

The Origin and Achievements of C.M.S.

I. Origin.

MODERN missionary activity, which forms the most inspiring chapter in the history of the Christian Church since apostolic times, and has been mainly concurrent with the expansion of the British Empire, took its rise in the stirring events connected with the early days of the 18th century. The late Sir Charles Lucas, in one of his lectures on the British Empire, delivered in 1915, said: "the missionary spirit, the evangelical doctrine, the desire to spread the good tidings of the Gospel, did not make itself felt to any great extent, at any rate in the present British Empire, until late in the 18th century, after John Wesley had quickened religious life in England and beyond the seas. From that time missionaries have had much to say to the making of the British Empire."

The birth of the Church Missionary Society (1799) was in the closing year of that century, and with so many other missionary societies, was directly the result of the Evangelical revival referred to. England had experienced the appalling struggle of the French Revolutionary war, into which other European nations had been drawn, and it was in a time of severe international depression that the message of the evangelical pioneers led to the desire for proclaiming the gospel to nations abroad. Glad tidings are, in the nature of things, for the individual. They are to be passed on, and can have no corporate value until first appreciated and appropriated by the individual. The proclamation of the glad tidings of the Gospel had thus become the joy and the responsibility of each one whose soul had been stirred by its message.

Those of the clergy, who met together in East London to discuss the formation of the Church Missionary Society were all of them leaders in the Evangelical Movement, and many were prominent laymen. The principles underlying the movement were embodied in the constitution of the Society. One of those principles has already been mentioned, and is expressed in the first resolution passed by that body:—"That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel among the heathen."

The apathy, if not direct opposition, of the Church itself to the Evangelical Revival was such that clergy and laymen connected with it were excluded from co-operating in the already established organisations of S.P.G. and S.P.C.K. "It became plain therefore," says Dr. Eugene Stock, "that if the Evangelicals were to do anything at all for the evangelisation of the heathen, they must act for themselves, and this being so, they naturally and rightly determined, under God, to work upon their own lines, and in accordance with their own principles."

The Church Missionary Society, true to its Evangelical origin, has ever laid stress upon certain fundamentals. First there is the acceptance of the Bible as the divinely inspired word of God, which is the final appeal in all matters of Christian faith, and the source of spiritual power and guidance.

Next there is loyalty to the Book of Common Prayer as expressing the Articles, Creeds and Formularies of the Catholic and Apostolic Church.

Following upon these, there comes the primary duty of the Church of Christ to preach the Gospel to all nations in fulfilment of the great commission given by the risen and ascended Lord.

Lastly, in the fulfilment of this duty it is the right and privilege of members of the Church to form societies for the purpose, based upon such distinctive principles as will unite them in mutual sympathy.

And as its purpose is a spiritual one the C.M.S. insists that its agents must be spiritual men and women, who are conscious of the need for fellowship with God in prayer. He alone can call, prepare and send forth those of his own choice.

II. Achievements.

The real value of the achievements of this Society during the 133 years of its existence, in all parts of the world, is beyond estimation. For many years, however, it has sustained in the foreign field more than a thousand European missionaries. These have co-operated with an ever-growing number of native agents. To-day there are 600 native clergy and 15,000 native lay workers in the work of church and schools. Added to these must be mentioned 200 doctors and nurses, who are treating daily thousands of patients in hospitals built and maintained by the Society. For this enormous world-wide activity the C.M.S. is entirely responsible.

Coming to the operations of the Church Missionary Society of Australia and Tasmania, it must be pointed out first that Evangelical work was begun more than one hundred years ago, and was contemporary with the arrival of British people at Botany Bay. The Rev. Samuel Marsden, who came out as assistant Chaplain to the Rev. Richard Johnson, in 1786, at once interested himself in missionary work, and was later, in 1825, appointed the first president of the C.M.S. Auxiliary, which was formed in that year. Steps were taken at once to establish a mission station and farm, near Sydney, for the benefit of the aborigines. The Governor, Sir Thomas Brisbane, who accepted the position of patron, gave 10,000 acres of land for the purpose and the Home Government contributed £500 a year for the support of two missionaries.

To-day the Society is maintaining three separate mission stations for the blacks at Roper River, Groote Eylandt, and Oenpelli—in Northern Australia. These are in the diocese of Carpentaria, and are regularly visited by the Bishop.

In recent years the C.M.S. of A. and T. has been supporting between 80 and 100 missionaries in India, China and Africa, and in 1927 undertook the

full support of a new diocese—Central Tanganyika—to which it has sent, and is maintaining, 30 missionaries. The Archbishop of Canterbury graciously appointed the Rev. G. A. Chambers, former Federal Secretary of the Society, as its first Bishop, on the nomination of the Australian C.M.S.

These are some of the efforts of Sacrifice and devotion borne by the Society, and which redound to the glory of God and of the Church in this land. But the renewal of strength which comes to the Church through reaching out for the extension of the Kingdom of God is of inestimable value to its members who are privileged to give of their energy and substance.

To attempt to set down exactly what is the influence upon the Church life in the Homeland would be as difficult as it always is to estimate spiritual results.

On the monetary side the work represents the paying away of many thousands of pounds each year, but against this are the blessing and privilege of giving and co-operating in the proclamation of the Gospel. On the personal side, some of our highly qualified young men and women who can hardly be spared, are thrust forth into foreign fields, only to return to us at long intervals. But the spiritual stimulus of the visits made by those for whom the Church has been praying, and in whose struggle with the outer darkness of heathenism we have had a spiritual partnership, goes far to strengthen the devotional life of those at home.

Can it be said that the sacrifice is made without abundant spiritual gain, or that those who go have no sense of the joy of such a service?

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Nov. 5, 21st S. aft. Trinity.—Morning: 8, 285, 513, 123; Evening: 117, 249, 553, 223.

Nov. 12, 22nd S. aft. Trinity.—Morning: 5, 275(7), 299, 266; Evening: 248, 278, 305, 20.

Nov. 19, 23rd S. aft. Trinity.—Morning: 17, 320, 327, 278; Evening: 308, 373, 177, 22.

Hymns, A. & M.

Nov. 5, 21st S. aft. Trinity.—Morning: 160, 257, 175, 431; Evening: 265, 225, 302, 30.

Nov. 12, 22nd S. aft. Trinity.—Morning: 4, 540, 193, 429; Evening: 529, 285, 437, 27.

Nov. 19, 23rd S. aft. Trinity.—Morning: 33, 112, 178, 545; Evening: 210, 274, 248, 266.

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THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 65. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

NOVEMBER 23, 1933.

[Issued fortnightly.] 8/- per year, post free



Leader.—Evangelicalism and the Sacraments.—By Rev. W. H. Irwin, M.A.

Oxford Group Evangelists.

Quiet Moments.—That Other Warfare.

Sydney Synod.

The "Celebrations" and After.—By Rev. A. S. Devenish, M.A.

Wayside Jottings.—By A. Wayfarer.

Editorial

St. Andrew's-tide Intercession.

ALL over the Anglican Communion on St. Andrew's Eve, November 29, prayer will be made on behalf of the Church's work in the mission fields. It is an opportunity big with possibilities for the Kingdom of God. The occasion is really a call to our Church the world over to give itself to prayer for the Evangelisation of the world. Besides, what a possibility of unity this prayer season offers! We differ in our interpretations of truth and in our forms of worship and methods of work. But when we give ourselves to prayer we find ourselves essentially at one. We are children speaking to our Heavenly Father, through the one adorable Name. Then too, the occasion, if entered into wholeheartedly and in faith, must make for the re-invigorating of the life of the whole Church. There is no reviving power comparable with prayer. So we earnestly hope that St. Andrew's-tide this year will be widely and earnestly observed. The clergy are in a key position in this respect. They should make it their business, if at all possible, to attend the central sessions of prayer as arranged in their Cathedral, bringing their people with them. The Sunday before St. Andrew's Eve should be used in parish churches for special announcement and intercession in this connection. It is our opinion that missions have progressed slowly abroad because piety and prayer have been shallow at home. When William Carey was on the eve of his long labours in India, he said: "If you want the Kingdom of God speeded, go out and speed it yourselves. Only obedience rationalises prayer. Only missions can redeem your intercessions from insincerity." We trust that this St. Andrew's-tide will so galvanise the Church that the Holy Spirit will bring about in our Church renewed missionary devotion, greatly increased giving and unselfish offers of service. God's work awaits a great revival in these aspects.

Caledon Bay Expedition.

WE are confident that much prayer is ascending to the Throne of Grace on behalf of the conciliatory expedition which is on its way to the Caledon Bay area of Arnhem Land. Both the attitude of the aborigines in that part of Northern Australia, as well as the desire of the Federal Government, constituted a challenge to the Christian Church—and the Church Missionary Society has not been slow in making answer! There could be no better leader than the Rev. H. E. Warren, whose many years of experience in aboriginal work in the North, together with his gallantry and devotion and understanding, make him a well-furnished man. In the Rev. Alfred Dyer, of Oenpelli, he could have no abler or more consecrated colleague. Then there is the accompanying radio engineer. We wish them God speed and would recommend to our readers Mr. Warren's letter published in the daily press on the eighth instant: "Tokens of goodwill and individual and personal gifts in money and in kind, from a host of friends, both private and public, together with the assurances of sympathetic help and good wishes from all classes in the community, have assured us there is a very considerable body of right-thinking people standing behind us in this effort to bring about a better understanding between white and black, and a feeling of brotherhood rather than of enmity between the races."

"I trust the members of the expedition will not have to go short of any of the necessities of life while in Arnhem Land, but the stores to provision the party for at least six months have yet to be procured in Thursday Island, and any gifts towards their purchase will be received by the Church Missionary Society, Cathedral Buildings, Melbourne, or at Wisely's Chambers, Bathurst-street, Sydney, from whom further information and news of the expedition's movements will be made public from time to time."

The Sydney Synod.

ON all sides it is unanimously agreed that the recent session of the Synod of the Diocese of Sydney was eminently successful, and in the best sense of that word! An excellent lead was given in the forceful, challenging and inspiring synod address of the President, the Right Rev. S. J. Kirkby, Administrator of the Diocese. The attendance was very large and keen interest was displayed. The missionary hour was full of inspiration and uplift. The Bishop's leadership was unerring, helpful and brotherly from beginning to end. From the outset a note of wonder and maybe expectancy

filled the Synod on account of the elections to be made to the various committees. In some small respects the personnel of the Synod was new. But those who knew, were never in doubt as to the sturdy Evangelicalism of the majority of the members. There were hosts of aspirants to office, but in spite of "Reform" and "Country" and "Fellowship"—the well-tried and trusted committeemen went back into office.

Once again the laymen of the Synod stood true to strong Evangelical conviction. Faithful clerics were in their place. For the whole situation, as it emerged from Synod, we thank God and take courage.

Doings at Wagga.

FORTUNATELY very many of the citizens of Wagga and surrounding districts are alive to the Sacerdotalism of the Oxford Movement. Hence the recent much trumpeted staging of the Oxford Movement centenary in that Riverina town, fell very flat. The constant movements of cassocked clergy, monks and nuns, up and down the streets of the town, taking part in gaudy ritual, have been no happy advertisement for the Apostolic and Reformed character of the Church of England. There is, however, this gain, namely that Riverina citizens have now gathered a truer evaluation of the Oxford Movement and its direct heir—Anglo-Catholicism! The man in the street is not blind. He is well aware of the cleavage this Movement has produced in our beloved Church. Evidently Wagga has "advanced" beyond all bounds of late, both in ritualism and so-called "Catholic" teaching and practice—but the natives will have none of it! We know that adults are left severely alone, so that concentration may be made upon the children. It is an unhappy position, fraught with grave loss to our Church. The laity need to close their ranks. The whole trend of this un-Anglican movement is in the direction of a dominant teaching, sacrificing priesthood and a docile, hearing, following laity. In other words, when the priest comes in the Evangelist goes out. We are watching the trend of events in the direction of Wagga just now. There is more in the situation than appears on the surface. Goulburn is without a bishop. We wonder who gave the necessary authority for the Riverina Synod to be held within the borders of another diocese! There was a time when Goulburn turned long-eyes to portions of Sydney Diocese. Does Riverina want some of the large and wealthy towns in the southern portion of Goulburn Diocese? Time will tell!

SELF JUDGMENT.

Judging other people harshly is not a sign of growth; judging ourselves more and more severely is, however, an infallible one. Robert Louis Stevenson says somewhere: "There is but one test of a good life—that the man shall continue to grow more difficult about his own behaviour." Self-righteousness, satisfaction with one's self, is the deadliest of enemies to Christian growth.

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That Other Warfare.

A Challenge.

IN this time of unprecedented crisis in the history of the world, and of our nation, when nations' interests clash and class confronts class, is it not a time for Christian people to turn to God and hear Him calling His people to consider what their attitude should be towards that even more terrible conflict being pressed against the Church of God in these "perilous times"—a warfare all the more terrible because it is intangible and invisible, and of which we get the estimate given by St. Paul in his letter to the Ephesians (chapter vi. 12).

