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Notes and Comments.

CORRESPONDENCE IN THE PRESS.

THE affairs of the Church of England have received considerable prominence in the public press recently. No one desires to check free discussion, but it is to be hoped we all desire to avoid recklessness in statement. It has not always been avoided in the recent correspondence in the press. A decided party animus has been displayed in some letters. We would warn our readers against attaching too much importance to pseudonymous or anonymous communications. Criticism, to be helpful, must be weighted with a sense of responsibility. It is possible to retain this sense of responsibility and to write under a pseudonym. But the consciousness that assertions cannot be traced home to the writer often creates a fictitious sense of freedom in which conjectures are paraded as undoubted facts and suspicions elevated to the rank of certainties. It is a good rule, and we hope our readers will adopt it, to imagine before sending a letter that the writer is face to face with the person impugned, and has to make good his case. It is also a wise rule for a writer to ask the question whether a general statement does not ultimately resolve itself into a deliberate assault on the integrity of a single person or a small, well-defined company of persons. If the answer is in the affirmative then personal responsibility for the attack should be assumed at once. The Archbishop and other officers of the diocese have been accused of partisanship and over-bearing conduct, without a chance of meeting their opponents, who are safely sheltered from any serious challenge. The ordin-

ary man will agree that this is not cricket. It is announced that the architect of the proposed Cathedral will arrive in Sydney in March and explain his design. We hope his critics will leave the safe cover of attractive pseudonyms and engage him in the open. Then we can judge affairs better.

THE CONTROVERSY AT ST. JAMES'.

THE Rector of St. James' has stated quite properly that the controversy in that church is a domestic matter between the Rector and some members of his congregation. We would not willingly embarrass the parties to this dispute by unseasonable comment. We trust in the best interests of the Church of England that a satisfactory solution will be found.

But there are aspects of the matter that are common to the public, and on these we think it right to advise our readers.

In the first place a brother clergyman, Rev. G. S. Watts, rushes into public print with the suggestion that Mr. Davidson should resign. He lends himself to a public campaign to hound a man out of his living who has not violated a single requirement of his church. And these are the people who talk about the bigotry of others!

In the second place the conflict is about minor details of ritual. A man is to be driven into the wilderness because he refuses to wear a cope, and to have Children's Eucharists, whatever that may mean, in a church that orders children to be confirmed before they partake of Holy Communion. Let us hear no more about the trivialities of ultra-Protestants. A man is to be deprived of his living because he refuses to wear an overcoat originally designed to keep canons warm in the days when there was no central heating in cathedrals.

In the third place the plea is urged that a company of men from far can turn a City church into a conventicle for exploiting their peculiarities. Let us hear no more of the bigots who are not parishioners. They are found amongst the "anguished" souls in St. James' who watch with weeping eyes the disappearance of a cope.

Let Evangelicals beware how they give such coteries power to wreak their vengeance under the aegis of an ambiguous constitution!

FUNNY OLD CONSERVATIVES.

THE title is not ours. It occurs in the Bishop's letter of "The Adelaide Church Guardian." What occasions the good Bishop to call us all "funny conservatives"? It appears we insist on buying a 1662 Prayer Book. "The old Prayer Book of 1662, which is the one we have always used, is the only book which has legal authority in the Church, either at home or in Australia." But we are funny conservatives because we do not buy the 1928 Book, "which contains all that is in the old, and much else besides." All else being quite illegal, as

the Bishop informs us. According to the new principle, bishops demand of all candidates for office in the Church of England a declaration that the priest will "use the form in the said book prescribed, and none other except so far as shall be ordered by lawful authority." They exact this promise knowing that "it is impossible to abide literally by this promise." "Other prayers were needed." Every man supplied his own prayers. This was illegal. And so the bishops decided to set up the 1928 book, an illegal book, as the standard of deviation, all illegal deviations. And so we are to "insist on having the revised Prayer Book of 1928." "It is true," we are told, "that the book has no statutory authority, and it was rejected by Parliament." But it was also true that the book "has been approved by the assemblies of the Church." The Bishop omits to point out that by the Enabling Act, which had been devised by the bishops under the direction of the Archbishop of York, it was expressly provided that without parliamentary sanction the book could not become a standard. When Parliament acted against the wishes of the bishops, then their agreement became "a scrap of paper."

It is all very confusing.

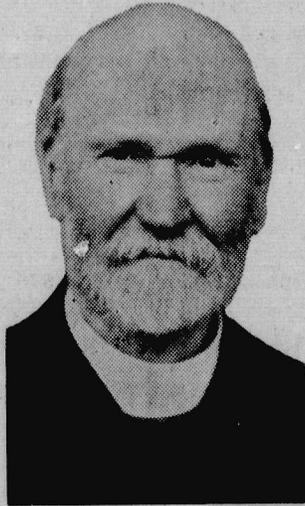
FUNNY RADICALS.

WE are tempted to say "What funny radicals we are!" We omit the adjective "old" out of courtesy. Here is what the 1662 standard Book, the only legal book, says: "After the Gospel and the Nicene Creed and the sermon are ended, the elected Bishop (vested with his rochet), shall be presented by two Bishops unto the Archbishop of that province." Here is the "Adelaide Church Guardian" record: "The Bishops of Kalgoolie and of the North-West came to the entrance of the choir, led up the Bishop elect (what a strange expression) and presented him to the Archbishop." So far old 1662 and conservatism triumph. But then 1662 says: "Then shall the Bishop elect put on the rest of the episcopal habit." Here is the "Adelaide Church Guardian" record: "The rest of the episcopal habit was then brought down from the altar, and the Bishop elect solemnly vested." So that is what "then shall the Bishop elect put on the rest of the episcopal habit" means! What funny radicals we are! The dictionary gives for "vest," "to clothe with a vest or similar covering." How strange that our Prayer Book should say simply "put on." And make the Bishop elect do it himself! Then the account goes on: "There had been some discussion as to the right interpretation of 'the rest of the episcopal habit'—about which the Prayer Book is not explicit." Might not Dean Durel be taken as a fair guide in this? He wrote, "In the first place indeed, a vesture of bishops has been designed different from that which the bishops of the Roman Church use. For the toga being put in position, which is the previous common vesture of these, they assume a tunic of

linen cloth and wide sleeves, which hangs down a little behind the knees, and they place over this another black whole-silk tunic without sleeves, and open at the front, so that the linen sleeves and the linen tunic itself may be seen through the front." What funny radicals we are!

