mission, in which Canon Carr Smith was deeply interested.

The Bishop of Newcastle, the Rt. Rev. F. de Witt Batty, during the week visited Mrs. Wilson, at "The Cottage," Muswellbrook, who is now 89 years of age. Mrs. Wilson has had the unique experience of joining in welcoming every successive Bishop of the Diocese of Newcastle since the arrival from England of the first Bishop, Dr. Tyrrell, 81 years ago. She has been through the years a very liberal supporter of the Church.

Speaking at the annual meeting of the Halifax Parish Church, Yorkshire, England, Bishop Frobisher, formerly Bishop of North Queensland, announced that just before Easter he found on the doormat at the vicarage a packet containing £1,000, with a request from the anonymous donor that it should be applied to the reducing of the liability upon the parish church, and that no announcement of the gift should be made before Easter. The bishop recalled the fact that last year a similar gift of £1,000 was found on his doormat.

We regret to hear that the Very Reverend Dean Aickin, of St. Paul's Cathedral, and Dr. Leeper, formerly Warden, Trinity College, Melbourne, are both laid aside with illness. The Dean has had a very strenuous time during the last couple of years as Administrator of the Diocese, while Dr. Leeper has reached a very advanced age. The Archbishop of Melbourne writes in this connection: "I am sure that all their friends will join me in asking God's blessing upon them, that He will comfort and strengthen them in their time of need."

The Rev. A. Rutherford Shaw, rector of Sutherland, Diocese of Sydney, has announced his resignation on account of advancing years. Mr. Shaw was formerly a bank manager, and was ordained in the Diocese of Goulburn. His brother is Dr. F. Rutherford Shaw, the well-known Churchman, and for 25 years Mayor of Wyalong, N.S.W. Sadly enough, just as these words appeared in print, Mrs. Shaw passed away somewhat suddenly. Before her marriage she was well-known as deaconess Moberly, of the Sydney Diocese. Her father served as a clergyman for many years in the country parts of N.S.W.

By the will of the late Canon Grist, of Wangaratta Diocese, the Building Fund of St. Hilary's Church, East Keewee, Melbourne, benefits to the extent of £200. Canon Grist was at one time a parishioner, as well as being a cousin of Mrs. Barnes, wife of the Rev. C. H. Barnes, sometime vicar of St. Hilary's, and through whose good offices the gift is largely due. The present vicar of the parish has made a suggestion that the parishioners shall signalise this generous bequest by themselves making some provision where possible, in their wills for the new Church Building Fund of St. Hilary's. It is hoped that the suggestion will be largely adopted.

Several days ago, at Janet Clarke Hall, Melbourne, the Archbishop of Melbourne presented Miss R. M. Panting, holder of the Winifred May Lees bursary for 1930-31, with a leather wallet containing the bursary money and inscribed with her initials in gold. This bursary was founded by churchwomen in the Melbourne diocese in memory of the first wife of the late Archbishop Harrington Lees, and is awarded each year to a student nominated by one of the societies represented on the Winifred May Lees Trust committee, as in definite training for work under the Church of England. The first award was made to Miss Lee Appleby, who recently left Melbourne to take up missionary work in Tanganyika. This year it has been won by Miss Panting, who is the daughter of Dr. A. E.

Panting, Launceston, Tasmania, and is in the third year of her medical course at the Melbourne University in preparation for medical mission work overseas.

The Moorehouse Lecturer for 1931 in St. Paul's Cathedral, Melbourne, is the Rev. P. A. Micklem, D.D., rector of St. James', Sydney. The course of lectures will be under the title "The Religion of the Incarnation." The first lecture will deal with the Old Testament background, and with the doctrine of God in relation to man as given in the prophets. The second lecture will be concerned with the doctrine of Christ, with special emphasis on the truth and implications of the Doctrine of the Incarnation. Then will follow the Doctrine of the Church. In the fourth lecture, the ethical and social implications of the Doctrine of Christ and the Church will be drawn out, with special reference to modern conditions. The subject of the next lecture will be that of "Worship," in the wide sense of that conscious response to God which redeemed humanity is called to make. The last lecture, under the heading "Our Heritage," will seek to draw out the extent to which the Anglican Church has sought to express in its order, life and worship, those fundamental truths of the religion of the Incarnation to which the earlier lectures will have pointed.

Mrs. F. E. Frewin, of Denmark Hill Road, Hawthorn, Melbourne, who died on May 17, has left with those who knew her the sweet memory of a Christian home life, and a good record of social service beyond it. A little while ago she was nominated as President of the Deaf Women's Association. Marrying into a family which had already given sons to the sacred ministry of the Church (the Rev. J. E. Frewin is a brother-in-law), she had the pleasure of seeing one of her two sons take Orders also, the Rev. Ernest Frewin, of St. Matthias', North Richmond.

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes.

Hymnal Companion.

June 14th (2nd after Trinity).—Morning: 12(371), 75, 424, 375. Evening: 122(41), 151, 401, 37.

June 21st (3rd after Trinity).—Morning: 17, 356, 306, 282. Evening: 382, 90, 421, 300. June 28th (4th after Trinity).—Morning: 107, 131, 289, 291. Evening: 320, 24, 579, 38.

July 5th (5th after Trinity).—Morning: 1, 564, 398(427), 319. Evening: 95, 165, 295 (149), 35.

July 12th (6th after Trinity).—Morning: 550, 275(7), 329(279), 334. Evening: 629, 377, 590, 21.

A. & M.

June 14 (2nd after Trinity).—Morning: 731, 363, 435, 540. Evening: 220, 184, 528, 30.

June 21st (3rd after Trinity).—Morning: 76, 269, 547(43), 431. Evening: 79, 238, 427, 20.

June 28th (4th after Trinity).—Morning: 1, 369, 639(238), 276. Evening: 225, 236, 168, 477.

July 5th (5th after Trinity).—Morning: 160, 240, 545, 209. Evening: 288, 225, 373, 223.

July 12th (6th after Trinity).—Morning: 166, 242, 175, 277. Evening: 439, 254, 370, 24.

Policeman: "What are you standing here for?"

Loafers: "Nothing."

Policeman: "Well, just move on. If everybody was to stand in one place, how would the rest get past?"

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"Fear God, and you have nothing else to fear."—Fordyce, 1720.

"Fear God, Honour the King."—St. Paul.

JUNE.

20th—Hume, Australian explorer, died 1873.

21st—3rd Sunday after Trinity. This day we are reminded of Prayer. Have we really a "hearty desire to pray"? If not, reflection upon our needs will bring desire. Is it because we have had so much material good that our Church-going has lost its effectiveness, for we do not go to Church to pray with the urgency which imparts a purpose?

22nd—Coronation of King George V. God save the King.

23rd—Prince of Wales born, 1894.

24th—St. John Baptist. The fearlessness of his witness led to death. He feared no man. God was his only fear. How the Baptist is remembered, when others are forgotten, for fearlessness impresses nearly everybody.

25th—St. Paul's Cathedral, London, reopened by the King, 1930. Great Floods, Gundagai, 1852.

26th—Christ's Hospital founded by Edward VI., 1552.

28th—4th Sunday after Trinity. Here we make contrast between the temporal and the Eternal. Let us think more of the latter, and we shall use the former better.