The Unseen Conflict.

There is a danger of becoming so absorbed by the struggle of life just now that we may lose sight of, or grow almost indifferent to, what is at stake in the unseen conflict which never ceases. While praying that God may arise speedily on behalf of righteousness and justice and liberty, we need to give ourselves more than ever to prayer for those other warriors who are waging war against the invisible hosts of evil on the great world's spiritual battlefields. Surely we dare not slacken effort now for the bringing down of Satan's fortresses, and for the extension of the Kingdom of the Prince of Peace. The very hosts of heaven would cry "shame" upon us should we fail at such a time.

Dare we Do Less?

Thousands of our political rivals are giving all, even to life itself, in these days in the hope of advancing an earthly Empire; and dare we be so selfish and indifferent as to contemplate giving less time to prayer, or less money or thought for the bringing in of the world-rule of the King of Kings? All missionary societies may naturally fear that owing to the demands (rightly) made on the nations in this crisis, contributions to their respective funds may seriously decrease; but is not God making this very crisis a marvellous opportunity to us all to prove how mighty are the resources of our God, and how unsearchable are the riches of His Christ? In a time of desperate extremity the Lord's word to Moses was, "Now shalt thou see what I will do," and if we will but fulfil His conditions we, too, shall see.

See What God will Do.

During the last year or two the whole Church has been thrilled at the ready sacrifice of missionaries in face of depleted home income. Because of this we have been stirred by what God has done through His dear servants of the C.M.S. as they have come to him in lowliness of heart and helplessness of hand; and we have the very same God to-day in our extremity if we will but come to Him, determined to follow His leading and obey His commands at all costs. It always involves sacrifice and self-denial and a mighty constraining love. It should be our prayer that God will make these real in ourselves. We must not let the soldiers of the Cross overseas

have a poor or mean "backing" from the home base. They are dependent on us at the home base, and we must assure them that we will not fail them—nay, rather let us not fail Him Who is trusting us now as never before. If we will but give ourselves to prayer and obedience to the leadings of the Spirit, we shall prove that our God will not only supply sufficient for our needs, but that at the close of the next "financial" year the different societies will find such a "balance in hand" as may surprise the whole Christian world. God is challenging faith to-day, and saying to us afresh, "Prove Me now."

Sacrifice Till we Feel It.

But, if we are to accept His challenge to faith, it is on the basis that we "bring all the tithes into His storehouse." Our side entails sacrifice till we feel it; but all the same let it be with joyful thanksgiving for the opportunity of still further self-denial, and we shall then know in fullest measure the truth of the words, "Because thou hast not withheld" . . . "I will withhold no good thing."

"He is counting on you."
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood and sought
Through His sorrow and pain,
To win "Home" yet again.
He is counting on you,
If you fail Him—
What then?

"He is counting on you."
On life, money and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day,
To your sorrow must say,
"I had counted on you,
But you failed me"—
What then?

"He is counting on you."
Oh! the wonder and grace,
To look Christ in the face,
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He had counted on you,
And you failed not.
What then?

Considerable support has been given to the Bishop of Chelmsford's announcement to his diocesan conference that in future he would accept no young man for ordination unless he undertook not to marry without the Bishop's consent within the first three years of his ministry. Dr. Wilson said that consent would rarely be given. The sole concern of a young clergyman, he declared, should be to learn his job thoroughly, and three years was little enough for what might be regarded as his apprenticeship. Officers in the Army and Navy were expected not to marry until they were 30. He considered there were a good many reasons why it was unbecoming for a young clergyman to hasten into matrimony while he was still in the elementary stage of his ministry. These remarks were provoked by the scarcity of money for the support of curates, of whom at least 100 more were needed in the diocese. Some of the Bishops were considering standardising curates' salaries at about £200. His own view was that an adequate salary would be about £200, rising to about £225 at the end of the third year. The young clergy awaiting curacies seem to him an unemployment problem of some magnitude.

The Sydney Synod.

Large Attendances.

THE first session of the 23rd Synod of the Diocese of Sydney, which met in the Chapter House during part of the first and second weeks of this month, was notable for several things: the large attendances, both of clergy and laity, the Right Rev. the President's challenging Synod address, and the social passion which moved many members in the face of present world conditions. In one sense, the Synod's most important piece of legislation was the Presentation and Exchange Ordinance. The main features of this ordinance were the limiting of Synod representatives on the Nomination Board to two clergy and two laymen; making it incumbent for the Archdeacon of the Archdeaconry in which a vacancy occurs to be present and preside at the meetings of the Presentation Board when the appointment is to be made; and making it possible for conferences with the Archbishop to be held regarding the filling of the said vacancy. At these conferences the Archbishop is, of course, to preside.

The Bishop's Address.

The Bishop Administrator, in his Synod address, referred to the lamented death of the late Primate and to the choice and coming of the new Archbishop, Dr. H. W. K. Mowll. He briefly reviewed the life and service of several clergy who had passed away since last Synod, made reference to several laymen, and went on to refer to the encouraging signs and spiritual vigour within the whole diocese.

Cathedral Site.

The urgent question of the Cathedral Site has not been overlooked. The Joint Committee appointed to act in this matter had steadily pressed upon the Government the necessity for decision one way or the other. Negotiations with a special Sub-Committee of the Cabinet were opened up and only a few days ago the Hon. the Premier asked me to confer with him on some important points. After reflection, and with the Premier's permission I took with me two or three members of our Committee and late last Friday we reached a tentative position both encouraging and satisfactory. This position is set forth in a letter to hand only this morning, and it bears the signature of Colonel Brunner, the Deputy Premier. It runs as follows:—

"In confirmation of the information given to you and some of the members of your Committee on the 3rd November in connection with the Anglican Cathedral, I now formally convey to you Cabinet's decision in the matter, which is to the effect that—

"The Government, in the re-designing of the area on the eastern side of Macquarie Street between the Mitchell Library and the Registrar-General's building, will recommend to Parliament that a suitable part of that area be provided for the Church of England as a Cathedral site in substitution for the present site of St. Andrew's on such terms and conditions as may be mutually agreed upon; due consideration being given to the question of compensation for disturbance. In signing this letter as Deputy Premier, I do so in the absence of the Premier and with his acquiescence."

Action will be taken immediately in respect of the needed surveys of the whole area in Macquarie Street that has been mentioned, and we may hope now to see very soon a settlement of this long-standing question. We must be patient, for we have reason to be of good heart. I must at this point freely acknowledge the courteous and sympathetic approach which the present Government and its Sub-Committee have given to the whole matter.

Wider Questions.

Touching upon things international, Bishop Kirkby uttered strong words against the war-mongering campaign recently undertaken by certain persons. He rejoiced at the strong reaction of the Christian conscience and spirit so evident in our land against war and its concomitants.

Wise references were then made to the problems of unemployment at home, after which the Bishop went on to deal with the

State Lottery.

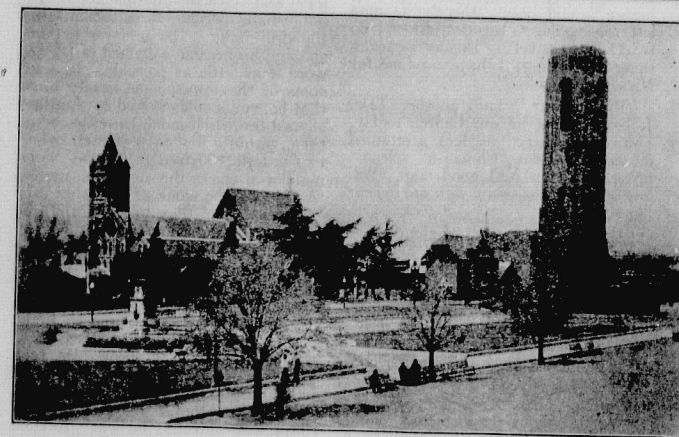
He said:—"Despite some manifestations of popularity which the State Lottery enjoys, I cannot refrain from expressing the hope it will not be allowed to remain in our midst. I have not yet seen any sound moral defence offered for it. If anyone replies that the Lottery is really outside the realm of morals, all I can say is, so much the worse for it. Its irrationality as a method for distributing wealth is glaringly patent. Its appeal to cupidity is subversive of true cit-

izenship. It argues an absence of statesmanship in dealing with a major problem of the State; and the care of the sick, together with the maintenance of the noble professions of medicine and nursing in our hospitals are made to be dependent upon a 'catch-penny,' 'easy money' device. And what is to be said of the parasitical syndicates which have sprung up in the city, trading at a fine profit on the superstition of patrons who are encouraged to believe that Lucky Chinamen and Black Cats and Horse-shoes, and Horoscopes, materially affect the chances of a successful issue to their gambling ventures. We are informed that there are considerable differences of opinion in the Government party concerning the Lottery in general; but surely there can be none about these businesses which baton upon the moral and social life of the community. I venture to speak in the name of the whole Church of England in this Diocese and say that the Government must wipe them out, and that quickly. And whilst the Government is engaged therein it had better deal with those trading firms which, for advertising purposes, are identifying themselves with the distribution of lottery ticket shares, suggesting that even children may come in at one penny a time.

"One last word on this matter, and that to the Church, and here I appeal also for loyalty to past declarations of Synod; our affirmations are considerably stultified, and I believe, our corporate conscience compromised, if in parish functions we make room even for the so-called 'innocent' raffle. It may seem a small matter, but we Christians

the Christ of the Resurrection and Ascension and of the Blessed Appearing, the present Christ Who is 'warm, sweet, tender,' and Who confirms Himself unto us in all joys and stresses and in the holiest moments of our lives. This is our Christ and to set Him forth should be the burden of our ministry. A Gospel that is not Christocentric is no Gospel at all. We may gather people to our Churches with a smart eloquence, or with snappy criticisms of public affairs, or with spectacular and popular services; we may think that we hold them to the Church by providing well-organised rounds of social functions, pleasing and amusing, for all sorts and conditions of men and women; we may secure the good-natured help and interest of a wide circle of supporters, but we shall never save their souls alive if that be all which we have to give them. Without this Christocentric Gospel we have no authority enabling us to stand as did the prophets of old who faced kings and men with the words: "Thus saith the Lord." No other message is calculated to bring home to people that sense of sin and of God's forgiveness of it; no other assurance of peace and harmony for the whole wide world. Woe be unto us if we fail to preach it. So be our prayer!—

"Therefore, O Lord, I will not fail nor falter,
Nay, but I ask it,—nay, but I desire,
Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire.
Give me a voice, a cry, and a complaining—



All Saints' Cathedral, Bathurst, and the recently dedicated Singing War Tower Memorial.

need to keep our own hands scrupulously clean. I invite further expression of Synod's opinions on the State Lottery.

Back to God.

"But all these things which perplex and distress should do one thing, and that, to drive us back to our Lord and to His Word. On reflection we shall find that this age is probably no worse than any other. Even its very fermentations are an indication of life, and possibly of new life. Out of the present-day welter of ideas and actions God may be bringing some new things to pass. Perhaps some new social order is developing—an order not entirely destructive of the present, but an order which will gather up all the good that God has given to us in the past, though much spoiled by man, and yet be embrative of a greater good which He has waiting for us. His creational activities have not ceased; He is still working His purpose out. It is our responsibility to see that the fumbling hand of man is not allowed to mar the perfect work of God. We should be so obedient in mind and conscience to God's will as we see it revealed that we shall recognise that order of God, and hail it when it comes. Whatever that order be in its outward form it will have, and must have of eternal necessity the Lord Jesus Christ as its heart and centre. He is the mind of God and the Will of God, the very purpose of God in all fulness, expressed towards us in terms of human understanding. So again I say, on Him we must fall back—or rather should not the phrase be—to Him we must advance? Not to any pale, merely theological Christ, a lay-figure, product of the schools (though to Dogmatics we owe a tremendous debt), not to any vague, impalpable, though beautiful Christ, the creation of a wishful imagination, but to Christ of the New Testament, the Christ of the Incarnation and of Bethlehem, the Christ of the Atonement on Calvary's Cross,

Oh, let my sound be stormy in their ears,
Throat that would shout, but cannot stay
for straining,
Eyes that would weep, but cannot wait for
tears,
Quick, in a moment, infinite for ever,
Send an arousal better than I pray,
Give me a grace upon the faint endeavour,
Souls for my hire and Pentecost to-day."

Subscribers, Kindly Note!

Insufficiently Addressed Letters.

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GOOD WAGES.

Satan promises the best, but pays with the worst; he promises honour, but pays with disgrace; he promises pleasure, but pays with pain; he promises profit, and pays with loss; he promises life, and pays with death. But God pays as He promises, and all His payments are made in pure gold.

—Phillips Brooks.

Wayside Jottings

(By a Wayfarer.)

The Talent of Time.

