

Doings of the Month in Melbourne.

(By Maccabaeus.)

NOVEMBER has been an important month for Melbourne and Victoria. The King's son has been in our midst and in both city and country, the Duke of Gloucester has received a most enthusiastic welcome. The Duke has impressed all with his natural, homely and easy manner, and Victorians will long carry pleasant recollections of his visit, and trust that the Duke will do likewise. Next to the presence of the Duke, the Anglican Assembly, while it lasted, naturally overshadowed all other events, not so much on account of any outward attention paid to it by the general public, which did not appear to be very great, but for the fact that it was attended by, so many Archbishops, Bishops, and Clergy from all parts of Australia, as well as a few distinguished Churchmen from overseas. Very generous space was given in the press to the deliberations of the Congress, and the addresses published made interesting reading.

Among the visitors, Bishop David, of Liverpool, and Canon Barry, attracted most notice, both being interesting personalities, and cultured thinkers and speakers. Canon Barry easily justified his reputation of being one of the leading thinkers of the Church to-day. Never before has a Moorhouse lecturer shown so clearly that he had a complete understanding of modern life and thought, as did Canon Barry. The unecclasiastical layman may easily read and understand his addresses. Under the heading of "A Bishop and his Pipe," an interview with a visiting Bishop was published in the Press, and the subject matter made one wonder again what real advantage there is in episcopal government. Among the impressions of the Assembly were the kindly personality of the Bishop of Tasmania, a man who had to be forced to leave the audience for a seat on the platform, at one of the public meetings, and the deep spiritual earnestness of Sydney's Archbishop. Most of the other Bishops are well-known in Melbourne, the provincial Bishops being frequent visitors to our city.

One of the first receptions given by the new Lord Mayor, who had just taken office, was that given to the visiting Bishops. On the evening of his arrival, Archbishop Mowll was the guest of the C.M.S. General Committee at tea, to whom he gave a very clear outline of the proposed new constitution of C.M.S. Later in the same evening he was given a good C.M.S. welcome in the Prahran Town Hall. It is characteristic of Archbishop Mowll that when a reporter sought to interview him, on his arrival, his reply was, "I shall be doing a lot of talking presently; it will keep till then." In his address at Prahran he gave a review of the mission fields, and their work and needs. Archbishop Mowll, on the Sunday during the Assembly, preached a most inspiring sermon at St. Mary's, Caulfield, where he unveiled a missionary memorial tablet. It was refreshing to hear Archbishop Mowll's evangelistic addresses, after so much of the matter which many of the Bishops consider important. Prior to delivering the inaugural address at the Assembly, Archbishop Head, at noon, ascended the Moorhouse tower of the Cathedral and blessed the city. Much amusement was caused by a press announcement to the effect that Archbishop Head had granted a dispensation remitting the Friday fast for the two Fridays of the Assembly. Apart from the Anglo-Catholics at St. Peter's and St. Mary's, Fitzroy, we doubt whether the Archbishop could find a dozen Anglicans who would be interested in such an announcement.

In his opening address at the Assembly, Archbishop Head spoke on the Church and Science, and in the course of his remarks said: "Christians stood for the revelation of God, not as something impersonal, but as a Presence Whose name and nature were love."

"It was not enough to try and understand the works of God, and the wonder of the universe, and to stop at that. We must also strive to understand the loving Worker Who stood behind them."

Moorhouse Lectures.

The Moorhouse Lectures, given by Canon Barry, were undoubtedly the outstanding feature of the Assembly. The Melbourne "Argus" in its leading columns, described them in these terms:—

"Canon Barry's Moorhouse lectures have a favour all too rare. Their discernment and their wit, not less than the point of view expressed, should stimulate Christian thought in the community. Canon Barry is essentially a Christian thinker of his own age, and when he asks the Church to give guidance in terms of the actualities of every-

day life, he reflects the opinion of all discriminating people."

The subject of the lectures, "The Church in a New Age," was bound to call for daring thought and wide outlook on the part of Canon Barry, and to be of great interest to those fortunate to be able to hear or read them. In the first lecture, Canon Barry stated that "The greatest achievements of the Anglican Church in the century now closing were overseas and in the mission field. The future of the Church was with the younger Churches. Australians were not, after all, provincial Englishmen, but a new people, and provincial Christianity could not be an inspiration to a world-wide Church."

"It was the essential creed of Christianity that the forces of life and renewal were stronger than those of reaction and decay. That, indeed, was the gospel of the resurrection. Vital, convincing Christianity was what the world was waiting for, the force that would restore man to faith, fellowship and freedom."

"This was a decisive hour for Christianity, which must go forward or perish. On this more than on anything else hung the future of civilisation. The Church could not stand on the defensive. If anything could be predicted with certainty it was that any faith that was content to stand on the defensive was doomed beyond hope. But there was no need for such tactics as these. All other forces were bankrupt, and only the Church remained. Lacking faith in the Living God, the world was at cross-purposes. Conversion and rebirth into a new attitude were needed, for nothing but faith in the living God could lead men into the new age. In the hearts of the converted people there was a profound distrust and a feeling that their leaders had failed. If a voice were found to speak with authority to bring home to the heart of the plain man the real truth, there would be such an overwhelming response as had never been known before."

Canon Barry examined the past hundred years, passed on to certain conclusions, and finished with the triumphant assertion that the perplexity of the world was the church's open door.

Second Lecture.

In the second lecture, dealing with the relevance of the Church, he said:—

The one really formidable argument against the truth of the Christian religion, was the record of the Christian Church. Again and again it had denied its Lord and betrayed His spirit. The Church as an organised institution had too often appeared not merely irrelevant, but injurious to the cause of Christianity. History revealed with sombre monotony how easily the thought of ecclesiastics drifted out of line with the mind of Christ. There was a deep suspicion in many minds that pronouncements made on behalf of the Church had often little to do with Christianity. In many minds the ecclesiastical forms of Christianity had come to be most disastrously associated both with triviality of concern and questionable sincerity.

To many faithful disciples the words "church" and "Christianity" stood for different things. The churches, as we knew them in Britain, were middle-aged societies. Unless the process could be reconstructed the churches would soon cease to count at all.

The church was necessary to the Christian faith and life, because through it Christ's work was done. Without it both would be frustrated. The church was conceived not as a voluntary society, but as God's act through Jesus Christ, called into being by His redemptive purpose. Thus the church was the organ and instrument of the work of God in the world. Those who were most alive to this conception of the church were unfortunately apt to expound it in high and dry terms which repelled the lay people. The grace of the living God was not something impersonal; it came through the life and worship of the Christian church. To conceive of the church as a clerical society was a perversion which caused great harm.

Nobody could be too "high" a churchman. It was impossible to hold too high a view of the church, because the church was God's act. But to honour and reverence God's church it was not necessary to be "churchy." They had to face a steadily declining membership, and while this lasted they must be the refuge of the less adventurous elements. The result of the war had been to make it almost an axiom in the mind of thoughtful people that official propaganda must be untrue.

The Church was in the world to redeem it. A church true to itself and to its character would be looking outward upon the world, not inward upon itself. If it were allowed to become merely institutional and ecclesiastical then it would be threatened with death from internal decay. The task of the church was the redemption of the social order, and in carrying this out it would be redeemed from anxiety about itself. The

self-consciousness, self-concern, and introspectiveness with which all the churches were at this moment so badly afflicted were symptoms of a morbid condition. Religion must be dangerously unhealthy when it kept on asking how it could save itself. When religion was vital and vigorous the church would be less self-conscious, for it would be then absorbed in its saving mission. "Those who are willing to lose their lives, find them." The church must advance with imagination and courage, meeting all the demands of an adventurous age, and this meant the re-discovery of the Gospel and with it a new liberation into the vision and glory of God. To most young people the belief in Christian religion presented itself as something individual—as a matter between themselves and God. For the church they were unable to see any real necessity. All this needed tender and appreciative handling.