THE LATE MOST REV. DR. C. F. D'ARCY, ARCHBISHOP OF ARMAGH (PRIMATE OF ALL IRELAND).

A notable figure has been removed in the Home Call of the Most Rev. Dr. C. F. D'Arcy, Primate of the Church of Ireland. Dr. D'Arcy is one of a long line of brilliant scholars that have adorned the Church of Ireland. He graduated at Trinity College, securing a mathematical scholarship and taking a first class Honours Degree in Ethics and Logics, with a subsequent First Class Divinity Testimonium.



THE LATE DR. C. F. D'ARCY.

Dr. D'Arcy was a voluminous writer. His "Idealism and Theology" created a great stir because of his advocacy of a supra-personal unity in the Godhead. Many have benefited by his clear expositions of difficult philosophical problems. A man of quiet, unassuming demeanour, of deep piety and strong convictions, he retained the affectionate regard of those who knew him. His visit to Australia two years ago is still remembered, and we feel as if we have sustained a personal loss, and express our deep sympathy with our sister Church of Ireland.

VICTORIAN JOTTINGS.

(By "Melberton.")

Clergy Rest House.

A very generous gift has recently been made to the clergy of the Diocese of Melbourne. A mansion containing 22 rooms has been given for the purpose of a clergy rest home. The house is beautifully situated on the great ocean route to Lorne, about half-way between that beautiful seaside town and Geelong. It is the gift of Mrs. Lovelidge, and it stands on a commanding site overlooking the ocean. The clergy of the Melbourne Diocese are wonderfully favoured. At Queenscliff, the Dathamstowe homes, divided into four flats, are easily accessible. At Cowes, Phillip Island, two cottages are available. It is hoped that the clergy and their wives who reside in the hot

country areas will participate in the munificent Loveridge gift.

Broadcast.

The memorable morning service from St. John's, Parramatta, N.S.W., conducted by Archdeacon Begbie, preceded by the historical sketch so well given by Archdeacon Johnstone, was most clearly heard by Victorian listeners. Archdeacon Begbie has a very warm corner in hundreds of Victorian hearts, and his vigorous Evangelical utterance was much appreciated.

St. John's, Toorak.

St. John's, Toorak, is to have a visit from Bishop Johnston, of Ballarat, on Sunday afternoon, February 20th. He is to dedicate the three angel chapel screens in St. John's. These screens are neatly carved with various designs, and are an anonymous gift in thanksgiving for what has been accomplished in the restoration and beautifying of the church. St. John's is perhaps the most beautiful parish church in Australia. In its history of nearly 90 years it has had only three Vicars, viz., the Revs. Walter Fellowes, M.A., C. E. Drought, M.A., and A. Law, D.D.

Veterans.

Four veteran clergy of the Melbourne Diocese have very recently reached their birthday anniversaries, viz., the Revs. William Green, living at Mount Evelyn in retirement; Harry Collier, George N. Bishop, and Edward G. Veale, Th.Schol. Mr. Veal is still on the active list, and is wonderfully vigorous, taking two services on each Sunday. All four are well over 80 years of age, and the first three have enjoyed the benefits of the Clergy Provident Fund for over 20 years. Mr. Green and Mr. Veal were fellow students at Moore College, New South Wales, in 1877-78, and Mr. Veal was the Hodgson Greek Prizeman.

Sunday Schools.

Many Sunday Schools re-opened on February 6, after the extended vacation caused by the widespread incidence of the infantile paralysis epidemic. But the scare is not over yet. At one Sunday School in an Eastern suburb 44 scholars attended. Normally, 146 is the average attendance.

Vacancies.

Victorian churchmen are still awaiting with keen interest the announcement of appointments to the Bishopric of Bendigo and the vacant secretaryship of the Victorian branch of the C.M.S.

Intercessory Prayer.

Three veteran clergy of the Melbourne Diocese meet regularly in the side chapel of St. Paul's Cathedral on Tuesday at 11.30 a.m., and spend time on their knees in earnest prayer for many needs, both for the home and overseas churches. They have done so for about fifteen years.

Canon H. T. Langley, M.A.

This much esteemed Vicar has just returned to his parish at Caulfield after a very helpful holiday abroad. To him was given the rare opportunity of preaching in St. Paul's Cathedral, London.

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QUIET MOMENTS



THE CHRISTIAN A RUNNER.

IT would seem from the Epistle to the Hebrews that there were in the Early Church many converted Jews who were not altogether satisfied with what they found in the Christian Church. For one thing they evidently missed their ornate religious festivals and their sacrificing priesthood. This is quite understandable. In the Christian assembly there was little to appeal to the eye. For this reason some were in danger of falling away. To meet this, the writer sets out to show that our Lord Jesus Christ is to us much more than the ancient priesthood was to the Jews. We have in Christ all that the soul needs. Every need is met in Him. The Christian believer must therefore learn to walk by faith. But was not this the governing and sustaining principle of true religion in every age? All the saints in the Old Testament really walked by faith. They had much to contend with, but by faith they overcame.

From this he draws the practical lesson in these words: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."

The Barrackers.

Standing on the platform of a crowded hall, one looks down on a sea of faces. But standing on the floor of an ancient stadium, when vast multitudes gathered to watch the contests, and looking up at the tiers of galleried seats thronged with people, one would think of a cloud of faces. And amongst that 'cloud' every runner in those ancient contests was sure to have a number of friends. Perhaps a group of men sitting together from his own town or village. As he takes his place at the starting line he can hear their voices. They are shouting encouragement to him. Barrackers, we would call these to-day. That seems to be the figure here. We are entered in the Christian contest. It is often hard going and we are sorely pressed, and perhaps tempted to give up. But if we look up we can by faith, see a vast company—those who have run the race before us and are now seated in the heavenly places. Their faces seem to surround us as a cloud. And out of that cloud of faces there are voices calling encouragement to us. The writer names some of these.

