

The Use of the Sacraments.

THE learned martyred Bishop John Hooper, of Gloucester, shows that according to the teaching of our Saviour in John vi. "We must therefore lift up our minds into heaven, when we feel ourselves oppressed with the burden of sin, and there by faith apprehend and receive the body of Christ slain and killed, and His precious blood shed for our offences; and so by faith apply the virtue, efficacy and strength of the merits of Christ to our souls, and by that means quit ourselves of the danger, damnation and curse of God. And thus to partake of the worthiness and deservings of Christ's passion, is to eat the body and drink the blood; therefore doth Christ in the vi. of John take 'eat' for 'believe,' and 'believe' for 'eat' so many times."

He then states the Romish objection "If we may thus eat the body and blood of Christ without the Sacrament, what availeth it to have any Sacrament?" To this he gives the following answer:—

"Against these temptations of the Devil the use of the Sacraments were instituted in the Church.

"The first temptation of the Devil is, he would persuade the Christian to think the promises of God's mercy to be false; therefore God doth confirm them unto us by His Sacraments.

"The second temptation. When the Devil perceiveth we believe the promises of God to be true universally, yet would he make us doubt of them particularly, as though they pertained not to the private or singular conscience of each man. That doubt God would remove in us by His Sacraments, and saith, they appertain to the private and particular conscience afflicted, even as every private man receiveth the Sacraments of the promise.

"The third temptation. The Devil labourereth to take from us the knowledge of the means of our salvation; and how the promises of God be made ours; by the free grace of God, or by our merits. The Sacraments, therefore, which uphold and represent only Christ, do teach us that the means of our salvation is only in Christ. And to put us out of doubt, wherewithal Christ hath merited for us the promises of God and this grace of salvation, the Sacrament sheweth us it was with and by His Death and blood-shedding; and therefore He hath given the name of His body and blood unto the signs and elements of the Sacrament." (Hooper, Works, i. 530-1.)

The strength of the Confessional lies principally in playing on the fears of victims to "the second temptation"; of those who, sincerely believing that Christ died for the whole world, cannot yet speak of Him as "the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20.). The Reformers so preached that they made the true Sacraments of the Gospel kill the false "Sacrament of Penance." Those who "acknowledge one Baptism for the Remission of Sins," and in penitent faith "steadfastly believe the Promises of God made unto them in that Sacrament," and who "draw near with faith" to receive the seal of the word of promise, "My blood which is shed for you and for many for the remission of sins," have true Sacramental Absolution from the true Priest, and will spurn the counterfeit and caricature of it in the Confessional. Yet how little do many Evangelicals make of this side of Gospel Truth set forth by the Sacraments.

A Jerusalem Newspaper.

I EXPECT there are a good many of the readers of the A.C.R. who, like myself, never having visited the Holy Land, find it exceedingly difficult to visualise the changes that have swept across it in these post-war years. To us it persists as the Land of the Book, from our youth our teachers have striven to reconstruct in imagination the conditions and natural surroundings under which the judges and kings, the prophets and tribes of Israel and Judah lived. To us, Bethlehem, Nazareth, or Bethany present themselves at the period of the Roman occupation, and Jerusalem as it existed at the time of the Crucifixion. They all remain as vivid backgrounds to outstanding events in sacred history, static as it were, and we fail to realise how much has been swept away entirely, what modern innovations are crowding in, what changes forecasted in the near future of the Holy Land.

The Scribes, with their pens and parchments, are known to us, the city gates and market places where news passed by word of mouth, the proclamations of Caesar, Pilate's threefold inscription on the Saviour's cross are all familiar ancient forms of communication, let us look, therefore, for a little while at a recent copy of a Jerusalem newspaper, the Palestine Post. It is a small journal of eight pages, written in English, with here and there a Hebrew or German advertisement and like Pilate's inscription, it is meant for three different peoples, first the English date is given, then the Hebrew, 5694, then the Mahommedan, 1353, the whole impression of the paper being cosmopolitan, with a strong bid for English and Jewish subscribers.

The principal news relates to Nazi actions in Germany, a burning question in Palestine, and there are several advertisements of dentists and chemists, who have fled from Germany to start again in business in the Promised Land. Recent clashes between Jews and Arabs are fully noted, and frequent appeals and deputations to the High Commissioner over the matters follow, showing what a difficult position that official occupies. Another burning question is illegal immigration at Tiberias, an armed Arab arrived with a captive Jewish youth from Damascus, who was immediately rescued by sympathisers. Then followed an Arab counter attack, and the recapture of the youth, and still another raid and rescue by the Jewish party, when the affair was at least temporarily suspended by the appearance of a policeman, who took the boy in charge for alleged illegal entry into the country.

There is a full report from Geneva on Jewish immigration, and a comment on an important letter to the "Times" on the same subject, showing how keen the interest is in Palestine. There is also a description of a Jewish Youth Rally at Ben Shemen, when over 4,000 members of Jewish working youth organisations gathered for a demonstration in favour of work in agricultural villages in Palestine rather than trading in towns. The programme included selections by a choir of a hundred voices, and a group of dances of all nations was given, to which soldiers from the Seaford Highlanders contributed Scotch reels.

We also learn from the Post, which is published every day but Saturday, the Sabbath, that the worshippers at the great Synagogue in Tel Aviv are much disturbed by the noise of passing motor cars, that tickets for the celebration of the Feast of Tabernacles at a Jerusalem opera house, with famous Cantors from Berlin and Frankfurt are now on sale, that the Y.W.C.A. is holding a camp for girls in the hill country of Galilee, and that Sunday's broadcast includes a relayed service from St. Chad's, Leeds. There are advertisements of well-known motor companies, of roofing material and house sites, for building is going on everywhere, of special schools for immigrants' children, of hotels and boarding houses, of afternoon motor trips to the Dead Sea, or Bethlehem, while an enterprising "Sara" invites ladies to her up-to-date hairdressing salon.

And on every border, in spite of strict passport regulations, in spite of the definitely limited number of Jewish immigrants allowed, in spite of Arab opposition, the Jews are entering into their Promised Land.

Too Much "Gadding About."

The Vicar of Bootle (Liverpool) England, the Rev. F. W. Lloyd, has made some very pertinent remarks about what he terms the weekend "gadding about." He is "astonished to find the number of folk who go 'gadding about' at the weekend, using up all their reserve energy. They would be much healthier and happier if they had more rest. I am neither intolerant nor narrow-minded in my outlook on life, and I know that folk in offices, workshops, factories, and stores all need change and rest by the sea or in the country, but to be flying off each weekend after 'six days' hard,' and using up the 'rest-day' of the week as another day of labour, even though it be pleasant and of their own choosing, is certainly not obtaining that physical rest which the body needs and which even anti-religious Russia is now finding necessary."

Meriden School Scholarship.

An entrance Scholarship, valued at £10 per annum, and tenable for three years, is being offered by the Council of Meriden Church of England School for Girls, Strathfield.

Meriden is situated in Redmyre Road, Strathfield, a quiet and healthy locality with easy access of Sydney, and conveniently situated for pupils travelling by the Northern, Western and Southern Lines. The school premises are large, with well ventilated rooms, sleeping out balconies and model open air classrooms. The grounds are beautifully laid out in lawns and gardens, and also contain four tennis courts. The school has an excellent examination record and provides adequate opportunities for physical culture and to develop the spiritual gifts, by careful training in the principles and practice of the Christian religion.

The official announcement with regard to the Scholarship will be found in this issue.

Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

November 4, 23rd S. aft. Trinity.—Morning: 17, 324, 327, 278; Evening: 308, 373, 177, 22.

November 11, 24th S. aft. Trinity.—Armistice Day.—Morning: 54, 55, 49, 48; Evening: 62, 242, 47 (Russian Anthem), 599.

November 18, 25th S. aft. Trinity.—Morning: 579, 92 (332), 483, 166; Evening: 562, 121, 188, 470.

Hymns, A. & M.

November 4, 23rd S. aft. Trinity.—Morning: 33, 112, 178, 545; Evening: 210, 274, 248, 266.

November 11, 24th S. aft. Trinity.—Armistice Day.—Morning: 516, 379, 142 (233), 214; Evening: 437, 230, 742, 707.

November 18, 25th S. aft. Trinity.—Morning: 36, 167, 439, 332; Evening: 300, 362, 226, 19.

A Paper for Church of England People

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Editorial

The Parent C.M.S. Takes Stock.

LEADING representatives of the Church Missionary Society, both of the home base and the overseas fields—bishops, clergy and laity—have been meeting in serious conclave at Swanwick, England, looking into, taking stock, and examining C.M.S. in the light of the present church and world situation. We are told that in an atmosphere of deep solemnity and speaking under the stress of obvious emotion, the Bishop of Leicester (Dr. Bardsley) said, "Very much is at stake in this conference. The issues involved go far beyond the C.M.S." Prebendary Cash, in his survey of the general situation, ended upon an urgent note. He said that what was needed was a deep searching of heart and motive, and that the Society was called upon to have a programme, evangelistic and spiritual, aggressive and freed from all defeatism. It is not without deep significance that in the recently-issued Unified Statement of the Church's whole missionary activity, the B.C.M.S. and S.P.G. show marked advance, whereas C.M.S. in the home base shows decline. Naturally it is felt that the serious split in C.M.S. several years ago, which brought the B.C.M.S. into being, is the cause of the C.M.S. drift. It is a noteworthy fact that where strong, unwavering conviction as to the authenticity and authoritativeness of the Bible prevails, there God is honouring his servants. There is no doubt that theological unrest, the critical outlook with regard to God's Word, the phylandering with the Revised Prayer Book, the "All-in" policy amongst

many C.M.S. leaders have caused the rift in the Society. Thank God this has not been the case in Australia. On the whole we have remained true. But we need beware. Once let the modernistic miasma come in, once allow a fraternising with those whose beliefs and practices are poles asunder from Evangelical faith and practice, the death knell is sounded, the passion for souls goes out and our grand old C.M.S. will be irretrievably hurt.

Dangers of Ecclesiasticism.

THE finest thing during the Assembly was Canon Barry, the Moorhouse lecturer's second lecture, in which he deplored the tendency of the organised Church to exert its energies on affairs of purely ecclesiastical concern, to the neglect of the great mission of Christianity. To be virile and effective, he said, the Church should think more of its goal—the redemption of the world's life—than of "arranging conferences about itself."

"The one really formidable argument against the truth of the Christian religion is the record of the Christian Church," said Canon Barry. "Again and again it has denied its Lord, distorted His teaching, and betrayed His Spirit. Again and again it has taken the wrong side. The Church as an organised institution has too often appeared to be not only irrelevant, but positively injurious and obstructive to the cause of Christ in the world. There is a deep suspicion in many minds that assertions made on behalf of the Church have often little to do with Christianity and may even seriously misrepresent it. What is known as definite Church teaching has produced a great many very indefinite churchmen. In the minds of too many modern men and women the ecclesiastical forms of Christianity have come to be most disastrously associated both with triviality of concern and with questionable sincerity of expression. The idea of the Church has somehow gone wrong, the whole conception is under a cloud, and for one or another of many reasons the idea of institutional Christianity is exposed to widespread distrust. Indeed, one of the chief facts to be reckoned with in the existing religious situation is that to many faithful disciples the word 'Church' and the word 'Christianity' seem to stand for two different things. A very dangerous fissure is here opening between the clergy and the lay people.

The lecturer handled unmercifully the traditionalism in the Church, its trivial interests and tawdry bric-a-brac of ecclesiasticism. He then went on to state that when the Church is vital, vigorous and virile, it will be least self-conscious. Indeed the Church will be

so absorbed in its saving mission that it finds its life in self-forgetfulness. It will give itself with imaginative courage to the leadership and redemption of the new age, with all the demands of adventurous faith implied in that tremendous vocation. But this will mean for the Church a rediscovery of the Gospel which it exists to proclaim, and the purpose of which it is the instrument, and, above all, a new liberation into the Vision of the Glory of God."

Antithesis.

In the midst of such lofty and heart-searching teaching, it seems to us the very antithesis to read during Assembly Week, in Melbourne dailies, that, according to the organising secretary, the Archbishop of Melbourne has granted to churchpeople dispensation from fasting on Fridays, November 9 and 16. Such announcement seems so trivial and paltry, to say nothing as to by what authority any Bishop of the Church of England may grant such "dispensation"! We had not been in Melbourne for some time, but on entering St. Paul's Cathedral we could not help but notice the candles on the Holy Table. We understand they have been introduced quite recently. The Archbishop of Melbourne is Dean of the Cathedral. What has come over Melbourne Diocese? We wonder what Dean Macartney and his son, what Henry Langley, and the stalwarts of an earlier day would say to this useless innovation!