Third Lecture.

The third lecture dealt with Theology in the new age. In this lecture the speaker maintained his reputation for the happy way of saying the straight thing, such as the following:—

The Christian Church has consistently held the frontier against those forms of irrationalism which have constantly threatened to swamp the Western world. It has sometimes been blind to new truth, but it has never played false to reason. The Church has, at times, cared too much for mere correctness of opinion at the risk of valuing intellectual orthodoxy above warmth and love, which matter more. Yet the Christian creed is the charter of unfettered thought and intellectual freedom. It is the theology of the Church of the Western world which has made the triumphs of modern science possible."

The demand for a non-theological Christianity is, on the very face of it, ridiculous. What religion can there be which does not involve thinking about God?

"Christianity does not stand in the world for one more platitudinous reminder that it is better to be good than bad," Canon Barry said. "It stands for a gospel about God, without which there is no Christianity. Once emptied of vital faith in Christ the Church has nothing left to say to the world. It has ceased to be a constructive force at all, and becomes either a picturesque anachronism—like the curious attire of Anglican Bishops—or else a dead ethical traditionalism striving in vain to resist the tides of change. The first necessity for the Church to-day is to recapture the vision of the living God."

But the Christian religion is not something about our good qualities, nor is it something about our sins. The Christian religion is something about God. Conversion, therefore, lies at the heart of it, and without faith in God it has no meaning. "The real situation now is that the best thought of the times has reached the point when only the Christian solution can rescue it from confusion and bankruptcy."

(To be continued.)

Moore College Concert.

A concert is being arranged by the students of Moore College, to be held on Monday, December 17th, at 8 p.m. in St. James' Hall, Phillip Street. Students of the College, together with first class artists, will present the programme. Tickets may be obtained from any of the students, or purchased at the hall on the night of the concert for 1/6 and 1/- . Proceeds will be in aid of "Societas," the College magazine.

How to Save England.

Archdeacon Storr, of Westminster, writing in "The Church of England Newspaper," London, refers to the insistence by Anglo-Catholics on the duty of being "present at Mass" each Sunday. He then goes on to state that this insistence reminds him of a story told him by the late Dr. Burge, Bishop of Oxford. An enthusiastic Anglo-Catholic said to the Bishop, "Only the Mass can save England." The Bishop said, "They have had the Mass for centuries on the Continent; has it saved the Continent?" To which no reply was vouchsafed.

Most of our readers, we hope, will say, "Only the Gospel can save England and the world."

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 91.

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

DECEMBER 20, 1934.

[Issued Bi-monthly.]

8/- per year, post free 3d. per copy

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"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

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Editorial

The Season's Message.

A VERY Happy Christmas and a really prosperous year to all our readers! We express this time-honoured wish in no formal way, but fervently and wholeheartedly supplicate the Divine Charity on your behalf. There is no Festival more sacred, more precious and more ever-to-be-remembered than the Festival of Christmas. Faithfully kept in God's House, and in communion with the Living Lord Himself, there is bound to be for us, a wealthy New Year—that is, wealthy in the goodnesses and mercies of our God. We trust that amongst ourselves, and indeed throughout the world, the unique significance of the Christmas revelation will come home to tens of thousands of Christian hearts. We trust that the witness it will again bear to the Christian conscience will be that of old, but never-dying truths and facts of Divine revelation. The love of God as manifested in the gift of His Son to be the Saviour of the World, and the love of the Son in coming in our nature to enter on His works of Redemption. And around these great central truths will be gathered, as the real outcome of them, all that is tender, pure and good in the human relationship of man to man at this holy season. The Christmas season can mean so much, when entered into in the right way. As the great and happy Day dawns again on "hearth and home," with the old, old message of God's love in the infant Babe of Bethlehem, let us fervently

hope that our souls will grasp afresh its old, old meaning, namely, "The Grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His Own possession, zealous of good works." If so, the Day will break over the homes of the people, burdened and needy, sorrowing and rejoicing, in a fulness never known before.

Christian Giving.

"WHILE we have time, let us do good unto all men; and specially unto them that are of the household of faith." So reads one of

The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.—St. John's Gospel.

Thanks be unto God for His unspeakable gift.

—St. Paul's second letter to the Corinthians

the appointed sentences at the collection of Alms at the Holy Communion. At all times the Christian is required to give of his substance to the cause of God and the needy sons of men. The Christmas season, however, is markedly the occasion when generously-minded people make their gifts, and more particularly to the various religious and charitable organisations. There has been a tendency in some quarters, to refrain from giving to charity on account of the burden of the unemployment tax. The plea is that the income from this tax ought to be ample to meet the requirements of all in need. Unfortunately there is much sickness abroad, and the dole, and relief work, are not in themselves sufficient to meet all the necessities of families. More is required to be done by those who have the means. Nourishing foods for invalids, medicines, the much-needed extras in this and that, clothing for women and children, and boots, are all urgent requirements. Well-to-do parishes ought to help the less favoured.

Men for the Ministry.

IT is gratifying to note that the Bishops of the Church in Australia are giving themselves to the question of the Church's great Public Schools as a source of supply for the sacred ministry, and that in several instances, the Headmasters have set themselves to foster the ministerial vocation among their boys. There is urgent necessity for this. God undoubtedly raises up men for His work from all grades of society. They, in turn, must hear His call, and respond with ardour and devotion.

But all things being equal, the boy from our Great Church Schools will, of necessity, bring to the Ministry (if he hears the call), a background of status and quality, of character and upbringing, of culture and outlook of religious atmosphere and teaching which will be of inestimable value. While, of course, there are many exceptions, there must, nevertheless, be inherent weaknesses in the Church's ministry if the source of supply is only the primary and State School. We do not state this from any priggish or snobbish standpoint. God, the Holy Spirit, can and does work wonders in men. His Grace fashions and moulds in Christlike, kindly, courteous and noble ways. Nature's gentlemen, too, are found in the humblest walks of life. God has used and still uses, Peter the fisherman, Paul the high-class Pharisee, a John Newton or a Henry Martyn. Yet there is much truth in the old Scotch proverb, "You cannot make a silk purse out of a sow's ear." In our frequent contacts with aspirants to the

sacred ministry, we have sometimes found a lack of general knowledge, narrowness of outlook and of purpose, a lack of something which long years of tutelage in the Church's great schools would, in most cases, have eradicated. These are times when the best, and only the best men from every standpoint, should find place in the Church's ministry. However, when all is said and done, let it be stated that postulants for Holy Orders must have a definite call; they should know the saving Grace of God in their own lives; they must be men on fire to win souls. A ministry of mere aristocrats would be a calamity of the worst order. Evangelicals need to be on the alert. What is the Churchmanship of these Great Church Schools? Are they to be the seed beds of priestlings and ecclesiastical functionaries?

The Census in N.S.W.

THE recent census for New South Wales affords some interesting facts. Of the persons who stated their religion, the Church of England had the greatest number of adherents, with 1,143,493, followed by the Roman Catholic Church, 489,163 (not including 66,943 stated as Catholic undefined); Presbyterian, 257,522; Methodist, 203,043; and Baptist, 29,981. There was a decrease of 17 per cent, in the number who stated they were of non-Christian religion, and a decrease of 34 per cent. in the number stating they had no religion.

