

electd council met, these two gentlemen were elected Mayor and Deputy-Mayor respectively.

St. Paul's, Rose Bay.—At the evening service on Sunday, 4th January, the rector, the Rev. C. A. Baker, dedicated a memorial tablet to the memory of the late Lieut. Peter Charles Jackson-Taylor, who had attended the Sunday School in his boyhood, and the Church, and whose home is in the parish. He was the first Australian officer to be killed in action in the present war. He paid the supreme sacrifice at Bardia on Sunday, 3rd January, 1941.

Diocese of Goulburn.

OFFICIAL NOTICES.

Dedication Memorial.

In St. Saviour's Cathedral, Goulburn, a stained glass window to the memory of the late Canon Gordon H. Hirst, the gift of his widow.

Licenses.

Clark, the Rev. C. J., B.A., as assistant priest in the Cathedral parish.

Border, the Rev. J. T. R., B.A., as rector of Tarcutta.

Alexander, the Rev. C. B., M.A., Th.Schol., B.D., as rector of Adelong.

Simpson, the Rev. B. D., Th.L., as rector of Bombala.

Cutcliffe, the Rev. E. M. (Chaplain, A.M.F.), a General License in the diocese.

Resignations.

Alexander, Rev. C. B., from the parish of Tarcutta, as from January 31, 1942.

Sherris, Rev. Canon D., from the canonry of St. Saviour's Cathedral.

Border, Rev. J. T. R., from the parish of Binalong as from January 31, 1942.

VICTORIA.

Diocese of Melbourne.

DAY OF PRAYER.

In accordance with the day of prayer which was observed last Sunday throughout Great Britain, all denominations in Australia were asked to co-operate. The Jewish denomination observed this day of prayer last Saturday. Prayers were offered for help and guidance of the Empire generally, but it is hoped that shortly another national day of prayer will be held, when Australia's own specific needs will be the object of special prayers. Last Sunday's observance was arranged by Victorian Regional Committee of World Council of Churches. The preachers at the Cathedral were Canon Murray and the Rev. P. W. Robinson.

The annual woman's World Day of Prayer will be held on Friday, February 20. In Melbourne prayer sessions

will be held in Collins Street Baptist Church from 11 to 12 and from 2.30 to 4 p.m.

SOUTH AUSTRALIA.

Diocese of Adelaide.

RELIGION IN PUBLIC SCHOOLS.

"Then a word about the work of Religious Instruction in State Schools, which is now just entering on its second year. From all I can hear, this new task was carried on through its first year by the clergy with the greatest keenness and devotion, with very valuable assistance from a number of lay teachers, and especially from Miss Loxton. I should like to express my deep appreciation of the spirit in which a new and formidable task has been undertaken, and my conviction of the very great and probably increasing value of the opportunity which the new Act gives us. In this and the succeeding issues of the "Guardian" will be found lesson notes prepared by Miss Loxton on the basis of a syllabus prepared by the Dean. This is a temporary expedient to serve the immediate needs of teachers. We hope presently to procure a long-term syllabus and to find an opportunity for its discussion and approval by the clergy so that there may be as great a unity of action and teaching throughout the diocese as possible.

"The future of Religious Instruction in State Schools is closely linked in my mind with the future of our Sunday Schools and of children's Sunday worship, and because of this link trust that our own children in all schools will always, if possible, receive their religious instruction from our own clergy or from accredited teachers of our own Church."—From the Bishop's Letter.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

6, No. 4—New Series.

RY 26, 1942.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

A Prayer for These Times.

Great King of nations, hear our prayer, while at Thy feet we fall,
And humbly, with united cry, to Thee for mercy call:
The guilt is ours, but grace is Thine, oh, turn us not away,
But hear us from Thy lofty throne, and help us when we pray.

Our fathers' sins were manifold, and ours no less we own,
Yet wondrously from age to age Thy goodness hath been shown:
When dangers, like a stormy sea, beset our country round,
To Thee we look'd, to Thee we cried, and help in Thee we found.

With one consent we meekly bow beneath Thy chastening hand,
And, pouring forth confession meet, mourn with our mourning land:
With pitying eye behold our need, as thus we lift our prayer,
Correct us with Thy judgments, Lord, then let Thy mercy spare.

Amen.

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Notes and Comments.

Was it not a great military leader of another century who said, "The army that abides in its trenches is Forward a defeated army"? Look. The great army of the living God—the Church of Christ—must ever be advancing. In spite of, or because of, the difficulties the war situation is providing, the great spiritual message of uplift the Church has to give must be heralded with increasing power. In days of darkness and suffering comes a special opportunity of pressing home the challenge and comfort of the Gospel of God. We are challenged to go forward.

This was the theme of the Bishop of St. Arnaud's message to C.E.M.S. this month, and it demands a wider publication. Bishop James wrote—

It is well to note that the operation of the Holy Spirit is positive and constructive. Holy Scripture abounds in evidences of this. He drives us forward to the accomplishment of our objective.

But the forward march of churchmen is too often retarded by two serious handicaps: One is apprehension as to the right kind of course to be pursued; and the other is the tendency to be negative and repressive in our religious attitude.

The first tends to lower morale and produces a defeatist outlook; the other minimises the impact of religion upon human society.

An Old Testament story will illustrate the former attitude, for human nature, at bottom, changes little in the course of ages.

When the children of Israel left Egypt they journeyed to the Red Sea, and, as they lay encamped upon its shores, news reached them that Pharaoh was pursuing them with his forces, intent upon their recapture.

Flanked on either side by hills, hampered with their families and baggage, the foe behind, and the sea before, their lot was desperate.

Just at that point the command came from God to Moses, "Speak unto the children of Israel that they go forward." Here was a golden opportunity for the cautious critic! Such a command seemed to be madness, suicide. To entrench themselves, to dig in and put up the best fight they could, that seemed the highest wisdom to those affected with the "jitters."

But forward they went, and obstacles and fear disappeared; forward they went, not only to safety, but to victory.

It is ever so in response to the Divine leading.

In these days, when our very existence is threatened, when taxation is heavy, when fear as to what the future holds depresses and fills us with anxiety, when defensively we are weak, when religion is challenged in many quarters, the lot of the Christian is very like that of the children of Israel at the Red Sea.

Timid and critical people say, "This is no time for advance. If we can manage to carry on—which is doubtful—we shall be fortunate."

Never believe it! Our Lord's command to His Church is to go forward. That order can never be countermanded, even in the face of desperate difficulties and deadly challenges. Prudential considerations and carping criticisms here find no place. They are destructive, not constructive.

The Church of Christ has never gone forward and been defeated, for the very act of advance means that we believe in the presence of the Holy Spirit with us, driving us ever onward; and in that faith we shall always win.

Have we this faith? Faith, remember, is not credulity. Faith is not given to men to enable them to believe what is very difficult to believe, but to enable them to do what is very difficult, or even impossible without it. . . .

In another dominion of our Empire a serious call to face existing moral conditions has been sounded: "We are in a war for the defence of freedom and our way of life."

Our missionaries at home and abroad are striving to lead men and women into the way of Christ. But what if we lose the

fight on the home front—not by failure to produce munitions, to train and send men into the fighting forces of Empire, but by a careless and ignorant public opinion which blinds us to these growing social evils and the danger they constitute to all that we cherish."

There is a striking and ominous familiarity in the words. The Liquor Traffic, with its necessary concomitants and consequences, is long overdue for strict limitations and regulation. All kinds of commodities necessary to comfort and life are being severely rationed, but the flow of beer and spirits knows no limitation. Even to the forces there may be shortage of necessities like butter and other things, but always there is plenty of space for the carriage of death-dealing liquor. A striking commentary on the evils and dangers of alcoholic liquor was the report from Hong Kong of the destruction of hundreds of thousands of bottles of spirits on the eve of the surrender of that city to the Japanese.

There are allied evils that are tolerated in our midst—night clubs and gambling dens of infamy beyond the imagination of most decent people. The war has intensified our moral problems and yet no political leader will lift his little finger to help rid our country of such cancerous growths.

How many parents who have sons conscripted for military duty would find an intense relief from anxiety by a stricter regard for temperance on the part of those who have the responsibility of decision.

These lists are getting more frequent and are growing larger.

The Japanese section Casualty of the war is being Lists. waged fast and furiously and the casualties on both sides are very heavy.

Only just now are the Malayan lists coming to hand and Singapore with its long tale of sorrow. How sincerely we sympathise with those who have been bereaved. We know that they courageously and patriotically made the great sacrifice when man after man went from these shores; but there was always the

hope. May our God, the God of all comfort, assuage their natural grief and help them to say with the strong, victorious faith of the saint of old "The Lord gave and the Lord hath taken away, blessed be the Name of the Lord."

The Bishop of Newcastle gave a fine message for the New Year at a broadcast service in his Cathedral on January 4. Taking as his text Joshua's words to his people in the great crisis of their history as they faced the overflowing Jordan, "Ye have not passed this way heretofore," Dr. Batty, after referring to the present national crisis with all its unknown dangers and the need of those essential qualities of heart and mind by which they must be faced, emphasised the necessity of compass and guide book and guide for the successful issue to Life's Journey. Conscience and the Word of God deserved renewed attention at our hands, but most of all a guide who knows the path with all its difficulties and pitfalls.