Anglican Church in Limelight.

CERTAINLY the Church of England has been much in the limelight in Melbourne during the last fortnight or so! Whether the avalanche of talk will have the profound effect upon the thinking and living of the community which the promoters of the All-Australian Anglican Assembly desire, remains to be seen. The several open-air gatherings, the processions, meetings at railway stations and so on had undoubtedly a good deal of the bizarre and spectacular about them. Doubtless all this was for the purpose of making an impression. But the histrionic never reaches the deep places of personality. The will and conscience are rarely, if ever, stirred into worthwhile action by such externalism. However, the assembly has really been a field-day for the episcopate. In the eyes of a certain type of Churchmen, bishops are alone the fountain of grace, and the one sure voice of the Church. So they practically had it all to themselves. The subjects on which they discoursed were very "modern," or rather, up-to-date, but they covered no new ground. There were the usual 'obiter dicta,' the

present-day philosophizing and the academic attitude. We would have preferred some strong, unequivocal statements on sin, redemption, atonement, and sanctification. "Thus saith the Lord"; the place of God's Word as authoritative and final in the minds of the people. That the Assembly and the addresses will have some temporary value we do not doubt. The Anglican Church will assuredly have gained some publicity and applause, but our trouble is that a lot of the talk and of the papers seems so aloof and airy, whereas the call of the hour is for conversion to God and to Christlike living and witness. To our way of thinking, it has been very much the Institution, and not nearly enough personal and conscience probing.

Quiet Moments.

(Sermon by his Grace the Archbishop of Sydney at the Consecration of the Right Revd. the Bishop of Nelson.)

"Only let your conversation be as becometh the Gospel of Christ."—Phil. 1: 27.

TODAY by this service another link is forged in the chain which unites the Churches of New Zealand and Australia. The first link was Samuel Marsden, the Chaplain at Parramatta in the settlement at Port Jackson, who made such an impression on his contemporaries that one of them wrote of him, "unborn empires are dependent on his exertions, and his name will be the theme of the new world, as long as there is a heart to feel reverence or a tongue to utter praise."

It was in 1808, that we first find him from his parsonage house at Parramatta writing to the Secretary of the C.M.S. about the evangelisation of New Zealand, and again on an October day in 1815 he wrote, "After mature deliberation we are unanimously of opinion that New Zealand opens a large and promising field for Missionary labours, that the inhabitants are a noble and intelligent race, and prepared to receive the blessing of civilisation and the knowledge of the Christian religion; and it is also our opinion that their improvement and civilisation can best be promoted by keeping up a regular communication with New Zealand and introducing the chiefs into civil society at Port Jackson, which can only be done by maintaining a vessel for that purpose."

He became the friend of New Zealanders visiting Australia, and then he himself visited New Zealand in 1814 in the "Active," a little brig of 110 tons. On Christmas Day in that year he held the first Christian service on New Zealand soil. This was at the Bay of Islands, and here he established the first Missionary settlement. Not only did he exercise a close supervision of the growing mission from Port Jackson, but seven times in all he visited this land. He was already in his fiftieth year when the first voyage was made, and each voyage was specially arduous, since he never escaped being prostrated by seasickness.

The work he initiated so prospered that when Charles Darwin visited the Mission in 1835, 21 years after its establishment, he recorded in his journal: "The lesson of the missionary is the enchanter's wand; it was not merely that England was brought vividly before my mind, nor was it the triumphant feeling at seeing what Englishmen could effect, but rather the high hopes thus inspired for the future progress of this fine island."

Bishop Broughton's Visit.

In 1837 Marsden paid his last visit, and the next year, in 1838, Bishop Broughton, who had been consecrated Bishop of Australia in February, 1836, and who reached Sydney in the following May, travelled to New Zealand. He it was who held the first Ordination in New Zealand on January 6, 1839, and wrote of it: "I was thankful to have an opportunity of showing the New Zealanders the nature of our orders and our Apostolic mode of conveying the ministerial office." The first Confirmation was held by Bishop Broughton, apparently on the same day, 20 persons of European parentage and about 40 adult New Zealanders being confirmed on that occasion. The form of service had previously been translated into the native tongue and printed at the Mission Press, and distributed to those who were present. Bishop Broughton wrote of this service: "I regard the day on which the full admission of the New Zealanders and Europeans together into the fold of Christ as marking a very memorable era, both in my own life and in the annals of the New Zealand Church."

Burial grounds were consecrated on this first visit of a Bishop to New Zealand, and as far as we know, he used the very copy of the form of service which I hold in my hand, which Samuel Marsden brought out with him from England. It was the words of the text I have chosen for to-day which seemed most apposite for this first Bishop of Australia to use in describing the clergy and laity of the infant Church in New Zealand. "I must offer, he says, a very sincere and willing testimony to their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. Their habits of life are devotional; they are not puffed up with self-estimation; but appeared to me willing to learn, as well as apt to teach; and among themselves, they appear to be drawn together by a spirit of harmony, which is, I hope, the sincere effusion of their hearts, prompted by that spirit, of which love, gentleness and goodness are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success."

The Bishop found many New Zealanders who were ill, and borrowed stores and medicines from the captain of his ship to leave for their use. On his return to Sydney special sermons were preached at St. James's and St. Philip's Churches and special collections were made to cover the cost and to provide further supplies.

Bishop George Augustus Selwyn was consecrated as first Bishop of New Zealand two years later, in 1841, and in 1850 we find him in Sydney meeting with the Bishops of Australia and Tasmania to form a Board of Missions so that the Churches of Australasia could more effectively carry out their responsibility to evangelise the peoples living in and around the Pacific Ocean.

Challenge of the Pacific.

The same call and the same responsibility are ours to-day. But they are far greater. As the horizon of our world has expanded, increasing facility of transport has brought its peoples nearer together. Our Church in "The world-wide Church," the unified statement of the Missionary Council for 1934, reminds us "The Missionary destiny of Australasia may be plainly read on the map of the Pacific. It is the

nearest outpost of Christian civilisation to the immense non-Christian populations of China, Japan and Malaya. Port Darwin is nearer by steamer to the millions of Java and South East Asia than it is to Melbourne." And again, "The responsibilities of the two dominions are already great. They will be greater in the years to come, for it is in the Pacific Basin that are likely to be decided the most momentous racial, political and economic issues of the modern world." And again, "only a strong Church in Australia—and New Zealand—can bear its missionary burden." "Only let your conversation be as it becometh the Gospel of Christ." As the Church has grown by sharing its life with others, so to-day we need a League of Churches for the peace of the world as well as for its spiritual welfare. "Seek for communion with all branches of our Anglican communion now scattered over the world," said Bishop Selwyn.

When China and Japan were on the verge of war in 1932, and national feeling was acute, the Church in Japan and the Church in China sent delegations to visit each other and to demonstrate that the fact of a Christian Church existing in the two lands counted for something. The Church in England received a delegation of Indian Christians last year from the Church in India, led by an Indian Bishop, in order to share with her the treasure which the Indian Church has found in Christ. Mutual help must be based on contact.

Australia and New Zealand belong to the same family of nations. We have in so many respects the same needs, the same problems, the same outlook. Together we represent all that the British Empire stands for in the Pacific. No effort is too great to draw the Dominion and the Commonwealth closer together and to dissipate by personal contact any misconceptions or prejudices.

Bishop Hilliard.

The Church of England has been the instrument to draw many peoples together in the course of her long history. To-day in this New Zealand Diocese we are witnessing the consummation of your call to one of our Australian Clergy, a man greatly beloved in Sydney and with a wide experience gained in large parishes and as the Headmaster of one of our large Church schools. Your preacher has had the privilege of serving the Church of England in Canada, and then the same Church on the other side of the Pacific in China. He knows from observation what our Church has accomplished in these lands as she has stood for an open Bible, for the historic episcopate, as she has brought the contribution of her rich historic heritage and her ancient and beautiful liturgy to them. To what a great extent has the Missionary spirit of modern times been embodied in her! With these glorious treasures in her hand, and with the hands of the East outstretched to her, what a vision of privilege and responsibility has God unfolded before our eyes! Australians and New Zealanders have fought side by side before. Let Australasian Churchmen arise and be "God's Anzacs" in God's war. The Epistle for to-day calls us earnestly to contend for the faith.

A Solemn Task.

As the Church must share her life to win the world, so this campaign will never be successful unless we can share in the life of the people. To you, my brother, soon to be set apart as the Chief Pastor of this Diocese, I commend especially this aspect of your

Phone: M 3832.

HARRIS & BOYD

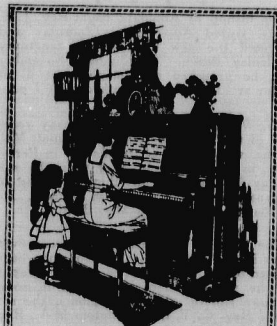
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call. It was God's way to save the world. "The Word became flesh and dwelt among us." It was the Saviour's plan: "Command these stones that they may be bread" was the first temptation. The populace, with its preoccupation with the necessity of a livelihood, might have followed Him if He had resorted to material means to win them. But He rejected the temptation. "Cast Thyself down from the temple and angels shall appear to save Thee." The zealots were advocating the use of force to save a world that knew the might of Rome. But He rejected the temptation. "Bow the knee for a moment to me," said the tempter, "and all the world shall be Thine." The Pharisees were following the pathway of compromise to have freedom to practice their religion. But He rejected that temptation, too. Sharing meant suffering—and to save the world He was obedient unto death, even the death of the Cross. "The Kingdom of God is within you." He said to His disciples, "Ye shall be witnesses unto Me." "The servant is not greater than his Lord."

Bishop Selwyn said, in his primary charge to his New Zealand Synod, "I believe the monarchical idea of the episcopate to be as foreign to the true mind of the Church as it is adverse to the Gospel doctrine of humility. I would rather resign my office than be reduced to act as a single and isolated being. It remains, then, to define the terms of our co-operation. They are simply these: that neither will I act without you, nor can you act without me."

St. Bernard said to Eugenius eight centuries ago: "If Christ hath sent me, I have come not to be ministered unto, but to minister; I have come to give my life in service for many. Am I Paul's true successor? Then I am no Lord over their faith, but helper of their joy. Am I Peter's heir? Then am I no lord over God's heritage, but an ensample to the flock. Let me learn, not only not to grasp my own, but not to be my own at all."

His clergy said of Bishop Selwyn: "We felt, as we went forth to our work, that we knew our Bishop, and that He knew us." His words to his friend, Mr. Abraham, are echoed, I am sure, by many this morning: "Expect nothing from us but bring with you as large a spiritual treasure as you can." Dean Vaughan said, "The true life can be lived only in the strength of daily conversation with God."

Call to Consecration.

If we are to share effectively in the lives of others, we must share more and more in the life of God. Our consecration service forms part of the service of the Holy Communion. As we eat the bread and drink the wine, we feed on Him, the Living Bread, to our soul's health. Here we see, as it were, God providing a new climate for our spiritual life to become more vigorous. If a man struggles in a poisonous atmosphere the struggle only exhausts him, and increases his weakness. What is needed is an open window which will admit a stream of fresh air. Here this morning the windows of heaven are opened for us and especially for him who is to be consecrated to-day a Bishop in the Church of God. Let us fix our attention on God and His power. Let us pray with renewed faith so that our minds may be redirected and fresh channels for God's Spirit opened in our lives. We shall see our sinful nature as it is and so its grip will be slackened. We shall become conscious afresh of God's love

and power. Once again, as at Emmaus, in the Breaking of Bread, our eyes shall be opened and we shall know Him. God's ideal will be nearer realisation. It is not a company of people striving to follow Christ as leader or example, but rather of a community in which Christ took form and became incarnate. I will pray, then, as John Buchan, in his new life of Oliver Cromwell, reminds us was old Mrs. Cromwell's final prayer for her son, with his heavy responsibility as the leader of the people—"The Lord cause His face to shine upon you and comfort you in all your adversities, and enable you to do great things for the glory of the most High God."

And I will add the prayer the Church in New Zealand used at the centenary of the holding of the first Christian service in this land: "O God, Who didst singularly adorn Thy servant Samuel Marsden, with noble acts and shining gifts of grace, grant that his holy pattern may enkindle us, and his brave and virtuous deeds enlighten us, through Jesus Christ our Lord. Amen."