IT was Sunday morning. Breakfast was finished at the little boarding house. It was too early for Church and most of the residents were sitting on the verandah, enjoying the coolness of the morning.

"I've just finished reading the life of Mary Slessor, of Calabar," said one. "It's a splendid book, and I was going to return it to our Church Library; but it struck me that some of you ladies, or some of you chaps might like to read it."

"Thank you, Tom," said one; "I've heard of Mary Slessor, what a wonderful woman she was; and I should like to read her life; but, upon my word Tom, I've no time for reading books. A bit of the daily paper, the sporting news chiefly, is all the reading that I've time for."

"Same here," said another; "life's too short for reading," and the ladies seemed of the same mind. "What with darning my stockings and playing bridge," said one, "there's no time left for reading. Besides, when I do read I like a novel by Dumas, or something interesting; I have no time for Missionary Books."

"By the way," said another, "Dr. J. is preaching at our Church to-day. You've all heard about him; a returned missionary from China—a splendid preacher and a real good man. Will any of you chaps come with me to hear him?"

"I can't," said one, "I shan't have time. I've promised to go and play golf, and I'm afraid I shall be late home."

"I'm sorry too," said another; "Jones is taking us for a run in his car. We must get a breath of fresh air sometimes, must we not? So I'm afraid we shan't have any time for Church."

"What about to-morrow night then?" asked Sam. "He's giving a first-class lantern lecture in aid of the Mission funds. Tickets sixpence—can I sell you chaps a few? It's bound to be interesting, for he's an awfully clever man."

"I'd like very much to hear him," said one, "but the difficulty is how to make time. I've got an engagement to play billiards to-morrow night, so I'm afraid neither of us will have any time to spare."

"And I'm afraid none of us can come," said one of the ladies. "It's going to be a busy week. The Bazaar begins on Thursday and what with getting our new dresses finished and marking all the goods, I'm afraid we shan't have a minute to spare this week."

It was the late afternoon, and those whose time had not been claimed by golf or by motor-trips were resting on the verandah.

"Miss A," said one, "you were at church this morning, and heard Dr. J. Give us the benefit of your experiences. Tell us what he said. About Missions, wasn't it?"

"It was a Missionary sermon," said the lady, "but not so much about Missionary work as about our duty; and a great part of his sermon was about our responsibility for the use of our time. Time, he said, was the greatest and most important of all the talents that God has committed to us; and the foundation of all the others. He said: 'I'll give you a parable to illustrate my

meaning. He said there was a young soldier who had been selected for special duty in a distant land. But his present training was to be in a small garrison town, where he had certain duties to perform. He was to attend drills and parades, and to see that his special equipment was always ready for he didn't know when marching orders might come."

"Don't mix up too much with the society of the town," said his superior officer; "don't become self-indulgent; live plainly, report daily as to all you do; and above all things, study your 'Soldier's Hand-Book'; soak your mind not only in its rules, but in the spirit of it; keep fit and ready, for you may have to march at very short notice."

"For a time (the preacher said) the young soldier was zealous and earnest. He reported daily, not concealing his many mistakes and failures. He lived abstemiously and studied his 'Soldier's Guide'; but months, years, passed, and he became slack. The Guide-book was neglected. It was out of date, he said, not up to modern thought and science. He began to miss drills and parades. The allowance for ammunition and equipment he spent on jewelry and civilian adornments. The dance-halls became more to him than the drill hall. His uniform became shabby; he became ashamed of it, and wore it as little as possible. In fact, some of the townspeople hardly knew that he was a soldier. And so the days slipped by in self-indulgent ease. And then, within a few days of each other, two orderlies arrived from the commander-in-chief; the one was named 'Accident,' the name of the other was 'Sickness'; and they told him that he was to go very shortly and take up duty in the distant land."

"But, alas, he was all unready. Self-indulgence had robbed him of his energy and vigour. His uniform was in rags and there was no time to make another. He needed equipment, but his allowance was all spent. He took from it's shelf the 'Soldier's Guide' and tried to study it, but the Orderlies were insistent that he must go at once. Untrained, unready, he was hurried away, and his Commander had no word of praise for him; but dismissed him from the Service as unreliable, unfit, incapable."

"That parable doesn't need much explanation," said one; "I think it means me. I'm letting my years slip by without thinking very much about what's coming after."

"I'm afraid it means me," said another. "I've lived half an average lifetime, and I haven't much to show for it from the standpoint of Eternity. I must take my Guide-book off the shelf and study it a bit more."

"But, seriously," said a third, "do you mean that it will make a difference to me all through Eternity whether I read the life of Mary Slessor or go to Church, or hear Dr. J. lecture on Missionary work, or not?"

"I suppose," said the first, "that the more cultured our minds, the more we know of Science, History, Languages, the more we have gained of every sort of knowledge, the finer instruments we shall be for the Master's use, both here and hereafter. None of it will be wasted. But I suppose that will be specially true if we have studied the things that specially concern His Kingdom. If we have mastered our Bibles—interested ourselves in Missions—denied ourselves to help the poor, and to spread the Gospel."

"You may add," said one of the elder ladies, "that if we have no taste for His worship here, we are not likely

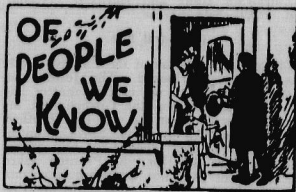
suddenly to develop the taste when we cross the River. Habits and tastes need cultivation. Heaven consists, I think, of the Service and Love of God; and it is our wisdom, I think, to seek to begin it now. That's what makes Time so supremely valuable. Who wastes it is, I think, a fool; who mis-spends it is a criminal."

"Give me that volume of Mary Slessor," exclaimed one. "I can read a couple of chapters before Church, and some more before bed-time."

"Bring out those tickets for Dr. J.'s lecture," cried another. "We all want them."

"Give me those plates of fruit," said a young lady. "There's just time before tea for me to take them to Mrs. B.'s sick children. Perhaps the Master will reckon that I gave them to Him."

"I'll see the minister after Church to-night," said Brown (the only graduate resident at the boarding house), "and I'll offer to take a class of boys in the Sunday School. Perhaps teaching His youngsters may be the work that the Lord will give me to do hereafter."



We are glad to hear that the Rev. H. W. Barker, Rector of St. Michael's, Rose Bay, Sydney, is happily recovering after his recent operation.

The Rev. W. J. T. and Mrs. P. Fairfield, Diocese of Melbourne, intend taking a trip to England next year, sailing on April 14. They expect to be away about six months.

The Rev. W. J. Reboul, formerly rector of Jamberoo, with Shellharbour, Diocese of Sydney, was inducted into St. Phillip's, Auburn, on Thursday last by Archdeacon Martin.

Mr. W. S. Gee, B.A., LL.B., has been appointed Advocate of the Diocese of Sydney, vice Mr. Justice F. S. Boyce, whose elevation to the Supreme Court Judicature has necessitated his resignation.

We are glad to learn that Mr. E. Valentine, who recently underwent an operation in St. Ives private hospital, East Melbourne, is progressing very favourably. He will not be about for three or four weeks.

The Rev. V. H. Sherwin, who did such excellent work at Rabaul and came south to Sydney for several weeks, arrives in England next week. He will be away for about six months' furlough before returning to the Mandated Territory of New Guinea.

At a meeting of the Melbourne University Standing Committee of Convocation on Tuesday, October 31, Mr. J. R. Darling, M.A. (headmaster of the Geelong Grammar School), was elected to the University Council in succession to the late Dr. W. S. Littlejohn.

A triangular exchange has been effected in the Diocese of Sydney. The Rev. Dixon Hudson, of St. George's, Hurstville, becoming Rector of Leura, the Rev. G. Richmond, Rector of St. Mark's, Granville, becoming Rector of St. George's, Hurstville, and the Rev. H. W. Mullins, Rector of Leura, becoming Rector of St. Mark's, Granville.

Archdeacon Kitchen, of Hay, will in all probability, be shortly severing his connection with the diocese of Riverina, after having been Rector of the Hay parish since 1916 and Archdeacon since 1923. He was Vicar-General of the Diocese during the interregnum between Bishop Anderson's retirement and the appointment of Bishop Halse, and for the past eight years has been the present bishop's commissary. During the absence of the bishop at the Lambeth Conference he administered the diocese.

The Bishop of Riverina has recently appointed the Reverend J. H. A. Chauvel, M.A., Rector of Broken Hill, Archdeacon of Broken Hill. The Archdeaconry, which includes Wentworth and Wilcannia, had been in abeyance for some five years since the departure of Archdeacon White to Western Australia.

While the Sydney Synod was in session a cable was received from the Archbishop-Elect, Dr. H. W. K. Mowll, who is now in Canada, on his way to England, conveying his felicitations and prayers to Synodsmen. The reading of the cable was received with no little pleasure and subsequently a warmly-worded reply was cabled to Dr. Mowll.

Mr. Harry Rogers, the well-known Chairman of Committees at the recent Sydney Synod, in place of Sir Albert Gould, who is unable to fulfil the duties on account of ill-health, Mr. Rogers acquitted himself in his new post with great acceptance and won warmest congratulations at the close of Synod last week.

The Rev. P. R. Westley, formerly of St. Mark's, Malabar, and St. George's, Matraville, Sydney, was inducted into the charge of St. Andrew's, Lane Cove, by Archdeacon Langford Smith on Thursday last. By courtesy of the Minister for Justice Mr. Westley will retain the title of honorary assistant chaplain of the Long Bay gaol, with which he has been associated for over seven years.

The Rev. F. S. Rogers, formerly C.M.S. Missionary in Uganda, has been appointed minister in charge of Malabar, the Rev. C. W. Dillon, Curate of St. Anne's, Hornsby, to be Rector of St. Andrew's, North Strathfield, and the Rev. Cecil Short, Rector of St. George's, Hobart, to be Rector of St. Andrew's, Wahroonga, all within the Diocese of Sydney.

Owing to the retirement of Canon Armstrong from St. Augustine's, Hamilton, Brisbane, three parishes at least will receive new Rectors as from the beginning of this month. The Rev. F. C. Birch succeeds the Canon at Hamilton, the Rev. R. B. Massey will follow Mr. Birch at Ipswich, and the Rev. A. E. Morris will leave Goodivindi for Woollongabba, vacated by Mr. Massey.

The "Southern Cross Log" announces that the Bishop of Melanesia has appointed the Rev. R. Godfrey to be Archdeacon of Southern Melanesia. His institution took place at Lolowai on the 28th of August last. His appointment is a reward for strenuous, self-sacrificing service. Archdeacon Godfrey was formerly on the staff of St. Matthew's, Masterton, N.Z., till he joined the Melanesian Mission in 1918.

On November 1st the Rev. Charles Herbert Murray, M.A., B. Litt. (Oxon), was instituted by the Bishop of Adelaide as Rector of Christ Church, North Adelaide. Mr. Murray was ordained priest in 1923, in Melbourne, and except for four years spent at Oxford (England) he has served in that diocese ever since, holding, for the last four years, the position of Director of Religious Education.

The Rev. P. H. Dicker, who has resigned his post as head of Bostock House, the preparatory section of the Geelong Grammar School, will leave for England, accompanied by Mrs. Dicker, early next year. It is his intention to gain further experience and opportunity for study. The Rev. P. A. Wise, who has been on the staff of Trinity Grammar School, Kew, will succeed Mr. Dicker at Bostock House.

November 1 was the fourth anniversary of the Archbishop of Melbourne's Consecration by the Archbishop of Canterbury in Westminster Abbey. Dr. Head writes:—"God has given us much work to do together since then. I am grateful to the Diocese for all its kindness and forbearance to me during these four years. As God has called us to His service in 1929, may He make us together more worthy of His calling in the years to come."

An Armistice church parade was held at St. Thomas' Church, North Sydney, on Sunday, November 12, when the 17th Battalion (A.I.F.) memorial cross was handed over by General Goddard (who was the first commanding officer of the 17th Battalion A.I.F.) to Lieutenant-Colonel W. G. L. Bain (present commanding officer of the 17th Battalion, A.M.F.). The cross originally stood over a number of officers, N.C.O.'s, and men of the 17th Battalion killed at Contalmaison, Somme, France. The cross will remain with the rector and wardens for safe keeping.

The Australian Board of Missions held its quarterly meeting at Church House, Sydney, on Wednesday and Thursday of last week. On Thursday the board celebrated the fourth anniversary of the opening of the women's missionary training hostel at Epping, when a meeting was held at the hostel. The Archbishop of Perth and the Bishop of Adelaide gave addresses. The Bishops of Warragatta and Gippsland were present, in addition to the above, at the Board's meetings.