Since the census of 1921, the population of the State increased by 23.8 per cent., the population of the metropolitan division increased by 37.4 per cent., that of the rural division by 19.7 per cent, and the urban provincial by 7.7 per cent.

Analysis of the ages given reflects the smaller birth-rate, which was particularly marked in 1931 and 1932. The effect of the falling birth-rate on the number of young lives in the population is indicated in some degree by comparing the experience during the intercensal period from 1921 to 1933 with the previous intercensal period from 1911 to 1921. Although during the last-mentioned period of 10 years the population under 10 years of age in New South Wales increased by 103,641 persons, in the subsequent 12 years, 1921 to 1933, the increase in this age group was only 8882. Had the average effective birth-rate which prevailed between the censuses of 1911 and 1921 continued until June 1933, there would have been about 120,000 more children under 10 years of age than were actually registered by the census.

Divorce has increased very largely; so also have female bread-winners. Of the 1,209,805 breadwinners in New South Wales, 1,193,309 gave the required particulars of their income, 15.6 per cent, stating they received no income during the year ended June 30, 1933, 27.1 per cent. less than £1 a week, 17.8 per cent. between £1 and £2 a week, 11.6 per cent. between £2 and £3 a week, 9.7 per cent. between £3 and £4 a week, 7.6 per cent. between £4 and £5 a week, and 10.6 per cent. more than £5 a week. Three-fourths of the female breadwinners had incomes less than £2 a week for the year.

We draw attention to the drift to the city, to the inadequate earnings of so many, to the divorce increase. They have their untoward incidence, and afford much food for heart-searching.

To Some Protestants.

A Sermon Prior to the Eucharistic Procession of the Host in Melbourne.

(By the Rev. Dr. A. Law.)

I WISH to speak to some Protestants; not to certain other religious people, to whom we may allow the same freedom of enjoyment of their customs and rites as we would wish to be granted as we were resident in a Roman Catholic country! To some Protestants the text applies, but certainly not to Roman Catholics, who, by their enthusiasm and coherence shame many Protestants. Revelation, 3rd chapter, 16th verse: "Because thou art neither hot nor cold, I will spue thee out of my mouth." A strong metaphor. Something strong is needed in speaking of some Protestants.

The Power of a Demonstration.

The theatrical attracts people. Many Protestants gazed upon the well-organised and brilliantly-arranged procession of the Host in the streets of the city. It is to be hoped that those who went were not betrayed into any act of adoration towards what we should regard as a regrettable parade of idolatry. We cannot forget the centuries of shame and suffering imposed upon Protestants who could not, and would not, admit that a few words uttered by a priest turned Bread or Wafer into God.

"God will Walk Down the Street."

I quote a Roman Catholic speaker, referring to the Procession of the Host! Truly God will walk down the street! He walks down the street every day, whenever you who profess His Name go about your daily occupation in the city. This carrying of the Host, or Consecrated Wafer, is done chiefly as propaganda, and to impress ignorant people, Protestants and others. Rome has perfect liberty, and in her own churches may have such processions as she likes. Why, then, invade the public thoroughfare? Why make parade that is obnoxious to thousands of citizens? It is but an insult to them.

Making a Procession constitutes no real religious test, nor expresses any true religious sentiment which cannot be as well demonstrated otherwise. Is it likely to bring any blessing when the Prophet Zechariah plainly stated that God's way is so different?

Fourth chapter, 6th verse: "Not by might, nor by power, but by my spirit, saith the Lord." We cannot believe that the Spirit of the Lord goes with a doctrine of Christ which degrades all idea of spiritual Presence in the Holy Sacrament, and confines that Presence to the elements of material Bread.

Assertion of Priority.

A Melbourne Daily stated in its report and this was no quotation from a Roman Catholic speaker, but a definite editorial comment, that "Astounding as the demonstration was . . . it was a dignified mass observance of ceremonies that are as old as this ancient Church—as old as Christianity itself." I publicly and solemnly protest against the press thus lending itself to the support of doctrines which all Protestants abhor. Why should the press give its approval to Rome's ends? A true report of any Roman Catholic speaker would not have been resented by any Protestant. But to assert the errors of the Mass are as old as Christianity, is a grievous error, which should be apol-

ogised for or corrected in as public a fashion. Was there any Mass in Christ's time? Did the Early Church know anything about it? But perhaps (is it credible that the editorial remark was really somewhat Jesuitical) the writer meant, as I mean to assert, that the errors of Rome are truly very much older than Christianity, being just old Pagan errors added on to the Christian deposit? In that meaning, we may accept the unintentional advocacy of the newspaper in question!

The Oldest Church?

The oldest Church is not the Roman Catholic Church. There is much more probability in the assertion that the British Church is older. The first Roman Bishops came from Britain. A Pope admitted that the early British Church was the oldest. Britain was the first country in which Christianity was established with State recognition. There is probability that St. Paul himself went to Britain, and that even earlier Joseph of Arimathea and his companions took the Gospel to our Mother Land. Certainly the Church of England did not begin at the Reformation. It was reformed legally then, but it was not therefore a new Church. It threw out false Roman doctrines which had crept in. When you wash your face you do not acquire a new face. It is the same old face, though it may be renewed by various means. In Queen Elizabeth's time it was the Roman Catholics who came out of the Church of England, not the Church of England which came out of Rome!

State School books and some Church School books have taught that the Church of England began at the Reformation, a most misleading statement. It suits Rome's purpose quite well to have such idea circulated. But it is not true. Let us go back to the New Testament to find the truth. Read my booklet on "Transubstantiation," for fuller argument. Christ did not say, "This IS My Body." He said: "This-my Body," for the Aramaic in which He spoke lacks the copulative verb "to be." Too much is made of the word "is." While to the devout worshipper the Bread is taken and becomes the Sacrament of the Unseen Presence in the heart, it is false to say the Priest can make God come down into a Wafer, by repeating certain words.

True History.

The next quotation I have for comment is a statement made in public by a Protestant. The reported words were of reference to what was termed: "The wonderful history of the Roman Catholic Church." The statement needs a qualification. I would also say: "The Damnable History of Rome," for there are two histories, as there are two Rome's, and two religions in Rome, and two methods of dealing with people who are concerned.

Let history then speak of Rome. What are the Unhappy Nations this day? Ireland, Spain, Mexico, and many other noted Roman Catholic countries. Why did China and Japan cast out the Roman Catholics 250 years ago? France did likewise 130 years or so ago. Has Rome given such vast content to these prominent Roman countries that we should envy them their religion?

The happy Nations happen to be just the Protestant ones!

And the unhappy peoples among the nations who have suffered through Rome's persecuting policy, which has never been repented of, and which still

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remains her official policy, however much some fond people may imagine that she has altered. It has been estimated that 10 million poor helpless folk suffered death by burning, or in other ways, because they could not accept the false teaching regarding the Sacrament. Rome always tries to crush Protestantism. She is trying again to do so in Italy to-day. She boasts of never changing. In one thing she has proved unalterable—"semper eadem"—always the same persecuting, intolerant, unchristian nature. To-day she again deceives the peoples. Rev. 18th chapter, 23rd verse: "For by thy sorceries were the nations deceived" applies to Rome, as again she tries to dazzle the eye of the unthinking. Another procession not unlike the Eucharistic Procession of the Host through the streets of Melbourne could have been often seen, and may be seen again—miserable captives dragged from dungeons and paraded in the streets till the stake was reached and the flames lit. Persecution has never been a Protestant policy. It is Rome's strong weapon. In Queen Mary's reign the fires were re-lit in England. As a result the sluggish English were made Protestant in a manner never before attained. A little persecution would do us good in Melbourne. Some Protestants should suffer for their belief. It would wake up half-hearted Protestants.