The Bishop in the course of his sermon on this point said:—

"But, as I have said, the best and most reassuring help we can get for any journey is that of a guide who knows the road, and has proved in His own experience that the journey can be successfully accomplished, and its goal achieved. It is the glory of the Christian religion that it offers just that. Its Founder set before the world an Ethical ideal higher than any the world had previously known. He extended the demands of morality right down into the hidden recesses of the human heart, and taught that the sinfulness of the sinful thought was not to be distinguished for that of the sinful act. He did not scruple to bid us be perfect as our Father in heaven is perfect. And if he had left it at that He would have been a mocker and not a Saviour. Mankind had already tried to attain to other and less exalted ideals and had failed. But He did not leave it at that. He said, 'Lo! I am with you always even unto the end of the world.' And in the experience of his followers He proved that that was something more than a figure of speech. If you will read the later Acts of the Apostles, the Epistles of St. Paul, you will find them vibrating with the sense of that unseen companionship and guidance. Here is a typical case.—It is taken from a description of one of St. Paul's Missionary journeyings: 'And when they were come over against Mysia they assayed

to go into Bithynia, but the spirit of Jesus suffered them not.' Just as though he were a third member of the party, as indeed He was. And remember two things about it, first that the same companionship and guidance on which the Christians of the first days so plainly leaned is available for us as well. And second that we are not left to seek it and find it as best we can, because it is offered to us along appointed channels and in ordered ways. It is guaranteed to us in every assembly for Christian worship. 'Where two or three are gathered together in My Name,' He said, 'there am I in the midst of them.' Most of all it is guaranteed to us in that Sacrament which He gave us to be our trysting place with Him, and in which He pledges Himself to give His own life to all whose penitence and love and faith enable them to receive it."

The Bishop's fine message will be found of special meaning for these days of crisis. It is the heart that is **A True Morale**, "stayed upon God" that will best face the possible dangers of the near future. Dr. Batty was sensing a general concern when he said—

"Many of us are probably wondering how we shall comport ourselves under the actual experience of bombardment or invasion should we be called upon to undergo it. We are hoping and praying that we shall face it with no less courage and resolution than do our kinsmen overseas. Should the testing come we should like to stand up to it with no less courage and dignity than do the people of London and Glasgow and Liverpool and Malta. Believe me the way to make sure of it is to be much in the company of God. It is when we are faithfully trying to do our duty to God that we can be most sure of faithfully doing our duty to our country and our fellow-men. A man whose life is lived in conscious fellowship with God has nothing and nobody of whom he may be afraid. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff comfort me.'"

We reprint the following revealing correspondence from the **A.C.U.** columns of the **Immoral "Church Standard"** of the 20th instant:

LETTERS TO THE A.C.U. CORNER.

The Seal of the Confessional.

Sirs,—

In the Australian Church Union Corner of "The Church Standard" issued February 6, there appears the following paragraph in the reply under the heading, "The Seal of the Confessional": "There are therefore two

courses open to the priest. He may and should as a matter of duty state—even though on oath—that he has no knowledge of the matter enquired of; he may not say whether or not he has absolved the penitent nor, if it would tend to prejudice the case, whether he has even heard the confession of the person concerned. He has, in fact, no communicable knowledge; he sits in the confessional as a priest of the Church, he appears in the witness box as the Reverend X."

Your writer states that a priest on oath to speak the truth in the witness box must be a deliberate liar. Further, that there is some tremendous difference of moral principle between the priest in the confessional and the priest in the witness box. Both these statements seem to me to be utterly wrong, and the publishing of them in "The Church Standard" likely to do a grave harm.

The second course advocated, that the priest may refuse to answer to preserve the seal of the confessional is another matter altogether.

I am, etc.,

W. E. C. BARRETT.

Dean of Brisbane.

The Deanery, Brisbane.

[We deeply appreciate the comments of the Dean of Brisbane in regard to the reply published on February 6, dealing with the Seal of the Confessional. Whilst the views of such a prominent dignitary are most valuable to all thinking Catholics it must be remembered that we are not dealing with ethical values judged from earthly standards, but with a Sacrament of the Church ordained and established by Christ the Master Himself.—The A.C.U.]

It is regrettable that one of the soul-destroying doctrines of the Roman Church is introduced to Australian readers and paraded as part of a Sacrament of the Church ordained and established by Christ. There is not a tittle of evidence for this monstrous statement. To suggest that truth is simply an ethical value judged from earthly standards makes the offence more heinous still. We congratulate the Dean of Brisbane on his outspoken protest against the inculcation of an immoral doctrine. Perhaps it may show the true temper of the Church of England in this matter if we quote Bishop Jeremy Taylor: "The 11th canon (it is canon lxiv in the list of canons authorised in 1604) of the Church of England (adds) the penalty of irregularity to every priest that shall reveal anything committed to him in private confession, but with this

proviso, that it be not binding in such cases where the concealment is made capital by the laws of the kingdom. . . . The Church of England walks wisely in it, and according to the precedents of the ancient Catholic Church, in commanding the seal to be broken in some cases. . . . In the Church of Rome . . . this human constitution, relying upon prudent and pious considerations, is urged as a sacramental obligation and a great part of the religion. . . . It is taught in the Church of Rome by their greatest guides that if a priest having heard a thing only in confession, if, being asked and sworn, he shall say he never heard that thing, he neither lies nor forswears . . . which things . . . are most diametrically opposed to the doctrine and discipline of the primitive Church." (Persuasive against Popery, Bk ii., sec. x.)

A lively correspondence was recently going on for some weeks in the English Record about the "Eastward Position." Now, after a pause, an influential member of the Evangelicals has summed up the various arguments in the discussion. At the close of it he very rightly stresses the query, "Why should we give up the North-End Position?" He writes:

"4. The North End Position. One final word must be said. It has already been pointed out by Mr. Mitchell that the Committee of the Privy Council said that the rubric 'would be fully satisfied' if the officiant were to stand 'on the north side and looking towards the south.' Will it be considered impertinent if we close by brushing aside the question and answers as to why we should adopt a new position, and ask instead: Why should we abandon the old? The North End Position, declared the Committee, fully satisfies the rubric. It is legal and suitable. It stands as an alternative to a position the history of which is disquieting, a position governed by a trend of practice which is dangerous, and one which is still open to grave misunderstanding because only too frequently used to express an unevangelical doctrine; a position the practical advantages of which are few in number, and difficult to discover. We must affirm that we have yet to be faced with unanswerable reasons why we should give up the North End Position."

It is just another illustration of the elephant getting his trunk in and then his whole body. When the Lincoln judgment, quite evidently a biased one, pronounced the newly adopted position of celebrating the Holy Communion with back to the people and face towards the East, "a legal position," there was an appeal for tolerance to the Church generally and Evangelicals in particular. But during the past fifty years a quiet pressure has been going on, under a plea for unity, for a more general observance of the Eastward Position until a generation of liberal and even evangelical clergy has arisen imbued with the idea that the E.P. is the legal and right position. And further than that, they have accepted complacently action by not a few of our Commonwealth bishops which denies to clergy who refuse to take that position the freedom of ministering in their dioceses. To those who know the history of the past and the Roman teaching associated with the E.P., in the minds of the champions of that practice, this high-handed procedure is an act of treachery to that Church whose ministry they have the privilege of enjoying.

Our readers may wonder at the closing paragraph of the leader in our last issue. The Evangelical allusion was to a Heretics. "hypocritical" article in the "Church Standard" of January 23, wherein Evangelical Churchmen are attainted of heresy. That paper informs its readers "that much of the teaching of Evangelicals, especially in regard to the doctrine of the Eucharist and the Sacraments, is defective from the Catholic standpoint is undoubtedly the case." If the writer means the Roman Catholic standpoint, we frankly agree with him. But how ignorant of Church history he really is, let the following words of Bishop Dowden, who is generally admitted as an authority on Anglican theology, indicate. The Bishop says: "One thing is absolutely certain: It is no part of the doctrine of our Church that there

is an adorable presence of our Lord's Body and Blood in or under the forms of bread and wine. Such language is undiscoverable in the doctrinal standards of our Church, and wholly unknown to the Church of the early Fathers; and the imposition of new articles of faith most assuredly does not belong to private persons."

It would appear from the above statement that somebody else has been and is guilty of heresy. However, in the interests of truth we challenge the "Church Standard" to vindicate its charge of heresy against those who are known as Evangelicals in the Church of England.

The terms heresy and heretic have of large been flung about by writers who have been out to canvass teachings with which they seriously disagree. The previous note deals with the charge of heresy against Evangelicals, then the teachings of British-Israelism the practices of the Oxford Group have been subjected to the same charge.

What, then, is heresy? The usual meaning is that given in the Prayer Book Dictionary. There we are told that heresy is "the self-willed adoption by individual Christians of doctrines and principles divergent from those of the Church."

And again, "Heresy, in law, is only that which has, before 1559, been adjudged so to be by the authority of the canonical scriptures, or by any of the first four General Councils, or by any other General Council wherein the same was declared heresy by the express words of the Canonical Scriptures or which, since 1559, may have been, or may be determined to be heresy by Parliament with the assent of the clergy in Convocation."

For instance, the Council of Nicea, in 325 A.D., dealt with the Arian Controversy and declared heretical the Arian teaching that the Lord Jesus was not absolutely God.

In regard to British Israelism we have a pious opinion held by many excellent Christians which

can hardly be said to be heretical. As for the Groupers, in whose company you find many well-known bishops and theologians, as, for instance, Bishops Linton and Cranswick, Professor Grensted and the Master of St. Peter's Hall, Oxford, it would be rather nonsensical to call them heretics. We owe it to the cause of Christian unity which is the cause of Christ Himself not to lightly throw about terms that our fellow Christians could rightly resent.