The resignation of Canon J. B. Armstrong as Rector of St. Augustine's, Hamilton, has been received with much regret by his many friends in Brisbane. Coming to Brisbane in 1902 as Rector of Toowong, Brisbane clergy and laity soon became conscious that the new Rector brought with him a well-trained mind, and the fine courtesy of an English gentleman, and a genuine love for the souls of men. He was the first clergyman to form a branch of the Church of England Men's Society in Queensland in co-operation with Mr. Ruegg, and St. Oswald's Hostel in Brunswick Street is one of the fine results of that movement.

The Bishop of St. Arnaud writes:—"The service at the dedication of the Memorial Gates erected at the entrance to St. Paul's Church, Carisbrook, to commemorate the Life and Work of the late Bishop Long, who was a native of Carisbrook, was impressive, and as was to be expected, was largely attended. It is estimated that over 300 people were present, and not all were able to be accommodated in the Church at Evesong, which followed the actual Dedication, those responsible for the erection of this memorial altar, and he congratulated from every point of view. The gates are very handsome, and are a fine memorial to a fine character."

In St. James' Old Cathedral, West Melbourne, on a recent Sunday evening, a memorial was unveiled and dedicated in memory of Mrs. Elizabeth Laxton, who for 45 years was a devoted Church worker with a remarkable record of usefulness. The memorial is in the form of a brass book-rest and service books for the Communion table, and is the gift of Mrs. Laxton's friends in the Church. In January last a Holy Table was placed in the Church by Mrs. Laxton's family as a memorial to her. It was designed by Mr. Louis Williams to harmonise with the old-time furnishings in the sanctuary, and the gifts dedicated the previous Sunday have completed the memorial.

At the recent annual meeting of the Board of Missions, N.Z., Bishop Sadlier, of Nelson, retired from the position of Chairman of the Executive, a post he had occupied from the inauguration of the Board. He retired under doctor's orders, as the extra-Diocesan work he is doing is now too great a strain on his health. Feeling reference to this was made at the meeting, when his resignation was accepted with very great regret. Several members spoke of the valuable services the Bishop had rendered, both to the Board and to the cause of Missions, since the inception of the Board, and a resolution was passed, putting on record the sincere appreciation of the Board.

The Archbishop of Melbourne writes:—"On November 3 there was a remarkable gathering in St. Columba's Church, Hawthorn, to bid farewell to the Rev. H. E. Warren and Mr. D. Fowler, who started next day on an expedition to the Caledon Bay aborigines in Arnhemland. They will be joined by the Rev. Alfred Dyer, and they are going to try and establish contact with the natives. We must all pray for the success of this great enterprise. Big risks are involved, but these three men are prepared to face them. A good deal of expense will have to be met, and for this we must send special gifts to the Church Missionary Society. I believe that this expedition will help to improve the relations between white Australia and the native races."

At the last meeting of the Executive of the C.E.M.S. in Melbourne a letter was received from Mr. H. Field, Honorary Secretary, intimating his resignation from that and all other offices he held in connection with the C.E.M.S. This action was due to his state of health, following upon a recent serious illness. Members of the Executive were unanimous in their expressions of regret, and a resolution appreciative of Mr. Field's long and invaluable services to the Society was passed. Mr. Field had been nineteen years a member of the Melbourne Executive, and was one of the original movers in connection with the foundation of the Church of England Boys' Society. He has been Honorary Secretary of the Melbourne Executive for five years; also Assistant National Secretary for some time.

The Dean of Sydney, Very Rev. A. E. Talbot, M.A., Th.Soc., is at present delivering the Moorhouse Lectures in St. Paul's Cathedral, Melbourne. His general subject is "Church of England Divines and the Anglican Tradition." The subject matter comes under the following heads:—

November 20—Bede and Theodore. "Organisation of the Church."

November 21—Alcuin and Anselm. "Revival of Education and Learning."

November 22—Grosseteste and Wycliffe. "Protests against Papal claims."

November 23—Jewel. "The Anglican Reformation and the Church of Rome."

November 27—Hooker. "The Anglican Reformation and the Puritans."

November 28—Cosin and Simeon. "Worship and witness of the Church."

November 29—Pusey and Westcott. "The Church Catholic and the Social Problem."

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

November 26, 24th S. aft. Trinity.—Morning: 10, 386(41), 280, 344; Evening: 95, 165, 90, 97.

December 3, 1st S. in Advent.—Morning: 73, 64, 81, 68; Evening: 69(31), 79, 75, 37.

December 10, 2nd S. in Advent.—Morning: 100, 389, 66, 78; Evening: 74, 308, 80, 28.

December 17, 3rd S. in Advent.—Morning: 117, 568, 235, 81; Evening: 147, 73, 553, 31.

Hymns, A. & M.

November 26, 24th S. aft. Trinity.—Morning: 527(568), 529, 633, 233; Evening: 288, 252, 633, 73.

December 3, 1st S. in Advent.—Morning: 51, 53(176), 48, 268; Evening: 640(76), 204(191), 226, 362.

December 10, 2nd S. in Advent.—Morning: 4, 50, 546, 217; Evening: 52, 205, 222, 21.

December 17, 3rd S. in Advent.—Morning: 3, 640(76), 242, 226; Evening: 231, 51, 302, 28.

Patience is so like fortitude that it seems to be either her sister or her daughter.—Aristotle.

A little bit of patience oft makes the sunshine come.
And a little bit of love makes a very happy home.

A little bit of hope makes a rainy day look gay.
And a little bit of charity makes glad a weary way.

—Anon.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED

The Churchman's Reminder.

"Awake, again the Gospel Trump is blown,
From year to year it swells with louder
tone."

—Christian Year.

"Awake, thou that sleepest, and arise from
the dead, and Christ shall give thee light."

—St. Paul.

NOVEMBER.

23rd—Clement, Bishop of Rome and martyr,
100 A.D. Great Christians failed to
keep Roman Christianity pure.

Royal Order substituted Tables for
Altars. It is forgotten the word Altar
does not occur in the Prayer Book, of
a purpose.

25th—John Knox died, 1572. St. Catherine,
martyr, at Alexandria; broken on the
wheel. Thus came the term for a
firework, of a wheel effect.

26th—Sun lay next before Advent. 'Stir-up'
Sunday, so called from the opening
words of the Collect. We do need
stirring-up.

29th—Day of world-wide intercession for
Missions.

30th—Thursday, St. Andrew's Day, Apostle
and martyr.

DECEMBER.

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

3rd—1st Sunday in Advent. The begin-
ning of the Christian Year. Let us
look for that beginning which so of-
ten is mis-called "the end of the
world."

7th—Next issue of this paper.



Evangelicalism and the Sacraments.

(By Rev. W. H. Irwin, M.A.)

THE sacramental teaching of the Evangelicals has often been misunderstood and consequently misrepresented, sometimes, perhaps, through their own fault. When they are charged with under-estimation of the value and importance of the Sacraments, it is as well to notice that "under-estimation" is here a question-begging term. The point at issue is just what is the right estimation.

Certainly Evangelicals do not place so much emphasis upon the use of the sacraments as do Anglo-Catholics. It comes naturally to them to speak of the "Word and Sacraments," in that order, since they hold that the Ministry of the Word should take the primary place. In this they have the support of the New Testament, where the sacraments are far from being greatly stressed. In their favour, too, is the Prayer Book use of this order in importance, and a survey of Christian religious experience goes to show that the Ministry of the Word plays a greater part in the normal Christian life than the Ministry of the Sacraments. Hence Evangelicals would not describe the life of the Christian as "the Sacramental Life." On the other hand they have no doubt that the sacraments are definite means of grace and they are by no means neglectful of their use.

Critics of Evangelicalism are fond of saying that it is too negative, and that Evangelicals spend their time, not in positive teaching, but in denying the truth of other men's doctrines. This has at times been an unfortunate feature of Evangelicalism, but the fact must not be lost sight of, that the most

positive teaching contradicts those doctrines which conflict with it, while a man who is attacking someone else's opinions, may all the time be striving to establish a positive truth. For instance, Evangelicals condemn the sacerdotal theory of the ministry, with its rigid views of the nature of divine grace, but their real aim is to insist on the right of free and direct access to Christ for every individual. This principle is positive enough and a most necessary corrective to dangerous modern tendencies in the sphere of religion.

The Sacramental Principle.

Any modern discussion of sacraments must start with a consideration of the Sacramental Principle which has indeed, become something to conjure with in Anglican circles to-day. Briefly expressed, the meaning of this principle is that the spiritual may be conveyed through the medium of the material. We live in a material environment which spirit has to use in its attempts to express itself. If we apply the term sacramental to this spiritual activity, we are able to describe all human life as sacramental. A kiss is the sacrament of love, a handshake is the sacrament of friendship, a flag is the sacrament of nationality. Thus the sacramental principle is not confined to the realm of religion, but is as wide as life itself.

In religion, however, the principle reaches its highest-expression, because there we believe that the Divine is using the material to influence man's spiritual experience. "God may use as a means of grace towards me a flower, or the song of a bird, a picture, a sunset, or a chorus-ending of Euripides." Dean Inge sums up this principle in a dictum: "Value spiritual things for their own sake, and the things of sense for the sake of the spiritual."

Along these lines a great deal of philosophical work and subtle analysis has been done by thinkers whose affinities are with Anglo-Catholicism. And there is no reason why Evangelicals should not judiciously avail themselves of the fruits of these efforts. It is a good thing to show that the sacraments ordained by Christ are not isolated phenomena, but are in harmony with a principle which runs through human life, and we cannot help being struck with the beauty and suggestiveness of some of the illustrations brought forward. But granting all this, we have to recognise that the nerve of the matter is untouched. Do not all Churchmen expect to find in a sacrament ordained by Christ, a divine element, a something more than is present when mind or spirit acts on matter? For there is nothing specifically Christian about the Sacramental principle. While satisfactory as far as it goes, the principle does not provide us with an explanation of those characteristics which mark off Christian sacraments from others. An Evangelical will be impressed by the fact that there is no suggestion in the New Testament that Holy Communion and Baptism are rites illustrating some common sacramental principle.

Anglo-Catholic writers are convinced that the principle we are considering can be used to justify extreme sacramental doctrine. Perhaps one has not understood their arguments, which are often very subtle; but in its simple form, at least, the principle does seem to support the Protestant view of, say, Holy Communion. Further, with all diffidence, one must confess failure to see how to pass logically from the recognition of the sacramental nature

of a handshake or a flag, to the affirmation of the Presence of Christ in the Eucharistic elements. As neither the handshake nor the flag is the thing it signifies, why should the bread and wine be? In passing we may point out that what may be called "natural" sacraments, a kiss, a handshake, a flag, in their psychological effects, are proper objects of scientific study. So that it seems unreasonable for those who hold that the sacramental principle justifies a belief in the Real Presence, to call blasphemous Bishop Barnes' proposal to test psychologically the spiritual presence in a consecrated wafer.

We must remember that the philosophy expressed in the sacramental principle was built up under the shadow of nineteenth century materialism and largely in reaction against it. We may expect, therefore, that in some respects it falls short of a complete account of the meaning of sacraments, and it is urged here that while the sacramental principle, insisting that the material may be used to produce spiritual effects, is an important truth, it needs to be supplemented by a much more fruitful conception, viz., that of Personality.

The Nature of Grace.

It is common ground that through the sacraments God's people receive a spiritual benefit known as grace. The true conception of the nature of this grace is a question which touches fundamental matters in sacramental controversy. The popular way of regarding grace, which we inherit from the past, is to view it as a mystical substance imparted through the sacraments. Metaphors suggested by material things are used to describe its activities, such as channels of grace, implanting a seed, interpenetration. These ideas are true as far as they go, but they keep more or less upon a material level, and thus they do not make clear that all means of grace, in the sacraments or not, are simply ways for men to get into personal touch with God, or, in other words, to know God. "This is life eternal that they should know thee, the only true God, and Him Whom Thou didst send, even Jesus Christ."

The highest conception we can frame of grace is NOT that it is an external semi-physical something imparted to us at sundry times and in diverse manners through sacramental action. A much finer and nobler view is that grace is personal influence—the working of a Divine personality upon our finite personalities. Grace is fundamentally a personal relation between God and man and, essentially, the sacraments are ways of realising and reviving this personal relation.

There is no special kind of grace which is confined to the sacraments and to the sacraments alone. It is not true that some spiritual results are impossible apart from them, e.g., Regeneration in Baptism. They are necessary, not because Divine grace is unattainable without them, but because they were appointed by our Lord and, we may add, because of their proved efficacy in religious experience. The indwelling power of Christ comes to us in the sacraments and apart from them. Accordingly, Evangelicals do not make sacraments the devotional centre of their lives. Life is larger than sacraments. The Pauline phrase "In Christ" has a wider sweep than the Catholic phrase, "The Sacramental Life."