Do not ask the ingratiating, polished, trained Jesuit preacher to interpret Rome. He is put forward to disarm criticism, to win the consent of Protestant parents to mixed marriages, and gain from our Legislators votes for a ten million pound "compensation" for schools set up in rivalry to the State establishment.

But give just as much enthusiasm to Christ in your heart, heed His word of warning, support your church by regular attendance, and make your Church a power in shaping the character of the land you live in, and you will then be a witness to the Presence of Jesus among His people.

Fetish of a University Degree.

WHEN presiding at the annual meeting of Kelham in the Church House, Westminster, on October 31st, the Bishop of Bradford (Dr. A. W. Blunt), said Kelham provided a complete training for the ministry for those who had fewer educational advantages and smaller financial means than had been usual in the past among candidates for Holy Orders. At Kelham they found a College combined with a Community, and a complete system of education which aimed from the start, at a theological summit. Not only did it provide an excellent system of training, but it kept flying the flag of protest against the fetish of a university degree. Kelham kept people in mind that a man could be a well-educated clergyman without having a head to hang upon his back.

Two hundred and forty-five Kelham men have been ordained to date, and there were a hundred and fifty in training. Some eighty-six had served, or were still serving, the Church abroad, and Kelham had provided two Bishops for Australia, and one for Africa.

For the information of our readers, it is to be noted that Kelham is an extreme Anglo-Catholic College, which is why Bishop Blunt praises it.

A Queer Combination.

Strange Methods for a Church.

The Coonabarabran "Times" for November 3rd devotes a column to the Purlewaugh annual sports. It is both pitiable and tragic to think that a parish of the Church of England will use such ways and means of raising funds for its message. This is the account:—

"Purlewaugh and District turned out to a man on Wednesday of last week, 31st October, to patronise their annual sports in aid of the Church of England and Catholic Church funds. The weather was delightful, even if a little on the warm side, and the situation of the Sports Ground with the waters of the lake gleaming through the twisted gums, added a somewhat sylvan enchantment to the day.

Secretaries Ernie McDowell and Cliff Young were exceptionally busy men, and with their energetic committees, had everything running with well-oiled precision.

A Publican's Booth, with Mr. Fred Salisbury in the cash till and generally supervising the wants and requirements of his many customers, was quite a popular rendezvous. In fact, so much so, that when the call of "Six o'clock gents" went out, there was very little stock left.

The ladies, of course, had their hands full, conducting a very fine refreshment booth, together with the ice cream and soft drinks stall. Quite tasty and dainty were their offerings, and there are certainly some very good cooks out that way.

In almost every event from the stepping the hundred yards to the Horse Racing there were excellent nominations, and many events were keenly contested.

Then, of course, there was the Grand Ball at night in the Purlewaugh Hall to finalise a great day's sport and entertainment. There was again a record crowd, and to the music of Hawkins' Orchestra a happy and enjoyable evening brought another great event in the Purlewaugh history to a close.

It is anticipated that the nett profits will amount to in the vicinity of £70, which will be divided between the two worthy causes. A really wonderful result, of which the Purlewaugh folk may feel justly proud."

Then follows a list of the various horse-racing events, among which were the Beaten Stakes, Pony Flutter, Pony Beaten Stakes, and so on.

It would be far better for a Church to close up than use such worldly means of maintaining its existence. We wonder what some people think that the Church is, and what she is in the world to do! Has the Bishop of the Diocese anything to say in the matter? (Coonabarabran is in the Diocese of Bathurst.)

Candidates for the Ministry.

THE Archbishop of Brisbane, writing in the Brisbane "Church Chronicle," in reference to his recent visit to Victoria for the Australian Anglican Assembly, states:—

"I was very glad during my stay in Melbourne to have an opportunity of running out to Geelong, where I lectured and inspected the Grammar School, under the guidance of the Headmaster, who is a member of my old College. It gave me the opportunity for a long and serious conversation with him on the supply of candidates for the Ministry. I am in good hopes that Mr. Darling's strong Christian influence will assist in the fostering of a number of vocations to Holy Orders among the many splendid boys at that School. The whole question of the supply of candidates for the Ministry from the leading Australian Schools is one of very great importance, and one which I am very glad to say will occupy the attention of the Bishops at their next meeting."

Christmas Bells.

Oh, hark to the merry Christmas bell.
Oh hark! what story doth it tell?
It tells that Christmas comes again,
Comes like sunshine after rain.
Ding, dong! Ding, dong!
On, on, on with thy song!
Ding, dong! Ding, dong!

Wayside Jottings.

(By a Wayfarer.)

A Learned Ministry.

THE Church in Melbourne and in Sydney has had the benefit of a visit from one who is, perhaps, England's greatest theologian, the Rev. Canon Barry, of Westminster.

In Melbourne he delivered the Moorhouse Lecture, which to us in Australia is nearly as famous as the well-known Bampton Lecture is at Oxford; and we who were not there to hear are now looking forward to have shortly an opportunity of reading it. And until then we must not comment upon it; for mere newspaper reports are seldom very reliable.

But Canon Barry, though under strict restraint by promise to his physician, has not left Sydney wholly without benefit, and it was in our Sydney Chapter House that he uttered the words on which the Wayfarer bases his present jottings. "If the Church can't retain (or did he say 'regain'?) the Wayfarer is not sure) her hold on the educated classes, she may as well pack up and go home."

Canon Barry was pleading of course, for a learned ministry. "Prayer and Study," he said, "must have first place in our lives." And then he spoke of being "daily astonished at the poverty of thought," but whether he was just then referring to the Press or the Pulpit, or to his English or to his Australian experiences, was not perfectly clear.

But no one will disagree with him. To clergy and laity alike, the first essentials for the effective service of God are Prayer, which lays hold on the strength of God, and then study, which not only increases our wisdom, but enables us to keep fresh the accumulated stores of a life-time. To have always a good book in hand, and unfaithfully to make time every day for reading it, has been a source of intellectual as well as spiritual gain to many a wise layman, as well as, we hope, to every clergyman. The late Mr. Chief Justice Simpson, we believe, maintained this practice, even outside of his professional studies. He once told the writer that he was reading again Boswell's Life of Johnson. And when the writer expressed some astonishment at the great Judge's selection, he replied that he did not think that any book which, in its way was a masterpiece, was ever out of date. When the writer was consulted some time ago by a young clergyman as to profitable reading, two of the books that he most confidently recommended to him were Bernard's Bampton Lecture for 1864, on "The Progress of Doctrine in the New Testament," and Salmon's "Introduction to the New Testament." "Both out of date!" someone will exclaim. Perhaps so, but more helpful than hundreds of the more modern books, which are annually prescribed to theological students for study.

For, in the pulpit especially, learning always commands respect. "People think I am a much wiser man since I took my M.A. degree," said a clergyman to the writer, some time ago. And there is no question as to the value of a degree to every minister. Even the butter-box preacher of to-day will seldom decry it. "Greek," formerly exclaimed one of these; "what's the use of Greek? Do you suppose Paul ever knew Greek?" But, on the other hand,

have we not all heard of the eloquent Welsh minister in London who gained a wide reputation for scholarship and built up an appreciative congregation by a wholesale use of Welsh in the pulpit, which he passed off upon his admiring hearers as the original Greek?