29th—St. Peter. Such a mixture of fearlessness and fearfulness makes Peter quite one of ourselves. But the "Rock of his confession" remains unbreakable.

JULY.

1st—Dominion Day, Canada.

2nd—Visitation of B.V. Mary. What an ideal of womanhood, and what influence has this ideal been in the world throughout the centuries! Cranmer born, 1489. Next issue of this Paper.



An Enlightened Evangel.

WE have read in our English Church papers that a deputation waited upon the Archbishop of Canterbury, asking him to arrange for the fitting observance of the centenary of John Keble's famous sermon on "National Apostasy," which was the beginning of the "Oxford Movement." We notice that great Evangelical, Sir Thomas Inskip, was amongst their number.

We are also aware in Australia that our Anglo-Catholic friends are also making arrangements for the same observance with the object of emphasising the principles of Anglo-Catholicism.

We presume that great stress will be laid on the great Doctrines which they hold dear, viz., The Church, the Sacraments, and the Saints, their teaching about which we who call ourselves Protestants in the Church are not in agreement.

We naturally pay our deepest respect to any of those devoted men of the nineteenth century, whose life witnessed a deep love for souls. The Church is the richer for their witness to Evangelical truth. But their teaching about Penance and the Eucharist, Invocation of Saints and the Blessed Virgin Mary shows how far they have got away from Scripture truth; and our need of an intelligent Evangelical Churchman-

ship, with a deep grasp upon the fundamentals of our Christian Faith emphasised at the Reformation.

Why are we Protestant?

Is our Protestantism justified to-day? We know there are thousands of nominally Protestant people who have not the faintest idea what it means, except that it is "against Rome."

Protestantism stands for political freedom; a belief in the unjustifiableness of force in matters of conscience; of free research into every avenue of human knowledge by improved and increased methods of enquiry.

We see to-day the old Roman Catholic countries are one by one awakening to their true condition and have begun to assert their national independence. Religious freedom is one of the first things on their new platform, much to the discomfiture of Rome.

Fascism in Italy is finding that wherever the Roman Church is in power there they will find intrigue and concealed persecution going on. Civil freedom, untrammelled research, ordered progress are the conditions on which national progress and prosperity rest.

Evangelical Religion.

The Evangelical religion is the only one that will survive, if only Protestants will live up to and practise their principles. Our Protestant faith needs to be more fervent, powerful, joyous, and practical. As Churchmen, we must enter into our heritage and make full use of those privileges which our Reformers won for us at so great a cost.

Individual Responsibility.

"Christianity is a religion for heroes." It belongs to the world of the spirit. It wages war against error, secularism, and all the powers of sin and darkness. It has been said that our religion no longer attracts those who are shaping the thought of our time. What is our answer to this challenge? We must go forward with Christ as the one hope of the world, and the only solution for all the ills of humanity.

A "transformed" world will only be made possible by "transformed" men. Here is our opportunity to preach the gospel of regeneration by the acceptance of Christ as Saviour and King. The call comes to-day for prophets. Men of insight into the cause and need of the present crisis. Who will not be afraid to speak the truth in love and power?

Earth's chosen heroes have always stood alone. The Gentiles waited for Paul, the Reformation for Luther, the Evangelical Revival for Wesley. The price of leadership to-day is great. So great that many public-spirited men shrink from the task and play for safety. We need to hear God's call.

Tennyson, in his "Maud," aptly expresses the need of the day—

"Ah, God, for a man with heart, head, hand,

Like some of the simple, great ones gone,

For ever and ever by.

One still, strong man in a blatant land,

Whatever they call him, what care I? Aristocrat, democrat, autocrat—one Who can rule, and dare not lie."

There is much confusion of thought to-day as to where men expect to find their inspiration. Surely the Church of God should be the instrument to show the people God's will and way out of all our distress of body and soul.

Christian Ethics, with its insistence on morality, sex equality, right human values, individual freedom alone can restore harmonious social relationships.

If people will not listen, our responsibility does not end until we have gone to the uttermost to win them. The Evangelical Churches need to set themselves the task afresh of going out into the world with that evangel of peace and goodwill which comes from a living faith in the love and righteousness of God. We need unity of purpose, a deeper prayer-life on which alone all spiritual life rests.

We call all apathetic Churchmen to arouse themselves and come into the fight with a passion for Service which is the very heart of Christ.

The Church Missionary Society.

Important Resolution.

THE Federal Council of the Church Missionary Society of Australia and Tasmania meets periodically in Sydney or Melbourne; Sydney being the headquarters of the Society.

The Council met in Melbourne on 3rd June, 1931, and following days, which synchronised with the arrival in Victoria of the delegates from C.M.S., Salisbury Square, London, consisting of the Rev. W. Wilson Cash, D.S.O., O.B.E.; Dr. J. H. Cook, M.S., F.R.C.S., and Mrs Douglas Thornton, accompanied by the Right Rev. G. A. Chambers, Bishop of Central Tanganyika. At the sitting the following resolution was passed:—

"We entertain a grateful remembrance of the invaluable assistance rendered by the Parent Society in 1892, when it sent out Dr. Eugene Stock and the Rev. R. W. Stewart, in response to a request to be entrusted with power to select and maintain our own Australian missionaries in C.M.S. or other fields. Attributable to their advocacy we have since then witnessed a remarkable growth in the knowledge of our people of their responsibility and privilege to spread, world-wide, the Gospel of the Grace of God.

"We now deeply appreciate a repetition of the kindness and goodwill of the Parent Society in sending out the present delegation at a period of great stress and financial difficulty in Australia, to bring inspiration and weighty counsel to our aid. The helpfulness of the Mother Society has recently been further evidenced by its willingness, to arrange, as far as possible, to relieve us from the disastrous consequences of the abnormally high rate of exchange; and by gratuitously uniting Mrs. Douglas Thornton as a member of the delegation.

"We are touched by the good wishes and sentiments expressed in the Minute adopted by the Committee at Salisbury Square, and conveyed to us by its General Secretary.

"We are gratified that our loyalty to the vital principles and practices of C.M.S. is recognized. We greatly prize and seek to preserve the wonderful bond of union C.M.S. creates.

"We look forward to invaluable assistance from the knowledge, wisdom and experience of the members of the delegation, and pray that they may be enabled by their spirituality to lead us to a truer devotion to our Heavenly Father, and a fuller realization of His Almighty love and power."

Church Overseas.

GREAT BRITAIN.

Church Missionary Society.

132nd Anniversary.

Once again the anniversary gatherings of the Church Missionary Society in London have been inspiring to a degree. As usual, the annual report which was presented and the subsequent speeches reached high water mark. We venture to print one address, the closing one, that of the Rev. C. C. Thornton.

"It has happened again. It always does happen at this meeting and other meetings of this sort, that I find myself pulled in two directions. The first one is the tremendous pride and triumph of being a member of this perfectly wonderful Society, to hear what we have been told this morning, to let our imagination run over those parts of the land where the Report tells us of the work, to give our admiration, as I for one do, to those splendid people at Salisbury Square whose brains, devotion and goodness carry the thing along for us—(applause)—to give our respectful admiration to the missionaries who do the job for us so well and so generously—(applause)—and quite sincerely to give our thanks to God for what He has done.