The Coming of The King.

December will usher in the coming of the King. The King of kings has said that He will come again in glory into this world of ours; are we using the opportunities He gives us to prepare ourselves and others to welcome Him?

"Thou art coming, O my Saviour,
Thou art coming, O my King;
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing:
'Time appointed may be long,
But the vision must be sure,
Certainty shall make us strong,
Joyful patience can endure.'"

November 26 to December 2.—"Tell them that are bidden."

Tell them that the Lord is watching for them to come to Him, is waiting to welcome them.

Mon.: Matthew 20: 29-34; Tues.: Matt. 21: 1-11; Wed.: Matt. 21: 12-22; Thurs.: Matt. 21: 33-41; Friday: Matt. 22: 1-14; Saturday: Matt. 24: 29-36; Sunday (Advent Sunday): The Gospel (Matt. 21: 1-11).

December 3 to 9.—"Watch, therefore, for you know not on what day your Lord cometh." Mon.: Matt. 24: 42-50; Tues.: Matt. 25: 1-13; Wed.: Matt. 25: 14-23; Thurs.: Matt. 25: 24-30; Fri.: Matt. 25: 31-40; Sat.: Matt. 25: 41-46; Sun.: (2nd after Advent): Collect and Epistle (Romans 5: 4-13).

December 10 to 17.—"To make ready for the Lord a people prepared for Him."

For the Second Coming of our Lord the same preparation must be made, and in it we are called to help. Our readings are of the Preparation for His First coming, step by step.

Mon.: Luke 1: 5-13; Tues.: Lk. 1: 14-20; Wed.: Lk. 1: 21-25; Thurs.: Lk. 1: 26-38; Fri.: Lk. 1: 39-45; Sat.: Lk. 1: 46-56; Sun. (3rd after Advent): The Gospel (Matthew 11: 2-10).

December 18 to 24.—"To guide our feet into the way of peace."

Mon.: Luke 1: 57-66; Tues.: Lk. 1: 67-75; Wed.: Lk. 1: 76-80; Thurs.: Lk. 2: 1-7; Fri.: Lk. 2: 8-14; Sat.: Lk. 2: 15-20; Sun. (4th after Advent): The Epistle (Philippians 4: 4-7).

December 25 to 31.—"Yea, come, Lord Jesus!"

Christmas Day: Luke 2: 21-32; Tues.: Lk. 2: 33-40; Wed.: Revelation 21: 1-7; Thurs.: Rev. 21: 9-14; Fri.: Rev. 21: 21-27; Sat.: Rev. 22: 1-5; 20; Sunday after Christmas: The Epistle (Galatians 4: 1-7).

"O the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honour, glory, blessing
Brought to Thee with one accord.
Thee, my Master, and my Friend,
Vindicated and enthroned,
Unto earth's remotest end,
Glorified, adored and owned."

The Ven. Archdeacon and Mrs. MacMurray, of Auckland, are on a two months' visit to Australia. They will be visiting Sydney and Melbourne, and the Archdeacon is looking forward to visits to his old parishes at Ballarat and Ararat, in Victoria.

Melbourne Centenary

AUSTRALIAN ANGLICAN ASSEMBLY.

Large Gatherings.

"For all God's guidance and blessing and protection of our city and State during the first hundred years of our history we humbly thank Him and praise His Holy Name. Upon all who live in this City of Melbourne, upon all who toil in shop or office or on the land, upon all the boys and girls in school or at home, upon all who, young or old, rich or poor, are trying to serve and follow Jesus Christ as Lord, I bid a blessing at the opening of our All-Australian Anglican Assembly. The Lord bless you and keep you, the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up the light of His countenance upon you, and give you His peace, now and for ever more. Amen."

IN such terms did the Archbishop of Melbourne seek Divine blessing on the City of Melbourne, ere the All-Australian Anglican Assembly opened on Thursday, November 8th. A mighty peal rang from St. Paul's Cathedral as the Archbishop appeared on a small platform at the base of the Moorhouse Tower, a few minutes before noon. He was accompanied by the precentor and the organiser of the assembly (the Rev. Eric Thornton). In the streets below, more than 2,000 people were watching with upturned faces.

Looking across the dome of Flinders-street Railway Station, Archbishop Head could see the Yarra River, and at some point along which his eye could travel John Batman had landed in a small boat from the Rebecca and chosen the site of a village. Then gum trees and scrub covered the river slopes, but to-day there are tall buildings and paved streets. As the hour of noon struck, Archbishop Head offered the prayer of thanksgiving for the first 100 years of the City of Melbourne, and asked for a Divine blessing as the second century opened.

Amplifiers were installed along the wall of the Cathedral and the voice of Archbishop Head, as he blessed the city, was plainly heard. The prayer completed, the ceremony ended, and the All-Australian Anglican Assembly had formally been opened.

A Vivid Spectacle.

The organiser of this Australian Assembly is nothing if not original. He certainly has a love for the spectacular. He has done his best to bring the Church of England into the forefront of Melbourne's Centenary celebrations. St. Paul's Cathedral and its precincts for almost a fortnight have been a veritable hive of Archbishops, Bishops, clergy and laity, coming and going. Wednesday, November 7, saw their arrival in the city. Headed by a police escort, with a great cortege of motor cars, the Archbishop and Mrs. Head led a large gathering of clergy and members of the Anglican Committee for the Celebration of the Centenary, who met to welcome the Bishop of Liverpool (Dr. David) and Canon Barry, of Westminster Abbey, who were arriving from London. The Archbishop of Melbourne, the Bishop of Christchurch (Dr. West-Watson), Archdeacon Herring, Canon Wheeler, and Canon Rowed, were among those present.

In a railed-off enclosure on the railway platform, the visitors who had been accompanied on the train by the Rev. Eric Thornton, organising secretary of the Archbishop's Committee for the Centenary—all in academic dress, scarlet, black and purple predominating. Introductions followed the arrival, and the procession moved off.

Many people had gathered on the Cathedral steps to await the visitors' arrival, while the bells clashed out a merry welcome.

As the party was entering the Cathedral, for thanksgiving and prayer, a group of aborigines on the lawn near the Matthew Flinders statue were giving a display of stock-whip cracking.

Meantime, the Archbishops of Sydney and Brisbane, the Bishops of Armidale and Newcastle, Archdeacon Pike, and many others, arrived by the Sydney Express.

Opening Service in Cathedral.

The opening service of the assembly took place in the Cathedral on Thursday at 12.15

p.m. There was a large congregation, in which the various branches of the Anglican Church were fully represented. Seated in the chancel were the Bishop of Liverpool (Dr. A. A. David), who is attending the assembly as the official representative of the Church in England, Canon F. R. Barry, of

Westminster Abbey; the Bishop of Christchurch, New Zealand (Dr. Campbell Watson); the Acting Primate of Australia (Archbishop Le Fanu); Archbishop Mowll, of Sydney, and Archbishop Wand, of Brisbane. In the nave of the Cathedral were bishops, members of the Australian Board of Missions, then at its quarterly meeting, and clergy of far and near dioceses of Australia. Some were men who, because of distance, rarely come to Melbourne. One of these was the Bishop of Carpentaria (the Right Rev. S. H. Davies), who has charge of one of the largest Anglican dioceses in the world. It comprises 600,000 square miles of territory, and its jurisdiction extends to the Torres Strait Islands, as well as northern portions of Australia.

Address by Archbishop Head.

Delivering the inaugural address to the assembly, Archbishop Head spoke of the subject which had been chosen for the assembly, "The Vision and the Task." For that phrase, he said, they were indebted to the Bishop of Bathurst (Dr. Cressy). "What we want to do in this assembly," Archbishop Head said, "is to meet together for thanksgiving to God for all that He has done for our Church, our city, and our State in the last 100 years, that we may go on to serve Him worthily in our generation. What is our vision? It is the vision, surely of the reality of God, for we live in an age in which many are doubtful of God. His existence, and His attributes. We want to stand as a witness to the reality of God as seen in Jesus Christ."

"It is wonderful to look back to 1836 and regard the almost impossible task that faced the first Bishop of Australia," Archbishop Head continued. "The task of Bishop Broughton was that of dealing alone with a whole continent and leading it to God. We have a task to-day as full of opportunity for us as is given a task that Bishop Broughton would not have dreamed. Shall we see in the coming century a Christian Australia which really takes the part of God in the Pacific? Shall we see this Australia which we love so well really becoming a centre from which the power of God flows out? We may well shrink from such a task. But remember as we are called to this work we are not alone, but each of us is really one of a great company who have been called to serve Him."

Letter from Archbishop of Canterbury.

After this service, which, too, was marked by the utmost simplicity, Archbishop Head proceeded to the chancel, where addresses of greeting were presented to him by the Bishop of Liverpool (Dr. David), on behalf of the English Church, and the Bishop of Christchurch (Dr. Campbell Watson), on behalf of the Anglican Church in New Zealand. Dr. David then presented to Archbishop Head a letter which he had been asked to deliver by the Archbishop of Canterbury (Dr. Cosmo Gordon Lang). The letter, which was addressed to Dr. David, was as follows:—

"I have asked you to represent the Church of England at the forthcoming Centenary celebrations at Melbourne. You bear with you, and I hope will find opportunity to express, the cordial good wishes of the Mother Church in the Motherland to the Church and people in Melbourne. We rejoice that the Church in Melbourne, and in all Australia—daughter in her mother's home and mistress in her own—is bearing witness across the ocean to the faith to which the Church of England has tried to bear witness for long centuries."



Mr. A. Valentine Soul, who has been confined to his bed for the past three months, is now convalescent, and hopes to be about again this month.

The Bishop of Adelaide, Dr. Nutter Thomas, returns to Adelaide on November 24, after his holiday visit to England.

Rev. W. A. Curzon-Siggers, M.A., Chaplain and Superintendent of Diocesan Orphanages, Dunedin, N.Z., has been appointed Vicar of St. Martin's, N.E. Valley, Dunedin, and Examining Chaplain to the Bishop of Dunedin.

The Federal Executive of the Church Missionary Society met in Melbourne on November 13 and 14. Representatives were present from N.S.W., Victoria, South Australia and Tasmania.

The Rev. James Noble, the aboriginal clergyman on Palm Island, who is assisting the Rev. E. R. Gribble, is in a very bad state of health. Mr. Noble has given great service at Yarrabrah and Forest River.

The Bishop of Ballarat (Dr. Crick), has received news that his only brother, the Ven. D. H. Crick, Archdeacon of Stoke-on-Trent, in the diocese of Lichfield, England, has been appointed to the Suffragan-Bishopric of Stafford.

The Bishop of Armidale, Right Rev. J. S. Moyes, visited Adelaide last Saturday and dedicated the new Church and Sanctuary at Henley Beach. On Sunday, November 18th, he preached at Semaphore at 8, at Henley at 11, and at the Cathedral at 7 p.m.

Mr. W. M. Buntine, M.A., for many years head of the Caulfield Grammar School, Melbourne, will pay a visit to his son in Perth, W.A., in the New Year, after which he will holiday in England. Mr. Buntine is one of the trusted leaders of C.M.S. in Victoria. He will be accompanied by Mrs. Buntine.

The Rev. E. C. Yarrington, after seven years in the New Guinea Mission, has been advised by the doctors not to return to Papua and he will therefore seek work in some southern sphere. Mr. Yarrington is the son of the Rev. C. T. L. Yarrington, M.A., Rector of St. Clement's, Mosman.

Dr. H. R. L. Sheppard, formerly Dean of Canterbury and prior to that Vicar of St. Martin's-in-the-Fields, has been appointed a Canon of St. Paul's Cathedral in succession to Canon Quick. He has been recently on a 30-day cruise to Egypt and Palestine, accompanied by Mrs. Sheppard.

The Rev. Eric D. Kent has been appointed to St. James' Church, Moonee Ponds, in succession to the Rev. A. M. Capper, who has been inducted to the charge of St. Mary's Church of England, East Preston. Mr. Kent has been acting as locum tenens at St. Paul's Church, Fairfield. For several years he was chaplain of the Brighton Grammar School.

Miss E. A. Bull, of Potts Point, who has been on an extended visit to England, is returning to Sydney early in December. Miss Bull has been a liberal supporter of St. Luke's, Liverpool, St. Peter's, Woolloomooloo, and the Home Mission Society. In her younger days she was a devoted Sunday School worker.