And do we not remember with still more respect the faithful and painstaking old English country clergyman of a century ago, whose diary, during the English winter, contained such entries as: "Rose at 5. My study dreadfully cold, but managed to write six pages of my sermon for next Sunday in refutation of the Socinian heresy."

How much that rustic congregation understood of that laboriously-prepared sermon, we need not enquire. But we may well believe that few of his parishioners would be wilfully absent from the hearing of it; and that each man present, from the Squire to the cow-herd, felt and knew that their minister was giving them of his best, and admired and revered his ponderous learning, and realised his earnestness in giving it; and we may be sure that every one, whether gentle or simple, left the Church that day more unshakably grounded in the few Christian tenets that he had somehow grasped.

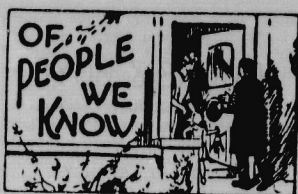
Contrast that with the easily prepared, easily delivered, sometimes almost flippant discourse of many a young modern minister, "prepared without trouble, delivered without weight," and, we might often add, "listened to without reverence," and on the part of both preacher and hearer, without any sense of overpowering responsibility.

"All the preparation that I need," said a genuinely gifted and pious clergyman of our acquaintance, "is five minutes' prayer and a turn in the garden." And on that slender preparation he undoubtedly used to speak fervently and well. But we cannot but wonder how far his native "gift of the gab" and his genuine piety really atoned for his lack of preparation.

"I don't think I'll go to Church any more; I don't learn anything," lately said a young lady of our acquaintance to her father; and her father, in relating the words to the writer, added that he couldn't blame her, for he often felt the same. Yet that man (a retired business man), is an earnest Christian, a shrewd judge of character, and a valued worker in several church-activities. But neither father nor daughter feel that they learn anything from the sermon.

"But," says the slothful preacher, "You don't come to church to hear the sermon, you come to church to pray and to partake of Holy Communion." Quite true, but though his people may assent to that proposition as theoretically true, they none the less feel that it somehow covers a fallacy. It may be true, but it is not the whole truth; and the parishioner feels that even although it may be perfectly true, it is too often made a cloak for inefficiency and lack of pains in sermon preparation.

People do come to hear the sermon, and from Chrysostom down to Bunyan and Latimer and Liddon and Spurgeon and Dale, good and earnest and able preachers have always had, and will always have, great congregations. And if there are two places more than others where learning is never thrown away, they are the judicial bench and the pulpit. And Canon Barry's words need to be widely taken to heart. "Unless the Church can retain (we hope he did not say 'regain') her hold on the educated classes, she may as well pack up her wares and go home."



The Rev. S. L. Clougher, of Dover, is returning to England.

The Rev. R. M. H. Hudson, of the staff of the Mission of St. James and St. John, who has ministered at St. James' Old Cathedral for some years past, has been appointed to the cure of St. Matthew's, East Geelong.

The Rev. George Gilder, Vicar of St. Bartholomew's, Burnley, left on November 18 for a tour of India. He will return at the beginning of March. Mr. Gilder has done much in Victoria for the temperance cause.

We congratulate Miss Faith Phair, only daughter of the Rev. J. T. Phair and Mrs. Phair, of St. Mary's Rectory, Balmain, on passing her final degrees in medicine and surgery at the Sydney University.

Professor Wilkinson, Dean of the Faculty of Architecture, Sydney University, and consulting Architect and Building Surveyor for the Diocese of Sydney, has left on a visit to the Old Land. He is accompanied by Mrs. Wilkinson.

The Rev. Godfrey W. Kirchner, of the Brotherhood of the Good Shepherd, Diocese of Bathurst, returned to Sydney last week. Referring to the work of Toc H, Mr. Kirchner said that that movement was endeavouring to encourage lay leadership in the Church.

Mr. D. Lloyd Francis, who has been studying at St. John's College, Morpeth, during the past six months, with a view to ordination, has left for Siota, British Solomon Islands. He will be ordained by the Bishop of Melanesia for work in the islands.

The Rev. J. P. Owen was inducted to the parish of St. Aidan, Annandale, on Thursday, December 6. On the following Monday he and Mrs. Owen were given a public welcome. The gatherings augur well for his ministry in this parish.

Rev. G. C. L. Lunt, M.C., Vicar of Portsmouth and Honorary Canon of Portsmouth Cathedral, has been appointed Bishop of Ripon, in succession to Dr. Burroughs. Mr. Lunt was formerly on the staff of the C.M.S., London.

The Rev. Dr. Marshall B. Lang, of Whittingham, brother of the Archbishop of Canterbury, has been recommended for the Moderatorship of the next General Assembly of the Church of Scotland. The formal nomination was made at the meeting of the Commission of Assembly on November 21.

The Archbishop of Canterbury, Dr. Cosmo Gordon Lang, was 70 on October 31st last. He was born on All Hallows' Eve, 1864, when his father, Dr. John Marshall Lang, a young Presbyterian minister of 30, was in charge of Fyvie Parish, Aberdeen-shire.

The Bishop of Ely is contemplating a "Five year course of teaching" for his diocese. He is making the proposal at the forthcoming meeting of his Diocesan Conference, and he has expressed the hope that the members will encourage him to persevere with the plan in some form or other.

Mr. F. J. White, of Saumarez, near Armidale, probate of whose will has just been granted, bequeathed £1000 to the Armidale Church School for Boys, and £1000 to the Clergy Provident Fund of the Diocese of Armidale. He also made gifts to other public institutions.

"Nothing but an Act of Parliament will make me retire," declared the Bishop of London, Dr. Winnington Ingram, addressing a social gathering at Greenford, Middlesex, on the first Monday in November. "I have not nearly finished my work yet. I hope to see all the forty-five churches we have planned in the growing areas built and flourishing."

The Rev. W. F. Haire, rector of Bonchurch, Isle of Wight, since 1932, is resigning the living owing to ill-health. Mr. Haire was

formerly chaplain to the Missions to Seamen, at Antwerp, from 1922 to 1932. He will be remembered as chaplain to the Missions to Seamen at Newcastle, N.S.W., from 1910 to 1921.

At a meeting of the Bishops of Australia, held in Melbourne recently, Ven. Archdeacon H. A. Woodd, of Newcastle, was elected a Fellow of the Australian College of Theologians. This is a distinction limited to 12 clergy in Australia. It was conferred in recognition of the Archdeacon's services in the interests of theological education.

The Rev. R. H. Lowe, formerly Rector of Hill End, N.S.W., left Sydney on November 8th by the "Marella" for the Mitchell River Mission. Mr. Lowe is deeply grateful to the Bishop of Bathurst (the Rt. Rev. Dr. Crotty) who, at considerable inconvenience, released him from parochial duties for the mission field. Before going to Hill End, Mr. Lowe was assistant at St. John's, Forbes.

The Rev. T. Terry, Rector of Prospect and Seven Hills, N.S.W., was married to Miss Faith Begbie, daughter of Canon and Mrs. Begbie and Secretary of the C.M.S. Young People's Union, in St. Philip's Church, Sydney, on Friday, December 7. We offer Mr. and Mrs. Terry our warmest congratulations and wish much blessing in their work at Prospect and Seven Hills.

Prebendary Wilson Cash, General Secretary, Sir Cusack Walton and Dr. J. H. Cook, Secretaries of the Church Missionary Society, London, are now on a visit to India, making a survey of the work in the vast Indian field. They will spend ten weeks in India and Ceylon and will attend the gatherings of the National Christian Council at Nagpur and the General Synod of the Church at Calcutta.