The first voice is that of Abel. "He being dead yet speaketh." What does he say? He speaks

plainly in these words: "God's way is the only right way." The way of Cain produced riches—"tents and cattle"; the arts—"the harp and pipe"; industry—"every cutting instrument of brass and iron." But these all ended in the flood. So will end every human civilisation that is without God. A Godless Australia would end in a flood too—probably a Japanese flood.

Next we hear the voice of Enoch. What does he say? "A life of daily fellowship with God is possible." "Enoch walked with God."

Then Noah speaks. "God's Word is true," he says. His Word is true, whether it be His word of grace concerning the Ark of our Salvation, or His word of judgment concerning the day that He hath appointed. Sin can only bring shame and death.

Abraham confirms this. He tells us that God's Word can be trusted.

Jacob was a man of affairs rather than a man of words, but he, too, has a very encouraging witness to bear. "God is a God of patience. My life was full of faults, and my heart full of selfishness, but God patiently wrestled with me all my life through, seeking to deliver me from my sinful heart and to bring me to really dwell at Bethel—His House."

Moses speaks, too. What does he say? "Do not be afraid to choose definitely and decisively to follow Christ." It will cost you something, but it is worth it a thousand times over.

Then we hear the voice of David the king. "He brought me up also out of an horrible pit, out of the miry clay." God is a God of forgiveness.

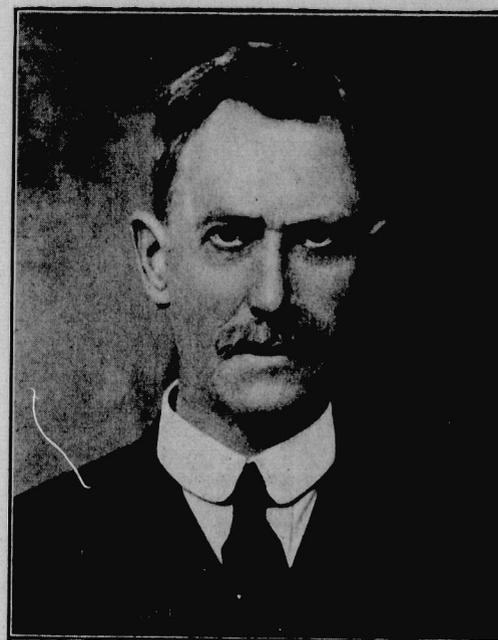
All these, and multitudes more, some of whom we ourselves have personally known, bear witness to God and to the word of His grace. They all say in plainest words: "Keep going; let nothing damp your ardour or retard your efforts."

The Running Togs.

"Let us . . . lay aside every weight and the sin which doth so easily beset us." Weights and sins must both be put away if we are to be successful as well as victorious in the Master's service.

The Staying Power.

"Looking unto Jesus." Here is both our inspiration and strength. "They that wait upon the Lord shall renew their strength . . . they shall run and not be weary."



MR. ALBERT MITCHELL.

Mr. Albert Mitchell, of London, addressed a meeting of churchpeople in the Chapter House, Sydney, on Friday night, February 11th. The Archbishop of Sydney presided. Mr. Mitchell acknowledged the warmth of welcome of bro-

ther churchmen already experienced, and the manifestation of broad-hearted presentation in Sydney of that sober, old-fashioned English churchmanship on which the strength and vitality of the Anglican Communion rests.

Mr. Mitchell emphasised the position of Evangelicals in the Church; historically Evangelical principles inspired the Primitive Church, and produced the Reformation; and, in the Evangelical Revival of the 18th century and after, brought sweetness and savour to the jaded soul of the community, and according to the historian Lecky, preserved England from the horrors of the French Revolution. The Evangelical doctrinal position is that of the Greek Testament and the Prayer Book, and no section of the Church is closer to the Prayer Book in living worship, or more devoted in its response to the missionary call and the work of evangelisation at home and beyond the seas. And the type of character produced by the Evangelical witness and equipment is second to none. At home in England, Evangelical churchmanship still secures the greatest response from the laity, and has directly or indirectly leavened the whole Church. Though largely excluded from the episcopal bench, Evangelicals are needed and called for in all spheres of Church activity.

The assault upon the Evangelical position that has gathered momentum in recent times has been very subtle. The first was in the sphere of worship and ritual. Such matters have their special value because of doctrinal significance. The attack was also seen in the attempt to undermine the authority and reliability of the Scriptures, and the age-long formularies of faith. This had led to attack upon foundation doctrines: the Person and Work of our Lord Jesus Christ, His substitutionary Atonement (God in Christ reconciling the world to Himself), and its sacramental expression, and the doctrines of Justification, Sin and Salvation. The attempts to disparage the 39 Articles and to deprave the Liturgy are but parts of the attack upon the authority of Scripture and the living Word of God. Of this the Rumanian blunder is an exemplification.

The call to Evangelicals to-day is enforced by the obvious bankruptcy of every other form of religious belief in the face of the new world position.

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DAY OR NIGHT

CHURCHMEN'S REMINDER.

"A quiet conscience sleeps in thunder."—Anon.
 "Peace I leave with you. My peace I give unto you."
 —Jesus Christ.

FEBRUARY.

- 18th—Luther died, 1546.
 20th—**Sexagesima Sunday.** This day teaches us to trust in God and not in anything that we do. Salvation by works is not confined to Roman Catholics.
 21st—Removal of misused images ordered, 1548.
 24th—Thursday, St. Matthias' Day. To take the place of Judas. Some have thought that St. Paul was the divine choice, and that lots should not have been cast in deciding choice. Never again was such method resorted to.
 25th—Pope Pius V. excommunicated Queen Elizabeth, 1570. But she did not appear "a penny the worse."
 26th—Sautre, first Protestant martyr, burned, 1401.
 27th—**Quinquagesima Sunday.** One of the Love Sundays. Appropriately placed immediately prior to Lent. Fasting must be actuated by love.