Quiet Moments.

THE CONSTANT PRESENCE.

This is the promise of the Saviour: "Lo, I am with you always." It is a truly great and precious promise. All of us grasp it and are conscious of that wondrous presence part of the time. But often we are like those two on the road to Emmaus, who walked eight miles with Him and were unconscious of that presence. In the degree that we are conscious of it, our lives are transformed.

This presence was the strength and stay of the early Church. How true this is was brought home to me in that film "The Kindling Flame." The little group of Christians is betrayed by a false member and they are brought before the Roman judge. The strength and courage shown there by women and men alike are due to the power of the Saviour in their hearts. It was seen also in the middle ages. Bernard of Clairveaux wrote his great hymn, which we make into three hymns in our book: "Jesu, the very thought of Thee with sweetness fills the breast," "O Jesu, King most wonderful," and "Jesu, Thou joy of loving hearts." Yes, the Saviour was the transforming presence all down the ages.

Two great missionaries, J. G. Paton and David Livingstone, leaned greatly on this promise, "the word of a gentleman of the strictest and most sacred honour, so there's an end of it," wrote Livingstone. J. G. Paton found in this promise "the secret of a quiet heart, the secret of a gallant spirit and the secret of a sunny faith." When they gave David Livingstone his LL.D. in Glasgow the usual banter of the students was hushed in reverential silence. He is gaunt and haggard. His left arm, crushed by the lion, hangs helpless by his side. "I return," he says, "without misgiving and with great gladness. For would you like me to tell you what supported me through all the years of exile among people whose language I could not understand and whose attitude towards me was always uncertain and often hostile? It was this: 'Lo, I am with you always, even unto the end of the world.' On those words I staked everything, and they never failed."—The Canadian Churchman.

REFORMS IN ABYSSINIA.

No one who has followed the career of the Emperor of Abyssinia will be surprised at the statement that he has decided to abolish slavery in his country.

The process of emancipation will be gradual. Under the new law a master may retain his slave if the slave so desires; but every slave may, without legal formality, assert his freedom.

Those who know the Emperor and his people feel there is a great future in store for this historic country.

"H.M.S. SATAN."

The Sunday morning visitor to the Navy Yard approached a sentry. "Can you direct me to 'H.M.S. Satan'?" he asked. "Never heard of it," replied the sentry.

"That's odd," said the stranger, feeling in his pocket for a newspaper cutting. From it he read: "Next Sunday the Navy Yard chaplain will preach on Satan, the great destroyer," and added, "So it must be here!"—The C. of E. Newspaper.

Personal.

The King has nominated the Rt. Rev. Bertram Fitzgerald Simpson, M.C., D.D., Lord Bishop Suffragan of Kensington and Rector of St. Botolph, Bishopsgate, for election by the Chapter of Southwark as Bishop of Southwark in the place of the Rt. Rev. Richard Godfrey Parsons, D.D.

The King has also approved the appointment of the Rev. Adam Fox, M.A., Dean of Divinity, Fellow of Magdalen College, Oxford, and Wiccamical Prebendary of Bargham in Chichester Cathedral, to the Canonry of Westminster, vacant by the resignation of the Rt. Rev. Herbert Hensley Henson, D.D., LL.D.

Two appointments as Chaplains to the King will give much satisfaction in C.M.S. quarters. The Rev. C. A. Martin, sometime secretary to the Y.P.U., and Canon Boreham, for many years C.M.S. missionary in China and Archdeacon of Szechwan from 1930 to 1935.

In the obituary columns of an English paper we note the death of Rev. George Denyer, at the age of 80 years, well-known in the Diocese of Manchester.

Mrs. Fortescue Ash, wife of Rt. Rev. F. L. Ash, B.A., Bishop of Rockhampton, Queensland, has joined the brigade of Fire Spotters in that city.

Mr. Grahame Sands, of Killara, N.S.W., has received a cable that his son, Pte. R. A. Sands, has been killed in action in Malaya. Pte. Sands was a great grandson of the founder of John Sands Ltd., and was educated at the Church of England Grammar School, where he won the Broughton Scholarship. He enlisted on his 19th birthday.

A wedding recently celebrated in St. John's Cathedral, Napier, N.Z., was that of Miss Mary Winifred Rice, only daughter of Mrs. E. D. Rice, and the late Canon Rice, of Napier, and Rev. John Cecil Julius Wilson, son of Mrs. Wilson and the late Bishop C. Wilson, of Bunbury, W.A.

Rev. V. L. Johnstone, formerly headmaster of the Southport School, Q., has been appointed chaplain to All Souls' School, Charters Towers.

The Bishop of Waiapu, N.Z., is a prisoner of war in Italy. Bishop Gerard is Senior Chaplain to the N.Z. E.F.

Mr. and Mrs. Edwin Giles, well-known in Sydney Church circles, celebrated their golden wedding on January 25.

Very great sympathy will be felt with Colonel and Mrs. R. L. R. Rabett, well-known members of St. James' Church, Sydney, on the death from wounds in Malaya of their only son, Capt. R. P. A. Rabett.

Dr. H. W. Hannah was married to Miss Marjorie Moulton at Mvumi, Tanganyika, in January.

The death of Mrs. Boatwright, beloved wife of Mr. Frank Boatwright, a member of Synod, General Synod, and Rector's Warden of St. Paul's, Launceston, Tasmania, took place at her home in Launceston on Thursday, January 22. Mrs. Boatwright was a regular worshipper at St. Paul's, Launceston, a member of the Mothers' Union, and took an active part in the work of the Church and charitable and public institutions in the parish. She was president of the Cataract Hill Hospital Auxiliary, a member of the Girls' Home committee and the Broadland House general committee, the executive of the Victoria League, the Red Cross and A.C.F., the ladies' committee of the Benevolent Society, and for some years a member of the Sanatorium and Blind, Deaf and Dumb committees. As Lady Mayoress of Launceston in 1940 and 1941, she played an active part in civic functions. She was a gracious hostess and radiated the spirit of fellowship. She had a wide circle of friends. She was loved by all who were associated with her for her wise leadership, fellowship, and sincerity. She was a lover of home, a dutiful wife and a good mother. She leaves behind a record of faithful service nobly done.

Rev. L. J. Harris, C.M.S. missionary to Groote Eylandt, has returned to Sydney on furlough.

Rev. W. G. A. Green will be inducted to-day to the charge of St. James' Church of England, East St. Kilda.

An exchange of parishes has been effected between the Rev. J. H. Lee, St. Luke's, Vermont, Melbourne, and the Rev. B. A. Rowell, Kerang. The Administrator will induct Mr. Rowell at Vermont on Friday, February 27.

The Rev. E. G. Veal, of Melbourne, celebrated his 89th birthday on Sunday week last, and was the recipient of many messages of goodwill. Despite his years he frequently conducts services, preaches, and is active in the work of Religious Instruction in State Schools, being the convener of instructors at the Gardiner State School.

Writing from Mombasa, Kenya, under date December 8, Canon Hilliard writes: "Some little time ago, Rev. F. Oliver was with us for two or three days. He is Chaplain on one of the ships of the Australian Navy. Many men from the ship made themselves known in the town. We have also had many Padres from the large British men-o-war—it is interesting to meet them, and they seem to like to have news of our Mission work among the Africans."

Mr. Frank Swan, of Ringwood, Vic., who last year sat for the theology examination of the Australian College of Theology and graduated Th.L., has been awarded the Frank and Elizabeth Cash prize for 1941. The subject was "The Philosophy of Prayer." This is the first time the award has been won by a layman.

The Medcalf Scholarship, tenable at St. Margaret's Church of England Hostel for Women Students, Stanmore, Sydney, has been awarded to Miss Margaret E. Burkitt, daughter of the Rev. W. E. Burkitt, rector of Morpeth, N.S.W.

Deaconess Dorothy Baker, of Sydney, met with a painful accident through being knocked down by a motor cycle. Deaconess Baker is well known in Sydney for devoted work at Happy Valley, Yarra Bay, formerly an unemployment camp.

Rev. T. Yates is acting locum tenens for the Rev. G. A. Conolly at St. Stephen's, Mittagong.

The Bishop of Goulburn recently dedicated a memorial window in St. Saviour's Cathedral, given by Mrs. Hirst in memory of the late Canon Hirst. The window is in the westernmost clerestory window on the north side of the sanctuary. It is the work of Mr. Norman Carter and in original rich colouring depicts Christ blessing the children. The diocesan appeal for a memorial to Canon Hirst and that to commemorate Bishop Radford have both been suspended although for both their relatives have erected memorials in the cathedral. It is to be hoped that the times will soon permit of the completion of both appeals.

An ordination service was held in St. Paul's Cathedral, Melbourne on Sunday. The service was conducted by the Right Rev. Donald Baker.

The Rev. and Mrs. W. G. Thomas, of Mordialloc, Victoria, have been advised that their airman son, previously reported missing, is a prisoner of war in Germany.

Rev. J. Mills was inducted as Rector of St. Marys, Western Line, N.S.W., on Thursday last by Archdeacon Begbie.

Red Cross Commissioner Basil Burdett was killed recently in an air crash in Malaya.

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To Australian Churchmen

Are We Downhearted?

Singapore has fallen. The greater part of the garrison has been captured. Another retreat, and this time a disastrous one. We have lost face in the East. The great naval base has followed the "Prince of Wales" and the "Repulse."