There is another way in which I am being pulled, the way of humbleness. Why is it that there are 98 vacant posts with the money waiting for them? Why is it that the deficit goes on growing? It is a humbling question, because I know the answer, and so do you. The answer is: Because there are too many people in the C.M.S. like me, really keen about the thing but keen as a spectator, not as a combatant. It would be very rude and it would be untrue to speak to this meeting and say that you are none of you doing any work. I know that is not true, but it is not true to say that in every single one of us there is too much of the spectator and not enough of the spirit that gets in at the job and goes for it? Even in our theology we are too apt to think that God is going to do all the work. He is not.

The Story of the Cross.

My friends, is there anything in what I have been suggesting that is really true about me and about you, the only way to get it put right is to go where all bad things are put right, to get back to the Cross of Jesus Christ. It is what you think about the Cross that will make right what you think and do about this work about which we are thinking and praying this morning. If the story of the Cross is a romantic story of a brave man who lived a different life in different circumstances, with different temptations and a different job from you, well, it is a story, but it is not going to be much good to you or to the Africans. If the story of the Cross is a religious story of someone who for me in some mysterious way bore the suffering and died the death and did the job, and then the Christian comes in afterwards, at no cost to himself, and appreciates and applies to himself the blessings, thank God for it, but it is not yet going to be much good to the African through me. Until the story of the Cross is the story of me, a story that calls me to duty, and it may be to sacrifice, the world is not going to get much good out of my appreciation of the Gospel.

Follow the thing on a step further. There are several references in those

words that came from our risen Lord's lips about "him that overcometh." They are quite wonderful and splendid promises, but remember that in the last of them the thing is narrowed down to "him that overcometh even as I overcame." If you and I are going to catch the spirit of triumph, it will only be because we overcome in the way of the Lord Jesus.

Run through and mark my three suggestions again. If the story of the Cross is the story of a romantic hero different to me altogether, then Easter and Ascension just wind up the story smoothly and the hero of the story lives happily ever after, and we shut the book and go on to the next story, for it has no inspiration for us. If the story of the Cross is the story of how God dealt with the sin of the world and how I can take from the Lord Jesus, crucified for me, the forgiveness of my sins, so far so good. But until the story of the Cross is the story of me going on with my job at whatever cost, Easter and Ascension will not be able to tell me what they can tell me if the man on the Cross is myself—"You can win and you will."

To follow up and to finish it, let me remind you of one of the promises to those who overcome. "Him that overcometh will I make a pillar in the temple of my God." Think of the C.M.S. If ever there was a solid, big, broad, wide pillar holding up the temple of God, it is the C.M.S. (Applause). But in some cathedrals the pillars consist of a lot of little pillars bound together, and the strength of the pillar is the strength of the individual Christian who makes the C.M.S.

The First Pillar.

I am no believer in a lot of the vague corporate stuff that we are given to-day. I believe that Christianity begins with me and goes on through me out to others, and through the little circle to a wider circle, until it gets to the end of the world. This pillar that you call the C.M.S. is made up of you and me, flesh and blood, but by the power of God, by the truth of Jesus Christ, you and I, not one man, however wonderful, can be rocks on which the Church of God can be built—pillars. On this pillar there are three words inscribed, and this is the best of all I want to say to you. The first is the name of God, not the astronomer's God, however wonderful He is as He is taught to us in these days, but the God Whom Jesus calls "My God."

It is the strength of C.M.S. and the weakness of C.M.S. that so many of us think so much of our work because we are sorry for the poor heathen. It is not a bad motive, but it is only a good motive if it takes you back to God. I am only speaking in headlines, because my time is getting short. When the invisible spirit writes the word "Finished" on my life, will he be able to say that the dominant note of it was God? I am afraid not.

The Second Pillar.

Let us come to the second one. The second word on that pillar is the name of the ideal city, the idealist community, the thing for which C.M.S. and S.P.G. and the whole Church of Christ are working. Let us remind ourselves—I do not think C.M.S. people need to be reminded very much—that the ideal city is not to come through human policy, through human organisation, through the wisdom of man. It is going, says Revelation, to come down from God. No doubt it will come from God by His Spirit inspiring men and

women, but never forget that in all the machinery of your Society, in all the work that you do, what you are doing is bringing something down from God to earth, not something that you are building up on human foundations.

And the Third.

The third name on the pillar is the best of all, the name of Jesus Christ. I was frightened about getting the name of God on the pillar, but if the name of Jesus is there, the Restorer, the Renewer, the Redeemer, the Friend who can take you and me, with all our failures of this past year, and make us new and make us strong out of our weakness and make us good out of our badness, that is the best name of all. If the name of Jesus is written on your life and on your work, it will in the mystery of God's providence bring the name of God there too.

I have said my say. I am proud to belong to the C.M.S. I admire the people who do the job, but I am going back again to my parish. I am proud of my parish and I am going back to it to-day with a new hope of victory and a new strength and courage, not because of what we have been told this morning—that is merely the goal to be aimed at—but because we have been conscious all the time that this is God's work and that He has honoured us not by doing it all for us, but by giving us the seed, that we, with Him may bring forth the flower.

C.M.S.

Federal Council.

THE Federal Council of the Church Missionary Society of Australia and Tasmania met in Melbourne on June 3-6, under the presidency of the Primate. The Archbishop of Melbourne, the Bishops of Bendigo, Gippsland, and Central Tanganyika, the Rev. W. Wilson Cash, Dr. J. Howard Cook, and Mrs. Douglas Thornton, of London, and delegates from N.S.W., Victoria, South Australia and Tasmania, were present. The Primate welcomed the English Delegation, who responded in turn. Important administrative proposals and financial questions concerning C.M.S. in Australia and its work overseas were discussed by the Federal Council. The question of a Constitution for the Diocese of Central Tanganyika came under consideration. The task of giving native converts a share in the administration of the diocese was one of the points carefully considered. The three days were very full, many important matters and issues of the work in general coming under review.

ANGLICAN CHURCH LEAGUE, SYDNEY.

The Annual Meeting of the Anglican Church League met in the Chapter House, Sydney, on June 12. There was a representative attendance, the president, the Dean of Sydney, in the chair. The officers and council for the year were elected. The annual report showed much activity. A full report, however, will appear in our next issue.

A customer in a teashop, after waiting twenty minutes, managed to catch the waitress' eye.

"Can I see the manageress," he inquired. "I have a complaint." "Complaint," haughtily exclaimed the maiden. "What do you take us for? This is a cafe, not a nursing home."



NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

The Lay Readers.

Writing to his diocese with regard to the Lay Readers' Association, the Archbishop states—

"One most interesting gathering over which I presided in the Chapter House on Thursday, May 21, was the Annual Meeting of the Lay Readers' Association. I was glad to meet so many of the men to whom that owe so much for the splendid assistance that they give to the Church and Diocese by holding services in different parishes where the clergy are short-handed or the distances great and the Churches scattered. I could wish that we might secure some more young men as recruits. There were several young Lay Readers present, but I could not fail to notice that several of our Lay Readers are showing signs of advancing years, although most keen and efficient in their work. They spoke of the warm welcome and hospitality that they received from the Clergy and Church Officers, and I am not surprised, considering how much the parishes owe them. I observe that the necessary fees which we charge are much lower than the corresponding fees in England."

C.M.S. Delegation.