Canon Barry, of Westminster, will spend from November 27th to November 30th in this diocese. At Goulburn on the 27th he

will take part in the Day of United Christian Witness, arranged by the Council of Churches, and will preach in the Cathedral. The 28th and 29th he will spend in Canberra.

The Venerable F. C. Morgan-Payler, Archdeacon of St. Arnaud, Victoria, has been appointed to the vacancy at Christ Church Cathedral, Ballarat, in place of the Rev. P. S. Moore, who left for England some months ago. Archdeacon Morgan-Payler will take up his new work about March next year. He was formerly vicar of St. Peter's Church, Ballarat.

The General Committee of the C.M.S., Victoria, has asked Mr. Phil Taylor to continue with Mr. Perrin for a further period in his present capacity. Mr. Taylor, who is the son of the Rev. S. Taylor, Rector of Kiama, N.S.W., has been doing noble service at Groote Eylandt, and is a source of much comfort and spiritual strength on this station.

The Rev. A. E. Dibben, M.A., who laboured for so many years in Ceylon as a C.M.S. missionary and lately has lived in retirement at Weston-super-mare, Eng., passed away last month. He paid a visit to Australia in 1911, 1912 and proved a splendid deputisation. Mr. Dibben was a fellow student at Corpus Christi College, Cambridge with Archdeacon Martin and the late Canon Bellingham.

The Rev. R. C. Rudgard, of the Melanesian Mission, who, until recently, was in charge of the school at Ugi, British Solomon Islands, was married the other day to Miss McLean, of Hawkes Bay, New Zealand. They will make their future home in England. Mr. Lloyd Averill, a son of the Archbishop of New Zealand, who has been working with Mr. Rudgard in the Solomons, will carry on his share of the task at Ugi.

The Archbishops of Perth, Sydney and Brisbane, the Bishops of Gippsland, Armidale, Newcastle and Hobart, Dr. Micklem, Archdeacon Wood, of Newcastle, Rev. L. Hobbs, M. G. Hinsby, Canon Needham, Canon Best, S. H. Denman, M. A. Warren, C. J. King, Messrs. Mills, C. Bellamy (Hon. Treasurer of A.B.M.), S. Holt and three ladies were present in Melbourne on November 8 and 9 for the quarterly meetings of the Australian Board of Missions.

Mr. F. O. Lane, who is at present a student at College House, Christchurch, N.Z., has been appointed assistant curate at St. John's Church, Rangiora, in succession to the Rev. H. I. Hopkins, who has been appointed to the parish at the Chatham Islands. Mr. Lane, whose parents reside at Nelson, will be ordained in December, and will probably take over his duties at Rangiora early in the new year. Mr. Hopkins will leave for the islands in December.

The first members of a contingent which is to help in the establishment of the Church Army in Australia, Captains R. P. Thomas and T. Wright, have arrived from England and were in Melbourne for the All-Australian Anglican Assembly. Afterwards, Captain Wright will go on a caravan tour of the diocese of Adelaide, and Captain Thomas, who has been working among gypsies in the New Forest, England, will travel with a small party of Australians on a church campaign tour.

Canon F. R. Barry, now in Melbourne delivering the Moorhouse Lectures, is a cousin of Mr. Barry, one of the directors of Sydney Clergy Provident Fund, and for many years a leading churchman and committeeman of the Diocese of Bathurst. Mr. Barry's father Dr. Zackary Barry, some time Rector of St. Matthias, Paddington, and Canon Barry's father, were brothers. Happily Canon Barry is coming to Sydney where, in St. Andrew's Cathedral, he will repeat four of his Moorhouse Lectures.

The Poet Laureat, Mr. Masfield, who is in Melbourne for the Centenary, gave a reading from his works on Thursday, November 15, in the Melbourne Town Hall, at 8 p.m. Tickets were 5/- and the hall was crowded. For half an hour before Mr. Masfield himself commenced, a musical programme was rendered by Mr. Legatt and his Chanteymen, together with a male quartette singing under the name of "The Serenaders." Mr. Masfield autographed copies of his works at 10/- a book, further to augment our fund.

A very cordial greeting was extended by the Archbishop of Sydney to the Rev. Dr. Moffatt, the distinguished theologian and translator of the Bible into modern speech at the welcome in Sydney the other day. Dr. Moffatt is now professor of Church History in the Union Theological Seminary, New York, and was formerly professor of Greek

and New Testament exegesis at Mansfield College, Oxford University. Dr. Moffatt is one of the leading authorities on the New Testament.

The Protestant Episcopal Church of U.S.A. mourns with the nation the death of one of her members, most illustrious in political life, Henry T. Rainey, Speaker of the House of Representatives. The post he occupied is the second in the American Government, far out-ranking in power and esteem all but that of the President himself. Mr. Rainey was a large-scale farmer, a graduate of Amherst College, and for nearly thirty years a Congressman. The funeral was held in Carrollton, Ill., his home, by the Rt. Rev. Dr. White, Bishop of Springfield.

On Monday, October 15, Miss Mary Turner, daughter of the late Right Hon. Sir George Turner, Premier and Treasurer of Victoria from 1894 to 1899, passed away. She had been a keen Churchwoman and a loyal supporter of many organisations in connection with the Church. She was a constant worshipper at the Cathedral, and has left a permanent memorial to her father in the beautiful marble throne for the Archbishop within the Sanctuary, which was the gift of her cousin and herself. She will be missed by many friends who knew and valued her Christian character.

Archdeacon Hancock inducted the Rev. A. M. Capper, of St. James' Church of England, Hudson street, Moonee Ponds, into the charge of St. Mary's Church of England, East Preston, on Monday, November 5, in the presence of a large congregation. Clergy who took part in the service included the Revs. C. H. Raymond, T. Wilkinson, E. C. Frewin, C. L. Crossley, and J. Foster. Mr. Capper, who was welcomed at a reception in the parish hall after the induction, will enter upon his new parochial duties to-day. Mr. Capper, who has been vicar of St. James' since 1920, was presented with gifts before leaving Moonee Ponds. Presentations were also made to Mrs. Capper.

The Rev. L. G. Vance, of Royal Parade, Parkville, who died on November 8, had been Church of England chaplain to the Melbourne, Coburg and Fawkner cemeteries and hospitals for the insane since 1929. He was a son of the late Dean G. O. Vance, of St. Paul's Cathedral. The Rev. L. G. Vance was ordained deacon in 1897, and to priest's hood in 1898. He was attached to St. James' Old Cathedral, Melbourne, and later to the parishes of Lorne, Queenscliff, Balwyn, Gardenvale, and Surrey Hills. Between 1906 and 1908 he was honorary canon and sub-dean of St. James' Cathedral, Townsville, in the diocese of North Queensland. He is survived by a widow, two sons, and three daughters.

The death of Dean Tucker, of Ballarat, which occurred on Monday morning, October 15, removes from the Church in Victoria one of its outstanding personality and gifts of leadership. The late Dean was ordained in England and came to Australia immediately upon his ordination to the priesthood. He served in North Queensland from 1881 to 1894, when he transferred to the Diocese of Ballarat, in which the remainder of his ministry was spent, first as rector of Hamilton, St. Paul's, Ballarat East, Archdeacon and Dean, in all of which offices he endeared himself to all with whom he had to deal. At his death, by special minute, the City Council of Ballarat recorded its appreciation of the Dean's services to the city. The Diocese of Melbourne joins with those of Ballarat in revering the memory of a most beloved Churchman.

The Melbourne "Herald" states:—Two Anglican Archbishops arrived in Melbourne by the Sydney express to-day (Wednesday, November 7), without a single gaiter between them. They were Archbishops Mowll, of Sydney, and Wand, of Brisbane, here to attend the Australian Anglican Synod. Archbishop Mowll wore a grey tweed suit, and

only his collar suggested his clerical connection. Archbishop Wand wore dark grey trousers, but clerical coat, collar and hat. Archbishop Mowll stands 6ft. 4in., and is broad in proportion. He is very shy of the interviewer. Before going to Sydney he was Bishop of Western China, and once was kidnapped by bandits and held for several weeks. "I shall be doing a lot of talking presently," he said. "It will keep till then. Sydney? I like it very much." Archbishop Wand is deeply interested in Church unity. "The churches' replies to the Lausanne Conference on unity should carry the attainment of union a stage further," he said.

The death is announced of Dr. R. B. Teusler, a leading churchman of the Protestant Episcopal Church of U.S.A., and founder of the St. Luke's International Hospital in Tokyo, Japan, who was largely responsible for raising nursing in Japan to the status of a dignified profession, died at the Hospital on August 10. Dr. Rudolf Bolling Teusler, who was one of the best-known figures in the foreign community in Japan, was born in Georgia fifty-eight years ago, and was a first cousin of Mrs. Woodrow Wilson. He went out to Japan in 1900 for the American Episcopal Church Mission, and started a small cottage hospital in Tokyo. Started as a missionary venture, it grew into the International Hospital, the great new building, opened last year, which was liberally supported not only by funds from the American Episcopal Church, but from the Rockefeller Foundation and from the Imperial Privy Purse of Japan. Its training school for nurses, opened in 1920, was soon approved of by the Japanese Government as the College for Nurses.

The appointment of the Rev. T. M. Robinson, chaplain of Trinity College at the University of Melbourne, as warden of St. John's College, Morpeth (N.S.W.), has been announced. The position was formerly held by the Rt. Rev. E. H. Burgmann, who was appointed Bishop of Goulburn in February. Mr. Robinson graduated as master of arts and bachelor of laws at the University of Cambridge in 1914, and he was ordained deacon and priest by the Bishop of Liverpool. He served as a chaplain in the Great War, and later he was attached to the headquarters staff of the Society for Promoting Christian Knowledge in London. He accepted the position of chaplain of Trinity College in 1928. He has been answering questions for some months over the air on important church questions, which answers have been published each fortnight in the Melbourne Diocesan paper. So wide of the mark and so misleading from an Evangelical standpoint have many of these answers been that we have felt led in our columns to refute the same.

Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

November 25, Day of Prayer for Missions. —Morning: 53, 125 (427), 121, 126 (496); Evening: 130, 119 (121), 118 (590), 131.

December 2, 1st S. in Advent.—Morning: 73, 64, 81, 68; Evening: 69 (31), 79, 75, 37.

December 9, 2nd S. in Advent.—Morning: 74, 389, 66, 78; Evening: 109, 308, 81 (389), 28.

Hymns, A. & M.

November 25, Day of Prayer for Missions. —Morning: 585 (327), 704 (431), 362, 358; Evening: 220, 361 (370), 359 (436ii), 360.

December 2, 1st S. in Advent.—Morning: 51, 53 (176), 48, 268; Evening: 640 (76), 204 (721), 226, 203.

December 9, 2nd S. in Advent.—Morning: 4, 50, 546, 217; Evening: 52, 205, 222, 21.

MELANESIAN MISSION

The offices of the Melanesian Mission have been transferred from New Zealand, and are now established at UNION HOUSE, 247 GEORGE STREET, SYDNEY, to which offices ALL correspondence may be addressed.

Telephone B4593.

P.O. Box 3416 R.

COMMISSARY IN AUSTRALIA: THE REV. DR. P. A. MICKLEM.

ALL business correspondence, magazine and Associate subscriptions should be addressed to the General Secretary.



STERLING HOME PAINT

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DURABILITY — GUARANTEED

The Churchman's Reminder.

"Every man who is alive has time. He will not have it very long."—Business motto.

"While we have time let us do good."—St. Paul.

NOVEMBER.

23rd—Royal Order substituting Tables for Altars in Churches, 1550.
Clement, Bishop of Rome and martyr, 100 A.D.

24th—Thanksgiving for Defeat of the Armada, 1588.

25th—Last Sunday after Trinity. John Knox died, 1572. St. Catherine, martyr at Alexandria. From her being broken on a wheel came the term for a fire-work.

29th—Day of World-wide Intercession for Missions to the Heathen.

30th—St. Andrew's Day.

DECEMBER.

1st—Locarno Peace Treaty, signed in London, 1925. "Except the Lord keep the city the watchman waketh but in vain."

2nd—First Sunday in Advent. The beginning of the Christian Year. "I say unto all, Watch."

4th—Thomas Carlyle born, 1795.

5th—Irish Free State receives Royal Assent, 1922.



St. Andrew's Tide.