A photograph of the Rev. W. B. Clarke, second headmaster of The King's School, Parramatta, together with a page from the prospectus announcing his appointment by Bishop Broughton as headmaster in succession to the Rev. R. Forrest, was presented to the School at the annual prize-giving on December 12, by Mr. W. B. Clarke, a grandson of the Rev. W. B. Clarke.

Dr. A. E. Colvin, M.L.C., vice-chairman of the N.S.W. Hospitals Commission, and seven times Mayor of Orange, has been unanimously re-elected Mayor at a special meeting of the Orange Municipal Council. Dr. Colvin's service as mayor has been longer than that of any previous occupant of the office. He is the son of the late Rev. Edmund A. Colvin, for many years Rector of Holy Trinity, Dulwich Hill.

The death of Mr. John Laphis removes a keen churchman from the Church's active life. He was for 45 years churchwarden of St. James' Croydon. He was also an alderman of Ashfield Council for 17 years, and Mayor for 1932 and 1933; vice-president, trustee, and committeeman of the Western Suburbs Hospital for 40 years, and a member of the committee of Millewa Church of England Boys' Home, at Ashfield.

Several changes have taken place recently in Tasmanian parishes. The Rev. H. C. Brummell has moved from New Norfolk to Moonah, a suburb of Hobart till recently in charge of his son, the Rev. S. C. Brummell, while the latter has replaced the Rev. C. C. Robertson in the parish of Cygnet. The Rev. H. C. Cuthbertson, of St. Aidan's, Launceston, who leaves for Adelaide, has been succeeded by the Rev. A. H. Roake, of St. Helen's.

The Rev. T. B. Weatherhog has been appointed Dean of Hamilton, N.Z., by the Bishop of Waikato. Mr. Weatherhog came to New Zealand in 1921 and has had appointments in the Diocese of All Saints, Niue, and in England in 1928, and for the last three years has been chaplain of All Saints, Niue, and chaplain of the Missions to Seamen, Rio de Janeiro. He will leave South America at the end of the year and be installed Dean at the end of March.

"At a recent meeting, the Presentation Board of the Diocese of Newcastle appointed the Rev. H. B. St. John as Rector of Gosford in succession to the Rev. A. E. Saxon. Mr. St. John will take up his new work on Sunday, December 23. He will be instituted by the Bishop on December 20. The appointment is an important one, because of the importance of Gosford as a parish. We have every confidence that Mr. St. John will worthily and faithfully fulfil his new responsibilities," said the Bishop.

The Rev. Thomas Quinton, of Leopold, near Geelong, and one of the oldest alumni of Moore College, will celebrate the Diamond Jubilee of his ordination to the diaconate on St. Thomas' Day, December 21. The whole of his sixty years has been spent in the Diocese of Melbourne. His ministry has been one of faithfulness and spiritual power. Both he and Mrs. Quinton are beloved by their parishioners. Mr. Quinton proposes to retire from active ministry at the end of the year. We wish them both many happy years in their retirement.

The Bishop of Winchester, Dr. Garbutt, sailed from Southampton for South Africa on November 30. It had originally been arranged that the centenary services of the Capetown Cathedral should begin in the Middle of December, but it has been found necessary to postpone them to January. Directly he arrives, therefore, on December 17, he will go up to Johannesburg, then to Pretoria for Christmas, then possibly to Durban for a brief visit to Zululand. The Bishop will then return to Capetown on January 11, and stay there until January 25.

On October 30 the Most Rev. Isaac O. Stringer, D.D., Archbishop of Rupertland, Canada, passed away suddenly at the age of 68. In 1905 he was consecrated Bishop of Selkirk, which diocese was renamed Yukon in 1907. He was one of the heroic bishops of the Church, suffering from frost bite, extreme privation and even reduced to eating his skin boots during his notable Yukon episcopate. His apostolic labours in far North-Western Canada, amid snow and ice and loneliness, and then in the Mackenzie River country, will never be forgotten.

The Diocese of Ballarat has lost a leading churchwoman in the death of Miss Annie Eddington. She was a gracious and well-loved personality in Ballarat, and for years had been prominent in religious and philanthropic activities. Miss Eddington was for forty-four years honorary secretary of the Ballarat Diocesan Girls' Friendly Society, and was keenly interested also in the Free Kindergarten and the Zenana Missionary Society. She had a wide circle of friends, both in Ballarat and far beyond the bounds of the city, and will be sorely missed.

Canon Garnsey, Warden of St. Paul's College, Sydney, has been elected to the Senate of Sydney University. Canon Garnsey was educated at Sydney Grammar School and Sydney University. He graduated Bachelor of Arts in 1894, and took the degree of Master of Arts two years later. He was ordained at Newcastle in 1897. He became chaplain to Melbourne Church of England Grammar School. From 1907 to 1916 he was warden of St. John's College, Armidale, and in 1916 he was appointed to his present position of warden of St. Paul's College with in the University.

Mr. and Mrs. G. E. Hall have returned to Sydney after two years' sojourn in England. Both are deeply interested in the work of the Ladies' Home Mission Union, of which Mrs. Hall (as Miss Joan Newton), was at one time Secretary. They were welcomed home several days ago. Archdeacon Charlton remarking at the gathering: "Although we try to evade the subject of money in our work, we like to think of it as a loving sacrifice and determination, which is characteristic of the members of the Ladies' Home Mission Union." Mrs. Hall brought a message of remembrance from Mrs. J. C. Wright, the founder of the Union.

The Bishop of Adelaide writes in his Diocesan magazine, "I have been grieved to hear of the death of Mr. Hayter Reed, who has faithfully served the Cathedral as one of its Wardens for more than 25 years, and has acted in the same capacity for Christ Church. He has been an active worker for the church in Synod and Standing Committee, and on the Financial Board and many other committees, and we shall miss his ever ready help."

and sound judgment, and, not least, the example of his devoted Christian life." Mr. Reed was closely associated with St. Clement's, Marrieville, in earlier days, and even up to the present was a regular subscriber to the parish funds. His last visit to Sydney was on the occasion of General Synod.

The work of the Church in the Diocese of Auckland, N.Z., has suffered a severe loss by the death of Dr. Herbert Barracough, Honorary Medical Officer of the Auckland City Mission, which is a work of the Church of England. The beloved physician, as he was called at his memorial service, had endeared himself to the hearts of many people—perhaps thousands—to whom he had given five years of splendid service. The Rev. Jasper Clader, head of the Mission, read from the Archbishop a warm tribute to the doctor's kindness and unswerving devotion to duty, even though his own health suffered. A correspondent in the daily papers sums up the doctor in a few words. "He treated with the same gentle courtesy and kindness all who went to see him. There was no difference."

The death of the Rev. W. Rutledge Newton removes one who had served in the Diocese of Sydney for 26 years. He had been in indifferent health for some time. Mr. Newton was also a nephew of the late Sir Arthur Rutledge, of Brisbane, the late Dr. David Rutledge, and the late Rev. Wools Rutledge. Educated at the Sydney Boys' High School, he entered Moore Theological College, became a deacon in 1908, and was ordained a priest in the following year by the Archbishop of Sydney. He was curate of St. Nicolas, Coogee, from 1909 to 1911, locum tenens of St. Barnabas, Mill Hill, Waverley, in 1911; curate of St. Paul's, Sydney, from 1912 to 1914; curate in charge of the conventional district of Bankstown from 1914 to 1919, and curate in charge of the conventional district of Sutherland, with Cronulla, from 1919 to 1921. He was rector of St. Andrew's, Cronulla, from 1921 to 1933 (with Sutherland to 1922), and during the past 14 months was rector of St. Peter's, Cook's River.