Referring to the visit of the three C.M.S. leaders from England, His Grace remarks—

"We are now drawing nearer to the time when we shall welcome in Sydney the important deputation sent out by the Church Missionary Society to encourage us in our Missionary Work. They reach Sydney on Friday, July 3, after visiting other States, and we shall have the opportunity of giving them a formal welcome at a great Town Hall meeting on Tuesday, July 7."

"I hope that all the friends of the C.M.S. will rally to that meeting in full numbers. The Rev. Wilson Cash, the leader of the deputation, is the Central Secretary at Salisbury Square. He is a most interesting speaker of wide experience in the Moslem world from his service in Egypt and Palestine. During the war Lord Allenby learnt to value his work, and he received the D.S.O. Dr. Cook is the well-known Missionary Doctor from Uganda. Mrs. Thornton, herself an experienced Missionary, is the widow of the late Rev. Douglas Thornton, the valued Missionary in Egypt, whose untimely death was such a blow to the Mission amongst the Moslems. Then with them we have our old friend Bishop Chambers, fresh from his activities in his great Diocese of Central Tanganyika. May I commend his new book, 'Tanganyika's New Day.' You ought to obtain it and read it. The price is only 1/3, and it is very well reviewed."

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Wahroonga Circle in aid of Home of Peace.

A gathering of fifty ladies assembled, in spite of very inclement weather, to hear the result of the year's effort for the Home of Peace for the Dying, Marrickville. Matron Foster's account of the loving daily ministry at the Home, and of the many memorial and other gifts was deeply interesting. Miss Gillespie, Principal of Deaconess House, was the other speaker, who gave a message of hope to all present; one which continually comforts the sufferers in the Home: "Commit thy way unto the Lord, trust," etc. Rev. C. Hughesdon, president, and Rev. R. Hewitt, moved a comprehensive vote of thanks to all helpers. The Hon. Secretary, Miss K. French, reported that £150 was the result of the effort, besides large gifts of groceries, comforts, and old linen. The legacy of £100 from the Rev. E. Lumsdaine was mentioned. Afternoon tea concluded a happy time of intercourse. The meeting was most inspiring and all felt renewed desire to help such an institution, which is free from debt, but cannot make use of the new wing until more funds come in.

NEWCASTLE.

Diocesan Synod.
The Bishop's Charge.

Addressing the first Newcastle Synod held since its installation as Bishop of the diocese, the Rt. Rev. de Witt Batty made a plea for complete honesty in Australian public life, and criticised politicians who were misleading their supporters as to the true cause of Australia's financial troubles.

The Bishop said that it was not the Church's business to come forward with an economic programme. The issues with which it had to deal lay deeper. There was, for instance, the issue of honesty. It could not seriously be doubted that honesty was the best policy for Australia's ills.

"We need honesty in facing the facts," the Bishop declared. "To acquiesce in an orgy of extravagance, and then to attribute our difficulties to the malignancy of the capitalistic system, is simply dishonest. Australia's troubles to-day are the troubles of a spendthrift, and if we can only get hold of that fact and face it fairly, we shall have taken the first great step along the road to recovered prosperity. Refusal to honour our obligations to investors of Great Britain will automatically involve forfeiture of our membership of the British Commonwealth of Nations. That will mean the loss of the protection of the British fleet, which is the only security for our nationhood. The day of repudiation would be the day of Australia's doom."

Bishop Batty added that serious issues were in danger of being obscured under a cloud of misrepresentation by politicians. It was dishonest to hold creditors up to popular opprobrium under such terms as "money-mongers," "the Shylocks of London," and the like. It was merely to trade upon public credulity and ignorance.

Communists, Bishop Batty concluded, exercised a disproportionate influence on public life. The only effective answer to the Communists was to convince the world that the programme the Church espoused was a better one.

Church and War.

Continuing, the Bishop said that he agreed that War was incompatible with the teachings of Jesus Christ. The only way the white race had been able to maintain its dominance had been by force of arms. He did not think members would say that they were going to throw down the force by which the White Australia policy was upheld. It was only a matter of time before war would be abolished. But another war of white supremacy, on the same scale as the last, would transfer the supremacy of the world to other than the white race. He was optimistic enough to think it possible to bring about that change in the spirit of nations, without which war was inevitable. It was true that war was not glorious; it was a reversion to elemental passion. But in the midst of war, there had shone deeds of glorious valour. The spirit of those deeds was a thing that should not be lost.

On the motion of the Bishop, Synod passed a motion stating that it was recognised that the method of war was incompatible with the Gospel of Christ, and that it called upon all churchmen to face the moral problems of war between classes and nations in the light of the teaching of Jesus Christ. It heartily approved of all movements towards world peace, prayed for the success of next year's disarmament conference, and urged members, especially clergy, to do all in their power to create a strong public opinion on the side of peace of goodwill.

The resolution is to be forwarded to the Sydney secretary of the League of Nations Union.

GOULBURN.

Ordinations.

On Trinity Sunday, May 31, at the Chapter of the House of the Ascension, Goulburn, the Rev. H. R. Heathwood was ordained deacon, and the Rev. A. Matheson, B.A., to the priesthood.

RIVERINA.

Annual Synod.

Reference to the Depression.

At the Synod of Riverina (the Rt. Rev. Reginald Halse), in his inaugural address, referred to the national crisis. He said: "During the last 10 or 15 years forces have been at work, for which we are all responsible, which have undermined the stability of our social life. We have become restless and dissatisfied. We have plunged into an orgy of borrowing and paid the interest with further loans."

After referring to the closing of the Savings Bank as having been due to a misguided but excusable lack of confidence on the part of depositors, the Bishop continued: "Confidence must be preserved at all costs if we are to weather the storm—confidence in the good sense of the nation at large, confidence in its willingness to share equally in whatever self-sacrifice is necessary, and, not least, confidence that those who are guiding the destinies of the nation can be trusted to uphold its honour and are themselves above suspicion. If we are convinced that that is not the case, it is our bounden duty to use all constitutional means to replace them by those who are worthy of trust and respect."

VICTORIA.

MELBOURNE.

The Archbishop at Work.

The Archbishop is the busiest man in Melbourne. He places himself at the disposal of the Church and every duty ensures his very best. Writing of his many engagements, His Grace states:—

"On May 20 I was present at the Annual Meeting of the Bush Church Aid Society in the Chapter House. I do not think that I have ever seen the Chapter House so full. We heard news of the Society's activities in various parts of Australia, and we realised what a great work it is doing for God in some of the lonely and distant parts of the Commonwealth."

"On May 22 we were reminded of the Empire by the 'Flag Day' which then took place. This led up to Sunday, May 24, which was Empire Day and Whitsunday. This gave us all an opportunity of remembering that God's Holy Spirit has been working through the Empire in the past, and has, through it, brought blessing to many people and countries throughout the world. In the face of some criticism of the Empire to-day, I think that we do well to remember the fact of the Empire, and our duty as its members to realise God's call to their country to play its part in the larger whole to which it belongs."

"To-night, May 26, there is a meeting of the Parochial and Diocesan Lay Readers at the Chapter House. I commend this organisation to the whole diocese. It is performing a work which is of the very greatest value to the Church, especially in some of the lonelier country districts, and in some of the crowded parts of the city. We need more members of this Association, and especially men of education and academic standing who can play their part in the lay leadership of the Church, and help the clergy where they are overburdened."