DURING September last some 230 members of the Church Missionary Society, from all parts of the British Isles and overseas, met at Swanwick in conference for the purpose of facing in fellowship before God the present position of the Society. There came up for prayerful consideration the problems of the Society's success overseas in the face of forced reductions, the question of a wider circle of supporters, and yet a declining income and the further grave problem of the increased cost of maintaining the work committed to the Society. The aim of the Conference was to discover the purpose of God for the C.M.S. and His plan for the carrying on of the work to which He is calling it. The result of the conference, apart from hallowed hours of prayer and resolve, during which God was present, was the drawing up and circulation of really helpful findings on (1) the present position overseas, the vocation of the Society, the call to witness, the call to co-operation and unity, and the call to prayer and action. We feel that it constitutes a challenging call, and that the answer to the call rests with the Home Church. Churchmen at the home base must ask themselves in the light of the present outlook in the non-Christian world, how far have they done their duty, and what steps must be taken to remedy failure, if any.

Never before was the need of humanity so manifest, and never before have those who know seen more clearly that the enemy to be faced in the world at large is exactly the same as that we have to meet in England—the secular spirit rooted in the Western world. The old faiths of the world are breaking down in the presence of modern enlightenment. The mind of man has begun to think and over all the great religions there is a marked change. The older historic creeds have failed to meet the cry of the heart of

man, and it is plain that the choice before men everywhere is Christ or a life lived for oneself—lived for material ends and apart from the vision without which men and nations perish. We have to lament the growth of secularism in our midst, but we also know that never in the history of the Church in this island were there so many out and out servants of God and His Christ, who wish above everything else to discover God's will, and when they have found it, to consecrate themselves into carrying it out in life.

We live in a land whose civilisation and morality are based on Christ and His teaching. He has entered into the fabric of our laws, is honoured in the ideals of our Institutions, and is worshipped in the Churches which are dedicated to the advance of His Kingdom. We have a public opinion that is still desirous to be Christian, and if we find the materialism of the age becoming more aggressive in its materialism, we also see the assertion of the spiritual forces more and more definitely ranged against it. No longer can it be said that Foreign Missions are matter for the cheap cynicism of those who say "let other people alone—they have the religion that is best for them" as it is now realised that no religion can stand the test of enquiry and point to its fruits, moral, intellectual, and spiritual, to the extent that Christianity can. The Christian character is the highest known, and the Christian message alone makes men wise unto salvation and builds them up into types that command universal esteem. Governments in the past looked upon Missions as an intolerable nuisance that had to be endured on account of the fanatical enthusiasm of a small body of home Christians—to-day these very Governments appeal to the Missionary Bases to help them in giving to the heathen under their charge, religious and secular teaching that will enable them to make progress in all that tends to true co-operative civilisation. The Evangelist and the Educationalist go hand in hand in enlightening the heart, mind and conscience of men. If there be any danger in some great Mission centres it may come from a too close co-operation with secular governments in their paternal efforts to secure orderly living on the part of the people and races under their care.

The opportunity before us is unrivalled. Never once, even for a short period, was there anything like the throwing open of doors throughout the shrinking world. The work lies at our hand—it is craving to be done, and the great needs are consecrated workers and the means of maintaining them. We have been reminded of the comparative failure of the World Call to our Church, and in penitence we confess that we have not had ears to hear and hearts to feel the cry of those redeemed by Christ, who know nothing of His saving love. "We can love each other only if there is a redemption. In ourselves do we not find such a love." And all who realise their redemption by Christ as a living experience are bound to love all those for whom He died. When He gave His life for us, we must be ready to give ourselves for Him in making known His saving health to all nations. We are bewildered by the multitude of duties that fall to the lot of the Church in this complex age and in our bewilderment it is very easy to do nothing that will be effective. But the command of our Lord is clear and simple. "Make disciples of all nations" and we can all take our part in obedience. We can begin by doing

something among our friends to bring them to Jesus. No one who has not made any effort to win others to the Saviour can possibly realise the real meaning of the call to Mission Work among the heathen. When the Home Church is a hive of workers—soul winners—we have no fear for the future of the work of God in regions Beyond. There men will go to carry the Truth they have found sufficient for the needs of those who under them have sought it and found all satisfied in Christ. Those who cannot go will be ready to sustain substitutes for them, and thereby spread the knowledge of God. St. Andrew's tide, at home observed in a missionary spirit, means St. Andrew's tide flowing over into the Mission Field. Whatever be the evils of our divisions, it has to be said with gratitude that Evangelicals are proving their earnestness by work in the Foreign Field. Wherever we cast our eyes we find those who think with us working for God among the heathen. Their work has been blessed and owned by God and the opportunity of working and giving through them lies before us. The Church suffers from apathy concerning its main duty—making known the doctrine of redemption through Christ among all the peoples of the world. We are the poorer spiritually because we have neglected our duty, and the more aggressive we are at home and abroad in our attacks on the fortresses of superstition and materialism, the greater will be the blessing we shall receive at the hands of our God. The passion for souls should begin at home, but not end there. The centre of our faith is a cross. The Christian has that cross to carry in his heart and life in gratitude to His saviour and as the stimulus to sacrificial service. The cross in itself means nothing—it means everything as a symbol of Him Who died upon it for the sins of humanity in Whom we place all our trust. St. Andrew's tide and Advent are close together. Let us remember that "the strength in which the Christian life is to be lived is the grace revealed in the First Advent... the hope to which it presses is the glory of the Second Advent." Shall it be said of us that we show our hope of glory by so working as not to appear empty-handed before the King when He comes?

Public Welcome to Bishop and Mrs. Hilliard.

Representative Assemblage.

HERE was a large gathering at the Marsden Church House, Nelson, on the Monday evening following Bishop Hilliard's consecration and enthronement, to welcome him as Bishop of Nelson. Among the high church dignitaries on the platform were the Primate of New Zealand, the Most Rev. Archbishop A. W. Averill, D.D., the Most Rev. Archbishop H. W. K. Mowll, D.D. (Archbishop of Sydney and Metropolitan of New South Wales), and the Rt. Rev. F. A. Bennett, Bishop of Aotearoa. The Ven. Archdeacon Kimberley, of Blenheim, Bishop's Chaplain, was in the chair.

After the singing of the National Anthem a small pupil of the Bishop's School presented Mrs. Hilliard and Mrs. Hilliard senior with beautiful bouquets.

Archdeacon's Greeting.

In his opening remarks the chairman, Archdeacon Kimberley, said that it was eight months ago since Bishop Sadlier had departed from their midst,

and since he had gone there were many problems to be solved, but there was no one to solve them. With the advent of the new Bishop he felt sure that these would soon disappear, and everything would run smoothly once again. Bishop Hilliard had left Sunny Sydney, with its beautiful harbour, for Sunny Nelson, with its beautiful bay. He had left a thickly populated area, where people were counted to the acre, for one where the acres were counted rather than people. But although there was such a vast change in environment, he would find the people just the same, and he would find them as faithful and loyal as his friends across the sea. The chairman also greeted Mrs. Hilliard, and felt sure that she would assist her husband loyally, and also the womenfolk of the diocese.

Mr. T. E. Maunsell, Chancellor of the diocese, speaking on behalf of the laity, said that all who had heard the Bishops' beautiful sermon the previous night felt that he was already a friend. On that occasion the speaker had the pleasure of expressing the allegiance of the lay members of the diocese, and he wished to reiterate now all he had said. It was a very responsible task choosing a Bishop in Synod, and frequently unanimity was not reached. But he was pleased to say that the decision in this case was unanimous, and he felt sure that now the Bishop was here, Synod would have no occasion to regret that decision. Representatives of the Roman Catholic and Protestant Churches followed, with cordial expressions of welcome, the Rev. James Hay, President of the Nelson Ministers' Association, referring to the splendid spirit of sincere good fellowship which had prevailed among all the churches in Nelson, a co-operation which was so essential in standing shoulder to shoulder in mutual helpfulness in these trying days of need. He felt sure from what he had read of Bishop Hilliard's work in Australia, and what he had said on his arrival in New Zealand, his influence would lead to further strengthening the bonds of fellowship now obtaining.

Archbishops Speak.

The Most Rev. the Archbishop of Sydney, and Metropolitan of New South Wales, Dr. H. W. K. Mowll, spoke of the loss to Sydney that Bishop Hilliard's departure meant. His friends had told him it was impossible to accept this episcopate, but wise counsels had prevailed, and now that Sydney had made her sacrifice she was going to back up the new Bishop in any way she could. The two countries were getting to know one another better, and this new episcopal appointment would serve to strengthen the spiritual ties joining them.

He was sure that the Bishop's personality would win him many friends here, as it had done across the Tasman, while his experience and energy would be an inspiration to all. The same applied to the Bishop's wife, and she would soon be quite at home in her new surroundings.

He hoped their sojourn here would be fruitful, and exhorted members of the diocese to back them up in every way possible.

The Primate of New Zealand, Archbishop Averill, said that his first feeling towards the Bishop and his wife was one of sympathy. It must have been a great sacrifice to have left that work which was dear to them, and the many staunch friends they had made. But he was overjoyed that they had sallied out on to new ground. This

country needed new blood and new ideas, and he felt that not only Nelson, but the whole of New Zealand would benefit by Bishop Hilliard's arrival.

The Bishop's Reply.

The Bishop, in reply, thanked the congregation from the bottom of his heart for the memorable welcome they had accorded him, and expressed great pleasure at being present on such an auspicious occasion. He said it was a great act of faith to choose a man



by his reputation, especially as they had never seen him before. He appreciated their patience in waiting for his arrival, but it was absolutely impossible for him to get away earlier, as he was working to the fever pitch right up to the day of sailing. However, now that he was here he felt as fresh and energetic as ever, and was ready to carry on his work. He thought that the brand of religion was not so important as the essence of religion. What was needed to-day was combined effort by all churchmen, irrespective of creed, to stimulate the virtues of brotherliness, and to combat those forces which were threatening to destroy Christianity. This was an age of opportunity, and it behoved all to uphold the Word of Christ and many of the problems of the day would be overcome.

He expressed gratitude at the way in which the Archdeacon of Kimberley had carried on the work of the diocese during the eight months when it had been without a Bishop, and to the Dean (the Very Rev. P. B. Haggitt), for making the speaker and his wife and child at home when they had arrived, strangers in a strange land. Indeed, he said, it was like a holiday after the strenuous days preceding their departure. He also sincerely thanked Archbishop Mowll for his assistance during the latter period of his stay in Australia.

In conclusion, he said that the loveliness of Nelson city and its environs was almost indescribable, and only to be matched by the friendliness and sincerity of its people. He fervently hoped that his term of office as Bishop would benefit the diocese both materially and spiritually.

As the Bishop resumed his seat he was heartily applauded by the audience, who were delighted by his captivating personality.

Sturdy Evangelicalism in the South.

(By "Maccabaeus.")

In the "Record" of November 1st the article by the Rev. Roscoe Wilson, which was there quoted, with these words: "Archbishop Head's cool mind has been invaluable in dealing with the special problems of the last few years."

Then the Editor's own comment runs, with other thoughts, "What the future has in store for sturdy evangelicalism in the south remains to be seen."

These statements call for some word of warning. Evangelicals in Melbourne Diocese will certainly need to show more concern and energy if Evangelicalism in the south is to have any future at all. For some years the official attitude of Melbourne Diocese has been to discourage conviction or enthusiasm, particularly if it be of an Evangelical character. The result of that policy is now to be seen in the state of mental and spiritual apathy which afflicts some of the clergy, and the hopelessness and indifference which characterises many of the laity. It seems as if the Anglo-Catholic forces have never been accorded such tolerance and encouragement as has been the case during the occupancy of the See by the present Archbishop. There have been difficulties in many parishes, and loyal churchpeople have become tired of waiting, while their diocesan leader has been able to suggest nothing but "patience." One parish may be mentioned as an example of the undermining influence of the Anglo-Catholics and their brotherhood of St. Lawrence. This body has been welcomed and encouraged by our "Evangelical" Archbishop, Lilydale, a parish on the outskirts of the diocese, was under Evangelical leadership until the Rev. F. E. H. Tolhurst took charge a few years ago. There are seven churches in the parish, viz., Lilydale, Seville, Wandin, Wandin East, Silvan, Mt. Evelyn, and Worri-Yallor, and according to the Lilydale press the services are conducted by Rev. F. E. H. Tolhurst, with Brotherhood of St. Lawrence.