The Bishop of Adelaide received a cordial welcome home on November 27, after his recent holiday visit to England. There was a large gathering in Holy Trinity Hall. The Dean of Adelaide presided, and the other speakers were Archdeacon Houson and Lady Newland. The Bishop, in his reply, gave an interesting account, interspersed with amusing stories, of his impressions of life in England. He said that he had a three-fold impression of England, both in Church and State—her antiquity, her reliability and her youthful vitality. England, her church, her institutions, her buildings, was very ancient, and her present must be understood with reference to her history. The Church of England stretched back into the dim past, and had always been the Church of England—the Church of the English people. The reliability of English churchmen and English statesmen was a stabilising influence in world politics. Other nations trusted England and knew that she could not be stamped into hasty action that might lead to disaster. But with her antiquity, her solidity, England was marked by youthful vitality which made for advancement and progress. England was not effete, and it is to our advantage that we should keep our link with her unbroken.

THE PREACHER'S CRITIC.

Donald was an old Scotch beadle who officiated in a Highland kirk where the minister, never a bright star at any time, believed in long, rambling sermons. A stranger, once asked him his opinion of the sermons. "Ah, well," replied Donald, "you'll no' get me to say anything against them, for they're a' very good; but I'll just remark this much, 'The beginnin's aye ower far frae the end, and it wad greatly improve the force of it if he left out a' that cam' in atween.'"



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"I expect to pass through this life but once . . . I shall not pass this way again."—Hegeman.

"While we have time."—St. Paul.

DECEMBER.

- 20th—Prince George born, 1902.
21st—St. Thomas' Day. Ordination of clergy. Let us pray for clergy loyal to truth.
22nd—Ember Day, with 19th and 21st.
23rd—4th Sunday in Advent. Coming by the Spirit.
25th—Christmas Day. Not the exact day of the birth of Jesus, nor the exact year.
26th—St. Stephen's Day.
27th—St. John the Evangelist's Day.
28th—Holy Innocents' Day.
29th—Gladstone, a great statesman, born, 1809.
30th—Sunday after Christmas. Lady Burdett Coutts died, 1906. The great founder of the Diocese of Adelaide through her benefactions. Originally South Australia was a foundation of "Independents, or Congregationalists."
31st—Wycliffe died, 1384.

JANUARY.

- 1st—New Year's Day. A HAPPY NEW YEAR TO ALL OUR READERS. The Festival of the Circumcision of Christ. The 16 Constitutions of Clarendon passed the English Parliament in 1164, checking the growing power of Rome. This led to the murder of Thomas à Becket.
3rd—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Festival of the Child.

WITHIN a few days Christendom will once again commemorate Christ's Birthday. Pre-eminent, it is the Festival of the Incarnation, when we worship Him Who was conceived by the Holy Ghost, born of the Virgin Mary—the Word Incarnate! It is a stupendous fact; and it is only those who approach the Babe of Bethlehem in Childlike faith and worship, with profound adoration, who will really enter into the fulness of the Christmas joy.

In the popular mind Christmas is undoubtedly the Festival of the Home, the Festival of the Child. It is then that the child reigns, and where the child is happy, his joy is contagious. The child is not generally introspective. He takes what comes and is joyously glad in its coming. He anticipates and his pleasure of anticipation is only the foretaste of the experience, whereas, with his seniors, hopes and fears make things better or worse than they really are, and interfere with the enjoyment of possession. And on Christmas Day, when the children come to their own in every home, there is noise where heretofore noise was not welcome, there is gladness which can not express itself in words, and there is a sense of universal benevolence which passes from the child to the parent, and to all who are present to share the joy of the circle. There is no room for selfishness on the part of adults on Christmas Day, for the demand of the child for attention is held to be so insistent that it must be obeyed without hesitation, and nothing ought to be done to mar the happiness of the little ones who have been taught

to expect on Christmas Day unshad-owed happiness and the gladness of uninterrupted enjoyment. It may be said that the children are spoiled on Christmas Day. We fear that the spoiling is done on the 364 other days of the year, if Christmas is injurious to character development and its happiness something to be regretted as the years pass.

It is right and proper that on this day families should unite, and round the festive board restore old time fraternity and make the past live in its happiest associations. He is, indeed, a friendless, unsociable person who, on this Day does not take pleasure in remembering the happiness of long ago, and thanking God for the gift of friends. As the day proceeds, the past lives in its happiest form, and the links that were frayed are strengthened by the revival of thoughts that once had influence and had been crowded out by the pressure of new associations and the entanglements of fresh interests. On this day we recall the happiness we had with the friends of long ago, and we see in friendship one of the tenderest and most precious of God's goodnesses to us.

For ourselves we are once more transported back to days when the fret and fury of daily anxiety did not worry us, for we are conscious that all around much—very much—has been done to make hearts glad and cupboards fuller than heretofore. And even though much unemployment abounds and many have been on the bread line, yet during this Christmastide there is always a singularly rich outflow of helpful giving and homes all around are much more radiant and happier than would have been the case otherwise.

Christmas is not Christmas if the secret of all that is best in it and in us is not prominently before our minds and in our souls. For we commemorate the coming into the world of the Babe of Bethlehem, Who altered all lives' values, gave us a changed idea of God, and bound us all together by the strongest and most durable of all chains—the chain of a joint love in His Body for Him, our Head, and for one another as members of His Body. We think of Him, laid in a manger and brought up in the narrowness of a workman's home, where struggle was part of the daily lot. He knew the sorrows of humanity—its disappointments and its failures, its sickness and its sins. He had seen what man can do in his cruel thoughtlessness, as well riches of heaven's glory mean. He has not Himself fallen into sin, but all round Him He saw what sin had done for man. To-day the Babe is Lord of Lords and King of Kings, but He preserves the richness of His sympathy and cares for each one of us. He knows what is in us—our temptations, and the many back-slidings that have marked our lives. He confines His tenderness to no class, for He had been poor Himself, and knew what the riches of heaven's glory mean. He had endured on earth the reproaches of those who reviled Him, has seen the failures of His friends when He most needed their sympathy, and has been denied and betrayed by those He had with Him in His temptations. And, finally, He laid down His life that we might have the life that knows no ending—that life which, lived in sinlessness, owes its being to His dying for us.

All these and many such thoughts crowd on us on the day we celebrate as His birthday. We think of Him as a Child, and in every child around

us we see somewhat of the spirit He demands from us. We must become as little children, if we are to make the Day memorable in our lives, and happy in the truest sense. The child trusts his friends and rejoices to share his joy with them. The smile of understanding adds to his happiness far more than we imagine, and that smile will be one of pure, sympathetic rejoicing when we consider Him Who was born into this world on the first Christmas Day. We have peace in our hearts when we have the peace that passes all understanding. God's gift to us, and we know that God wishes us to have His peace as men of good will. And behind all the peace and happiness, all the pure joy and sympathy stands the great essential of the Divine character—Love. We see that God is Love, and that Love is the divinest of God's gifts as we meditate upon that great Love which sent God's Gift to us on the great Birthday when the whole outlook of humanity was changed, and man, for the first time, saw God in His true greatness as giving His best that we may be made like Him Who lives to-day to be for us more than we can ask or think. The Christian, of course, will crowd God's House with thankful praise on this glad Festive Day. There in the sanctuary he will give thanks to the Lord Jesus Christ for his gladness, for in Him and Him alone men find peace in their troubles, and light in their darkness. They will give their best in His service, for the Son is the Revelation of God Himself, and Christ's men as the Lord's brethren, in trustful child spirit, rest in His love.