Evangelicalism endeavours to keep sacramental ideas on the personal level. This leads them to reject any idea

of the sacraments being mechanical means of grace. They have always opposed the 'ex opere operato' doctrine, that through the use of the sacraments grace is inevitably conveyed. For it is not what one would expect from the laws of personality that divine grace should in some way become attached to material things and act automatically through them. Anglo-Catholics bitterly resent the accusation that they teach magical doctrines about the sacraments. To do them justice, one should admit that their best theologians recognise the ever-present danger of magic and superstition in Catholic teachings, and they strive sincerely to provide against it. They insist on the need of worthy reception of the sacraments and whittle down the 'ex opere operato' doctrine, till it reads almost like an Evangelical statement, but nevertheless they cling tenaciously to the doctrine itself. We can sympathise with their desire to maintain that the sacraments are real objective means of grace, and that grace is not merely the imagination of men's hearts. But surely the right way to do this is to grasp the reality of the spiritual world, without needing a belief about magical changes in material things to give us assurance. Those who believe in the ever-abiding presence of Christ have little difficulty in holding that He is present at the Holy Communion, really and objectively, just as He is wherever two or three are gathered together in His Name.

The Real Presence.

Catholic sacramentalism stands or falls by the doctrine of the Real Presence. "It is the Mass that matters." On this great subject the Evangelical doctrine is simple and plain, viz., that the sacramental presence is in the Service and the Reception—not in the Elements. "There is a special spiritual Presence of Christ in the Lord's Supper, which they only know who are faithful communicants and which those who are not communicants miss altogether."—(Ryle). Evangelicals may be barely tolerated in many Anglo-Catholic dioceses, but the Evangelical doctrine of the Real Presence need not sue for toleration. It is the historical Anglican view and the one which is most easily established from our formularies.

The Evangelical believes that this was the faith of the primitive church, and as recent research shows, it persisted in maintaining itself even amidst the triumph of Catholic ideas during the Middle Ages. At the Reformation this primitive faith was restored and lasted for three hundred years as the current teaching of the English Church. The Oxford Movement revived the Catholic mediaeval doctrine of the Real Presence, and in some form this view of the Eucharist is dominant among many who control the affairs of the Church of England to-day. It has been an age-long controversy between the Evangelical view and that which holds that there is an objective Presence in the elements prior to the act of reception and independent of it.

The Catholic, whose real authority is Church tradition, used to place great stress on the literal interpretation of the words: "This is My Body"; "This is My Blood." But the Anglo-Catholic leaders have long ago abandoned the theory of verbal inspiration—a doctrine which really was a Catholic dogma—and are too honest to remain "fundamentalist" on only a few Eucharistic texts. They, therefore, are now accustomed to explain the Presence in the elements by an analogy

with the Incarnation, of which the Sacraments are an extension. Analogies are often suggestive, but in themselves are not often conclusive arguments. The Incarnation was a union of the divine and the human, which included a physical organism. But the human soul is a higher medium than the human body, and if we want to argue from analogy, that Evangelical doctrine of the Presence, that Christ is present in the heart of the recipient, is more congruent with the Incarnation. If we must localise the Presence let us seek it in the faithful communicants. The Church, corporately and individually, is the extension of the Incarnation.

Of course, from Newman downwards, the Catholic party has always claimed that Evangelicalism is too subjective and teaches a real absence. But when we think the matter out, what reason is there to hold that a presence in bread and wine is more objective or real than a presence in the heart of the believer, unless we descend to crude philosophical ideas, and this is what the opponents of the Catholic view accuse the Anglo-Catholic of doing. Are we, in thinking of the Eucharist, to move in the realm of Animism, the belief that spirits inhabit inanimate objects? It was a hard saying when Bishop Barnes drew a parallel between the Catholic, before the Reserved Sacrament and the cultured Hindu before his idol. Vials of wrath have been poured on the Bishop's head, but has he been seriously answered? Probably no one really believes that Anglo-Catholics are idolatrous, but candour compels us to recognise that much Anglo-Catholic teaching on the Eucharist seems to belong to a sub-Christian realm of religious thought. Canon Quick's book on the sacraments shows how great are the perplexities of able and honest thinkers who wish to avoid superstition in connection with the Holy Communion and yet incline towards the doctrine that underlies the teaching and uses they deplore.

The Eucharistic Sacrifice.

There is a sacrificial side to Holy Communion, because our Lord's death, which we here commemorate, was a sacrifice, though one which we would not naturally expect to be repeated. Further, in proportion to our sincerity, we offer and present ourselves a sacrifice to God. But in neither case is this what is meant by the Eucharistic Sacrifice. Indeed, we have great difficulty in ascertaining exactly what it does mean. Elementary Anglo-Catholic manuals explain it confidently, but leading theologians of that school experience great difficulty in defining it. The clearly thought-out Roman doctrine of the Mass is not usually accepted by them. Instead, Anglo-Catholics have formulated a sacrificial theory of their own. It starts with what they consider our Lord's present work in Heaven to be, viz., the continual offering of Himself in His glorified humanity, to the Father. This eternal sacrifice has its earthly counterpart in the Eucharist. This theory has the advantage over that of Rome, as it is not clean contrary to Scripture, but its view of our Lord's work in Heaven receives very meagre support in the New Testament, while there is therein no suggestion that the Eucharist is the Church's counterpart on earth to our Lord's work in heaven. We may respect attempts to work out an intelligent doctrine of the Eucharistic Sacrifice, which will be Catholic and yet not Roman, but so far these attempts have, we think, been unsuccessful. The

short history of this Anglican theory is strewn with exploded explanations.

It was suggested that "Do this" equalled "Make this offering," and the idea was eagerly taken up and ran merrily for a season. Then to this was added the claim that our Lord said: "Do this for a memorial of Me," memorial meaning sacrifice. But the best Anglo-Catholic scholarship has abandoned these two arguments. "There is not sufficient evidence to entitle us to say that 'do' bears the sacrificial sense in the New Testament. The matter stands similarly with 'remembrance.'" (Gore.) In spite of this the doctrine is not abandoned, and preserves a precarious scriptural support in such texts as "shew the Lord's death till He come," "He ever liveth to make intercession," "The Lamb as it had been slain," all of which can be interpreted quite satisfactorily without giving any support to the doctrine of an eternal sacrifice in heaven, or in the Eucharist.

But this whole theory breaks down if we make the very reasonable assumption that everything essential to the Holy Communion was present on the occasion of its institution by our Lord. How are we to explain the belief that the glorified humanity of Christ was present in the elements at the Last Supper, when the Ascension had not yet taken place, and His ascended Body was not in existence? And how could it have been offered? These are deep matters and we cannot expect to understand them. But those who bring them forward in support of their practice and teaching are not entitled to burk discussion of them on the ground of reverence or incomprehensible mystery.

When we compare the mediaeval doctrine of the Eucharistic Sacrifice with its Anglo-Catholic counterpart, there is little in common except the central doctrine that a sacrifice of some sort is offered by the priest in the Communion. It is pathetic at times to observe the efforts made to preserve at least this much of Catholicism. For Sacrifice, priest, altar, all cohere together. A priest must have "something to offer," and those who hold the sacerdotal view of the ministry need to find a sacrifice of some sort. They are still searching for it.

Baptismal Regeneration.

This paper has been taken up mainly with one sacrament only, the Holy Communion, and deliberately so. The crux of the controversy over sacraments lies there. If Evangelicals are right in their views of the true nature of the Eucharist, there is an irresistible presumption that they are right in other sacramental matters. The controversy over Baptismal Regeneration, once such a burning question, has now died down, and although High Churchmen still teach their old doctrine, the life has gone out of it. In fact, to an Anglo-Catholic, confirmation is practically more important than Baptism. There are many reasons for this, but they cannot be dealt with here. Evangelicals are often twitted with blankly contradicting the words of the Baptismal Service—"Seeing . . . that this child is regenerate." But does anyone to-day actually believe them? Are not the words, taken literally by the natives, pure and simple magic? Do they not need to be interpreted? The Evangelical interprets them according to the principle of charitable assumption. The Anglo-Catholic interprets them by practically evacuating the word 'regenerate' of its true meaning. In effect there is little to choose between the two interpretations.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S-TIDE MISSIONARY INTERCESSION.

The Bishop Administrator has sent the following letter to the clergy of the Diocese: Rev and Dear Sir,

I earnestly invite your whole-hearted support of the Season of Prayer for Missions, to be held in the Cathedral on Wednesday, November 29, the Eve of St. Andrew's Day. Sessions of Prayer will take place at the following hours: 11 a.m. to 12 noon; 1 p.m. to 2 p.m., and 3 p.m. to 4 p.m.

In past years these occasions have been most helpful and inspiring, and I am most anxious that this year may be no exception. I feel confident that if my brethren of the clergy stress the importance of the world-wide observance of this prayer for missions, many will be interested and make a point of joining in the diocesan arrangements.

It was in 1872 that St. Andrew's Eve was first observed as an occasion for missionary intercession. The observance now prevails each year throughout the whole Anglican communion and beyond. In the Cathedral of each diocese the Bishop makes due arrangements for this prayer period. It is well-known that the last sixty years have seen a marvellous advance in missionary work throughout the world. For this year, on Wednesday, November 29th, I plead for a full recognition, with faithful bands of intercessors at the Cathedral.

Will you give the matter every publicity and urge church-people to attend? The Church's forces overseas, as well as our missionary organisations at the home base, ask us with grave urgency to be instant in prayer for the Church's primary work in these challenging days.

CAMPERDOWN CEMETERY.

On All Saints' Day, Wednesday, 1st November, a Service of Remembrance was held in the beautiful Church of St. Stephen (within the Camperdown Cemetery), for all those buried in the Cemetery. A great number of people attended the Service, which was conducted by the Rev. A. E. Rook.

"This cemetery is one of the most historic spots in Australia," said Mr. P. W. Gledhill (Chairman of the Board of Trustees), addressing those gathered in the Church. Much of the country's early history was written on the tombstones, which preserved the memory of pioneers, statesmen, sailors and soldiers. Among the tombs was one containing the bodies of some survivors of the Dunbar wreck in 1857. Sir Thomas Mitchell, the explorer, was buried here; and Major Lockyer, who, as commandant at King George's Sound, hoisted the flag on January 21st, 1827, and so asserted the British claim to the whole continent. Other graves were those of Lord Bertrand Gordon, and Nicholas Charles Bochsa, who once was harpist to Napoleon. Mrs. Broughton, wife of the first Bishop of Sydney, Hon. Charles Kemp, M.L.C., two Inspectors of Police, Mr. John McLerie and E. W. Fosbery, Sir Everard Home, Bart., senior naval officer and many other notable pioneers.

Mr. Aubrey Halloran (a past president of the Royal Australian Historical Society), also spoke, and said that within this historic cemetery lay the remains of many who had helped in the building of Australia.

Among those present were Sir John Peden (representing the Premier), Judge Backhouse, Inspector Chinner (representing the Commissioner of Police), Under Secretary (representing the Minister for Justice), Representatives of the Navy, P. & O. Co., Dalgety Ltd., Royal Australian Historical Society, Parramatta Historical Society, The

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Manly, Warringah and Pittwater Historical Society, the Society of Australian Genealogists and Women's Pioneer Club, together with the Vice-Consuls of America and Germany, Miss Lockyer, Miss Cartwright (granddaughter of the Rev. Robert Cartwright, the first Rector of Liverpool), and Mr. and Mrs. T. E. Rofe, through whose generosity the service was broadcast from Station 2CII.

KANGAROO VALLEY.

The Church of the Good Shepherd, Kangaroo Valley, raised £100 at the parish's recent Flower Show and Sale of Work. The Rector, Rev. G. Broadfield Webb, asked for £100 and there came in £100 clear profit, about £40 more than last year.

ST. LUKE'S HOSPITAL.

The working account embraced by the financial statement issued by St. Luke's Hospital for the year ended September 30 shows that there was a net loss for the year of £395, and that patients had contributed £30,391. The organising secretary's account revealed a surplus of £2037, subscriptions and donations having amounted to £2341 10/2.

The directors' report states: "The satisfactory financial position has been brought about by the exercise of strict economy, while at the same time maintaining efficiency, and by the gratifying increase of patients during the year. During the year £1500 in reduction of the mortgage, and interest as it became due, has been paid to the mortgagee, making a total of £8500 repaid during the last five years, and leaving a balance of £25,250 still owing. It is only by the continuation of the centres' efforts that the steady reduction of the building debt can be maintained and 21 beds at £2/2/0 a week provided.

Diocese of Newcastle.

DIOCESAN NEEDS.

Report of Organising Secretary.

The statement of contributions, which is printed at the conclusion of this report, shows our income from the Parishes for Diocese needs to October 17th is £1130—about 25 per cent. of the full year's quota of £4536. The first three quarters of the year have gone and only one quarter of our necessary income has been obtained. Every effort will have to be made by all if we are to balance our budget for the year. Kindly note whether your own Parish is paying its share.

Sixty per cent. of the parochial quotas are for the work of the Children's Homes, and if this essential work is to be efficiently maintained an increased income has to be obtained.

Cathedral Support.