MARCH.

- 1st—St. David's Day. Shrove Tuesday. Pancakes came in because they were a simple food. We are learning simplicity in diet for health. Better is it for God.
 2nd—**Ash Wednesday,** the first day of Lent. Let our Lenten rule be derived from thought. Can we give up more time for church-going, and for private prayer? Can we deny ourselves of amusement and give more assistance to the Church?

TO
AUSTRALIAN

THE EVANGELICAL POSITION.

IN our last issue we wrote concerning the Evangelical position on the question of Regeneration. We pointed out that the Evangelical felt as Dr. J. B. Mozley, himself not an Evangelical, expresses it, that regeneration is a state of actual goodness. They felt that any hint that the Holy Spirit was so tied to a sacrament that its valid administration inevitably commanded His presence and operation at a given moment of time, was unworthy of His Sovereign prescience. We need to keep this fact continually in mind, as it explains much that would otherwise be obscure.

But those who adopt this position are sometimes not aware of the great gulf which separates the real High Churchman from his modern descendant,

the so-called Anglo-Catholic. We hasten to explain that the term "so-called" is not used in any invidious sense. It is intended simply to call attention to a serious misnomer. Evangelicals regard themselves as true Catholics. They are attached by conviction to the English type of religious thought. Therefore they are Anglo-Catholics. Their contention is that the particular type of theology that is now associated with the word "Anglo-Catholic" is neither English nor Catholic in the strict sense of these words. They regard it as an alien importation that misrepresents the real framers of Anglican thought and imposes an unnatural sense on the Articles of Religion and the Book of Common Prayer. They can point in defence of this position to such worthies as Lancelot Andrewes, who said in reply to the Roman Cardinal Bellarmine, concerning Holy Communion: "We believe, I say, in a true presence no less than you. Concerning the manner of the presence, we define nothing rashly no more than in our baptism, in what way the Blood of Christ washes us." Archbishop Wake comments on these words as follows: "He plainly insinuates that the presence of Christ in the Eucharist was much the same as in Baptism; the very allusion which the holy Fathers were wont to make to express His presence by in this holy Sacrament, which, since our adversaries can neither deny, nor yet say is so real as to be essential or corporal, they must of necessity allow that there may be a true presence (which is all the Bishop affirms) without such a substantial one as this author here contends for." We will deal more at length with this deviation of the modern follower of the school of Pusey later. At present the citation is given to justify the assertion that Dean Wace made long ago that so-called Anglo-Catholics "are travelling under a false label." But at present attention needs to be directed to the fact that there is a wide gulf between the High Churchman and the modern school that professes to stand in his shoes. The old-fashioned High Churchman was disposed to assign an immediate moral efficacy to baptism in the case of infants who opposed no obstacle, in his view, to the divine grace conveyed in the sacrament. As Dr. Mozley pointed out in his learned "Review of the Baptismal Controversy," this opinion was not held by all exponents of the High Church view. But many names can be cited in favour of this opinion. The Evangelical is not able to agree. In his judgment the plain declarations of Scripture compel us to recognise that, given opportunity, the regenerate life must display itself in a life of obedience to the will of God, even if the obedience be as yet imperfect. But the view which is thus held differs radically from the Roman Catholic interpretation, and it is difficult to discover any difference between the modern Anglo-Catholic doctrine and that which has been formulated by the Council of Trent. Let us should be accused of exaggeration, we quote Dr. Pusey, who informs us: "We have been wont to dwell with pleasure on the amount of faith which we confess in common with the Roman Church...

we use the self-same prayers in Baptism, and thank God, in the same words, that He has been pleased to regenerate our children therein... I believe that we have the same doctrine of grace and of justification." If we were writing critically on all this sentence we would have to point out that Dr. Pusey ignores for his own purposes certain changes in phraseology and confuses similarity in word with similarity in conception, but that would carry us too far afield for our present purpose. We direct attention to the last phrase quoted: "I believe that we have the same doctrine of grace and of justification." No High Churchman of the old school would assent to that sentence. While the High Churchman whom we have cited differed from the Evangelical in ascribing a direct moral power to the act of baptism of such a character that every infant was an inevitable recipient of grace, he united with his Evangelical brother in asserting that such a moral virtue, valuable as it was, could not be pleaded before God as the ground of the sinner's hope of salvation. He assented as unconditionally as his Evangelical brother, to the eleventh article of the Church of England. He adopted Hooker's language, "The righteousness by which we are justified is perfect, but not inherent; the righteousness by which we are sanctified is inherent, but not perfect." It may seem to many that this article is carrying us into subtle refinements that have no place in the life of the ordinary Christian. We believe, on the contrary, that it is the want of observing such distinctions that enables false teaching of a very dangerous character, to gain ground in our midst. We do not feel it necessary to endorse the High Church position in order to emphasise that practically the real High Churchman could come very near to his Evangelical brother in proclaiming the need of repentance and faith if men were to inherit eternal life. He held, as the Evangelical holds, that the hope of salvation lay in a definite act of faith in a crucified and now risen Lord, Who by His death and passion, merited forgiveness and justification for us. He did not hold that we receive justification by the communication to us of a moral character, but by the application of the righteousness of Christ to our soul. We are being deluged at present with invitations "to co-operate with God" and "to identify ourselves with the aspirations and ideals of our Master." All such exhortations are valuable if they pre-suppose a humble confession of sin and an acknowledgment that in ourselves we have no claim upon the mercy of God, even in the new life which is of His communication, whether we regard that new life as begun at the moment of baptism or as the consequence of a regenerative act of the Sovereign Spirit at such time as He graciously decrees. This is the acid test of a reformed faith. Luther has been criticised for saying that justification by faith only was "the article of a standing or a falling Church," but judged by any practical test, he was right. We have tried to follow one line, and one line only in this article. We have tried to show that the High Churchman and the Evangelical found common ground in the great declaration,