The Japanese are still menacing in Burma. Java is in danger. The Dutch oil fields are out of action for a time, but Japanese engineers can speedily make new borings. One by one the outposts to Australia are being taken. The great fleets of the Allies have not yet done anything very considerable. India is threatened, and, worse than that, unrest is growing in that part of the Empire. What a harvest we are reaping from the do-nothings and the doctrinaires!

This is the time to pull ourselves together and face the future with grim determination. We are not down-hearted even if we are sobered by these repeated shocks!

The Other Side of the Picture.

Let us think for a few moments of the strange fortunes of this strange war. England has beaten the German Luftwaffe, and beaten it soundly. That is an amazing fact. London took it, and Coventry took it, and Liverpool took it, and Bristol took it, and many another town. Port and inland they tried to break our spirit, and they failed. England stands after two and a half years of war. And when we think of what might have been we shudder, and then we thank God. Cairo stands. Alexandria stands. Crete has gone, but Irak and Iran offer some measure of compensation. No vital part of the Empire has yet been touched. France lies crippled in the dust, and has added dishonour to her humiliation. But the great centres of England's wealth pour out their contributions still. Suppose Singapore had fallen a year ago?

And it was easy prey then. What hands stayed a coalition that must have wrought incredible havoc?

Russia was doubtful a year ago. She has proved her worth to-day. We cannot fight a war without getting many scratches. But a victory when the enemy's forces are weakened is not the same as the first rush of triumphant legions. The Germans face a war on two fronts, even if Russia may have to face it in the spring. And they face it with diminished forces and the loss of morale occasioned by repeated defeats. Russia has all the inspiring confidence gendered by a great rally against powerful odds and a great series of victories. Suppose Russia had been either neutral or against us? Whose hand guided the destinies of nations so that this strange combination emerges? Are we down-hearted? Let us look at the other side of the picture.

The Grimness of the Struggle.

Japan has come fresh into this campaign. She has much to gain by success, much to lose by failure. The great die of her imperialism has been cast. She is strangely like England in relation to the continent of Asia. Might she not learn a lesson from England? Turn up your Bibles, not the book of Genesis—just a little before that. What do you read? "To the Most High and Mighty Prince James, by the Grace of God, King of Great Britain, France and Ireland." What on earth has that got to do with the war? Look at it again. Note that little word "France"—King of France. It once was so. William of Normandy. Mary Tudor with Calais written on her heart. France in 1611 meant just Dunkirk, and Dunkirk went the way of the rest. Great Britain has not a foot of soil in the continent of Europe until you come to Gibraltar, that rock fortress, and it belonged to decadent Spain.

The Lesson for Japan.

Japan started a campaign five years ago to establish an Imperial control in Asia. She seemed to have everything in her favour. She had modern armaments, a powerful navy, and the support of a great European power. Japan joined the anti-Comintern pact and started a policy of pin pricks in relation to Russia. Two great nations stood astride her course. China, the land of mystery, and Russia, the land of modern revolution. Both of these powers were in difficulties. Internal government had broken down in China. There were three divisions noticeable among the people. A large section leaned towards the Russian ideals. A considerable, but heterogeneous company, the local bandits, sought profit from every disturbance. Another large section held to conservative notions, and only asked to be allowed to follow the old paths in the old way. A divided and ill-developed land, with poor military equipment offered a fair target.

Russia, too, was divided. Lenin was dead, and Trotsky discredited. Anyone who fancies that the purges and persecutions left no aftermath knows little of human nature. A recent writer (Boris M. Stanfield) has summed up the situation in Russia: "While in this country (the U.S.A.) the scope of government interference in the economic affairs of people is growing daily, the Soviet country shows symptoms of greater respect for individual initiative and individual property. The present war may accelerate this process. We here are withdrawing from the traditional rugged individualism. The Soviets are retreating from the once glorified principle of rugged State collectivism." He gives one remarkable illustration: "Significantly enough, the government transferred to the collective farms in recent years a considerable acreage carved out from the State farms. Productive farm co-operatives have become the basic form of agricultural organisation in the Soviet Union. The government, vitally interested in the success of these farms, tries to

establish as pleasant a relationship with the peasants as circumstances permit. The kohlkos depend on the Soviet government for agricultural machines and for credit; they do not own the land which they cultivate, but the land is secured to them for perpetual use, and they, as a group, are legal owners of all collective farm buildings and equipment as well as of all that they produce." Changes of this kind are not, as a rule, produced without much internal disruption. Our authority declares: "The Soviet leadership succeeded in its drive for collectivization at a tremendous cost in human suffering and material destruction." So Russia appeared to be weak as China was weak. The time to strike had come.

Few Japanese read about the high and mighty Prince James. Had more done so that single little word "France" might give them pause. Substitute "China" for "France," and you have Japan's problem, and the ominous hint of Japan's failure.

The Lesson for Us.

That is the situation as it confronts Japan. On a long view her aim to control Asia is bound to fail. The more modest and better founded aim of England to retain her hold on France failed dismally. But Japan is out to try her hand, and has gained enormous initial advantages. For the first time in a long history Empire outposts have been lost. Australia is undoubtedly threatened. If the Burma Road is cut the progress of the war may be prolonged. It is dangerous to prophesy, but we do not think Japan will succeed in her thrust towards India, or in her southward move to Australia and New Zealand should she attempt it. We do not think so for three reasons. She has been over two months at war and has not yet struck a vital spot. The Allies have been over two months preparing, and have not struck in force yet. She has wisely declined a major naval combat. Her policy has been to guard the home waters, and only to extend in a limited degree. The day of

further extension, hinted at by the presence of Japanese warships in Singapore, will be the day of testing for Japan. The combined power of China, U.S.A., Britain, and the Dutch, is slow in action but deadly in effect. Japan must know that. She is racing against time, and time is beating her.

But we would be foolish to underestimate either our dangers or our enemies' resources. Fixing blame is a useless pastime on ordinary occasions. It is a dangerous deterrent to alert action in times of difficulty.

We have a Government in power, and it is our duty to support it. We have grave responsibilities. We must guard against a panic attitude. We must guard against the elevation of any private interest against the common good. We could wish that some of those in positions of power had less of the fear of man and more of the fear of God. But it is our high privilege to show panic-mongers and blasphemers of whom we have our share, some, not many, "clothed with a little brief authority," that we have a sure confidence and can do our duty. Whatever betide, we are not down-hearted, for God is still in His heaven. We deserve His judgments, but we can trust His mercy. This is a time when we should emphasise that the godless disregard of God's Word and God's Day has brought us to a condition when the righteous wrath of outraged heaven might justly fall. The libertines who strut in magisterial importance may bleat about patriotism, but such stuff never built an enduring nation. It is the men who fear God who shall do valiantly. May we be amongst the number.

Churchman's Reminder.

Feb.

27 and 28—Ember Days. Four times a year Ember calls us to the duty of praying for clergy, that there may be more of them, and that they may be better. Few people realise the spiritual difficulties of a clergyman.

March.

1—2nd Sunday in Lent. Few people realise their own difficulty in their



(Block by courtesy Sydney "Sun.")

Dr. WILLIAM TEMPLE

New Archbishop of Canterbury.

APPOINTMENTS TO CANTERBURY AND YORK.

We are pleased to note the appointments to the Archbishoprics of Canterbury and York. Throughout the whole section of moderate Churchmen there will be genuine satisfaction that men of such scholarship, leadership, and liberality of Church views have been appointed to these important positions. Dr. Temple, the new Archbishop of Canterbury, is, of course, well-known throughout the English-speaking world as a leader in all Church and social reforms. The new Archbishop of York, Dr. Garbett, has a fine record, and is noted for his missionary enthusiasm. He was present at the Madras Conference, and has already obtained an important standing in the House of Lords. Our readers will be interested in the article by Archbishop Temple in our present issue. Dr. Temple has visited Australia.

own souls. This day we pray for Divine help in that perpetual necessity.

8—3rd Sunday in Lent. This day reminds us of our outward enemies as well as others. Lent enables us to think and pray with more fervour that we may honour God in soul and body.

THE REAL MEANING OF THE WAR.

(By the Archbishop of York.)

As I am allowed to contribute this series of articles, I should like to begin by stating again what the war is really about. It has often been done; but though the statements agree for the most part in substance, everyone sees something from his own angle of approach and this may be just what some one else needs to fill in a gap in his own apprehension or tip the balance of his judgment.

First, let us rid our minds of some obsessions which very easily cloud our vision. When a great conflict of ideas is raging, it is no longer relevant to ask how far the human champions of either side are to blame for the state of affairs which led to the outbreak. There is one reading of the period from 1918 to 1939 which attributes most of the blame to France and Great Britain, because (it is alleged) they treated Germany in a way bound to create resentment and at last an outbreak of fury and lust for domination.

Personally, I regard this reading as not entirely false, but as a gross exaggeration. I think the Prussian tradition was a much more potent factor than the economic clauses of the Treaty of Versailles, or than the long exclusion of Germany from the League of Nations, or than the failure of the League of Nations to agree on measures of disarmament, or than all of these together.

At the same time, I agree that each and all of these contributed to the catastrophe. My point now, however, is that all this is for the moment irrelevant. Two groups of nations are locked in a deadly struggle; those groups stand for different conceptions of the way in which human life should be ordered and conducted. The history of either will give to the view of life which it represents a vast increase of influence in the next period of human history; the defeat of either will lead to the virtual eclipse of its view of life. This decision concerning the future is of importance so stupendous that in comparison all other considerations are negligible.

Issue at Stake.

The issue at stake in the war is between two different conceptions of the nature of Man. Is every man and woman a child of God destined for eternal fellowship with Him? Or is the individual no more than a citizen of an earthly state, an episode in the ever-flowing stream of life?