Last month there appeared in the "Diocesan Churchman" a report of the appeal which was made by the Dean for support of the Cathedral. An encouraging response has been made by people directly connected with the Cathedral. It was rather disappointing that very little response has been made by Churchpeople beyond the bounds of the Cathedral Parish. Of course, it is known in most of the Parishes to-day that the matter of finance presents a grave problem. It is hoped, however, that those who could find it possible to send a donation will remember the needs of the Mother Church of this Diocese. As usual, loyal workers for the Cathedral have responded in a splendid manner.

Diocese of Bathurst.

DEATH OF ARCHDEACON HOWELL.

The death of Archdeacon William King

Howell, Vicar-General and Diocesan Commissioner, removes a veteran clergyman from the Diocese of Bathurst. He had been ill some nine months.

Born in O'Connell, near Bathurst, 72 years ago, Archdeacon Howell entered the ministry of the Church in 1886, when he was ordained deacon, and appointed curate at Forbes. He was in charge of Holy Trinity, Guyong, from 1886 to 1889, incumbent at Blayney (1889 to 1917), and rector of Grenfell (1917 to 1921). He was Archdeacon of Orange from 1903 to 1923, and Archdeacon of Broughton from 1923. His appointment as Vicar-General of the Diocese of Bathurst dated from 1921.

Archdeacon Howell was regarded as one of the most highly efficient clerics who had ever served in the diocese, and on many occasions was congratulated on his valuable services. He is survived by Mrs. Howell, a daughter, Miss Mary Howell, and a son, Mr. Frank Howell.

There was a service at St. Barnabas' Church, South Bathurst, commencing at 10.30 a.m. on the day of his funeral, followed by a diocesan service at All Saints' Cathedral, Bathurst, at 11 a.m. The latter service was conducted by the Bishop of Bathurst (Dr. Crotty), assisted by the Coadjutor-Bishop (Dr. Wilde), and was attended by clergy from all parts of the diocese. The interment took place in Holy Trinity cemetery, Kelso, at noon.

In paying a tribute to Archdeacon Howell Bishop Crotty said that the Church had lost one of its most faithful and devoted sons, whose death would be mourned throughout the diocese. He (Dr. Crotty), proposed to pay a personal tribute to the late archdeacon at the cathedral service on Thursday, when he would take the opportunity of placing on record the great value of Archdeacon Howell's work for the Church.

Mrs. Howell is a sister of the Rev. C. C. Dunstan, one of the ablest clergy of the Sydney Diocese. We extend our deepest sympathy to the relatives.

PARTY POLITICS.

Bishop Crotty's Attack.

"The Old Parliamentary Men."

Dr. Crotty, Bishop of Bathurst, in a public address last week, attacked the present political party system, and suggested that representative men sitting round a table or perhaps before an altar, should evolve a new system in which politics, economics, and the Church would each play a part in the salvation of the community.

He said that party politics were apt to kill or confuse everything they touched. Under the present party system the people were bereft from the start of collective views. Truth could not be served when a great national leader had to have his ears to the ground; he was needed to have his eyes to the hills. Yet that was precisely what he could not do. He was a politician. What the party system needed was radical surgery. Politicians were victims of a system which needed cleaning.

Recently, New South Wales set out to reform the Upper House, an opportunity to obtain a reform long overdue, and a really representative, dispassionate Chamber of political review.

"You know the result," Bishop Crotty declared. "It represents probably as good a result as practical statesmanship in our unregenerate system of party politics could achieve. Existing Houses elect a new one. The old Parliamentary men obviously have been sick, barren, and well-stricken for years, yet she, wonderful to tell, provides the matrix of her own salvation, and has to lay herself, poor dear, the blessed egg that has to heal her."

Bishop Crotty urged that the Church should have a greater part in all phases of the ordered life of society. The division of life into watertight compartments was the vice and bane of modern life and thinking. Religion, economics, and politics had all been sectionalised. Society, consequently, had become atomised, disorganised, sundered hopelessly. Economics needed taking up into politics in the widest sense and made part of a great new art of social living. Both needed taking up into religion till they became great acts of worship. There were those who would keep religion out of politics, and exclude politics as they would exclude everything that mattered from religion's empire and control. That point of view was tantamount to the contention that God must be excluded from 80 per cent. of modern life.

Diocese of Goulburn.

ADMINISTRATOR'S LETTER.

Archdeacon Pike writes:—

The election of Synodsmen is to take place between now and the 31st of Decem-

ber, and it is through that election in your own parish that you have an opportunity of expressing your mind upon very many important matters. I urge you to do your part unitedly and with all prayer and careful thought. If you are in doubt, or have difficulty in seeing how to act, trust your clergy to guide you; they are amongst you for that purpose.

I shall not at this stage say any more about the election of a bishop. Next month I shall have more to write. But regarding the Ordinance, may I tell you of several alternative methods by which a rector may be appointed to a parish. That is, a new Synod can choose one of them for the diocese in future.

I. Our present system provides that the Bishop shall nominate to a board the priest he thinks fit for appointment, and the Board may elect him, or it may reject. If it rejects, the Bishop is to nominate again, and so on. The Board is made up of three members elected by the Synod and three by the parish, and the Archdeacons sit on it too. No nomination can come from anybody but the Bishop.

II. In some dioceses this is reversed. The Board nominates to the Bishop, and he has the right to accept or reject, as he may see fit.

III. In one diocese I knew many years ago, the church-wardens used to nominate to the Bishop, and he was able to say yes or no.

IV. I know a diocese now in which all appointments are in the hands of the Bishop, and he appoints to all vacant parishes.

I am not recommending any of these plans; my sole object is to say what they are, and ask you to think them over. But, there is one principle I ought to explain, and it is that the Bishop must be a determining factor in all appointments; you cannot reduce him to a mere figure-head. Such a thing is contrary to the whole idea of episcopal order, and it is at variance with the common practice of the Anglican Communion. It would also be exceedingly unwise to contemplate it. Nobody knows, or can know, so much about the clergy as the Bishops; nor does experience point in any other direction. I write with nearly forty years' acquaintance with these matters.

No matter what system we adopt, whether it be to keep the one we have or choose another, it is absolutely necessary that some provision be made for finality within a reasonable time of a vacancy occurring. It ought not to be possible for anybody at all to hold up an appointment indefinitely. That can be done under our present ordinance.

Those two points I commend to your careful thought; the Bishop, as a determining factor, and not a mere figure-head, which is really part of our Church's constitution; and finality of appointment within a reasonable time. Think them over in time for the meeting at which you elect your synodsmen.

SYNOD FOR THE ELECTION OF A BISHOP.

The Administrator has now definitely fixed the date of Synod for next year. Synod Sunday will be the second Sunday in Lent, February 25th, and Synod itself will be called for Monday, the 26th, and such succeeding days as are required. Synod will be preceded by a clerical conference on Saturday, the 24th February.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

We are all delighted to know that the Archbishop of Canterbury has very kindly arranged that Canon F. R. Barry, D.S.O., M.A., Canon of Westminster, shall come to Melbourne in November, 1934, as Moorehouse Lecturer. Canon Barry was a Fellow of Oriel College, Oxford, before the War, where he was a very successful Military Chaplain. After the War he did a great work in training ex-Service men for the ministry, and then returned to Oxford as a tutor at Balliol College and Vicar of the University Church. He is an able preacher and a writer of some very important books. He is sure to give us a real inspiration at the time of the Melbourne Centenary next year, and we shall all look forward to his visit.

This is a good opportunity to remind you of the Moorhouse Lectureship this year, the details of which will be published in the next issue of the "Messenger." The subject is "Church of England Divines and the Anglican Tradition," and the lectures will be given by Dean Talbot, of Sydney, in the Cathedral at 4.45 p.m., from November 20th to the 29th. The different writers selected are Bede, Theodore, Alcuin, Anselm, Grosseteste, Wycliffe, Jewel, Hooker, Cosin,

Simcox, Pusey and Westcott. This ought to be a very interesting series of lectures.

On October 13, by the kindness of Mrs. J. G. Latham, a Continental Market Fair was held at "Flete" in aid of the funds of St. George's Church of England Hospital. There was a large number of helpers, and all sorts of attractions were displayed in the garden. Over £1,700 was raised in two days. We are all very grateful to Mrs. Latham and her friends for the wonderful help they have given to our Hospital.

On October 30 I was one of a deputation which waited upon the Hon. G. L. Coudie, the Minister of Labour, to ask that the law may be strengthened so as to prevent work in factories, and the carriage of goods on motor lorries, on Sundays. There were present representatives of the Master Carriers and of the Carriers' Union, of the Anti-Sweating League and of the Council for the Christian Observance of Sunday. The Minister was very sympathetic, and I hope that the law will be improved in these directions this session. We need to pray that all our people may be free to worship God on Sundays.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Mission at St. Thomas', North Sydney.

"I am now in the midst of a Teaching Mission at St. Thomas', North Sydney, a fine church that can hold 1200 people, and it was not far from full last night. There are 1500 Church of England families in the parish, the rector of which is Rev. H. N. Baker, brother of the Bishop of Bendigo, and the other missionary. My part has been the instructions and also addresses to women on three afternoons. My brother Bishop gives the 'evangelistic' addresses. In such a church there is enough to do for two men, but they should, I have learned, confer beforehand, so that the sermon carries on the thought of the instruction. I have had a busy, happy week, and a delightful comradeship with the two Bakers. But among the people I do not feel the warm mutual interest and fellowship to which we are accustomed in our small communities. There have, for instance, been strangely few requests for intercession."

DEATH OF MISS A. E. RODGERS.

The Church in Benalla has been bereft of one of her most faithful and zealous members by the call home on the 24th October of Miss Annie E. Rodgers, of "Marlea," Smythe Street. A woman of high ideals and winsome personality, she had so endeared herself to the people generally that there was a distinct sense of personal loss when the news of her death at St. George's Hospital, Kensington, was made known. Miss Rodgers was not only keenly interested in the general work of Holy Trinity Church, Benalla, to which she gave outstanding service, but rendered invaluable help for many years as honorary organist, and later as a member of the choir. Her work as a Sunday School teacher will be long and lovingly remembered by many adherents of the Church who, in early years, profited by her instruction and received inspiration from her saintly example of life.

QUEENSLAND.

Diocese of Brisbane.

CHOICE OF NEW ARCHBISHOP.

The Press states:—The vacant Archbishopric of Brisbane is to be offered to a prominent clergyman in England. Possibly it will be re-submitted to the Rev. Canon J. C. H. How, of Liverpool Cathedral, who recently declined the Archbishopric after negotiations by cable.

The offer is to be conveyed by letter, and the selection committee will meet in January to consider the reply. It is understood that the committee expressed the view that if the position was fully explained to him by letter, Canon How might be ready to reconsider his decision.

FINANCIAL REHABILITATION SCHEME

Although the Diocesan Rehabilitation Scheme was only in existence for part of the last Diocesan financial year, it succeeded in paying from its income the following debts:—

	£	s.	d.
Cathedral Chapter Properties	940	0	0
St. Francis' College	361	0	0
Hospital Chaplain's Fund	110	0	0
Diocesan Properties	329	0	0
	£1,740	0	0

This year, provided the Clergy, Synodsmen and Churchpeople generally will give adequate support to the scheme, by becoming friends of the Diocese, the Property and

Finance Board will be enabled to consolidate very considerably the whole diocesan position.

North Queensland.

THE BISHOP WRITES ON REVENUES OF BISHOPS.

The Public and Press have had a good deal to say about the refusal of the Archbishop of Brisbane by Canon How, of Liverpool. He has been reported as saying that he could not take his wife and children to Brisbane to starve. I do not imagine that he ever said anything of the kind. He probably said that he was afraid to face so large a necessary expenditure on an income proportionately so small. Many persons who have not much experience of the responsibility of the office have claimed that they could live very comfortably as Archbishop of Brisbane with a wife and children on £1,000 a year. They would soon be sorry if they tried to do it. Let us consider the responsibilities of such a person. To begin with we must write off about £38 for Federal Income Tax, £70 for State Income Tax, and about £50 for Unemployment Relief Tax. Next it may be observed that the Archbishop annually gives a Garden Party which costs not less than £100. Then let us remember that Bishopsbourne is a large house with plenty of bedrooms which are often fully occupied. You cannot conduct a household of 150 people without servants. A cook could not be asked to accept less than £2 a week, the housemaid would get at least 15/- and the nursemaid not less than 15/- more, and I think there would have to be one more servant. The wages bill would exceed £200 a year. An Archbishop is expected to entertain his clergy when they come to visit him in Brisbane, and further he must entertain all local notabilities and visitors from all quarters of the Commonwealth and from all parts of the world. Delegates and Commissioners from Church Societies and organisations of various kinds from London and other capitals come to Brisbane. Where are they going to stay? Doubtless, since they come to forward the interests of the Church, they will stay at Bishopsbourne. If the Archbishop were not to show them the courtesy they expect, and he would not be able to devote to them the attention they require.