"We are accounted righteous before God only for the merits of our Lord and Saviour, Jesus Christ, through faith and not for our own works or deservings." We are asked to welcome the modern Anglo-Catholics as brethren and not to regard them as enemies to be resisted. If the appeal simply means that all rancour and bitterness should be removed from our spirit, then we can cordially endorse and respond to it. But if the appeal means that we are invited to declare that reliance on infused virtue, even when the virtue is infused into our souls by God Himself, is to be accepted as equivalent in soundness and scripturalness with the doctrine that our hope must rest in what Christ has done for us, apart from us, in His sacrifice once offered for the sins of many, then we are compelled to dissent. To return to the concept that we can achieve a righteousness which can satisfy the demand of a holy God is to undo the whole work of the reformation. That is serious enough, but it is to destroy the message of the Gospel and rob man of the true ground of hope. It is this change of front which has made the time-honoured distinction between the High, the Low and the Evangelical schools no longer applicable as a description. Let us again warn our readers that it is a blunder of the first magnitude to identify the Low Churchman with the Evangelical. Sometimes a chilly fear strikes us that the identification is due to the unfortunate double significance in the word "Low." At any rate, it is just on the point we are considering that the "Low" school paved the way for the deeper error that has infected our modern theology. There is need to revive in our midst a truer sense of man's deep need. Much of the language of to-day implies that there are possibilities of inner reform, either in man unaided, which was the old fallacy of Pelagius, or in man aided by Divine grace, which he appropriates by an act of faith and then, as it were, re-offers to God as the ground on which he seeks pardon. The Roman Catholic conceit that man can develop a justification received originally in the sacrament of Baptism, and later, when lost, in the sacrament of Penance, is now urged on our acceptance as true "Catholic" doctrine. We have to re-affirm that the Church of England knows nothing of such an opinion. Although the old-fashioned Low Churchman spoke about God abating the severity of His demands and substituting a lower law of faith, love and obedience for the stricter demands of righteousness, he still held fast to the idea that the final ground of justification lay in the merits of Jesus Christ made available to us through faith. Although the High Churchman attributed to Baptism a potency for creating new life in every case where there is found no conscious resistance to offered grace, he still maintained that such new life, inasmuch as it does not fully satisfy the righteousness of God, cannot avail to secure pardon, and for that we must cling only to Christ, Who bore our sins in His own Body on the tree. The Low Churchman came nearer to Rome, notwithstanding his refusal to attach any peculiar power to the sacrament, because he confused the conditions of faith with the condition of

personal holiness as the ground of our acceptance before God. Yet anonymous writers in our daily press speak absurdly of Low Churchism and Fundamentalism in the same breath. But it was left to Pusey and Newman to essay the task of making the Thirty-Nine Articles speak the language of the Church of Rome. Their followers are beset with an uneasy consciousness that the attempt is not successful, and speak of the Articles as "to a great extent obsolete," and look for a new Constitution that will permit such changes as will remove that obstinacy which cries out, "Only in Christ for you; not even in Christ in you, lies the hope of all who are perishing through sin."

LETTERS TO THE EDITOR.

CHURCH DOCTRINE AND MODERN INTELLIGENCE.

The Rev. W. G. Coughlan, Kingsford, N.S.W., writes:—
As one who is connected with "Challenge," but not at present in personal contact with any of my associates; and as one whose article (in the first issue) has not been subjected to criticism in the "A.C.R.," may I answer the question thrown at us, especially by "Plaintruth," in words which I think would be endorsed by those "central Churchmen" for whom "Challenge" speaks? There is nothing new about these words, but they evidently need to be said again and again until their import begins to sink into the minds of Christians. They are the words of the Rev. A. R. Vidler: "The static view of revelation, which in effect equates divine revelation with a set of human, yet supposedly infallible, propositions must be replaced by a dynamic view, which sees that, since the Christian revelation is the whole of God's self-revealing action in Christ, it can never in the nature of the case be finally and exhaustively petrified in propositions. The spirit is continually guiding the Church into a fuller apprehension of the Christian revelation. Popes are no more capable than anyone else of arresting this process." (And that applies not only to the Bishops of Rome, but to all Roman or Protestant, who share the same static attitude.) "It is only stationary structures," Dr. Schiller once said, "that require fixed foundations."

There are some Anglicans who would arrest the development of Christianity either at the Elizabethan settlement, or at the Prayer Book of 1661 (or rather at such sections of it as meet with their approval), or at a certain stage of the Tractarian revival, or at the standard of belief and practice which liberal theologians at the end of the nineteenth century found tolerable, or even at the ill-starred book of 1928. But Anglicans, no more than Romanists, will be able permanently to arrest the development of the Christian movement; and Anglicans, just because of the freedom and comprehensiveness, which their ecclesiastical polity allows, ought gladly to acknowledge the necessity of continuous development and to be ready to endure the growing pains that are incidental to it.

Only that the quotation is somewhat lengthy, I should like to try, on my own account, to compile a list of some of the things which must be "jettisoned" if Christianity is to become again the guide of the world's life.

AVOIDING PIN-PRICKS.

"A Layman" writes:—
It has recently been brought to our notice that the N.S.W. Medical Practitioners' Act of 1915, which discriminates against German and Austrian doctors, has not yet been amended, although representations have been made since 1928 to have this war-time measure repealed. We are glad to learn through the daily press that the Premier hopes that amending legislation will be submitted to the

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next session of Parliament, but we much regret the lapse of nearly ten years before taking action. This fact may have escaped public notice except for the occurrence of the 150th Anniversary Celebrations, in which Germany did not participate owing to the bad feeling caused through the provisions of the Act.

We would gladly have welcomed Germany, as we welcome America, France, Italy and the Netherlands, to our Anniversary. It is unfortunate that a technical point should have debarred Germany's participation in our rejoicing, but we wish to assure her that both individually and collectively we offer a hand of friendship. There are already enough serious difficulties to be surmounted without adding unnecessarily to their number.

There are doubtless some local problems to be solved in the admission of foreign doctors, but at least it should not be said that Australia makes particular discrimination against any one or two countries. What may be a very small matter to us may be a festering sore many thousands of miles away. Let us, then, make every effort to promote friendship to all, both in great things and in small.