Anglican Church League.

Question of Reservation.

More than usual interest was taken in the meeting of the Anglican Church League held in the Chapter House, St. Paul's Cathedral, on Monday, May 25th. Although several monster Empire Day meetings were being held at the same time, there was an attendance of about eight persons, several of whom were enthusiastic Anglo-Catholics, who were not afraid to declare their faith. No doubt the subject and the speaker attracted them. Rev. J. H. Frewin, M.A., one of Melbourne's "solid" evangelicals, who knows his subject, spoke on "Reservation," dealing with his subject in very definite, yet temperate way. Notes of his address have been taken, and these will be published in pamphlet form shortly. Mr. Frewin quoted very fully from the Prayer Book and Articles, showing very clearly the danger of Reservation, in promoting idolatry. He showed also the very close connection be-

tween Reservation and Transubstantiation. Dealing with Communion of the Sick, Mr. Frewin stated that the Prayer Book had provided a service which he had found to meet the most urgent case. In this connection, Reservation was not a necessity at all. There were many interesting questions at the close, an hour being given to them, and some plain speaking on both sides. The address, when printed and distributed, will be a decided acquisition to evangelical literature.

Bush Church Aid Society.

A great crowd thronged the Chapter House, Melbourne, on the occasion of the annual rally of the Bush Church Aid Society, so much so that Archbishop Halse expressed astonishment at the interest manifested in the work of the Society. He urged the gathering to appreciate the work of the missionaries in the outback parts of Australia. Australia, he said, was at the parting of the ways. Would she choose God or not? The cities and the settled areas were instructed and could make the choice, but the outback country to which the same alternatives presented themselves had not the strength of the church at their hand, and of going to their aid, "The Bush Church Aid Society must help them," said the Archbishop, "lest they be tempted to throw God out of their lives."

The organising missionary, the Rev. S. J. Kirkby, made a telling speech, emphasising the various sections of B.C.A. work, the importance and needs. He hinted at new enterprises being undertaken at no far distant date, and the challenge to devoted support which the Society makes.

BENDIGO.

Rural Deans.

With a view to strengthening the diocesan organisation, the Bishop of Bendigo has made two appointments to the office of Rural Dean in his diocese.

He has made the Rev. Canon Vanston Rural Dean of the Southern Deanery, and the Rev. R. P. Blennerhassett Rural Dean of the North-Eastern Deanery. It is confidently anticipated that these two appointments will strengthen diocesan organisation and will help the clergy in these localities.

WANGARATTA.

Death of Archdeacon Potter.

In the death of Archdeacon Potter there has passed a good example of the best type of Anglican clergyman. Conscientious, sincere, painstaking and thorough, he was always most loyal to the Church which he loved. In an age which loves variety and change, he was content to labour in the place to which he believed he had been called. Nearly all his ministerial life was spent in the country, mostly in the Diocese of Wangaratta. Many of the younger clergy of the province owe their habits of orderliness and discipline to Archdeacon Potter's steadfast example. It was, perhaps, at Chapter meetings that he particularly excelled. There he combined attention to detail and devotion with a spirit of bonhomie which endeared him to all. His hearty and infectious laugh was a feature of such gatherings. His passing severs another link with the early history of the Wangaratta Diocese, the foundations of which were so well laid by such faithful servants of God as Richard Harry Potter.

QUEENSLAND.

BRISBANE.

Synod Meets.

Just as we go to press the Synod of the Diocese will be in session, the dates being June 16, 17, 18, 19. The arrangements for the Synod were: The Corporate Communion of members of Synod, in the Cathedral on the opening day, Tuesday, at 7.45. The annual Home Mission Rally in Synod Hall on Monday, June 15th, at 8 p.m. There was a Conference of Clergy at 11 on Wednesday and Friday mornings in Synod Hall and of laymen on Thursday morning. The main business put forth for the consideration of Synod was the adoption of an entirely new Clergy Superannuation and Clergy Widows and Orphans' Canon, in which was consolidated into one document the original Canon, and all the amendments passed in the last 20 years, and the Canon was altered to conform to the decisions of Synod last year in respect to the benefits to be paid and the premium to be charged.

Another important item of Synod has regard to the future of St. John's

College. The finding of a Commission regarding St. John's College constituted a strong appeal to the diocese to uphold its responsibilities in respect to the College. To continue to do so, Synod must consider and adopt means for meeting the annual loss, which has now reached serious proportions.

NORTH QUEENSLAND.

The Bishop's Letter.

Quarterly Prayer Paper.

The Bishop, in writing to his diocese, states:—

During this quarter the Diocese of North Queensland and its needs are remembered in the Quarterly Intercession Paper alongside of the Diocese of Dornakal. They are placed on Monday, and we on Tuesday. That Quarterly Intercession Paper circulates to some 36,000 people. It is no small encouragement to us to know that during the quarter many of the Saints of the earth are asking God that the people of North Queensland may be good Christians and may do the good things that He can help them to do. Let us make some return to the Church for what the Church is doing and has done for us. It means praying and giving all the year through and putting forth some real love and sacrifice, and then our assessment at any rate is safe enough.

It is my privilege once in ten years to have Bishop Azariah of Dornakal as my

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partner in the processions at Canterbury, Westminster, and St. Paul's when we are home for the Lambeth Conference. This is so because we were consecrated within a short time of each other. He is about four months senior to me and there is no one in between. He is a man of powerful intellect, and great faith and perfect command of the English language. By race he is a Tamil. His speeches at Lambeth are listened to with the greatest interest and respect. He has been receiving into the Church in Southern India outcasts by tens of thousands. And this is now having its effect on the high caste Brahmins who have for centuries despised these poor outcaste people. The caste Hindus are so much impressed by the lives of these once degraded now uplifted people that they themselves are forgetting their pride and their hereditary superiority, and asking to be accepted as brothers in Christ by those whom they used to treat as worse than dirt. Here is a sentence from the Quarterly Intercession Paper:—

"At a recent riverside baptism when 175 new converts were baptised, 152 of them belonged to the caste people, and the power that has drawn these caste Hindus to the Church is the witness to the power and love of God manifested through the transformed lives and characters of the outcaste Christians."

WEST AUSTRALIA.

Missionary Giving.

"That this council views with the deepest concern the falling off in missionary contributions throughout the Commonwealth, and the consequent drastic retrenchment in our grants to our missions, and calls upon churchpeople in South Australia not to shrink from self-denial and sacrifice, in order to raise and even exceed the quotas requested from our dioceses."

Tariff and Church Gifts.

"That the Federal Government when revising its Customs tariff be asked to take into consideration the admission of gifts solely for church purposes free of duty, and that the Bishop of Willochra be asked to bring the matter before the General Synod."

TASMANIA.

Notes.

(From our own Correspondent.)

Not from a clergyman, nor from the Mothers' Union, but rather unexpectedly, from an experienced medical man, has come a public warning of the grave moral dangers to which young girls may be exposed at public dances.

The doctor, when giving evidence at an inquest on the body of a girl of sixteen, who had died as the result of an illegal operation, drew attention to the fact that she was under the age of consent. He also said that he had heard of several suspicious cases, and was convinced that the dance halls were responsible for much of the trouble and that better supervision was needed.