In the year 1916 I spent what I still regard as the most interesting five weeks of my life as the guest of General Sharp in New Guinea. His mode of life was indeed that of Apostolic simplicity. He spent practically nothing on clothes, khaki trousers and a singlet was the usual wear, and his accounts for household necessities must have been very small indeed. He used to say he liked living on native food. I hope he was telling the truth. I tried it on some of the days that I spent in New Guinea, and I cannot pretend to have any enthusiasm for that regime. A Mission watches jealously every single penny of expenditure.

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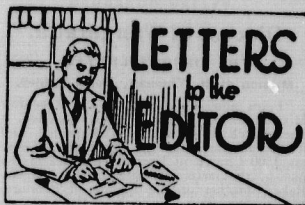
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In 1931 we elected him Archbishop of Brisbane. In order to accept the Archbishopric he was obliged to sell two insurance policies on his life, which between them realised sufficient funds to enable him to take over the furniture of Bishops Court. He had no other investments. As Archbishop he attempted to live on a salary which scarcely met his modest outgoings. When I was visiting him in 1925 he told me that he feared he would soon be approaching bankruptcy, and showed me his domestic budget. He said: "If we cut out fruit I think I may be able to pay my way." I suggested certain adjustments of expenditure and then secured an interview with the financiers of the Diocesan Council and explained to them that their Archbishop was on the verge of destitution. They found it difficult to believe until I gave them concrete proofs of the facts. Some augmentation was then made in the Archbishop's stipend, and it reached a total of £1,400 a year. After that he told me that he was just nicely able to keep going.



EVANGELICAL CHURCHMANSHIP.

A Constant Reader writes:—
May I say how rejoiced I was to see your issue of November 2nd, with its excellent articles on Evangelical Churchmanship, and historical sketches of the early Evangelical leaders. The latter subject is one which this generation of Australians knows too little about. Fortunately there has been republished this year by Longman's, G. R. Balline's "History of the Evangelical Party in the Church of England," at the English price of 3/6. This is a standard work of absorbing interest with the additional recommendation that it is easy to read. It has explained for me "The Gorham Case" and "the Lincoln Judgment," formerly only half-known things, and it has cheered me with Bishop Ryle's message: "We (the Evangelical Party) shall live, not die, if we are only true to our old principles, if we will only work and watch and pray and read and understand the times."

SALES TAX ON CHURCH REQUISITES.

Messrs. F. W. Tod and Sons, South Kensington, write:—

Having had experience, as a firm specialising in Church furnishing, as to the effect of the Sales Tax on our trade, we have persistently agitated for this class of manufacture to be exempted; we always found it to be a gross injustice and imposition when generous people desired to donate some gift of furniture to a church or similar institution, such as a beautiful carved altar or pulpit, that their generosity should be penalised by having to pay such an impost. After repeated and protracted negotiations on the subject with the Department, we at length approached our local member, Mr. J. T. Jennings, M.H.R., who was quite in agreement with our contentions, and who happened to be one of the Committee dealing with the question of Sales Tax revision.

So convinced are we of the simple justice and equity of our claim, we felt our continued advocacy of relief in this direction would bear fruit. We are now gratified that this is so, and as we wish it to be as widely known as possible that no Sales Tax is now payable on any article of furniture, or ornament, vestment, etc., for use in any devotional service, we would thank you to grant space for this letter, especially as it has been due to our efforts mainly, that churchpeople are now saved this unfair burden.

BROAD OR NARROW?

Mrs. Cecil C. Phelps, of Mungindi, writes:—

While on our way to Church last Sunday we talked of the expected rise in the river, and what might happen in consequence, and suddenly Bishop Radford's address, as given in the A.C.R., occurred to me, particularly his plea for Broad-mindedness. Now, when the river, in flood, becomes broad by getting out over its banks, it certainly enriches the low-lying flats which it covers, and that is good, in the same way as that "Those who bear a full cup are the aptest to spill it," as Eliza Cook wrote of a generous heart. But the flooded river is not

broad at the expense of the depth of the water within its banks. That is important to remember. Where, in its channel, the river is broad, it is also shallow and (if the bed be stony) it is noisy and goes dry when the drought of adversity comes along.

We look for deep, permanent water where the stream is narrower and the current is more forceful here. Shallow streams, no matter how broad they may be, are useless for navigation, but calm, deep rivers, being navigable, are very helpful to mankind.

Enter ye in at the strait gate—the narrow one that requires an effort—do not choose the line of least resistance and go down that easy, broad road, for "Facilis est descensus Averni."

Perhaps one may be forgiven for thinking that the Puritans and Quakers were somewhat narrow, but that that narrowness helped to strengthen them for their fight against evil. It is so very difficult to strike and maintain the happy medium of which our Lord was the one perfect example.

Personally, I trust that the stream of my religious faith will never become so broad (and shallow) that candles, vestments, monstrances, incense or other childish, earth-born clouds, will arise "To hide Thee from Thy servant's eyes." When I go to church I want nothing to distract my attention. It is a greater offence than to have rude people talking while a master is playing exquisite music—to me it seems unpardonable. That is the worst of being narrow! When I live near a High Church I have to go miles for one where there is simplicity of worship.

Missionary Killed.

GROOTE EYLANDT TRAGEDY.

The Rev. E. Wynne Evans.

Message From His Wife.

While he was climbing a rocky hill on Groote Eylandt, North Australia, a shotgun carried by the Rev. E. Wynne Evans, superintendent of the mission of the Church Missionary Society, was discharged accidentally and he was shot dead. A telegram from Mrs. Wynne Evans, telling of the death of her husband, was received in Melbourne on Thursday, November 16, by her father, the Rev. J. H. Frewin, vicar of St. Clement's Church of England, Elsternwick. The message stated that the accident occurred on Wednesday while Mr. Evans was proceeding across the island to establish contact with aboriginal tribes in the mission area.

The news of Mr. Evans' death will be received with profound regret by a wide circle of friends in Melbourne. Mr. and Mrs. Evans were married at the beginning of this year, and they left for their new work at Groote Eylandt in August. Proceeding by way of Perth and thence by steamer to Darwin, Mr. and Mrs. Evans reached Groote Eylandt about the middle of September. It was the first experience that Mrs. Evans had of missionary work, but Mr. Evans spent a year at Groote Eylandt as a lay worker in 1927. Imbued with enthusiasm for missionary work, he returned to Victoria and studied for Holy Orders at Ridley College. He was ordained to the priesthood in the Anglican Church last year. Before he left for Groote Eylandt he organised a campaign to assist the finances of the Church Missionary Society in Victoria. A crowded meeting in the chapter-house on August 15 bade the young couple farewell. They left Melbourne a few days later.

On November 15 the general secretary of the Victorian Branch of the C.M.S. (the Rev. R. C. M. Long), received a letter from Mr. Evans, in which he spoke enthusiastically of the prospects of his work. He said that in a few days he would begin to tour the island so that he might meet the natives and become familiar with their language and customs. It is apparent that Mr. Evans was engaged on this tour when he was killed.

THE CHILD'S BILL OF RIGHTS.

"The ideal for which we strive," said President Hoover, of U.S.A., "is that there should be no child—"

"That has not been born under proper conditions;
"That does not live in hygienic surroundings;
"That ever suffers from under-nourishment;
"That does not have prompt and efficient medical attention and inspection;
"That does not receive primary instruction in the elements of good health;
"That has not the complete birth-right of a sound mind in a sound body;
"That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being."

The "Celebrations" and After.

(Rev. A. S. Devenish, M.A.)

THE letter from Dr. Leeper, published in a recent issue of the "Record," illustrating John Keble's strong leaning in the direction of the Romish doctrine of Transubstantiation, if not actually holding such a doctrine, reveals a fact pathetic enough in itself. But the gravity of the situation lies in the fact that Keble is now not only regarded as a "hero" but the actual "fons et origo" of the Oxford Movement. The real facts about Keble are not generally known. Dr. Leeper has supplied one of them, and it can hardly be supposed that the recent pathetic 'ex parte' celebrations did anything more than confirm the misguided audiences in their misbeliefs and errors. In 1873, in the 157th edition of the "Christian Year," the 13th stanza on Gunpowder Treason is published for the first time in its rehabilitated form. The note explaining the grounds of the alteration suggest, at any rate, that "Catholic feeling," prejudice and bias were at the bottom of it; and of these three alien elements Keble was the embodiment and arch-priest.

The foregoing is bad enough, but it is made infinitely worse by a sermon preached by Humphrey Beevor, Librarian of Pusey House, Oxford, and published by the Catholic Literature Association, London. Mr. Beevor's sermon is short, but pungent. He says:—

(a) "In his (Keble's) greatest written work, his Tract on Eucharistical Adoration, he affirmed that at the eucharistic sacrifice the Church offers nothing less than the Body and Blood of Christ Himself. There, he said, the living Blood of Christ, with His living Body (is) offered up to the Father for a memorial of the real blood-shedding."

(b) "That doctrine of the Real Presence of the Lamb slain from the foundation of the world and offered daily upon the Christian altar, lies at the heart of Catholic devotion and belief; and the revival of that faith, with all its implications, has been the chief task of the Catholic Revival from the days of John Keble until now." (Anno domini 1932.)

(c) "To-day we strive for the acknowledgement of that presence, not only in the Mass, but wherever the Body of Christ is reserved for the needs of the faithful. John Keble himself acknowledged the presence of Jesus Christ in the Blessed Sacrament reserved; and as Dr. Darwell Stone says, 'The Doctrine of the Real Presence, as Dr. Pusey and Mr. Keble taught it, leads inevitably to the belief that, if the Sacrament is reserved, our Lord is still there with His sacramental presence and still is to be adored.'"

(d) "We believe that when (1933) the Bishops of our Church pay honour to the memory of John Keble, we shall see the beginning of peace and the end of controversy. But there is one price for peace we dare not pay. We dare not jeopardise the doctrine that John

Keble preached; we dare not forego our duty of eucharistical adoration. . . John Keble has taught us the duty of Eucharistical Adoration. The doctrine of John Keble, was it from heaven, or of men?"

Our answer to Mr. Humphrey Beevor's final question is—Keble's doctrine was certainly not from heaven; and equally certainly not from men. In a note at the end of the sermon the preacher sheets home to Keble a full-blooded recognition and belief in Roman transubstantiation and its idolatrous concomitant of Adoration of the Elements. Such is the main plank in the boasted Church Revival, with John Keble as its central "hero."

In 1841 there were privately printed 250 copies of a letter to the Hon. Mr. Justice Coleridge, from Keble, on "Catholic Subscription to the Thirty-Nine Articles." In this letter Keble makes the following statement concerning Tract 90, published in 1841. "I am myself responsible, as far as anyone besides the actual writer can be, for the Tract (90) on which so severe a condemnation has lately fallen from the Heads of the Houses at Oxford; having seen it in proof, and strongly recommended its publication." In 1827 Keble had, it appears, changed his beliefs and regretted that he had "written deceitfully." In 1841 he found everything in a state of flux. There seemed no resting place for his feet, no infallibility, only a Serbonian bog; Tract 90 had reduced the Church to pulp. He was responsible in no small measure. He discusses remedies; Catholic feeling must be considered; Catholicity was a duty; Catholics must be placated at home and abroad; Catholic feelings in many were stronger than clear or consistent principles; the Catholic sense of the Articles must be maintained; the name "Catholic" had now become important. As a result of Keble's efforts, 950 clergymen of the English Church have gone to Rome, up to date. None, apparently, have joined the corrupt Greek Church. The Oxford Movement is a Rome-movement; its catholicism is tarred with the Roman brush; Keble's mind moved in a narrow and contracted circle; he saw nothing but a disrupted catholicism on the one hand, and Rome towering on the other. All else was a blank.

Old Memories.

(By A. F. French.)

In the article published in our last issue, the following corrections should be made: "Mr. Brown" (Superintendent of the Metropolitan Fire Brigade) should be Mr. Charles Bown. After "Dean Macartney" should come "and his daughter, Miss Charlotte Macartney, still living." The Dean, if still living on this earth, would be aged 134, having died in 1894 in his 96th year. For 43 years he had been First Dean of Melbourne, and preached to the very last. He was a clerical pioneer comparable to Dean Cowper, first Dean of Sydney, also for 43 years, who died in 1902 in his 92nd year.

Mission to Caledon Bay.

Ketch May Leave on Monday.

For the Church Missionary Society's expedition to Arnhem Land, the mission ketch, the Holly, is being overhauled and repaired at Thursday Island. The general secretary of the Victorian Branch of the society (the Rev. R. C. M. Long), received a telegram last week from the leader of the expedition (the Rev. H. E. Warren), who arrived at Thursday Island on Tuesday. Mr. Warren said that the wireless transmitting and receiving set, which was in the charge of Mr. D. H. Fowler, another member of the expedition, had been tested, and it was working satisfactorily.