TWO ASSISTANT PRIESTS WANTED immediately. Must be Liberal Evangelicals. Single. Apply Rector, Wollongong, N.S.W.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION.

The Archbishop held an ordination service in St. Andrew's Cathedral on Sunday, February 13th. Bishop Taylor Smith preached the sermon and gave a very valuable and helpful discourse. His texts were St. John 15: 16, and Acts 1: 8. The following were ordained: Deacons, A. Morton, M.A., Dip.Ed.; L. Morris, B.Sc., Th.L.; L. Richards, B.A.; A. T. Patison, B.A.; R. Wotton, Th.L.; A. Lidbetter, Th.L.; H. Davison, Th.L. Priests, L. Harris, Th.L.; C. M. Gilhespy, Th.L.; H. B. Minty, Th.L.; and F. J. Camroux, Th.L. Mr. Leon Morris was Gospeller.

ST. ANDREW'S CATHEDRAL.

Writing in the Diocesan Magazine, the Archbishop of Sydney makes reference to the winning design. He says: "It is useful to remember that the winning design has the enthusiastic endorsement of Sir Giles Gilbert Scott himself. Writing on December 23, he says: 'I should like to take this opportunity of emphasising what I said in my report—namely, that the winning design by Messrs. Pinckney and Gott was an excellent one, and promises to produce a really fine scheme in actual execution. The problem set, while presenting considerable difficulties, was a very absorbing one, and I found my work as assessor most interesting.' Churchpeople and other members of the community may rest assured that no one is more concerned for the beauty, effectiveness and general suitability of the buildings to be erected than the Church authorities who are entrusted with the responsibility. The Standing Committee has decided to invite the architect, Mr. Pinckney, to visit Sydney in order to discuss with him his design. He will arrive in the middle of March, and a model of one-eighth scale will also arrive on April 7. We shall all await with interest his explaining to us his own design, and answering personally the criticism which it has called forth."

Diocese of Goulburn.

OBITUARY.

Rev. Frederick Richmond.

The oldest clergyman on the list of the Diocese of Goulburn died on Saturday, 5th February, in the person of the Reverend Frederick Richmond. He was 95 years of age and had been living at Hunter's Hill since his retirement in 1914.

Trained at St. Augustine's College, Canterbury, he was ordained to the diaconate by the Archbishop of Canterbury in 1872. He was priested the following year by the Bishop of Brisbane. He served his first curacy at Ipswich, Queensland, from 1872 to 1873. From 1873 to 1876 he was Rector of Stanthorpe, then for three years a mission priest from 1877 to 1879 in the Diocese of Brisbane. Moving to South Australia he was incumbent of Port Augusta from 1879 to 1881, the Burra from 1881 to 1882, Yorke's Peninsula from 1882 to 1884, and of Koolagna from 1884 to 1889.

Coming to the Diocese of Goulburn, he was Rector of Boorowa from 1889 to 1900, of Bombala from 1900 to 1905, and Marulan from 1905-1914. He retired in 1914 and lived for a while in the West Goulburn Rectory, where he was warden of a small training hostel established by Bishop Barlow. The experiment did not last long, and on the resumption of Clergy training at St. John's College, Armidale, Mr. Richmond and his family moved to Sydney.

He was a kindly, devoted parish priest, still affectionately remembered in the parishes in this diocese in which he served.

Mrs. C. Ashley Wilson, of Gunning, is a daughter, and the Rev. George Richmond, of Hurstville, a son.

The diocese was represented at the funeral by the Rev. C. Ashley Wilson.

BIBLE STUDY FELLOWSHIP.

The Sydney Bible Study Fellowship commences its lectures for this year on March 3rd. The lectures will be given each Thursday night at 7.30 p.m. in the C.M.S. Rooms, 109a Bathurst Street. The lecturer again this year will be Rev. T. C. Hammond, M.A., Principal of Moore College. Last year the lectures were very interesting and useful, and were well attended throughout the year. Anyone interested in Bible study is invited to attend.

CLERGYMAN'S SON, experienced in visiting and taking of services, desires position as catechist. Apply "Anglican," C/o. Church Record, Diocesan Church House, George Street, Sydney.

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ALEXANDRIA

AUSTRALIAN COLLEGE OF THEOLOGY.

Class Lists for 1937.

Scholar in Theology (Th.Schol.).

First Class:	Name.	Diocese.
Eldershaw, William Frederick H., M.A.	Unattached	

Passed in Single Subjects.

Old Testament:	Name.	Diocese.
Brodie, Keith	Calcutta	
Jenkins, Alan McQuire	Perth	
Marshall, Robert Arthur	Armidale	

Church History:

Duncombe, Victor Clide	Armidale	
------------------------	----------	--

Philosophy of Religion:

Alexander, Clarence Barton	Goulburn	
McCall, Theodore Bruce	Wangaratta	
Redman, Max Mervyn	Newcastle	

Comparative Study of Religion:

Dudley, Lancelot Stokes, B.A.	Sydney	
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Hebrew:

Walters, Walter	Tasmania	
Veal, Edward Gritton	Melbourne	

Licentiate in Theology (Th.L.).

First Class:	Name.	College.	Diocese.
Morris, Leon Lamb, B.Sc.			Sydney
Wilson, Edward Ross A., M.A., Trin. Coll., Melbourne			
Lidbetter, Arthur Henry, Moore Coll.			Sydney
Bennie, Alexander P. B., B.A., Trin. Coll., Melbourne			

Second Class:

Bleby, John Raymond, B.A., St. Barn. Coll., Adelaide			
Border, Joseph Thos. R., B.A., St. John's Coll., A'dale			
Blaxell, Alwyn Charles, St. John's Coll., Newcastle			
Thorpe, Harry Reginald, St. John's Coll., Bathurst			
Mawson, Robert, St. John's Coll., Goulburn			
Timpson, Thomas Henry, B.A., Melbourne			

Pass (in Alphabetical Order):