There is ample evidence to show that those in charge will not be satisfied until every church in this parish is a replica of St. Mary's, Fitzroy, the headquarters of the brotherhood. They will, no doubt, have no congregations when that stage is reached, but what do they care, so long as what they call "Catholic faith and practice" is carried on? The disturbing feature of this campaign is the fact that the Anglo-Catholic brotherhood is training more men, who will be sent to do the same work in other places, where a footing can be secured, while the only training ground to which Evangelicals have looked in the past, Ridley College, is now useless from the Evangelical point of view. The Archbishop has visited Lilydale, and as he has taken part in the service as conducted there, it is reasonable to suppose that he approves of what is being done. Another indication of the trend of events in Melbourne is the placing of candlesticks in the Cathedral. This matter was discussed by the Cathedral Chapter more than a year ago, and it was left to the Archbishop's discretion as to when these ornaments were to be introduced. The Archbishop chose the meeting of the Anglican Assembly as the most suitable time, and they were installed just prior to that event. According to the "Record" of September 21st, 1933, a protest was made on this matter, by the Anglican Church League, but His Grace evidently did not consider the Evangelical attitude to be worthy of consideration. How the Anglo-Catholics have received this gesture is revealed in the Church Notes, Church of England section of the "Lilydale Express," of November 2nd, in which occurs the following:—

"It is interesting to note the new standard set by our Cathedral Church in Melbourne by the installation of altar lights. It remains for parish churches to decide when they will follow the example of their mother church. This is the custom already in four out of the seven centres of this parish."

Will those who desired "altar lights" be satisfied with that first step? It is contrary to experience to think that they will. They must be very grateful to the Archbishop for driving in the thin edge of the wedge. If further inroads are to be resisted, the Evangelicals of Melbourne will need to be more than Evangelicals in secret. Particularly is this so of many of the clergy, to whom the lay people are looking for a lead. The great need in Melbourne is to discard the foolish notion that when a churchman stands up for Evangelical principle he at once becomes a "party man."

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NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S-TIDE MISSIONARY INTERCESSION.

Pastoral Letter from the Most Rev. the Archbishop of Sydney.

To all members of the Church.—

Thursday, November 29th, the Eve of St. Andrew's Day, has been set apart as a Day of Intercession for missionary work. There will be a celebration of the Holy Communion in St. Andrew's Cathedral at 7.45 a.m. with continuous intercession from 10 a.m. to 3.30 p.m.

This day of United Intercession for missionary work is now observed throughout our Anglican Communion at St. Andrew's-tide. To me personally, from boyhood, it has meant much, for I received my own call on St. Andrew's Day in Canterbury Cathedral, as a result of the intercessions which were being offered.

At the present time we need to pray for the young churches in every land, which are faced with such great opportunities, and with so many problems, that they may be strengthened and encouraged by the intercessions and understanding sympathy of their fellow-churchmen throughout the world.

Missionary workers are dependent on our intercessions, if they are to carry on their work with spiritual efficiency. More recruits are greatly needed if we are to seize the opportunities which are ours to-day for presenting the Gospel. More funds are needed to carry on the work.

Our own diocesan life will be immeasurably strengthened if we have the vision of a world-wide Church constantly before our minds and in our hearts.

I trust, therefore, that this Day of Intercession in this Mother Diocese of Sydney will be attended by large numbers of our Church members, each one feeling an obligation to share in this vital ministry of intercession, bringing blessing on themselves and on the whole Church throughout the world.

Believe me,

Yours very sincerely,

HOWARD SYDNEY.

Sessions of Prayer as follows:—

Thursday, 29th November, 1934, in St. Andrew's Cathedral—Sessions: 7.45 a.m., Holy Communion; 10 a.m., General Missionary Outlook and Challenge; 11 a.m., Polynesia and India; 12 noon, New Guinea and Africa; 1 p.m., Melanesia, Mandated Territory and Moslem Lands; 2 p.m., Aborigines; 3 p.m., China, Japan, and Torres Straits; 4 p.m. to 4.45 p.m., Summary and Closing.

ORDINATION.

With regard to the ordination of deacons, the Archbishop writes:—

With reference to the ordination of Deacons, may I take this opportunity of reminding Rectors that part of the great responsibility of a Bishop in ordaining a man as a Deacon is to see that he will be properly trained during his Diaconate, and if any Clergy are desirous of offering a title to any candidates for Deacon's Orders I should like them to get in touch with me personally, and I would expect them to offer a title for at least two years. I have accepted the recommendation of the Examining Chaplains to postpone the Ordination from Advent until the beginning of Lent.

ST. ANDREW'S CATHEDRAL.

Armistice Sunday.

"To-day we remember the Great War, not that we would glorify war, but that calling to mind its carnage and waste, we may desire paths of peace," said Dean Talbot, at

St. Andrew's Cathedral on Armistice Day. "Those we commemorate to-day were not responsible for the war, but they were responsible for the Armistice. It was their endurance, courage, and sacrifice, that made the Armistice possible. The war was not carried to its bitter end, for the Allies were more anxious to create the conditions for an abiding peace than to achieve a complete, crushing victory. This is also a Day of Renewal, when we consecrate ourselves afresh to the cause for which the noble dead died. We are called upon to establish and secure the peace which they bequeathed to us."

Dean Talbot said that it was a mistake to imagine that war was natural to mankind. The goal of mankind was peace, and that ideal of a higher civilisation beckoned. The most potent influence in any national or international enterprise was public opinion. Without that statement were powerless. Public opinion was but the collective opinion of individuals. There was danger of squandering the legacy of peace bequeathed by the dead, because individuals were not doing all that they might to create a public opinion for peace.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

You will, no doubt, have seen the announcement that the Rev. A. E. Saxon has resigned the parish of Gosford, and is leaving there at the end of November. The best testimony to the thoroughness and value of his work at Gosford is represented by the real and general regret with which the announcement was received by his parishioners. Gosford is one of the very few parishes, if indeed it is not the only parish, which has been able to finance itself entirely by direct giving, even through the difficult years of the depression. The credit for this achievement must be mainly assigned to the leadership of Mr. Saxon. So far as the Diocese is concerned, he will be missed in more ways than one, notably by the Newcastle Diocesan Churchman, to which he has been a regular and valued contributor.

From an enquiry made of me during the past month, it would seem that the rule of the Diocese about methods of raising money for Church purposes is not everywhere known. It is to be found in Section 112 of the Parochial Ordinance of 1929, and it runs as follows:—

"No Vestry or Parochial Council shall permit games of chance or other unworthy methods to be employed in raising funds for Church purposes, nor accept and receive money which may have been raised for Church purposes in such a manner."

May I make this comment upon the rule? Upon the general question of the ethics of gambling in the abstract it may be claimed that there is room for legitimate difference of opinion. But there are certain facts which it should, I think, be difficult for any serious-minded person to dispute:—(1) That a nation of gamblers would be a nation incapable of social co-operation, and therefore destined for destruction; (2) the growth or spread of the gambling habit is therefore contrary to the best interests of the nation, and should be discouraged and, where possible, checked by all those who have those interests at heart; (3) the Church cannot possibly offer any really effective witness in this matter if it can be accused of employing gambling devices of any kind for its own purposes.

The Council of St. John's College is to meet in Melbourne next month for the purpose of appointing a Warden for the College. The appointment is one of peculiar importance, and I am sure I can speak for the whole Council when I say that we shall greatly value the assistance of your prayers that we may be guided by the Spirit of right judgment.

Diocese of Goulburn.

ONE PEOPLE, ONE DESTINY.

The Bishop's Letter.

The Bishop writes regarding the Australian people and their outlook as follows:—

We must remember that we are far from being a federated people. We have constructed a Federal Constitution, and we have spent a lot of money on a Federal Capital, but we have not yet become united as a people and we do not feel ourselves primarily as citizens of the Commonwealth. We are intensely local in our effective loyalties.

But it should be obvious to all that until we learn to think and feel as Australians we can never attain to that spirit of co-operation which will enable us to deal efficiently with the resources of this great continent. Until we have a place where Australia not only governs, but thinks also, we are not likely to attain to that Federal sentiment, that loyalty to the Commonwealth which will make us really an effective nation.

And it is necessary for us to become a nation as speedily as possible with a national sense of responsibility. We are set here in this Southern Pacific, a European outpost facing an Eastern world. That Eastern world is on the move, and we cannot escape the responsibility of living in close relation to it. Only as a wise and well-informed people can we behave rationally in this international situation, which we cannot escape. The peace of the world could easily be endangered by our ignorance of the customs and feelings of the peoples of the East; and on the other hand, we might well become mediators between East and West. Our geographical position places this task on our shoulders, our numerical weakness makes it also the path of wisdom. "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he, by his wisdom, delivered the city." The position of Australia among the teeming millions of the East is not unlike that little city. Let us make provision for the training of a wise people, and thus contribute to the peace of the world. The danger of conflict is great, and both our knowledge and our wisdom to-day are very far from being sufficient to guide us aright.

Diocese of Grafton.

CHURCH UNION.

Bishop's Plea.

The Bishop of Grafton (Dr. Ashton), said on Wednesday, November 7, at the civic welcome to the North Coast Methodist Synod, that there was to-day in many hearts a deep desire for Christian union. It was not confined to members of the Church of England. Union might not come about, perhaps, in the lifetime of those present, but it must come in time.

Bishop Ashton said that the old spirit of exclusiveness in the Church of England had largely passed, but this great question must be approached in a spirit of prayer and patience, drawing together bonds that some day would be permanent.

VICTORIA.

Diocese of Melbourne.

FAREWELL TO MISSIONARIES.

On Thursday, November 29, at 7.45 p.m., in the Chapter House, the following C.M.S. missionaries will be farewelled:—

Miss E. J. Veal, Tanganyika; Miss C. B. Furphy, India; Miss M. E. Simon, Ceylon; Sister V. Payne, Tanganyika, and Miss V. C. Mauney, West China.

It is hoped that there will be a large attendance of friends and supporters.

GARDEN PARTY AT BISHOPSCOURT.

On Thursday, November 8, the many hundreds of visitors, both clergy and laity, who have come from all over the Commonwealth and New Zealand to attend the All-Australian Anglican Assembly, were entertained at a garden party by Archbishop Head and Mrs. Head. Although the high wall and the high trees that enclose the lovely garden sheltered the guests from the strong winds, intermittent heavy showers of rain to a great extent marred the proceedings. It was, however, a very interesting gathering, which included many distinguished guests. A group of members of the Church Army, in their dark grey uniforms and peaked caps, a small gold cross hanging on a crimson ribbon, stood out, while conspicuous among all was the tall, dignified figure of the Bishop of Liverpool (Dr. David).

Archbishop and Mrs. Head received their guests standing below the spreading trunk of the splendid old gum tree on the side of the driveway, opposite the front entrance to the house. Fortunately the rain held off until the reception was almost over. Admirable arrangements had been made for the comfort of the guests. Seats were set on the lawns, and a busy group of helpers carried afternoon tea to the guests out of doors. The shelter of the trees and the verandahs, and of a marquee erected on the lawns at the side of the house, was availed of by the guests during the showers, but in between they wandered about the garden.

Diocese of Gippsland.

LAYMEN IN CHURCH LIFE.

Bishop Cranswick's Appeal.

The tendency to restrict the activities of laymen in the Church to organisation and finance with service on synods and vestries was deplored by the Bishop of Gippsland (Dr. Cranswick) in an address at the 18th annual communion breakfast of the Eastern Federation of the Church of England Men's Society at St. Mark's Church Hall, Camberwell, Melbourne, during the Centenary. The breakfast was preceded by a corporate communion at St. Mark's Church, which was attended by more than 100 members of the federation. Among those present were Archdeacon Herring (Hawthorn), the Rev. J. A. Schofield, of St. Mark's Church, the Rev. W. Laidlaw (Box Hill), Mr. R. Reugg, of Queensland, founder of the Society in Australia, and members from Ringwood and Vermont.

Dr. Cranswick said that many laymen were restricted to consideration of all sorts of details of finance and organisation, and their spiritual functions in the Church got very little play. Some were called to serve on synod and some on vestries. He was sometimes prompted to wonder whether the failure to make a wider call on its laymen was not responsible for the failure of the Church to make an adequate impact on the community life of the nation and of this age. From his experience he had come to the conclusion that many laymen believed or assumed that a personal character that was honest and upright, a more or less regular attendance at church services, service on a vestry or kindred organisation, and the giving of a cheque now and again was all that was required of a good Anglican layman. He did not blame the layman, because he appeared to find that this was often all that appeared to be necessary. In the early Church the great majority of those who suffered martyrdom and bore witness to their faith were the lay people. There was a similar call to the layman of to-day to quicken the life of the community. It could not be left to the clergy alone. If the Christian message was to be fully presented in our time the real contact must be made by the layman. They should be willing to come out into the open, rejoicing in their convictions. Laymen would have to come into spiritual witness and service just as much as the man who wore "his collar back to front."