If the former is true, the State must recognise in every citizen something superior to itself; in other words, we get the conception of the "Welfare State", according to which the State exists for the sake of its citizens both collectively and individually. But if the other doctrine of man is true, then each individual exists for the State, which is itself the object of his final allegiance and the prosperity of which is the measure of right and wrong—the conception of the "Power State."

The Nazi philosophy takes this latter position, and the conduct of the Nazi government follows from it with perfect consistency. We put everything

wrong if we suppose that Hitler and his colleagues are merely wicked but able men, who for the sake of their ambition do what in their hearts they know to be wrong. They believe with horrifying sincerity that they are right. They are not people who fail to practise what they preach, as all Christians do and always will; they preach what they practise; their right is our wrong.

Grounds for Faith.

That is what makes it important, as few things in history have ever been important, that they should be defeated. But it is hardly less important that we, to whom Providence has entrusted the task of defeating them, should see clearly what the real issue is, and should know the grounds for our own faith and hope. For if we fail in this, we may ourselves betray our cause when we have won victory for it in conflict.

Of course, it is evident that, if the formulation of the issue as I have given it is correct, then even more than the conception of Man, the doctrine of God is directly involved. For the claim that Man is a child of God is an assertion about God as much as about Man.

If God is the Creator and Father of all men, who loves each one; if Jesus Christ is the incarnate Word of God, and died to save each one; if there is available to men through Jesus Christ a power to live worthily as children of God (which power is the activity in us of the Holy Spirit), then the whole Nazi philosophy of government is false, and some other must be true.

That other must be based on the recognition of personality in every man or woman as the seat of an ultimate value which may not be sacrificed to any end alien from itself. This will be a philosophy of Freedom; but not every conception or defence of Freedom meets the requirements, and it is supremely important that we who champion Freedom should be serving true Freedom in ways truly fitted to preserve and propagate it.

Two Conclusions.

With that matter we shall be concerned in another article. From what has been already said two conclusions follow, one theoretical and one practical.

The theoretical conclusion is that the most important political questions of our time are essentially theological questions. Our ordering of the life of States and of the relations between them will very largely depend on our conceptions of God and of Man.

Of course, there will be many who support the Christian conception without themselves accepting the Christian doctrine from which it flows; they will support it because their particular sense of good and evil, of right and wrong, approves it; and we should wholeheartedly welcome their support. But that kind of personal preference will have no strength for resisting the pressures expressed in the totalitarian philosophy and embodied in the totalitarian states. For that, a philosophy as coherent as the Nazi philosophy is needed.

So the practical conclusion is that Christians have to-day a terrifying

load of responsibility to carry—the responsibility of becoming fully conscious of the tradition entrusted to us, and of securing its effective influence in the direction of the present phase of history.—From the "Canadian Churchman."

Correspondence.

THE DEITY OF JESUS.

(The Editor, "Church Record.")

Dear Sir,

I note that in your issue of 12th February, reference is made to my letter in the "Australian Christian World," and my statement that Jesus Christ was not God absolutely. I do not wish to add to my letter to the A.C.W. except to say that I do not belong to one of those Churches in which the Nicene Creed is a standard of faith. There is such a thing as growth within the Christian Church under the guidance of the Holy Spirit foretold by Jesus (John 16: 13). Could St. Paul say to Jesus, "My Lord and my God"? Let us remember that where the Spirit of the Lord is, there is liberty. Such liberty includes liberty of thought.

I am, yours sincerely,

E. H. VINES.

St. Philip's Presbyterian Church, Campsie, N.S.W., 12/2/1942.

[Mr. Vines has a strange notion of accuracy. He asserted, "I know no theologian of good repute and good scholarship who would claim that Jesus Christ was God absolutely." Now he reduces his theologians to "those Churches in which the Nicene Creed" is no longer a standard of faith. Is B. B. Warfield a theologian of repute? He answers Mr. Vines directly: "Paul does give to Christ both the name and the description of God. He gives Him the name of God, for example, in Rom. ix 5, and not the bare name of 'God' merely, but the description of 'God over all.'" (Critical Reviews, p. 445.) Again, Mr. Vines ignores the following statement: "In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." Westminster Confession.)

Our readers can judge whether Mr. Vines' Church accepts the Nicene Creed or not. Mr. Vines is given full liberty of thought. That does not make him accurate. What kind of a being is a God Who is not God absolutely? It seems either a form of polytheism or nonsense.—Eds.]

A letter is to hand from "George Christopher" referring to the letter of "A Layman" in our issue of 15/1/42, which does not quite catch "A Layman's" challenge. We are all very conscious of the excellent work of the Scripture Union among young people and others. Our correspondent, "A Layman," has, we think, in mind something on a wider scale for the instruction of Christians.—Editor.

COMMONWEALTH PUBLIC SERVICE ANGLICAN FELLOWSHIP.

What Is It?

It is a fellowship—an association of people of similar outlook—consisting of men and women of the Commonwealth Public Service, who own allegiance to the Church of England.

Why Was It Formed?

It has ever been a subject of complaint by the destructive critic and the non-church-goer, that religion is observed on Sundays in Church and Sunday School, but not on week-days in business or pleasure. It is also contended that the Church of England is an inert complexity in disunity. The C.P.S.A.F. was formed, therefore, to impress upon its members that Christ requires the consecration of their lives to His service on week-days as well as on Sundays; and also to show that the Church of England is strong and purposeful, with a message she is prepared to bear and translate into action.

What Are Its Objects?

Its threefold objects are:—

1. To deepen the spiritual life of its members, and by example and precept induce others to lead a Godly life.
2. To foster a spirit of goodwill and friendship amongst members and towards all people.
- (3) To uphold and promulgate the doctrine of allegiance to His Majesty the King of England.

Does It Really Strive to Realise its Objects, or is There Some Ulterior Motive?

Quite definitely, the "Objects" are its goal, and it will not tolerate anything which is not embodied in them.

What Are Its Activities?

Two Corporate Communions are held each year in St. Andrew's Cathedral, Sydney, one of which is followed by a breakfast. In addition, two social evenings are held each year.

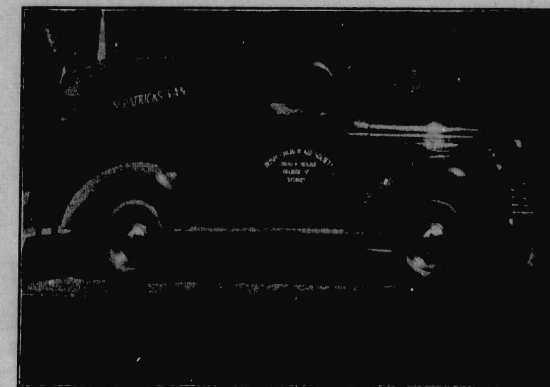
Is It Missionary Minded?

Yes. At the close of the first year of its life it voted £20 away for missionary work.

In Conclusion.

If you are a member, and you think its work worthwhile, will you please—

1. Attend as many of its functions as possible, even if it means sacrific-



St. Patrick's Van now doing good work in the Minnipa Mission of South Australia. It is a Mission and Medical Van, the Rev. Leon Morris being the Missioner and Mrs. Morris the nurse. The Van was the gift of the Church of Ireland and was made to B.C.A. through the Colonial and Continental Church Society.

ing something else. Its four functions a year—two of which are on Sundays—make little demand on your time, but your presence at them is of more value to the C.P.S.A.F. than your annual subscription.

2. Talk about it to your fellow members, i.e., become evangelists for the cause, and do not leave all the work of publicity to the representative of your branch.

If you are not a member, but eligible to become one, please join up without further delay.

T. S. L. VOGAN, President.
H. R. G. SMITH, Secretary.
C. E. W. JOB, Treasurer.

B.C.A. ACTIVITIES.

B.C.A. is greatly encouraged by the co-operation of rectors and churchwardens and the keen interest shown in many of our parishes during the visits, for deputation purposes, of the Organising Missioner.

Two outstanding examples of recent weeks are from St. Andrew's, Summer Hill, where re-

tiring offertories for the day reached the total of approximately £26; and at St. Luke's, Mosman, from which the O.M. came away with a car load of groceries, an anonymous donation of £25 for the purpose of purchasing a kerosene refrigerator for one of our medical services, and retiring offertory of £28.

The B.C.A. draws attention to the use of the Society's Mail Bag Sunday School Lessons for any children who, by reason of evacuation, are not able to keep in touch with their Sunday School. If name, address, age and sex are sent to the Bush Church Aid Society, St. Andrew's Cathedral, Church House, George Street, Sydney, lessons will be promptly sent.

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PROPER PSALMS AND LESSONS.

March 1, 2nd Sunday in Lent.

M.: Gen. xxvii 1-40 or Eccus. iv 11-28; Matt. ix 1-17 or Heb. ix 11; Psalm 119: 1-32.

E.: Gen. xxviii 10 or xxxii 3-30 or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v; Psalm 119: 33-72.

March 8th, 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccus. x 12-24; Matt. xviii 1-14 or Heb. x 19; Psalm 119: 73-104.

E.: Gen. xxxix or xlii or Eccus. xvii 1-26; Mark xiv 53 or 2 Cor. v 20-vii 1; Psalm 119: 105-144.

March 15th, 4th Sunday in Lent.

M.: Gen. xliii or Eccus. xxvii 30-xxviii 9; Luke xv or Heb. xii; Psalm 119: 145-176.