No one can help remarking the number of assault and bad language police court cases which arise out of these dances, both in country and town, and one wonders how far the church authorities are justified in letting parish halls for these dances which they do not supervise or control.

All the Hobart parishes are doing their best to relieve unemployment and distress, both by collecting funds and organizing sewing circles for the making of clothing for the needy. The Salvation Army is running a soup kitchen and supplying fire wood, while the City Mission, which has repairing workers is concentrating on clothes and boots. In addition to other funds, the Mayor has a money box for small donations, of which Mr. Geo. Morgan, of the G.P.O. Corner News-stall is in charge. Mr. Morgan, out of his modest earnings, has for years past made gifts of various kinds, including seats for the Invalid Depot, and to the general public.

C.M.S. Delegation.

Welcomed in Melbourne.

The Archbishop of Melbourne welcomed the C.M.S. Delegation, together with the Bishop of Central Tanganyika (Dr. Chambers) at the Chapter House on June 2nd. There was a large attendance of clergy.

The Archbishop referred to the fact that Dr. Cook had been a schoolfellow of his in England. "We played tennis together at Hampstead 40 odd years ago," Dr. Head said.

Clever Brothers.

He added: "Dr. Cook and his brother were so phenomenally clever at school that they were always held up to my brother and myself as exemplars, my father's attitude, as he related their fresh successes, being that he wondered why Heaven had afflicted him with two sons so stupid."

The Archbishop aroused great laughter by relating that when he and Mrs. Head offered themselves for missionary work in India it was Dr. Cook who turned them down for physical unfitness.

In replying to the welcome the leader of the delegation (the Rev. W. Wilson Cash) traced the growth of the English Church Missionary Society, of which he is the general secretary.

C.M.S. had founded 29 overseas dioceses, which it wholly maintained. He instanced Nigeria, which, from a savage wilderness, had grown into a self-supporting diocese, in which 2100,000 a year was contributed solely by the people of Nigeria.

Uganda raised £60,000 a year, and wholly maintained its own churches, hospitals, and schools, 2000 bush schools having been founded. He attributed the success of the C.M.S., now 132 years old, to its forward-looking vision.

Dr. Cook, whose last visit to Melbourne was 42 years ago, said that he found Melbourne hospitality 42 years warmer. He gave an interesting sketch of the growth of hospitals in close association with churches in Africa, specially trained "dispenser-evangelists" doing hospital work in the morning and preaching and teaching at night.

Woman's Recognition.

Mrs. Thornton make an eloquent plea for greater recognition of women in church work, a plea that the Bishop of Central Tanganyika later supported by his enthusiastic references to the work of the deaconesses in charge of districts in his diocese.

The Bishop of Central Tanganyika then gave a review of the work in his diocese, humorously describing several of his adventures since assuming episcopal oversight.

Victorian C.M.S.

Birthday Celebrations.

There was a very large attendance in the Melbourne Town Hall on the evening of 2nd June for the annual Birthday Gatherings of the Victorian Branch of the C.M.S. The Lord Mayor (Councillor Lutton, M.L.A.) presided, and the Archbishop introduced the delegates—the Rev. W. Wilson Cash, general secretary of the Church Missionary Society, London; Dr. J. Howard Cook, and Mrs. Douglas Thornton.

The Lord Mayor, who remarked that the work of the society needed no commendation, said that in these times of extraordinary difficulty people were tempted to leave the straight and narrow path. Recently he had visited the cruiser Australia, and six words which he had seen on the forward turret had struck him as a wonderful motto for the citizens of Australia—"Love God and honour the King."

The Archbishop, who reviewed the work of the C.M.S., said that to his mind the greatest question before Christianity to-day was the missionary question. People in Australia knew a little of the Bolshevik menace and of the secular menace, but here there was a Christian background and a civilisation which, please God, he hoped would enable the people to overcome all difficulties. But in the new nations of Asia and Africa the background was not so strong, and the question was whether those nations could withstand the forces of secularism. The British Empire had a special responsibility, and he prayed that God would give its people grace to rise to their opportunity and to make themselves worthy of it.

The Rev. Wilson Cash said that to-day there was between the forces of Christianity and the other religions a rather happy understanding. The great enemy of the Christian faith was secularism, which had invaded every religion in every land throughout the world. Mohammedanism had crumbled before it in Turkey and Persia, and it was increasing even in religious India. Russia to-day was secularising 140,000,000 people, and it was sending its agents to every part of the world. With that problem the work of the missionary society became doubly important.

Dr. Cook and Mrs. Thornton also spoke, and the Bishop of Central Tanganyika (Dr. Chambers) gave a brief address.

PRIEST, Evangelical, Married, desires ecclesiastical duties (temporary or permanent), as a Vicar, Curate, or Deacon's charge. Write immediately, C/o S. J. Muxworthy, "Kingston," Goornong, Victoria.



Baptismal Regeneration.

Rev. C. Allen, B.A., of Hobart, writes:—

I was very interested in a Sydney Presbyterian's criticism of my article on Baptismal Regeneration. Perhaps a more careful definition of the word "Regeneration" might meet some of that criticism. The word may be used in either an active or a passive sense. When used in an active sense it means an act of God. God regenerates. It is that divine power that alone can bring about the new birth. And I was most particular to point out that Regeneration in this sense comes from God. It is God's gift. But a gift must not only be given by God. It must also be received by man. Otherwise it is ineffective. So man must respond to the divine power. He must, of his own will, turn to God. He must accept what God offers. And as a result of these two acts, the act of God in giving and the act of man in receiving, the new life comes into existence. The soul is born again. The man is regenerate. Regeneration (in the second and passive sense) has taken place. The word "conversion" may also have two senses according as we look upon the conversion, or turning, as being done by man or by God. When used in an active sense, a man's "conversion" is his deliberate turning to God. When used in a passive sense, stress is being laid on God's share in the work of Regeneration in sending His divine power to influence the heart.

I presume that Sydney Presbyterian uses the word "conversion" in this active sense of the soul's own act in turning to God.

Undoubtedly Christ is objectively present at His Sacraments. Not that the mere performance of the Sacramental Rite brings His presence. But He is there to meet and bless the soul that is seeking Him. In the Sacrament of Baptism He is present to impart His blessing to those who will receive it. But the blessing He imparts in Baptism is not necessarily that of the new life. For in many cases of adult baptism, the new life has already started, and it is the consciousness of the new life stirring within that has caused the adult to come forward for Baptism.

My article, as printed, dealt only with adult Baptism. It had no continuation dealing with Infant Baptism which the "Record" may perhaps publish later. But I am not quite sure whether Sydney Presbyterian is on safe ground when he says that the Church (acting, I suppose, through God-parents) supplies the repentance and faith that are man's response to the divine gift. (I may be mistaken, but that is what I take it he means.) For the faith and repentance of the God-parents are not a substitute for the faith and repentance of the child. Rather, they are a guarantee on the part of the God-parents that the child will have that faith and repentance when it is old enough to exercise them. Sydney Presbyterian's closing paragraph sounds to me dangerously near to the theory that in Baptism a germ is implanted in the child's heart, which (under favourable conditions) will develop into full spiritual life. But that is a theory I could not accept.

Evangelical Unity.