Diocese of Wangaratta.

MEMORIAL TO BISHOP ARMSTRONG.

The memorial pulpit as a memorial to Bishop Armstrong, is to be placed in Wangaratta Cathedral. It is of handsome design, standing about six feet high, on the organ side, and will be built of English bathstone, with base and steps of Warby Ranges granite, the stone used in the Cathedral building. It will be a worthy memorial of Bishop Armstrong's enduring labours for 25 years as first Bishop of Wangaratta. The cost will be £400, half of which is in sight in cash and promises. Many who were confirmed by the late Bishop will be glad to be associated with the memorial, and one has promised to give £10 if five other confirmees will give a similar amount. Archdeacon Carter, Canons Scott and Wray are the committee making the appeal for the memorial, and are anxious for a quick response, so that the pulpit may be erected before the end of the year.

Subscriptions should be forwarded to Canon Wray, or direct to the Registrar of the Diocese, Mr. F. C. Purbrick, Wangaratta.

QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

The monthly meeting of members of the above Association was held on the evening of October 22nd. The President, Mr. C. C.

Warren, being absent, the chair was occupied by Mr. H. Coutts.

A portion of Scripture having been read and a Prayer offered up, the meeting was opened. Formal business having been transacted, the Secretary read a letter as received from the Rev. R. B. Robinson in connection with a proposed visit to Brisbane in the interests of the Association. It was decided to ask the reverend gentleman to address the members at any time early in the New Year which might suit his convenience.

A warm acknowledgment of the Association's sympathy with Archbishop Wand and family in their recent bereavement as received by the President, was read.

A very interesting paper was read by Mr. H. Coutts, the subject being "Is the world any better for Religion?" The Christian religion being understood. In an able manner, the speaker deduced an affirmative reply in the face of many opposing factors.

It was decided that the Annual Social be held on the 26th November. It was also decided to forward a letter of sympathy to a member who had recently lost a daughter. The Secretary closed the meeting with prayer.

SOUTH AUSTRALIA.

Diocese of Adelaide.

BISHOP IN ENGLAND.

The Bishop writes:—

Southwell and its Provost.

Now I think I will tell you about my visit to the Very Reverend W. J. Conybeare, Provost of Southwell, who has been my chief commissary for 28 years. He was out in Adelaide many years ago, just after he left college, as tutor to the sons of Sir Fowell Buxton, when he was Governor of South Australia; and he showed me many wonderful pictures of Adelaide and its people, and its fashions in those days! He has been a devoted friend to the Diocese of Adelaide, and has helped to obtain our last two Head-masters and other of our clergy. He is now Rector of one of the most interesting and beautiful of the Cathedrals of England, called in Southwell "The Minster," and I think you will be interested in its history. Few people know anything about it; it is on a side line of a side line; it is some miles off the great North Road; so Flying Scotsmen and Morris cars and Rolls Royces, as they rush northwards, cast not a thought to this gem of architecture. But there it stands, dominating a little city of only 3,000 people.

The Minster.

Why was so great a church built in so small a place? And why was so awkward a site chosen, for the ground slopes down from west to east, and has had to be dug out at the west end? Why is Roman tessellated pavement to be seen under a trap door in the South Transept? What is the meaning of that carved tympanum over the door in the North Transept? Normans never carved like that! The answer to these questions takes us far back into the history of the past. The site was chosen by our heathen forefathers, who regarded wells as sacred; here were three wells, from which Southwell took its name, and from prehistoric times this was the scene of religious rites. Then came the Romans; it was their custom to maintain as sacred the sites they found in the lands they conquered; the tessellated pavement was the floor of some Roman shrine. Then came Paulinus, the Christian missionary; probably he used the ancient wells of Christianity for Christian baptism; tradition says he built a church there, and it would be in accordance with the spread of Christianity for the sacred sites of pagan and Roman times to be used for Christian worship. A Saxon Church succeeded the church of Paulinus; the carved tympanum is one of the few fragments remaining; it is a vigorous representation of David killing the lion, and Michael the Archangel destroying the dragon; in the corner there is a lamb, and the meaning of the stone is the Defence of the Lamb, or the Victory of the Church.

Divorce and Re-Marriage.

A thousand years ago King Edgar gave the Manor of Southwell to Onkate, the Archbishop of York, and you will note his Danish name; and until 1840 the connection of Southwell with the Archbishop of York was very close, and Southwell was part of the Northern Province. Not till 1840 was it torn away, and 1940 may see it restored to York! Both Archbishops would approve such restoration. Well, the Archbishops of York were not satisfied with the Saxon Minster, and in 1108 they began to build the present glorious church, with its undercut carving in stone unequalled anywhere in England.

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TASMANIA.**CHURCH OF ENGLAND LEAGUE.****Annual Meeting.**

That the future of the Church of England was in real danger, and that a party in the Church was seeking to bring the Church of England into a union with the unreformed Roman Church, was stated in the annual report of the Church of England League, held in St. George's Hall, Hobart, recently. There was a good attendance. Mr. J. A. McElroy being in the chair. An address on the celebration of Holy Communion was given by the Rev. F. L. Wyman (Glenorchy).

The 12th annual report showed steadily maintained interest in the work of the league, which was to keep in the forefront of the Church's teachings those Evangelical truths on which the Christian religion was based, and to expose and counteract those doctrines and practices that the Church in the past had pronounced to be false or dangerous, but which were rapidly making their way back into the Church of England. Time had shown that the strong position the league took up in regard to the Oxford Movement had been more than justified, churchpeople being now aware of the true meaning of the movement, with increased knowledge coming a deeper distrust and a stronger opposition to it. A number of new books donated by friends in England had been added to the library. Excellent reports had been received of the progress and character of the league's bursary student at Moore College (Mr. F. Hulme Moir), who should be ready for ordination at the end of 12 months. The death of Mr. L. L. Dobson, a valued member, was recorded with deep sorrow. The full support of members was sought for the coming year. The future of the Church of England was shadowed by real danger. There was a party in the Church saying that the Reformation was the greatest mistake the Church had made, and that party had brought back the Confessional, the Mass, the worship of the Virgin Mary, and other superstitions which the Church had definitely repudiated. This was being done openly with the declaration that it was working to bring the Church of England into union with the unreformed Roman Church. The position was more serious than most people thought.

The report and statement were adopted. Captain George gave the report of the Glenorchy branch, which showed a financial membership of 54.

Election of Officers.

The election of officers resulted:—President, Mr. J. A. McElroy; vice-president, the Rev. F. L. Wyman; secretary, the Rev. C. Allen; treasurer, Mr. F. C. Plaister; committee, Messdames Hebblethwaite, Grueber, Revs. A. A. Bennett, J. A. Clouddale, Messrs. A. L. Butler, J. P. Bradford, B. Switzer, and Crawford; secretary for the North, Mr. C. H. Rose; hon. auditor, Mr. V. E. Wettenhall.

The meeting was preceded by a tea, and a devotional meeting, conducted by the Rev. A. A. Bennett.

The Primacy.**Interested Church.**

WHO is to be the Primate of the Church in Australia and Tasmania is occasioning the keenest interest among churchmen! The matter will not be decided until March of next year. The Archbishops and Bishops will be in Sydney that month for meetings of the Australian Board of Missions and the Standing Committee of General Synod.

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Though there has never been a Primate in Australia other than the Metropolitan of New South Wales, the office of Primate is not confined to any one State. The constitution of the Church of England in Australia provides that the Primate must be elected from one of the four metropolitans. The election is by the House of Bishops. The election cannot be held within less than four months after the filling of a vacancy in any of the four Metropolitan Sees. Two months must elapse after the last vacancy has been filled, and then two months' notice must be given to each member of the House of Bishops of the time and place of the appointment.

It is the duty of the senior bishop in Australia, not being a metropolitan, to convene the meeting of bishops for the election of Primate. That duty now devolves on the Bishop of Bunbury (Dr. Cecil Wilson), or, in his absence, the next senior bishop, the Bishop of Adelaide (Dr. A. N. Thomas).

Once the Bishops meet for the purpose of election, the procedure of election is of a more or less complicated nature.

Hubert E. Warren Memorial Fund.

THE Church Missionary Society (Victoria Branch) has launched a Hubert E. Warren Memorial Fund in memory of the late Rev. H. E. Warren of Caledon Bay Expedition fame, who was lost in the aeroplane disaster in Bass Straits. It is hoped to raise sufficient funds to make some provision for Mrs. Warren and her family. Money received above the required amount will be used for C.M.S. work.

Promises should be sent in no later than 31st December, 1934, to the Secretary, Church Missionary Society, Cathedral Buildings, Melbourne, C.I.

Dr. Duncan Main, the famous C.M.S. medical missionary at Hungchow, China, whose death we announced in our last issue, was a noted raconteur. He had a delightfully happy nature. No one was more earnest. Yet with all his earnestness he was a most cheery person, and his humour sometimes broke out in unexpected ways. Thus I remember seeing a message he sent home which ran:—

Keep smiling, for
From the day we were born,
Till we ride in a hearse,
There is nothing so bad
But it might be worse.
Therefore, Keep Smiling.

Needless to say, his cheerfulness was based on his faith.

LADY. Certificated Secondary Education, years of varied teaching, wishes position for 1935. Assistant or Mistress, Prim. to Mid. "Capable." Church Record Office, Diocesan Church House, George Street, Sydney.

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Fifth Bishop of Nelson, N.Z.**CONSECRATION AND ENTHRONEMENT OF CANON W. G. HILLIARD**

THE deeply impressive service of the Consecration of the Rev. William George Hilliard, M.A., Canon of St. Andrew's Cathedral, Sydney, as fifth Bishop of the Diocese of Nelson, followed by the Enthronement ceremony of the new Bishop, took place, morning and evening, in the Cathedral Church of Christ Church, Nelson, on the Feast of St. Simon and St. Jude, Sunday, October 28th, 1934. The historic site whereon the Cathedral stands has witnessed no more impressive ceremony, nor have the precincts been graced by a more complete assemblage of high dignitaries of the Church in New Zealand. The beautiful Cathedral was thronged with devout worshippers.

The day was blessed with beautiful weather. All the Bishops of the N.Z. Province (except Melanesia and Polynesia) were present, together with the Archbishop of Sydney. The Primate of New Zealand, the Most Rev. Archbishop A. W. Averill, D.D., conducted the service, assisted by the Most Rev. Archbishop H. W. K. Mowll, D.D. (Archbishop of Sydney and Metropolitan of New South Wales); the Rt. Rev. Campbell West-Watson, D.D. (Bishop of Christchurch); the Rt. Rev. C. A. Cherrington (Bishop of Waikato); the Rt. Rev. H. W. Williams (Bishop of Waiapu); the Rt. Rev. F. A. Bennett (Bishop of Aotearoa); the Rt. Rev. T. H. Sprott, O.B.E., D.D. (Bishop of Wellington); the Rt. Rev. W. A. Fitchett (Bishop of Dunedin). Clergy from widespread areas were also present.

During the singing of the Introit, which opened the service, the procession led by the choir, entered the Cathedral, followed by the lay members of the Synod, the lay readers, the Registrar of the Diocese and the Church Advocate, the visiting clergy, the clergy of the diocese, the members of the Cathedral Chapter, the archdeacons of the diocese, the Dean (the Very Rev. P. B. Hagitt), the Bishop-elect, attended by his chaplain (the Ven. Archdeacon Kimberley), the Bishops of the Province, attended by their chaplains, the Archbishop of Sydney, attended by his chaplain (the Ven. Archdeacon Johnstone), the Chancellor of the Diocese (Mr. T. E. Maunsell), the chaplain to the Archbishop, bearing the Primatial Cross, the Archbishop, and the Archbishop's chaplains.

After the singing of a hymn, the service of Holy Communion was proceeded with to the end of the Nicene Creed, the Epistle being read by the Bishop of Waiapu, and the Gospel by the Bishop of Waikato; and the sermon, preached by the Most Rev. the Archbishop of Sydney (which we report in another column), preceded by the Bidding Prayer and the Lords' Prayer.