E.: Gen. xlv 1-xlv 8 or xlv 16-xlv 7 or Eccus. xxxiv 13; Mark xvi 1-21 or 2 Cor. ix; Psalms 39, 40.

FALLACY OR FAITH?

The Presentation of the Faith to the Post-War Generation.

(By the Rt. Rev. H. Gresford Jones, M.A., D.D., Lord Bishop Suffragan of Warrington.)

The "post-war generation" will be scathed and worn with the long ordeal; but it will be made up of boys and girls pulsing with the same emotions, the same hopes and fears as those that have gone before them, with immortal souls needing the same divine grace, capable of the same achievements.

How shall we present to them that precious trust upon which their own future and the future of their fellow-men so intimately depends—that which we speak of as "the Faith"?

"The Faith." The New Testament is in no doubt as to its meaning. "Here are they that keep the Faith of Jesus." "I have kept the Faith." "Contend earnestly for the Faith once delivered to the saints."

"The Faith": no loosely assembled aggregation of philosophic speculation reached by man, but the amazing truth about things present and things to come, revealed by God. "The Faith": this corpus of truth accepted and approved by an Ecumenical Church, for which that Church in its martyrs and its missionaries has been prepared to suffer and die. "The Faith" which entering into men and women has, as history shows, raised the whole tone of that society of which they are part. It is this Faith with which we (unworthy of the honour though we be) are in trust for the post-war generation.

And if we believed it, were ourselves apprehended by it, what might happen! "What might happen," asks Mr. Middleton Murray, "if a company of men really believed in the Judgment: if they really believed that they were to appear before the judgment-seat of Christ, there to receive, with absolute justice and finality, the thing done in the body, whether it be good or bad?" How salutary a restraint, how ennobling an incentive, how elevating a moral code would then be secured for men and nations! But "Who may abide the day of His coming?"

"Low at His Cross I view the day,
When heaven and earth shall pass away,
And so prepare to meet Him."

How infinitely more might happen if a large company really believed in the Cross? As the Cross releases us from the condemnation of the past, so it floods us with enthusiasm for the future: an enthusiasm for humanity and for the welfare of humanity, to be realised here and now in "a better world": and far more, by divine grace, in a life to come.

II

But here a haunting question arises. It was first raised by our Lord Himself. "When the Son of Man cometh shall He find faith on the earth?" In this hour of crisis, in this day of His coming, has He found it? What has happened to "the Faith"?

In his book "Insanity Fair," Mr. Douglas Reed indicts his nation with "ostrichism": with reluctance, that is, to face facts which involve sacrifice. For thirty years the Church itself has been dominated by such "ostrichism." Its devotees choose euphemistic names for their cult: "enlightenment" (aufklärung—for it is a definitely German product), "liberalism," "modernism," "universalism." Sin, it appears, is a mere obsession. Man, we are told, is drawn ever upward upon some evolutionary escalator to a noble end. Judgment and Atonement, those two majestic correlatives of the Gospel, are superfluous stumbling-blocks to belief concerning which it is discreet to be silent. Typical of this school is the Report of the Doctrinal Commission (in the estimate of many clergy one of the most lamentable documents in Church history), wherein the Virgin Birth is handled as a myth, the Resurrection as a hallucination, and the Atonement dismissed as something irrelevant in a few obscurantist paragraphs.

There is nothing new in Christian Liberalism. Liberalism at its best is a sincere effort to meet the cultural and the scientific mind in showing that certain imaginary obstacles to the Faith do not exist. For example, it is unreasonable to treat portions of the Bible which are evidently poetic or symbolic as though they were actual history. What is new is that Liberals, from being in a small minority, have during the past generation dominated the Church; and that with increased influence have come increased pretensions. "Liberalism," says J. H. New-



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man, "is the mistake of subjecting to human judgment those revealed doctrines which are by their nature beyond and independent of it." The future life is beyond our human judgment. Here we depend on divine revelation alone. Yet in the face of the divine warnings, Liberals make bold to affirm that for every man, whatever his life, whatever his belief, all will come right at the last. In so doing they have removed from the minds of the young that very situation which makes Christianity essential. It becomes, like music in a school curriculum, an optional subject. In Mr. D. R. Davies' graphic phrase, they have thrown away the baby with the bath water.

The horror of this time is that we find ourselves in a world from which morality appears to be fading out. From the Dictator in Berlin to the disolute young girl on Lime Street, Liverpool, people in all grades seem prepared to defy every code of honour with the challenge, "If I want to, why shouldn't I?" We may well search our hearts as to how far the Church itself, by removing the eternal sanctions which safeguard morality, is responsible for this tragic debasement.

III

But a most remarkable thing has happened. They that sat in darkness have seen a great light. God, as Bishop Lightfoot observed, has His own ways of opening prison doors. The war has come crashing in upon our self-complacency. Just as in the military sphere our valiant Prime Minister has insistently warned us against the perils of a facile optimism, so of recent

months has writer after writer rendered the same service in the things of the Spirit. Where is now the Victorian doctrine of the inevitability of human progress? Where is the easy-going evolutionary optimism of yesterday? It is simply discredited by fact. "The fact is," says Dr. J. S. Whale, in his recent Cambridge lectures, "that our generation is rediscovering the abyssal depths of evil in the heart of man, and realizing that 'Public Enemy No. 1' is neither ignorance, nor stupidity, nor defective social environment but sin." "The curious modern heresy," says Dr. Whale, "that everything is bound to come right in the end is so frivolous that I will not insult you by refuting it." This singular volte-face in current theology should fill us with an abundance of new hope. How are we to take advantage of it in our desire to meet the needs of the rising generation?

That they are ready for it there seems to be no question. More stimulating even than Dr. Whale's noble lectures themselves, is that eager crowd of some 600 undergraduates who thronged his lecture hall. Have we ourselves the conviction, the ardour, the sureness of touch with which to satisfy the freshly kindled interest?

IV

We shall, I think, have to prepare ourselves to present the Faith in ways that will lead us to new fields of an absorbing kind. The post-war generation will demand to know in what ways religion can mould and inspire politics and social life. It is likely that we shall have to make ourselves in various ways students and teachers of psychology; and, what is cognate to it, forasmuch as the young are increasingly educated in biology, we shall have to use biology, as, e.g., is so largely done in the Fourth Gospel, as a schoolmaster to bring them to Christ.

But all this is in itself inadequate. Without something more our persuasion will lack fire. How did we ourselves enter into Religion? What is it that subconsciously has been the magnet to draw us on? There is a Collect, seldom used unless Easter is late, one of the most beautiful of all:

"O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God and heirs of eternal life; grant us, we beseech Thee that, having this hope, we may purify ourselves even as He is pure; that when He shall appear again with power and great glory we may be made like unto Him in His eternal and glorious kingdom."

There it all is. For most of us it has been no sudden or obvious conversion; it has been the steady "pull" of the Future, the power of the coming age that has moved us onward. We have been embraced by a particular Hope: so we have tried to live a particular life. It is this constraint of the future, this awe of the future, so characteristic of New Testament feeling, that the young in recent years

have missed. It is this that, in the face of all the surrounding scepticism and secularism, we shall try to draw around them again. Then we shall point our post-war friends to a true Saviour-God: a God at once all-holy and all-loving, too, who, because He is holy, cannot treat sin otherwise than it deserves; who, because He is loving, must Himself come to the sinner's aid. For if the thought of God's holiness only leads us to despair, then we are all the more ready in adoring gratitude to accept the sacrifice made for us out of His love: not as some base "let-off" but as a supreme intention to spend and be spent for our brother men.

The darkest hour comes often just before the dawn. Who that stood by the agony of the Cross could anticipate the triumph of His Resurrection? Let us take it to be true, what age after age has shown, that this resurrection-power lies ever latent with seminal vitality within the Church. Let us count it as the highest that can come to ourselves in this fateful hour to have some share in one more life-giving risorgimento.—Record.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION.

An Ordination Service will be held in the Cathedral on Sunday, March 8, at 11 a.m. The Archbishop will officiate. The following are the candidates for ordination.

Deacons.—Messrs. J. R. Noble, A. H. Funnell, C. J. Cohn, J. F. W. Mason, B. G. Judd, R. S. R. Meyer, G. C. Bennett, W. A. Watts, N. S. Paddison, A. R. A. Freeman, N. Woodhart. Priests.—Revs. A. E. Palmer, C. de C. Craven-Sands, C. H. Sherlock, Harold Sloman, H. C. Dixon, F. W. Slater, M. C. Newth.

OPENING OF LAW TERM.

The absence with the fighting forces of many members of both branches of the legal profession was reflected on Tuesday, February 17, in the attendance at the service held at St. James' Church, to mark the opening of the new law term.

The Chief Justice, Judges of the Supreme Court and other jurisdictions were among the congregation.

Archbishop Mowll, who preached, said that the legal profession was doing valuable work in helping the public to grapple with war-time problems, for it was not easy for a freedom-loving community to adjust itself to restrictions enforced by law. The impartial administration of law was essential to the maintenance of morale.

FAITH WILL WIN THE WAR.

Preaching at St. Andrew's Cathedral last Sunday, the Archbishop said there was little fear that Australian pluck would fail in the great trial Australia would be called upon to face.

There was nothing wrong with physical fear—the bravest men often flinched when the hour of peril came, but faith in God and their cause gave them renewed courage.

"Self examination will show us whether we have done all we were able to do for others who have done so much for us," said Dr. Mowll. "Has there been a spirit of courage, loyalty, magnanimity and sacrifice when it was most needed?"