As soon as repairs to the ketch have been completed Mr. Warren will leave for Groote Eylandt Mission Station. The party will then go to the Roper River Station, and will return almost immediately to Groote Eylandt. Selected aborigines from the mission area will be added to the expedition, which will then leave for the Caledon Bay district, in Arnhem Land. The base from which the party will try to communicate with the blacks will be Cape Shields, south of Caledon Bay. The Caledon Bay tribes are nomadic, and it is thought that some of them may be found near Cape Shields. The ketch will sail along the coast, and wherever the party sees the smoke of tribal fires an attempt will be made to land. Toys, trinkets and other presents will be carried.

It is expected that the ketch will leave Thursday Island for Groote Eylandt on Monday.

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Oxford Group Evangelists.

At St. Paul's Cathedral,
The Dedication Service.

(London has just passed through a great campaign, organised by the Oxford Groups. Below we give an account of the Dedication Service in St. Paul's Cathedral, London, at which 6,000 people were present, with notable representatives from Germany and elsewhere.)

WHEN the victorious army of Henry V. marched home from the field of Agincourt, priests assembled near London Bridge sang the opening verses of Psalm 98: "O sing unto the Lord a new song; for He hath done marvellous things. With His own right hand and with His holy arm, hath He gotten Himself the victory."

That verse was quoted on Saturday afternoon by the Bishop of Calcutta near the close of his address at the Commissioning Service; and again we heard the sound of marching feet. Five hundred men and women are sent out this month by Dr. Buchman and his colleagues of the Oxford Group Movement for the evangelisation of London. The Church of England will not repeat the mistake that was made with John Wesley and his followers. There has been a spiritual revolution in her leadership since the eighteenth century. "Paul's Walk," that thoroughfare of commerce, was burned away in the Fire, but the life of our Cathedral even in Wesley's age would have justified the reproach:

"Saint Paul has had enough and to spare, I trow,

Of ragged, run-away Onesimus;
He wants the right-hand with the signet-ring

Of King Agrippa, now to shake and use."

Both Archbishops, the Bishop of London and the Dean of St. Paul's have, in various ways, shown personal sympathy with the autumn enterprise of the Oxford Group. The people of London have risen to welcome it. When I reached the Cathedral nearly an hour before the time, I found all the best rows filled as for a Lenten or Advent concert. Enthusiasts crowd in for the four o'clock service and remain for the evening. People were pressing up the steps to the west doors long before five o'clock, and soon both transepts, with every unreserved seat in the nave, were filled to the remotest chair under a monument. Tickets were not required; this was London's free welcome, a meeting of citizens with their guests from overseas. I remembered Dr. Dale's words to the Congregational World Council: "Brethren in Christ, brethren from many lands, this is an hour of great joy."

Bishop and People.

The choir, followed by the clergy and those to be commissioned, moved up the aisle to the strains of John Newton's hymn, "Glorious things of thee are spoken." The last verse was repeated, for the procession was long. Every Londoner must have rejoiced to see the Bishop, who has been laid aside by serious illness, now completely restored to health. His voice has never been heard more distinctly than in his words of prayer and consecration. Among the "marchers" was Dr. James Reid, ex-President of the National Free Church Council, and one of the most eloquent Presbyterian preachers of our day. He has for some years given whole-hearted support to Dr. Buchman. Commander Sir Walter Windham, Sir Evan Spicer, the Bishop of Croydon and Lady Fletcher were recognised and pointed out by watchers

in the throng. Representatives of the German Evangelical Church and Chancellery had travelled by air to take part in the service.

The Greeting.

The great hymn had died away, and now the Oxford Group remained standing while the bishop, coming to the Chancel step, received them with the words of prayer and of welcome:

"Grace be to you and peace, from God our Father, and from the Lord Jesus Christ. We of the fellowship of this Diocese and of this Cathedral Church, give you greeting. Even as this church was built that the Gospel of the New Life in Christ might be proclaimed therein, so may that same Gospel of the Living Christ be proclaimed wheresoever this fellowship shall come throughout all the world. Even as this Church was built that men may see and know that there is a God, so may this fellowship stand for a witness to men in their need and loneliness, that they may seek and find the God of their salvation."

All knelt while the Bishop recited St. Paul's thanksgiving from the Epistle to the Colossians. The Dean, in clear, loud tones, read the Lesson from 1 Cor. i, 17-25. The second hymn was "Thy Kingdom Come, O God."

The Address.

The Bishop of Calcutta, the Rt. Rev. Foss Westcott, opened his address with a reference to the Apostle's words to which we had listened. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are sent." He accepted these words as a true description of the men and women who go forth for spiritual service in the Groups.

What is the quality of life which God requires, so that He may use men and women to the full for the purposes of His creating love? "If any man will come after Me," said our Lord, "let him deny himself, and take up his cross and follow Me." He did not say, Let him deny certain things to himself, but let him deny himself. The central thought of the address came from Psalm 118 "The same stone which the builders refused is become the headstone of the corner." It is quoted by three Evangelists. St. Mark uses the word 'even' to emphasise 'this scripture.'

"Where Christ is made the centre of life, then 'all the building fitly framed together groweth unto an holy temple in the Lord.' The Jewish hierarchy thought Christ unsuited for the building of their national life. They were right. He was unsuited for the building which they desired."

"Christ sends His challenge to this great city of London. You must make Him the centre of individual life, fam-

ily life, and national organisation." Dr. Westcott spoke with admiration and sympathy of the devoted Christian workers who are already toiling in the field. "We seek to bring help to them—to leave behind us a team-fellowship for many a lonely worker. Every Christian should be a life-changer. This is our faith, because it was the dominant purpose in our Lord's life."

"He that is not with Me is against me." He wept over Jerusalem and said, "How often would I have gathered thee?" "He that gathereth not with Me scattereth." Everyone who walks with Christ must be a gatherer."

The Bishop dwelt solemnly on the task of peacemaking. World peace, he said, can never be fully made until man is at peace with God. He Who is our Peace can alone make peace between us both.

"Witness bearing is required of the Christian, not only by word and doctrine, but by the life changed, renewed, enriched, filled with the joyousness of Christ Himself. This is one of the characteristic messages of the Group Movement. We believe that the power of the living Christ can meet every problem and solve every difficulty. By His own right hand and by His holy arm hath He gotten Himself the victory."

The Commission.

After the singing of H. F. Lyte's hymn, "Praise, my soul, the King of Heaven," the Commission was given to the London Team by the Bishop. Dr. Buchman came forward to the chancel step and said in ringing tones: "Reverend Father in God—bid a blessing upon those who go forth in the name of Christ, that they may rejoice in the power of the Holy Spirit."

The Bishop replied:—

"Go forth, my brothers, in the faith of Him Who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, in whom let your glorying abound unto all generations."

St. Paul's prayer for the Ephesian Church (in the Epistle for the week), preceded the Blessing, for which Dr. Winnington Ingram used that verse from Hebrews xiii, which has a sacred place in Huguenot martyr records, and is enshrined in one of our own doxologies:—

"Now may He Who from the dead Brought the Shepherd of the sheep, Jesus Christ, our King and Head, All our souls in safety keep."

The dispersal of this assembly of five to six thousand people occupied over half an hour. The four-page service paper, beautifully printed by the University Press, Oxford, will be preserved in hundreds of homes as a souvenir of this historic occasion.—J.T.S. in the "British Weekly."

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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 66. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

DECEMBER 7, 1933.

[Issued fortnightly.] 8/- per year, post free



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Editorial

An Affront to Churchmen.

IT was a great affront to the vast majority of Sydney Churchmen, indeed to all loyal Churchmen, to read the press announcement that "High Mass" was to be celebrated at Christ Church, St. Lawrence, Sydney, on Sunday, November 19. It is not the first time that the use of this terminology has occurred in that connection, but on this occasion the affront is aggravated by the presence of leading Anglo-Catholics from other dioceses, fresh from their doings at Wagga! In the face of the unequivocal teaching of our Book of Common Prayer, we feel that the use and advertisement of such Roman terms by Churchmen is a grave dereliction, and that we should be neglecting our duty if we failed to draw attention to the disloyalty of such announcement. The use and flaunting of these words as a title for our Lord's Own Service is not only wrong in the light of our Church's teaching, but it places our Church in an altogether false position in the eyes of the world. Unfortunately there has grown up in our beloved Church, as a result of the Oxford Movement, a body of people who have become obsessed with what they deem to be "Catholic," both in teaching and practice. In other words it is really a recrudescence of Romanism. Hence they love to coquette with Romish words, practices, teaching and appearances. Doubtless there will always be the type of person easily enamoured of the "city set on the seven hills," carried away by a false Catholicism, but they ought not to be members of, or even to receive the emoluments of the Church of England—truly Catholic, Apostolic, Protestant and Reformed. No doubt there will be those who will desire to cloud the issue by saying "What's in a name?" But subtleties of any kind only add to the egregiousness of a use and practice which are altogether disloyal to the Articles of our Church. We trust that the authorities in Sydney will take action.

Loyalty to the Prayer Book.

THERE is a crying need for loyal adherence to the Book of Common Prayer in the conduct of the Church services. The introduction of missals, the publication and use of unreal rites having no authority, the interpolation of prayers of one kind and another, seem to be the order of the day, and all to the Church's grave detriment. Many men have become a law unto themselves, in fact it is a hybrid Congregationalism that has come in, and that, from men who pose as "Catholics." We are glad to notice that the Bishop of Winchester has taken a firm line on this subject of the introduction of services which are not taken from our incomparable Liturgy, especially in Holy Communion. He does not object to the use of "additional prayers and variations which have been approved by the Ordinary." These exceptions, no doubt, cover the use of approved collects, other than those prescribed, after the Third Collect in Morning or Evening Prayer. This variation has become almost universal, and at any rate does no violence to Prayer Book principles. He does, however, denounce substantial changes in the order and structure of Holy Communion, which he describes as "pure congregationalism"; but rather (since it is not the 'congregation' but the officiating clergyman who is responsible for these innovations), they should be called "personal self-will."

A contemporary states: "There was a time when Anglo-Catholics would have been satisfied with the Prayer Book of 1927 or 1928; now they must needs have a form which would be Roman Catholic except that it is made to suit their fancy." Apart from an expression of strong disapproval, the only remedy on the part of the diocesan seems to be such disciplinary action as the refusal to license curates or to conduct confirmations in the offending churches.

Ordinands and Examinations.

ELSEWHERE in our columns we publish the results of the recent examinations held under the auspices of the Australian College of Theology. It is upon the results of these examinations that ordinands look forward to ordination. There must, of course, be some standard by which men qualify, nevertheless it needs to be borne in mind that mere success in an examination, no matter how high the standard, is not in itself the really qualifying thing. It is the spiritual quality of the candidate that is the most important factor. Apropos of this, Major Despencer Robertson, of the British House of Commons, has been making some salutary remarks on this very point which need to be

taken to heart. Speaking of the post-war generation, which seemed to be very largely ignorant of any religious ideals, he said "that the Churches could only lead the world out of the wilderness into the light, if they exercised a most careful selection and scrutiny of all candidates for admission to the priesthood or ministry. From his acquaintance with the affairs of the Church of England, he was aghast when he saw some of the young men who had been admitted to Holy Orders. 'I wonder,' he continued, 'who it is who has considered them suitable to help mankind in its problems, and to help the troubled soul and point out the right way.' The price of wisdom is above rubies, but we venture to suggest that had our candidates for the Ministry a deeper and more thorough grounding in the Bible as the Word of God, and very much less of 'Modern' outlook and sacerdotal superstition, a very different and greatly superior type of young clergyman would be presented to view."

German Paganism.

ALL through history there have been those faithful souls who, no matter what the peril, have stood faithful to God and His eternal truth. It rejoices us to read in the cables that three thousand clergymen in Germany have denounced from their pulpits the menace of Paganism that has resulted from Nazi heresies, and have condemned the demands made recently by Dr. Krauss, leader of the Berlin section of the Nazi Christians, for the removal of the Old Testament from among the books of religious instruction, the excision of "all superstitious passages" from the New Testament, the abolition of the crucifix, and "everything springing from a foreign spirit."

They declared that the suspension of Dr. Krauss by Reich Bishop Muller was insufficient to check Paganism, and they reaffirmed their adherence to the Old and New Testaments as the sole guide to the pledged faith of Christ crucified. They exhorted their congregations to hold fast to the truth. Twelve hundred Rhenish and Westphalian clergy have demanded the summoning of a provincial synod to consider the situation.

Men either get beside themselves or are carried away with over-weening pride, and like Nebuchadnezzar of old, exalt themselves in the place of God. They become themselves oracles of truth and the sole arbiters of eternal destiny.

Germany is in sad condition. She needs our prayers. In that land the Church suffers and people's hearts bleed. It is all the terrible harvest of a godless sowing, namely, the destructive criticism of God's Word, so widespread in Germany for sixty years.