Following the sermon, the elected Bishop (vested in his Rochet), was presented by the Bishops of Christchurch and Wellington to the Archbishop, sitting in his chair near the Holy Table. The mandate for the Consecration of the Bishop-elect was read by the Chancellor, and the Bishop-elect then took the Oath of Obedience:—

"In the name of God. Amen. I, William George Hilliard, Priest, Master of Arts of the University of Sydney, do profess and promise all

due reverence and obedience to the Primate of New Zealand and to his successors; So help me God, through Jesus Christ."

The Litany, said by the Bishop of Aotearoa, the examination of the Bishop designate, the completion of



the Episcopal robing, and the singing of the "Veni-Creator" led up to the Consecration. The remainder of the Holy Communion office concluded the service.

The Enthronement Service.

At the evening service the Enthronement of the Rt. Rev. W. G. Hilliard as Bishop of Nelson took place, conducted by the Dean of Nelson (the Very Rev. P. B. Hagitt), again before a crowded congregation. After the Processional Hymn the Bishop claimed his seat, saying:—

"I, William George Hilliard, M.A., this day duly consecrated Bishop of the Diocese of Nelson, do hereby claim the Episcopal Seat in this Cathedral Church, and in support of my request, I call upon the Chancellor of the Diocese to read the Certificate of Consecration."

The Chancellor then read the Certificate of Consecration.

Then the Dean, taking the Bishop by his right hand, led him to the Episcopal Seat, and placing him therein, said:—

Right Reverend Father in God, I, Percy Bolton Haggitt, Dean of this Cathedral Church, do assign to you, the Bishop of this Diocese, the chief seat in this Cathedral Church, and do instal and enthrone you therein. May the Lord bless and sustain thee in the work to which thou hast been called, and make thee a faithful shepherd over the flock committed to thy care, for Jesus Christ's sake, Amen.

The Archdeacon of Marlborough (Ven. D. J. Kimberley), then proceeded to the Episcopal Seat and read and presented to the Bishop the declaration of allegiance of the clergy of the Diocese.

The Chancellor then proceeded to the Episcopal Seat and read and presented to the Bishop the declaration of allegiance of the lay members of the Synod of the Diocese.

The service then proceeded in the usual form.

The First Lesson, taken from the first chapter of the Book of Joshua, was read by the Archbishop of Sydney; and the Second Lesson, the fourth chapter of the Epistle of St. Paul to the Ephesians, was read by the Primate of New Zealand. Thus two Archbishops read the Lessons at the evening service.

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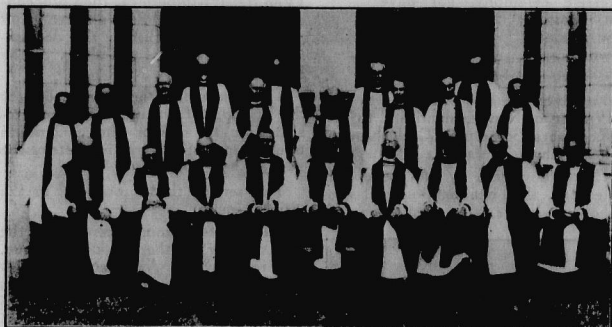
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Bishop Hilliard's First Sermon.

The new Bishop, the Right Rev. W. G. Hilliard, preached a characteristic sermon. It was eloquent and well-phrased, and went to the hearts of his listeners. He began by conveying to his congregation the deep sense of privilege and responsibility with which he stood before them that evening, as also to express his very deep appreciation of all the consecrated effort and graceful friendliness that had made



that day such a memorable occasion, and the services so beautiful and inspiring. He thought that all the people of the diocese and himself owed a great debt of gratitude to the members of the episcopate and their chaplains, who had travelled so far to be present on a day so important in Nelson's diocesan life. They had come from all parts of New Zealand and from Australia, spelling out in ecclesiastical terms the old word Anzac, which had great significance in our imperial and international life. Bishop Hilliard expressed his gratitude to them, and he would warmly treasure their kindness in his memory. Not only had he been blessed with expressions of goodwill

and paused before once more going down. The speaker thought thus when he bore in mind the catholic character of their faith to-day, and he felt that that inspiration was aptly summed up in the Second Lesson read by the Primate that evening. St. Paul was proud of his Roman citizenship, and his heart had thrilled when a boy, he had heard tales of the daring of that great empire; and at last he had come to Rome. The speaker could well imagine St.

Paul's feelings, for they must have been similar to those which he would experience should he, born in Australia, stand in the centre of the Empire in Westminster Abbey, or under the dome of St. Paul's. Albeit as a prisoner, St. Paul had come to the heart of the Roman Empire, and thought how that city had started from small beginnings; and his mind had turned to the thought of another empire prepared through many centuries from small beginnings, fostered by love of God, destined to gather in the people of all nations. This great thought of the holy catholic church was in the chapter of the epistle read that evening.

Then came the closing hymn, the Benediction by the Archbishop of New Zealand (at Bishop Hilliard's desire) and the recessional. Thus ended a never-to-be-forgotten day in the life of Nelson. Churchmen and citizens had waited long for their new Bishop. Their wait has been more than rewarded. Bishop and Mrs. Hilliard have charmed all hearts, and so the Diocese of Nelson is looking forward to many happy days and the whole Province to a fruitful and gracious episcopate. Bishop Hilliard, by his cordial friendliness, his happy spirit of 'bon hommie' has already caused the hearts of the highest as well as the lowliest in the Church to look and cling to him. We wish him a great ministry.

Sydney Evangelical Rally.

"Our Catholic Heritage."

The Chapter House, Sydney, was crowded on Tuesday, October 30, for the annual Evangelical Rally, organised by the Reformation Observance Committee. The outstanding feature of the gathering was the remarkable attendance of young people. There were scores of young men and young women present. Their presence was both exhilarating and inspiring. The evening began with a tea meeting, for which all the tickets were sold. This was followed by a lantern talk on "The Bible and the Reformation." Mr. Justice Boyce presided at the big public gathering, and after a brief address, introduced the speaker of the evening, Bishop Kirkby. His subject was "Our Catholic Heritage." The Bishop stated that Protestants had no occasion to be fearful of the word "Catholic." At the same time it should not be allowed to become the exclusive possession of a few. Reformers of the Reformation period and evangelicals of a later day did not hesitate to use it. It was not a negative word, but a word which meant that those who used it asserted the full truth as they saw it. The word "Catholic" was comprehended in the famous saying of one of the early fathers, "Where Jesus Christ is, there is the Church." It was used in the sense of describing an adherence to the full doctrine of Christ and His apostles, and then to express the unity and fellowship of all Christian believers. The Catholic heritage, which they enjoyed, was the Bible, the three creeds, and their strong teaching concerning the person and work of Jesus Christ. Another element in their heritage was the two Sacraments, and a further mark was the maintenance of an ordered Christian Ministry for the purpose of government and discipline.

The promoters of the gathering have much cause to be thankful for their earnest supporters, who backed them up in such great numbers. Thanks to great work in the past, Sydney is Protestant and Evangelical.



Bestowal of Gifts.

St. Paul spoke of the varied gifts bestowed by the Lord. All those varied gifts, said St. Paul, were given for one purpose: That they might be consecrated for the work of the ministry, for the building of a catholic church, where all would proceed to the perfect humanity. "What a wonderful vision he has set before us! Grant that it may never depart." It was a great challenge to international relationships to think that God was calling for goodwill all over the world to realise His purpose of building up a perfect humanity, each particular people bringing in to it its special contribution to the total sum of human effort. We were bidden to become unselfish. Instead of selfish competition for personal gain there should be loving co-operation for the common good. "I am convinced that we have in the world sufficient econo-

A Paper for Church of England People

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Editorial

The Duke in the Mother State.

NEW SOUTH WALES in general, and Sydney in particular, certainly did themselves great credit in their wealth of loyal affection shown to the Duke of Gloucester during his recent visit to the Mother State.

Not only were the crowds unprecedented, as they lined the Royal progress or welcomed the Duke here and there, but there was such a splendid spirit of friendliness, coupled with a warm co-operation and an evident pleasure that the King's son was in the midst. The weather was perfect and everything seemed to conduce to the happiest and most auspicious of festival celebrations. Those in authority and responsible for the various arrangements clearly made most careful preparation so that all should go well and smoothly during the visit. They were amply rewarded. We are confident that the Duke and his entourage will carry away the pleasantest of recollections of their visit. That the presence of the King's son amongst us with his happy mode of contact, his evident interest in everybody and everything, bodes well for the future, we have no doubt. When the Duke of York returned to London from his tour through the King's dominions overseas some years ago, he said:—

"I return a thorough optimist. When one has travelled over the vast extent of our Empire, when one has witnessed what our fathers have accomplished, when one has seen how the grit and creative purpose of our kinsmen overseas have triumphed over the most

tremendous difficulties, it is impossible to despair of the future of the British race."

He then paid a tribute to the loyalty of the peoples overseas, and proceeded to remark:—

"I mean not only loyalty in the sense of affection for the person and family of the King, of which indeed we had most moving and abundant evidence . . . but loyalty in the widest sense of devotion to all those things for which the Crown and Empire stand—justice, liberty, fair play, and love of peace."

We are sure that when the Duke of Gloucester reaches England he will echo his brother's sentiments.

The Peril of Inconsistency.

PREACHING in St. John's Cathedral, Brisbane, on Sunday morning, November 4th, the Dean, the Very Rev. W. E. C. Barrett, condemned in no uncertain language, and rightly so, that blot on Queensland's fair escutcheon, the "Golden Casket." "It is a great pity," he stated, "that the State appeals to low motives by fostering the Golden Casket," and he likened the practice of transporting it from city to city to the worship of the golden image in the time of Nebuchadnezzar. He further said that a great deal of humbug had been spoken by people who contended that the means justified the ends in the financing of hospitals. "The casket," said the Dean, "is an inducement for men to loaf rather than work; to obtain money without equivalent responsibility morally, was unsound . . ."

In due course there appeared in the Brisbane press a letter bearing upon the Dean's timely sermon, and which proceeded to ask one or two salutary questions. The correspondent desired to know "If the Golden Casket is wrong, and wrong because of the very evils to the morals of the community the Dean mentioned, how, then, can gambling in connection with church functions, as is practised by the church to which Dean Barrett belongs, in conducting raffles to raise funds for the Church, be right? Is not this 'obtaining money without equivalent responsibility'? And does the means justify the ends when the 'end' is church finance, and yet is 'morally unsound' when connected with hospitals? As a contemporary remarks, 'to the sincere thinker it appears to be a piece of colossal inconsistency: as does the action of the Government when, through its army of paid officials, it prosecutes men and women daily for 'having the instruments of gaming in their possession,' yet is all the time running a monster instrument of gam-

ing, and unashamedly advertising it, and moving heaven and earth to induce us all to take part in the gamble."

Truly to-day the Church is being wounded in the house of its friends; and this is as true in New South Wales as in Queensland.

A Convincing Rejoinder.

A VICAR in England presented this query in the columns of "The Church Times," London, on October 5th: "Would someone kindly inform me what Nonconformists want to receive at Church Altars? During a ministry of thirty-seven years I have never come across one who wanted to have any part in our Sacraments! I have found them far too sure of their own position to be clamouring for participation in ours, and all due respect to them for that attitude of mind."

The learned Professor Carnegie Simpson, of Westminster College, Cambridge, replies to this correspondent in the following issue of the same journal with a convincing rejoinder. He states that he is glad to hear that the writer has never come across one—that is, a Nonconformist "who wanted to have any part in our Sacraments." I am glad to hear it. For, in the name of all that is Catholic, what are "our Sacraments"? Obviously, "our" means here Anglican. But there is no Anglican Sacrament, just as there is no Presbyterian or Roman. There is only Christ's Sacrament. It is the Lord's Table and His alone—nowhere and never, "ours."

This is not a matter merely of phraseology. Here is the dividing line between, on the one hand, the complete and Catholic, and on the other, a deficient and "denominational" view of this high and sacred topic. It cannot be said too clearly—and, apparently, it needs to be said often—that, with any question concerned with Christ's Sacrament, the denominational has simply nothing to do. (Even the Lambeth Conference needs to be told that; for, when it resolved that non-Anglicans might be admitted to partake in an Anglican church, if "the ministrations of their own church are not available," it introduced into an essentially Catholic and purely spiritual issue what is not only denominational, but even geographical.) This Sacrament is concerned with the Lord, the communicant, the Church Catholic—with these three and with nothing else.

Now, when this is clear, the reply to the question put in your columns is also clear. A believing and devout Nonconformist who has occasion to go to Holy Communion in an Anglican church, does not go, as your correspondent strangely phrases it, "clam-