A Third Synodman writes:—

Will you suffer a third Synodman to have his say with regard to the elections to committees in the Sydney Synod? The contention of your correspondent "Second Synodman" is in the main alright, but with this difference. The Rev. R. B. S. Hammond, to my way of thinking, refers in his letter to the action of a body called the Anglican Church League, in the matter of Synod elections. By the way, why it assumes the title of Anglican Church League beats me, because after all, it is not Anglican, in that it represents only a portion of the Anglicans in Sydney Diocese. However, never mind that! What many sober-minded churchmen are concerned about is the way in which the body seeks to tune the whole diocese. One can imagine its leaders getting together, going through the names of clergy and laymen eligible for committees, following a sifting process and deciding who are to be plumped for, for this committee and for that and so on. It is all very well to say that the election is by ballot and that Synodmen are free to vote as they choose. The

very fact that the Anglican Church League list of names is circulated and henchmen get on the warpath in zealous advocacy, takes away the force of the foregoing contention.

What puzzles me is this! When I look down the lists of lay members representing many country parishes, I notice that the names in many instances are those of Sydney men. How comes it that these country parishes elect these Sydney men? Is there some body in Sydney supplying the names of safe men to country parishes for election to Synod? It appears very suggestive, for I know something of the methods of party electioneering. I am afraid that there is a rude awakening looming on the horizon!

Neglected Cemeteries.

Mr. P. J. Breen, of Randwick, writes:—

One notices from time to time that a Cemetery is closed against further burials. Just lately the closure of one has been reported.

It seems regrettable that this should happen, but then from the nature of things it must be so.

Moreover, a closed Cemetery rapidly falls into decay; the Tombstones become dilapidated and broken, weeds flourish, and dear ones are forgotten.

How much more satisfactory would it be to erect a permanent Memorial in the Church to which the deceased belonged. A Pulpit, a Stained Glass Window, or maybe a Marble Tablet would enshrine his name where all might see, down through the years.

The Church would be beautified, a permanent Memorial to the deceased would be set up, and there would be no more such sorrowful sights as neglected Cemeteries and Tombstones without care.

A matter, I think, well worthy of thought.



Tanganyika's New Day, by the Bishop of Central Tanganyika, published by C.M.S., Salisbury Square, London. Obtainable at all C.M.S. offices, price in Sydney, 1/3.

This is a book of 70 pages, which everyone should buy. It comes hot from the pen of the Right Rev. Bishop Chambers, and reaches Australia at a most opportune time. It will give its readers a splendid background for their listening to and ponder the good Bishop's addresses as he goes up and down our land during the next four months! There is an excellent map on the front pages, and then a series of telling illustrations. The subject matter is terse and living. The Bishop's words come like jets of flame out of the anvil of his heart, as he tells the story of his missionary work in Tanganyika and sounds out the arresting challenge of the new era which has been born in that land. There are informative chapters on "The Early Days" and "Recent Developments." He pictures in striking phrase the building up of the Church and the fostering of diocesan life. His chapters on "Education" and "The Gospel of healing" are deeply impressive, and should call forth ready response in sympathy, prayer, and service. The volume closes with an inspiring chapter on "The Challenge of the New Day," wherein the Bishop shows how the cause of Jesus Christ demands everything that old and young can give. There is very full index. We have been thrilled with the Bishop's recital and we doubt not that large accessions of interest, devotion, service and giving will be the outcome of its circulation. May the little volume go far and wide!

C.M.S. Gleaner.—The May issue of the C.M.S. Gleaner gives a splendid picture of the year's overseas work of the Church Missionary Society of A. and T. C.M.S. in its Healing Work, in its education of the young, and its evangelistic impact on China, Japan, India, Africa, and Moslem fields is well portrayed. The conclusion states:—

"Thus in brief compass we have tried to show the wonderful significance in human lives the world over of the work of the Society. The Story of the Year is an account of the way in which an impact is being made by the Army of Jesus Christ on the Frontiers of other Kingdoms—those of sin and darkness and ignorance and superstition and wrong, and captives are being taken for Him Who is supplying newness of spirit, outlook and power."

"This army moves out from a base whence it draws its supplies. Details of life at this base are found in the Branch Reports, but a condensed account will be found in the June number of the "Gleaner." Meanwhile

every reader is asked to remember that the effectiveness of the workers abroad is greatly controlled by the strength and prayers and gifts of those at home."

"Australia at the Cross Roads," by T. E. Ruth, published by Robert Dey, Son, and Co., Sydney; at all booksellers, price 2/6.

One thing that can be said about this volume is that it has a striking cover. If we had not been told that much of the subject matter had appeared in a Sunday newspaper, we would have known it from the scrappy journalistic style, such as characterises similar articles in such press. The headings of the various chapters in the book are suggestive, but when we come to the subject matter, it is all too lightly treated and much taken for granted. Quotations abound. Here and there are helpful thought provoking statements and, doubtless, for the people, it is meant to reach, some good will result. The title is the best thing in it.

Church Overseas.

New Scarf for Naval Chaplains.

With the King's approval, the Admiralty have decided that in the conduct of religious services a chaplain may, if he please, wear a black silk scarf embroidered at each end with an anchor attached by its cable to a cross, and surmounted by a Royal Crown.

Decorations and medals may be worn on the left side of the scarf when officers wear full dress or frock coat with epaulettes dress, and ribbons of decorations and medals when officers wear frock coat dress or undress.

The scarf may be worn after retirement by chaplains who have retired on pension. A similar scarf, but with the addition of the letter R.N.V.R. in gold, 1in. in height, below the badge, may be worn by chaplains of the Royal Navy Volunteer Reserve when officiating at naval (including R.N.R. and R.N.V.R.), military, or Royal Air Force Services.

General.

Archdeacon Tims has retired from his Red Indian Mission in the Diocese of Calgary, Western Canada, after 48 years of magnificent service. The Rt. Rev. Dr. Gray, Bishop of Edmonton, Alberta, Canada, has resigned on his acceptance of a parish in the diocese of Norfolk, England. He has been in Canada 45 years.

The resignation of the Rev. Dr. Ritson, on account of illness, one of the Secretaries of the British and Foreign Bible Society, removes a notable figure from the religious world of England. For the unusually long period of thirty-one years Dr. Ritson has controlled the activities of that great Society. Under his guidance the annual output of Scriptures and Scripture portions has grown from 4,479,439 to 12,175,292, and the number of versions has grown from 304 languages or dialects to 640. Where it had only one Bible House, the Society now has a chain of 56 in the capitals of the world, and each of the British Dominions has now its own national organisation in close affiliation with the parent body. To these extensive developments Dr. Ritson's journeys to many parts of the world have largely contributed.

OUR NEW ADDRESS.

Correspondents, Subscribers and Friends of the "Australian Church Record" are asked to note our New Address, namely, Diocesan Church House, George Street, Sydney, to which address all Business and Editorial matters are to be sent.

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Diocesan Church House,
George Street, Sydney,
June 18, 1931.