Boddington, Benjamin, St. John's Coll., Goulburn			
Brill, Ronald David, Riverina			
Butler, Hugh David, St. John's Coll., Riverina			
Clarke, Thomas Russell H., B.A., Trin. Coll., M'bourne			
Compton, Christopher Moore, St. Francis' Coll., B'bane			
Correll, Roger Sinclair, St. Barnabas' Coll., Adelaide			
Crotty, John Cassian Morris, B.A., Keble Coll., Oxford			
Currie, Thomas Eric, St. Barnabas' Coll., Perth			
Davison, Herbert Henry, Moore Coll., Sydney			
Dryden, Albert Frederick, St. John's Coll., Bathurst			
Findlay, Robert Campbell, Melbourne			
Ganly, Donald Andrew, Ridley Coll., Bendigo			
Gray, Reginald Bernard, Bendigo			
Harris, Leonard John, Sydney			
Henningham, Harry, Sydney			
Jaeger, George Edward, Ridley Coll., Melbourne			
Jenkins, Cyril Edgar, Ridley Coll., Gippsland			
Johnston, John George, North Queensland			
Kerle, Ronald Clive, Moore Coll., Sydney			
Latimer (Miss), Esme Lesley, Melbourne			
Lovegrove, Gordon Cunningham, Gippsland			
McAuley, John Lalor, B.A., St. John's Coll., Bathurst			
McLeod, Ross Dixon, St. John's Coll., Goulburn			
McSpedden, William Leon, Ridley Coll., Gippsland			
May, John Lovett, B.A., Christ Coll., Tasmania			
Pedlow, Thomas George, Adelaide			
Ramsden, Samuel Raymond, St. John's Coll., Bathurst			

Regnier, William Tasman	Gippsland	
Saville, Eldred Ernest	Bendigo	
Smith, Alfred Cecil, St. Francis' Coll., Rockhampton		
Smith, Phillip Hoseason, St. Barnabas' Coll., Adelaide		
Star, Charles Henry, St. Columb's Hall, Wangaratta		
Tassell, Albert Henry, St. Francis' Coll., Perth		
Taylor, Edgar Ernest	Perth	
Tyler, Walter William Albert	Bendigo	
Wilson, Frederick James D., St. Francis' Coll., B'bane		
Williams, Edward	Grafton	
Wotton, Roy Arthur W., Moore Coll., Sydney		

(Five failed.)

Passed the First Half of the Examination.
(In Order of Merit.)

Part.	Name.	College.	Diocese.
II. E.	*Hunter, John, B.A., St. John's Coll., Newcastle		
II. E.	Singleton, Aubrey Winter, Ridley Coll., M'bourne		
II. E.	*Church, Ivor Frederick, Ridley Coll., Melbourne		
II. E.	Sweetman, Erskine C., St. Barn. Coll., Adelaide		
I. E.	Verrall, Wm. L. B., B.A., Christ Coll., Tasmania		
I. E.	Lyle, G. W., B'hood of St. Lawrence, Melbourne		
II.	Pearson, Richard G., St. Francis' Coll., Brisbane		
II. E.	James, John A. N., St. Barnabas' Coll., Adelaide		
II.	*Picot, James, B.A., St. Francis' Coll., Brisbane		
II. E.	Eyers, Frederick Thomas, Melbourne		
I. E.	Sister Hope, S.S.A., North Queensland		
II. E.	Gelding, Norman Maclean, Moore Coll., Sydney		
II. E.	Shelley, K. N., Moore Coll., Sydney		
II. E.	Holdsworth, Norman A., Ridley Coll., Gippsland		
II. E.	Murray, Frederick G., St. Barnabas' Coll., A'laide		
II. E.	Lawrence, Thomas I., St. John's Coll., Unattached		
II.	Jenkinson, James Anthony, Melbourne		
II.	*Hunter, Jack D., B.A., St. Francis' Coll., Brisbane		
II. E.	Hodge, Hugh Peter V., St. Barnabas' Coll., Perth		
II. E.	*Morton, Archibald W., M.A., Moore Coll., Sydney		
II. E.	Thelwall, George de C., St. John's Coll., Bathurst		
II. E.	Naylor, Reginald Arnold, Ridley Coll., Melbourne		
II.	Thorp, Harold J., B'hood St. Law'ce., Unattached		
II. E.	*Ogden, Ralph, Moore Coll., Sydney		
I. E.	Kyta, Frederick G., St. Columb's Hall, W'garatta		
I.	Tough, James Taylor, Ballarat		
II. E.	Elliott, Leslie Llewellyn, Ridley Coll., Melbourne		
II. E.	Pullin, Norman Alfred, St. John's Coll., N'castle		
I.	Dorrell, Edward John, St. Arnaud		
I. E.	Hartwig, V. D., B'hood St. Lawrence, M'bourne		
II. E.	Begbie, Stewart Campbell S., Sydney		
II. E.	McCarthy, Oswald Bruce, Moore Coll., Sydney		
II.	Richardson, D. J. T., St. Francis' Coll., B'bane		
I. E.	Browning, Lionel Beaver, Christ Coll., Tasmania		
II. E.	Richards, Leslie Stuart, B.A., Sydney		

The following Candidates were held over:—

Part.	Name.	College.	Diocese.
II.	Brown-Beresford, T. S. S., Ridley Coll., M'bourne		
I. E.	Fabian, Reginald Thomas, Bendigo		
II.	Jull, Alfred Stephen, St. Francis' Coll., Brisbane		
I.	Olsen (Miss), Lizzie Rowland, Brisbane		

(Twenty-two failed.)
*One Extra Subject.

E. indicates that the Candidate has satisfied the Examiner in Religious Education.

The Hey Sharp Prize is divided between—

Morris, Leon Lamb, B.Sc., Sydney	} equal.
Wilson, Edward Ross A., M.A., Melbourne	

On behalf of the Council of Delegates,
Armidale, N.S.W., JOHN FORSTER, Registrar.
1st February, 1938.



The Rev. L. J. Harris has been appointed to assist the Rev. A. R. Ebbs at Manly, Sydney. Mr. Harris was formerly assistant in the parish of Moss Vale, N.S.W.