"The tempter showed Christ the glories of the kingdoms of men and promised all these things if He would bow down and worship the evil one, but Christ's character was true metal without alloy, and He rebuked the Devil.

"If we are to win the war we must live by faith," said the Archbishop. "Many think there is something lacking in our national spirit—that we are not keyed up enough. Christ faced His testing time and emerged triumphantly because His dominant note was to please God and help His kingdom to be established on earth. Many are prevented from doing their best by a feeling of inferiority."

"The week had been a heavy one, he added. The fall of Singapore and the attack on Darwin called for greater effort. Let them remember that their loved ones were in God's hands.

LADIES' HOME MISSION UNION.

A Group Rally of nearly 100 Church women was held at St. Oswald's, Haberfield, on Thursday, 19th February, when the president, Mrs. H. W. K. Mowll, the Children's Court Chaplain, Rev. Gordon Smees (as representing the Home Mission Society) and Sister Hope Kirkward (St. Michael's, Surry Hills) addressed the gathering.

The appeal made for the support of Deaconesses in war time, in order to assist clergy (now so short-handed in their parishes) and to bring comfort and cheer to dependents of soldiers, met with a ready response.

The next group rally of branches and other parishes, at which Mrs. Mowll will again be the chief of several speakers, is to be held at St. Paul's, Burwood, on Friday, March 13, at 2.30 p.m., and any friends who would like to come will receive a warm welcome.

M.S.L. ANNUAL SERVICE.

The annual meeting of the Missionary Service League was held in the Chapter House, Sydney, on Tuesday, 24th February, at 6 p.m. The Archbishop of Sydney presided.

ST. PHILIP'S CHURCH, SYDNEY.

Over 200 members of the Royal Australian Historical Society and the Manly, Warringah and Pittwater Historical Society assembled in St. Philip's Church, Sydney, on Saturday afternoon, February 7, in connection with the ceremony of unveiling a cairn to mark the site of old St. Philip's Church.

A Service of Thanksgiving was opened by the assembly singing the National Anthem, followed by the well-known national hymn, "O God our Help in ages past." The Ven. Archdeacon Begbie read the 35th chapter of Isaiah, and this was followed by Canon T. C. Hammond offering up the following special prayers: one for the King; for the Parish of St. Philip and all the parishes that have been formed out of it; the King's Forces, for Peace, and the reciting of the General Thanksgiving for God's many mercies and privileges vouchsafed to us during the last 154 years. His Grace the Archbishop gave a very interesting address appropriate to the occasion. He specially referred to the great work accomplished for St. Philip's Church by the Venerable Archdeacon Cowper.

After the service in the church the gathering proceeded to Lang Park, opposite the church, and assembled around the cairn, which is a replica of the Forby Sutherland Monument at Kurnell.

The cairn has been erected by the Rector and Churchwardens of St. Philip's Church and the tablet was provided by the Royal Australian Historical Society.

Canon Hammond opened the proceedings by giving a welcome to His Honor Mr. Justice Ferguson, President of the Historical Society, and then called upon His Grace the Archbishop to unveil the tablet.

His Grace then removed the Union Jack which revealed the following inscription:—

The Church of St. Philip,
named after Governor Philip,
stood on this site
1798—1856.
R.A.H.S.
1942.

This was followed by an address given by His Honor Mr. Justice Ferguson, who traced the history of the church from the appointment of the Rev. Richard Johnson, as first chaplain, up to the time of consecration of Old St. Philip's on Christmas Day, 1810. He gave also a brief account of the Wattle and Daub Church which stood at which is now the corner of Hunter and Bligh Streets, Sydney, which site is adorned by a fine monument.

After the ceremony a number partook of afternoon tea and later made an inspection of the many relics of historic interest contained in the vestry of St. Philip's Church. It is also of interest to record that a specially prepared iron tube containing a scroll

giving the history of the old church, and signed by the present officers of the church, was placed in a container together with the latest copy of St. Philip's Church Paper, "The Phillipian," "The Church Record," a booklet entitled "Short History of the Parish of St. Philip's," etc. This container was placed in a specially prepared cavity the previous day.

It is interesting to record that when the present church was erected the old site was agreed to be surrendered to the Crown in consideration of the grant of the new site. Archdeacon Cowper made a determined effort to have the site kept as an open space. Eventually it was decided that after the removal of the old church, the site should be kept as a reserve for public recreation. Hence to-day we have this beautiful reserve preserved and known by the name of Lang Park.

Mr. Gledhill was thanked by the Historical Society for suggesting the marking of such an historic spot as the site of Old St. Philip's Church, which played such an important part in the early life of our country.

RELIGIOUS EDUCATION OF NATIONAL IMPORTANCE.

(From a Correspondent.)

At the 118th quarterly conference and 31st annual meeting of the Parramatta Rural Deanery Sunday School Teachers' Association, held at All Saints', Parramatta, on February 15, whole-hearted co-operation was urged in the religious education of the youth of the Church.

The Rev. E. Walker, Rector of All Saints', presided, and gave inspirational addresses at the service and conference. Other clergy present were: Archdeacon Denham, St. Paul's, Harris Park; Rev. C. W. Clarke, St. Mark's, Granville; Rev. C. E. A. Reynolds, St. Paul's, Wentworthville; Rev. A. N. Johnson, St. Thomas', Auburn; and Rev. J. A. Dahl, St. John's, Parramatta.

Among several apologies received for unavoidable absence was that of the Rural Dean, Bishop W. G. Hilliard.

The meeting was well attended by officers and teachers from 19 Sunday Schools.

The Rector and All Saints' Parish teaching staffs, assisted by lady parishioners, welcomed the visitors to tea in the Memorial Hall.

During the service prayers of intercession were offered in connection with the war, and for two former teachers of All Saints', Miss E. Somerville, Missionary Educationist (A.B.M.) Papua, and Miss N. Mansfield, in missionary training for C.M.S. work among the Aborigines of Groote Eylandt, Northern Territory.

Annual reports for 1941 disclosed a busy and profitable year of conferences, addresses, instruction course, and social fellowship gatherings.

All members, including clergy, officers and teachers, were urged to whole-

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hearted co-operation in the important national task of training the youth of the Church in the Christian Faith.

Notwithstanding depleted staffs and loss of executive officers caused through call-ups and enlistments for home and overseas defence, a full programme of activities was decided upon for 1942, including a quiet day on Anzac Day, April 25; social evening in June; and kindergarteners' training course, besides the quarterly conferences.

General votes of thanks were conveyed to all who had contributed to the success of the past year's events, and in the annual meeting.

Miss Gwen Somerville, who was recently accepted for the Australian Women's Army Service, was specially thanked for her excellent work as assistant secretary during the past year.

The meeting closed with the National Anthem, Doxology and Benediction.

"HERALDS OF THE REFORMATION"

A series of lectures will be given by the Rev. Canon T. C. Hammond at alternate monthly meetings of the Young Evangelical Churchmen's League, commencing on Friday, March 13. The subject on that night will be "Herald of the Reformation." Under the heading of "Our Evangelical Heritage," other talks will follow in due course, dealing with the men and the movements of the Evangelical cause throughout the centuries up to the present time. These interesting addresses will be of particular interest to young people. The meetings will be held in St. Philip's Church, York Street, Sydney.

NEWS OF THE PARISHES.

The new church of St. Faith at Narrabeen was dedicated by the Archbishop on February 14.

A special confirmation service was held in St. Andrew's Cathedral, Sydney, on Friday, February 6, when the Archbishop confirmed eight airmen.

The new pews which have been installed in St. George's, Earlwood, were dedicated by the Archbishop on the afternoon of Sunday, January 25. These are a great improvement in appearance and comfort on the seats they replaced.

St. Peter's, Burwood East.—Since the war zones have spread to the southern Pacific, St. Peter's branch of C.E.N.E.F. has had much increased attendances. Members are concentrating on providing as many knitted socks as possible, in view of the big demand for these at the present time.

St. Hilda's, Katoomba.—Very large congregations were in attendance at the church services in January. Over 900 attended on January 18, when Katoomba Convention speakers occupied the pulpit. Members of the Katoomba V.A.D. were present at a special service on January 25, on parade, when prayer was offered for their work.

St. Philip's, Eastwood.—The parish branch of the Churchwomen's Association of C.E.N.E.F. had a very successful year in 1941. Every Tuesday, six hours were spent in work by the members. Numerous garments of various kinds were made throughout the year. A sewing machine was installed to expedite this aspect of the work. A bed in St. Andrew's Cathedral Hostel was donated, and the yearly support of same provided. A Friday stall in St. Andrew's grounds realised £8. One hundred and thirty camouflage nets were made. Many parcels were sent to soldiers.

St. Paul's, Cobby.—On Tuesday, January 27, Caroline Vicary was called to her eternal home, after years of illness. She was born in the Cobby district over eighty years ago, and has lived there all her life. She was possessed of a sweet Christian character, and bore her times of suffering very patiently. The burial service took place in the Cobby churchyard. A memorial service was held in the church on February 8, when the rector, the Rev. J. T. Phair, preached a memorial sermon. Friends and relatives were present.

Kembla.—At All Saints', Fig Tree, a lectern, alms dish, and vase have been given by parishioners, friends, and the family of the late Mrs. Chapman. They are worthy additions to this beautifully furnished building.

The Church Hall at Fig Tree has been opened as a recreation hut for men in uniform on certain nights in the week. A large number of soldiers have attended the services, and tea and biscuits are served to them after Evening Prayer.