Dear Boys and Girls,

I remember reading somewhere a telling illustration of how we all, no matter who we may be, can play our part in life. It is the story of a little gold watch that was one day crossing the famous Westminster Bridge, London, close by the Houses of Parliament, just as Big Ben was tolling out the hour of noon from the clock tower on the Parliament Buildings. The little watch looked up at the big clock and said: "I do not like you, for your face is too broad, your hands are too big, and your voice is too loud. I prefer my own modest size and gentle tick." And the big clock said to the gold clock, "Come up here, little sister." So the little watch toiled painfully up the stone steps, and at last stood by the big clock; and looking out over the surging millions of London, the big clock said to the watch, "Little sister, there is a man down there on Westminster Bridge, who wishes to know the time. Will you tell him, please?" The little watch said, "Oh, I could never make him hear. My voice is so small." And the big clock said, "Oh yes, little sister, you cannot tell him the time, but I can and will."

There is a message for us here, for God has given to each one of us some special work to do; and all He asks of us is that we shall be faithful. It was said of Barnabas that he was a good man. And for others to be able to say of us that we were good, that is far better than having it said of us that we were great. God is always using small things to produce great results, and insignificant people to accomplish great things in the world. Moses with only a rod in his hand was used by God to lead His people out of bondage. David, with only his shepherd's crook in his hand, was used to become the shepherd of his own peculiar people. The little lad with the barley loaves and few small fishes was used by the Master to feed a great multitude. When Jesus chose His disciples, He chose a few unlearned men, fishermen, like Peter and John. The question for us is, Are we willing for God to use us? For He can do great things in and through us if we yield our lives to Him.

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom, too!

It wants a loving spirit
Much more strength, to prove
How many things a child may do
For others by its love.

Your loving friend,
THE EDITOR.

Archdeacon Boyce's Favourite Lines.

There recently passed away, at Blackheath, N.S.W., a grand old Christian leader in the person of Archdeacon Boyce. He had only recently given up his work, because he had reached the big age of 87 years. Underneath are the lines he loved to quote. Boys and girls should learn them.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

TURN TO THE BIBLE.

Puzzle in Verse.

We left our little ones at home
And whither went we did not know.
We for the Church's sake did roam,
And lost our lives in doing so.

Yet walked we in a perfect way,
With bands of wicked full in view.
We lived for man, we died to God,
Yet of religion nothing knew.

(The answer is contained in the First Book of Samuel.)

The Road to Heaven.

Bishop Wilberforce was once asked whether he knew the way to heaven. "Oh, yes," replied the witty Bishop, "I have known it from a child, take the first turn to the right, and then keep straight on." A better answer has never been given.

To the Manager,

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EDITORIAL.

Mr. Hoover's Proposals.

ANY considered proposals whereby the legacy of war debt on the nations of the world may be lightened, will be welcomed by all lovers of mankind. Suspicion and hate as war progeny, have reigned too long—while, to add to the world's sorrows, each conquering nation has looked for its last pound of war indemnity. True it is that Britain offered to cancel her allies' debts, provided others would do the same. But America, who had scored so richly financially out of the war, would not do so; with the result that Germany has been for months tottering on the verge of bankruptcy and obstacles in the way of salvation and peace have bestrewn the European nations' pathway. However, light and sweet reasonableness are now appearing on the scene, and though months of negotiation will be needed and French obstinacy and jealousy overcome, yet the mere mention of Mr. Hoover's proposal has lifted hearts and sent joy tingling through sensitive burdened peoples. Australia may or not be greatly affected financially, but she is deeply interested; for the repercussions which any economic and social collapse in Europe would cause, would be distinctly harmful here. There is to-day world-wide financial and commercial depression. It is almost wholly a dire legacy of war and any international steps which may be taken to relieve the world's economic strain will be gratefully welcomed. Indeed, we fervently hope that the present proposals will in the long run mean that we shall bear no more war debts. They have been the world's nightmare. In any case, Mr. Hoover's proposals constitute a long looked-for gesture.

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Rome and Political Parties.

NO less a person than Cardinal Bourne, of London, stated last week that there was no reason why a Roman Catholic should not belong to any of the three parties, provided he did not deliver himself or his conscience into its keeping. When his religious faith conflicted with the claims of the party he must obey his conscience and withstand any demands the party might make upon him.

It is a significant statement, which we commend to the careful attention of all loyal voters in our land. It only bears out what we said a fortnight ago, that the Church of Rome is up to the hilt in political manoeuvring, and propaganda. Just now she has the Labour Party in her grip—not because she is really the friend of the toiler, but because it serves her own ends. The latest move of the Vatican has been to arrange pilgrimages of Roman Catholic workmen who are union labour leaders, from Canada and the United States of America to Rome. Indeed, the Quebec Government recently made a grant of 4,000 dollars towards the expenses of 30 Roman Catholic workmen who are now making the pilgrimage under the control of Monsignor Coriois. Not only so; the Vatican insists that Roman Catholic workers strive to elect their co-religionists to all important official positions in the organisations. The Church of Rome does not do these things for nothing. There is need of extra vigilance on the part of freedom-loving Protestants the world over. Rome is waging a ceaseless war of ascendancy under the aegis of the so-called Catholic Action Society.

Parsons' Wives.

THE laity in Australia need not be reminded of the magnificent work accomplished by the wives of our clergy. These good women stand second to none in self-sacrifice, devotion and zealous labour, added to which in so many areas, is a loneliness of life unmatched anywhere. With all the more pleasure, therefore, do we note the striking tribute paid to the Parsons' Wives by the Bishop of Blackburn, England, Dr. Herbert. They apply with equal suitability to the women of our rectories in these south-

ern lands. The Bishop describes them as one of the best and most powerful elements in the life of our Church. "Whatever may be said in theory for the celibacy of the clergy," writes the Bishop, "the fact remains that much of the richness and beauty of the life of the Church of England is due to the wives of our clergy."

"In parish after parish I find that the vicar's wife, besides doing most, if not all the domestic work at the vicarage, is also responsible for the excellency of the Mothers' Class or the Mothers' Union or the G.F.S., or superintends a Sunday School, or teaches the Women's Bible Class or does much parochial visiting with the parish magazine. Indeed, often she is the unpaid and overworked curate who gives ungrudging, and sometimes unrecognised service to the parish, to the very limit of her powers."

"What she is to the vicar himself as a friend and counsellor, as a support in his work and a sharer of his inmost secrets, his hopes and fears, his failures and successes, only he could tell."

The Order of St. John of Jerusalem.

WE congratulate the Order of St. John of Jerusalem in the British realm on the attainment of its centenary. On Sunday last it celebrated the passing of the first hundred years since the revival of the order in England.

It seems a far cry to those dim, distant days of nearly one thousand years ago, when certain merchants of Amalfi founded in Jerusalem hospitals for pilgrims visiting the Holy Land. However, with the capture and retention of Jerusalem by the Turks, the Knights Hospitallers as the workers in these hospitals were called, had to leave the Holy Land, and after lodging here and there, practically became extinct. In the early part of last century, by an Order in Council the English branch was re-established, and has lived and grown steadily since. Since its revival the English branch has promoted hospital work setting up St. John's Ambulance Associations for training men and women in first aid. This aspect of the movement has so grown that it has spread over the whole Empire. It proudly boasts that it carries on a work akin in spirit to that of the Hospitallers of old from whom it is in direct succession. The society is no mere antiquarian revival. It does untold good in all parts of the King's dominions, and endeavours in the most thorough way to prove true to its ancient motto 'Pro Utilitate Hominum.' We wish the Order Godspeed, as it steps out into another century of beneficent Christian activity.