The Rev. G. C. Glanville, lately Vice-Principal of Moore College, Sydney, has attained his B.Litt. Degree at Oxford, and proposes now to read for Ph.D. at London.

Mr. Albert Mitchell, of London, and member of the Church Assembly, England, who is on a visit to Sydney, will leave for England on the 23rd February by the Orient steamer "Orion."

Bishop Taylor Smith left Sydney this week for Melbourne, and will return to England by the Orient steamer "Orion."

The Rev. R. H. Pethybridge, Rector of Cullenswood, Tasmania, will act as locum tenens of Christ Church, Gladesville, Sydney, during this year. Mr. Pethybridge expects to arrive in Sydney in March.

At an ordination held in Mombasa Cathedral in December, the Bishop of Mombasa ordained priest the Rev. P. G. Bostock, M.A., C.M.S. missionary at Wusi, Kenya. Archdeacon Burns, well-known in Australia, was the preacher.

A PRIZE ESSAY.

At the meeting of the Council of Delegates of the Australian College of Theology, held recently in Sydney, the Rev. E. F. N. and Mrs. Cash generously offered a principal sum of one hundred guineas for the establishment of an annual prize essay in connection with the work of the College. The delegates gratefully accepted the offer of Mr. and Mrs. Cash, and made the following arrangements:

1. The prize will be known as "The Frank and Elizabeth Cash Prize," and the interest on the principal sum will be used annually for the award.
2. The competition will be open to graduates of the College (Th.L.), who are of not more than five years' standing.
3. The subject of the Essay will be determined by the Council of Delegates, and will be announced each year in the Manual of the College.
4. Essays shall be of about five thousand words, and shall be sent to the Registrar (Archdeacon Forster), on or before 30th November of each year.
5. Essays shall be type-written, and the writer shall not attach his name to the type-script, but shall make use of a non-de-plume.
6. In a separate envelope he shall send to the Registrar his full name and address, together with his chosen non-de-plume.
7. The judging of the Essays shall be in the hands of the delegates, or some person appointed by them, and their announced decision shall be final.
8. The name of the successful candidate will be published each year in the Manual of the College.
9. The following subject has been chosen for the Essay for 1938: "The Challenge of Atheism."

SPLENDID FINANCIAL RECOVERY OF THE C.M.S. (PARENT SOCIETY)

The deficiency on the General Account, which in 1934 was £101,000, has been completely liquidated. This has been accomplished with God's blessing through much prayer and sacrifice. Let us in Australia thank God and take courage.

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TO LAYMEN.

(Contributed by K. E. B.)

We laymen have heard much recently about one of the longest words in the English language, no less than seventeen letters. It is the word "comprehensiveness", and we are asked to believe by some that the meaning is wider than the word is long. We laymen don't calmly take for granted all we are told. As an instance, when we think of the circumstances and the setting at the time our Prayer Book was compiled are we expected to believe that the compilers intended for a moment that it should be interpreted to permit of the teaching and practices that are now being forced upon the laymen and laywomen of our church today. The sacrifices of the mass, auricular confession.

"Comprehensiveness" is alright, but with limitations, and well defined limitations at that. The "comprehensiveness" expounded and pleaded for by some of the bishops and clergy is absolutely untenable. They claim they are pleading for it in all earnestness and sincerity, with a desire for peace and unity. That is subtle propanganda. We laymen claim that peace purchased at the price of our faith and the truth is a futile policy. We as a body are fairly tolerant, but there is a limit, and a great many of us are becoming very uneasy in view of the anti-reformation teaching some of the bishops and clergy are actually forcing upon us.

Some earnest men and women we know, are, it is regretted, taking the line of least resistance and seeking spiritual help in other directions, while indifferent ones are just drifting. The bishops and clergy who are deliberately bringing about this state of things are shouldering a grave responsibility.

The time is surely approaching when history will repeat itself, and the laity will be compelled to organise to defend their church. They will have to remind certain of the bishops and clergy that the Church of England is still the church of the laity, who will not be priest-ridden. Instead of giving more power to the bishops under the cover of "comprehensiveness," a Constitution, or in any other form, the laity may be compelled to press for a lessening of the powers already conceded.

The various callings of many of us laymen lead us into all the dioceses in this State, and even in other States. As Christian men we speak often and earnestly one to another, and have a reasonably accurate idea of the mind of churchmen.

It would, perhaps, come as a shock to some of the high dignitaries of the church if they really knew the feeling of the great body of its lay members in respect to Anglo-Catholicism.

BOOK REVIEWS.

CONCERNING TEACHING.

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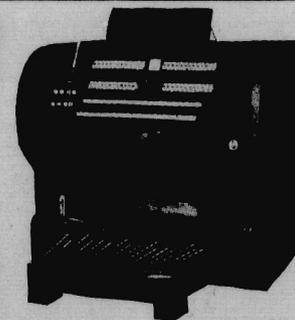
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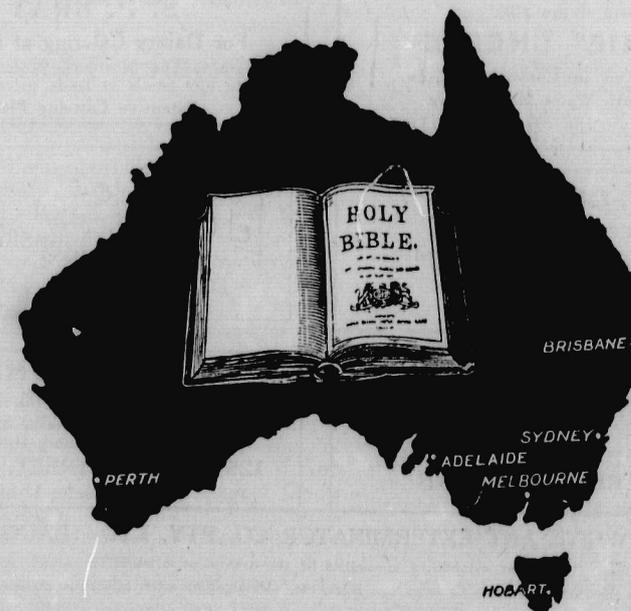
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