Diocese of Newcastle.

THE TREACHERY OF SECTIONALISM.

"Any sort of sectionalism, whether in politics or industry, or, I would add, religion, is to-day a crime of great magnitude. The enemy is at the gate. May I enlarge upon that thought of religious sectionalism? For more than half my lifetime I have been intensely interested and concerned in the question of Christian Reunion. I think I know as well as anyone the deep questions of fundamental principle which are involved in our denominational divisions. I certainly know as well as anyone the greatness of the difficulties to be overcome before Christian unity could be regained. But there are times when denominational differences clearly become of secondary importance. The present is such a time. Some of you may have witnessed, as I have witnessed more than once, the ceremony known as the Trooping of the Colour on the King's Birthday in London. It is a brave and brilliant sight. One after another, the different battalions of the King's Household Troops march on to the parade ground with their

bands playing and their regimental colours flying. And when they are all assembled there comes a most dramatic moment. The King rides on to the parade ground, the Royal Standard is hoisted, and at the same moment every regimental flag is dipped. In the presence of that symbol of their common allegiance there is no longer any room for the symbols of sectional loyalties. The soldiers on parade are no longer members of this or that regiment, or this or that battalion. They are all alike, the King's men.

"It is so, I think, that we can think of the different denominations of Christians in face of the crisis which confronts the world to-day. I repeat that I have no desire to minimise or ignore the great questions of principle which divide us, nor to underrate the enormous difficulties which they present. But what is at stake to-day is not the fate of this or that denomination, but of Christianity itself. As the Australian Bishops said recently in their Pastoral Letter, the philosophy which inspires the policy of the aggressor nations is not merely different from the Christian philosophy, it is the exact opposite. It condemns what Christianity blesses, and blesses what Christianity condemns. If our enemies were to triumph—which God forbid—that philosophy would triumph too, and a horror of great darkness would overspread the world. That is why sectional distinctions are of secondary importance to-day."—The Bishop's Letter.

C.A. RETREAT.

At the Church Army Training College, Adamstown, this week-end a special retreat was held for a batch of students preparing for their commissioning as officers in the Church Army. This retreat was conducted by the Rev. Norman Fox, Rector of St. Michael's, Sydney. It began at lunch time on Saturday last and finished this morning, Monday, at 10 a.m., when those commissioned departed for their various spheres of work. The following is the list of those commissioned by the Lord Bishop of Newcastle:—

Capt. Wrightson, who has just been transferred from Darwin to work in the Charlestown, Kotara Mission District.

Capt. Brooker, goes back to work in the Military Centre at Largs Camp, N.S.W.

Capt. John, goes back to Tamworth for work in the large Church Army Hut in that Camp.

Capt. Pappill, goes back for work in the Military Hut at Greta, N.S.W.

Sister Kingsmill, goes to work at St. Elizabeth's Home, Mayfield.

It is interesting to note that these young people come from various parts of Australia to be trained in Newcastle, the headquarters of the Church Army. One comes from Denmark, Western Australia, one from North Queensland, another from Perth, West-

ern Australia, another comes from Tasmania, and the remaining one from Sydney.

The Sisters' Department of the Church Army have just learned that Sister Johnson, who is stationed on Palm Island for work amongst the Aborigines, has decided, in spite of the evacuation of practically all the women (we understand there are only five left) to remain at her post whatever happens. The Governor of the island, when learning of her intention, has asked her if she will spend part of her time at least amongst the natives in the hospital there. Sister Johnson says, "When I think of those people dying on the leper island and the others suffering from varying diseases, I feel I could never look a coloured person in the face again if I ever left these dear people at this time." The Chaplain, the Rev. Canon S. Gribble, is also determined that nothing shall separate him from his work amongst those people on Palm Island.

In the Military Department of the Society it was decided when an executive board committee met at the end of December last to provide a mobile canteen and a mobile church for work amongst the troops stretched out along the coastal areas and other isolated camps in the State. Before proceeding with the matter the Federal Secretary, Rev. J. S. Cowland, got into touch with the Liquid Fuel Control Committee, asking for a petrol allowance for at least one of these ventures. In view of the fact of the present situation the Liquid Fuel Control Board replied saying that they could not allow any petrol for a venture of this kind. This is rather to be deplored, especially when so many small units are scattered through the length and breadth of the State with very little chance of getting into town.

VICTORIA.

Diocese of Melbourne.

"The Diocese owes a real debt to Bishop Baker, upon whom the Council of the Diocese called for leadership until I could return from service overseas, and in the name of the Diocese I would express to him our thanks and appreciation. General Blamey, G.O.C., A.I.F., M.E., was most understanding and helpful, and I can only express my gratitude to the Army for the helpfulness and courtesy extended to me during my service in the Middle East. The General allowed Senior Chaplain John McKie (Chaplain of Trinity College) to take my place until the Chaplain-General had expressed his wishes about the future leadership of our Chaplains overseas.

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C.E.M.S.

Our First Bequest.—We have received from the executors of the estate of our late Bro. E. W. Parkes, C.M.G., our first bequest. It is with mingled feelings that we look back to those happy meetings with him in St. Paul's Cathedral, Melbourne, in Room 9, a room that is now becoming somewhat famous as existing as a C.E.M.S. headquarters one jump ahead of the bailiff. To think, as we spoke often one to another as they that feared the Lord, that our brother, now with Christ, had, when arranging his earthly affairs, remembered the difficulties that beset the management of 'The Australian Churchman,' makes us aware what a great support of faith is Christian Fellowship.

The late Bro. Parkes was Chief Clerk of the House of Representatives, one who had the gentleness of a true follower of Jesus, one who believed with almost the same tenacity as our National Lay Vice-President and Founder, Bro. Richard Ruegg, that God has a special purpose for C.E.M.S., and not all the apathy of Churchmen can deflect it, though it may delay it. Bro. Parkes proved his faith in C.E.M.S. by his bequest. May we who love this movement do likewise.—F.H.G. in "The Australian Churchman."

RELIGIOUS INSTRUCTION

The joint Council for Religious Instruction in State Schools in its annual report expresses satisfaction that, despite many difficulties owing to war conditions, the work has been well maintained. Regular instruction is being given by 1755 voluntary instructors to 168,182 scholars in 2220 State schools.

The council feels that it is a serious matter, however, and a challenge to the Christian community, that there are still 319 grades in metropolitan State schools without instructors. Because so many children do not receive religious teaching in the home and do not go to Sunday school, an appeal is made for more volunteer instructors.

CATHEDRAL IN LENT.

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Commencing on Ash Wednesday, Canon Dewhurst will give a series of addresses in St. Paul's Cathedral at 1.15 p.m. each Wednesday during Lent. His subject will be "The Mes-

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sages to the Seven Churches," the first being "Ephesus — The Respectable Church."

Diocese of Ballarat.

SIDNEY CLARK BEQUESTS.

Charitable bequests of more than £1400 have been made in the will of the late Mr. Sidney W. J. Clark, a former member of the Ballarat "Courier" Pty. They include Ballarat Orphanage £250, Old Colonists' Association (for upkeep of the Sidney Clark cottage) £150, Ballarat Benevolent Home £100, Christ Church, Ballarat, £200, Sister Payne Mission, Africa £52/10/, and the Ballarat Diocesan Trustees Settlement, £700.

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A DEADLY EVIL

Mr. Curtin — — What About It?

What the Secular Press has to report and say:—

DRUNKENNESS IN MELBOURNE

FEDERAL MINISTERS SHOCKED.

MELBOURNE, Sunday.

Because of personal observations by senior Federal Ministers of drunken street scenes in Melbourne last night, the War Cabinet may request the State authorities to take steps to clean up the liquor trade.

Ministers were shocked at the number of drunken men in uniform in the Melbourne central city area, and also at the lack of restraint being shown by some of them and their companions, often girls in their comparatively early teens.

Until last night Ministers had been disposed to think that practical difficulties would stand in the way of more stringent liquor control, but they are now of the opinion that rigid enforcement of legal closing hours in all States would probably go far to meet the situation.

DRUNKENNESS IN SYDNEY.

MENACE TO WAR EFFORT.

(By our Police Reporter.)

If senior Federal Ministers extended their observations to Sydney, they would find that Melbourne is not the only city where drunkenness is rampant because liquor is obtainable at any time during prohibited hours.

ABUSE OF LIQUOR IN WAR-TIME.

Excessive indulgence in alcoholic liquor in Australia, under war conditions, is becoming a national scandal, touching the fitness and morale of the nation, that the abuse should be dealt with by Federal intervention.

If necessary, the efforts of the police to suppress these parasitic places should be strengthened by Federal regulations under the National Security Act. Now that the personal attention of Federal Ministers has been directed to the drink question as a war-time problem, there is a clear obligation upon the War Cabinet to exercise its emergency powers to check abuses which threaten to sap the morale of the nation and the efficiency of its armed forces.

It is understood that for some months the police have been pressing the State authorities for power to clean up what they describe as "dens of vice and iniquity."

GOVERNMENT CONTROL OF BREWING URGED.

CANBERRA, Monday.

Control of the brewing industry by the Federal Government for the duration of the war was advocated by the chairman of the Australian Capital Territory Advisory Council, Dr. L. W. Nott, to-day.

"Beer uncontrolled," Dr. Nott said, "is a ghastly menace. It is responsible for a large proportion of the population in Australian gaols and asylums, and is the bedrock cause of all our social diseases.

"The war, beer, and soil erosion, are the three greatest menaces confronting Australia."

And then there is ———— **DARWIN!!!**