The Vestments Again.

THE fact that at a recent ordination in Broken Hill, N.S.W., by the Bishop of Riverina, the clergyman ordained to the priesthood was duly vested in a chasuble, raises the whole question of the use of "Eucharistic Vestments" in the Church of England. That they are illegal in our Church is patent to all fair-minded men. Apropos to the subject, that ably edited and learned organ of the National Church League, England—The Church Gazette—makes some pertinent statements in its issue of October last—and incidentally deals with our contemporary.

In the Australian paper, "The Church Standard," an organ of the "Anglo-Catholic" party, for July 27, there appears an article of some length under the heading "The Eucharistic Vestments," which in its concluding paragraph, airily summarises the matter "as one of relatively minor importance," and goes on to add, "but a restrictive policy, especially if based on unsound or uncertain grounds, is calculated to keep alive a controversy which were better forgotten." This sounds uncommonly like an attempt to stir up afresh a controversy which had very largely died down under the wise rule of Archbishop Wright, and quite needlessly to create difficulty for his successor, at the beginning of his work as Archbishop of Sydney.

The article opens with a quotation from the Report published in 1908 of a Sub-Committee of the Upper House of Canterbury Convocation "to draw up a historical memorandum on the ornaments of the Church and its Ministers." The passage in question merely states that as a matter of history, Christian liturgical dress or sacred vestments are simply the adaptation to religious uses of the ordinary dress of civil, and particularly of official, life in

the Roman Empire in the first centuries of our era. This, of course, is common knowledge among those who have given any attention to the subject. It will be found in such books as Stanley's "Christian Institutions," Marriott's "Vestiarium Christianum," Duchesne's "Christian Worship," the Jesuit Father Braun's "Die Liturgische Gewandung," and the ordinary books of reference. The importance and interest of this lies in the plain historical fact that for some centuries there was no special dress for the clergy when ministering in Church, and that though such ecclesiastical dress came gradually into general use after the sixth century, there was no distinctive vestment for Holy Communion, no special Eucharistic Vestments until the ninth or tenth century. So that to suggest that the vestments are a mark of the continuity of the Church is more than mere romancing; it is sheer absurdity. They are contrary to the practice of the first five or six centuries of the life of the Church, if not more, and they are contrary to the practice of the Church of England from the Reformation to the present day.

The Interpretation of the Ornaments Rubric.

The article in "The Church Standard," after asserting that the ornaments rubric is perfectly clear and unambiguous, asks how it is that the vestments there ordered are nevertheless in some quarters forbidden, and their use treated as contrary to the law of the Church. The answer is, as the article admits, that after a full and patient hearing of the matter in 1871, and again in 1877, the Judicial Committee of the Privy Council decided clearly that they were illegal.

But the writer in the "Standard" goes on to say that those decisions cannot be defended to-day and that it was admitted at once that they were judgments of expediency and not of law. It is true that the latter statement is alleged to have been made respecting the Risdale Judgment by Chief Baron Kelly in a private conversation at a dinner party, and that on its being made public the late Lord Selborne, one of the Judges, took Baron Kelly sharply to task and elicited an apology from him, and an admission that if he had during an after-dinner talk said any such thing, it was quite wrong, and he expressed regret. No one who had any knowledge of Lord Selborne would ever suppose him capable for a moment of so deflecting the law as to allow some supposed question of policy to influence his decision. As to the Judgment itself, so far from being untenable now, there is nothing which has since transpired as a result of historical research to invalidate it.

With regard to the Report of the Five Bishops, it should be remembered that three of their number had, prior to entering on the enquiry, already expressed their belief that the vestments were, or should be legal, and the other two were inclined in that direction. This largely deprives the document of the claim to impartiality which has been put forward on its behalf. It is, in fact, a piece of partisan advocacy; and the Upper House of Convocation, though it appointed the sub-committee, never discussed the Report, passed no resolutions upon it, and is in no way committed to it.

The Real Significance of the Vestments.

"The Church Standard" article truly says that the objection to the Vest-

ments is not founded on colour or shape, or merely on the ground of illegality:—"It is the doctrine of the Eucharistic Sacrifice that they are thought to emphasise." The expression "Eucharistic Sacrifice" is one which badly needs precise definition; but we are not left to any vague impressions on this subject, for the late Lord Halifax, then President of the English Church Union, said publicly, "We value the Vestments, other reasons apart, because they are a witness to the fact that the Lord's Supper is neither more nor less than the Mass in English." Moreover, the chasuble, which is the distinctive dress of the celebrant at Mass, and which is the Vestment contended for, is always worn by the celebrating priest, and by no other, at Mass in the Roman Church and it is not worn even by him at any other service. We find it difficult to understand therefore, what the writer in "The Church Standard" can mean when he says with such amazing assurance that "it is correct, too, to say that the surplice is a more 'Roman' vestment than the chasuble." Probably the words are intended to be understood in a Pickwickian sense, and as such no doubt Australian readers will appreciate their "correctness."

In any attempt to arrive at a conclusion upon a subject rendered increasingly difficult by the intrusion of a cloud of mis-statement, abuse, and totally irrelevant material, it must always be kept in mind that from the beginning of the reign of Elizabeth to long after the rise of the Oxford Movement—a period of 300 years—the Mass Vestments completely disappeared from the services of the Church of England. No clergyman is known to have worn them. No bishop required, or even permitted, their use. On the contrary they required for all services, including the administration of the Sacraments, the surplice and the surplice only.

Some Historical Considerations.

There have been, we are frequently told, periods of laxity when the rule requiring the use of even the surplice was not always obeyed, and some bishops were not sufficiently active in enforcing it. That may be so, but it is of little use as an argument for the Vestments or for the supposition that they are legal. It is one thing for a bishop to wink at failure to comply with the requirements of the law; it is another, not for one bishop only, but for a whole episcopate, to demand that their clergy should, without exception, break the law. It is from the bishops of Elizabeth's day, and from those of the Restoration period, that we received our present Prayer Book. They must be supposed to have known the meaning of the Rubrics which they themselves drafted, adopted or revised; and their view of this meaning is shown by what they, without exception, did. They unanimously instructed their clergy to wear the surplice, and they never so much as mentioned the Mass Vestments. In view of this we may well consider the dictum of Lord St. Leonards, quoted by Mr. Benjamin Shaw before the Risdale Judges: "One of the most settled rules of law for the construction of ancient instruments is that you may resort to contemporaneous usage to ascertain the meaning of the deed: Tell me what you find done under such a deed, and I will tell you what that deed means." In the same way we may say: "Tell us what was done under the authority of the rubric and we will tell you what the rubric means."

Church of England Divines and the Anglican Tradition.

Moorhouse Lectures for 1933.

IF for no other reason, the Moorhouse Lectures for the year 1933, delivered in St. Paul's Cathedral, Melbourne, by the Very Rev. A. E. Talbot, M.A., Dean of Sydney, will have an abiding place in the Church's historical literature, because of the excellent biographical sketches they give of such great leaders in our Church as Bede, Alcuin, Grosseteste, Wycliffe, Jewell, Hooker, Cosin, Simeon, Pusey and Westcott. It was a happy thought of the Dean, to have chosen so useful and in these days, necessary, a subject for his lectures—The Anglican Tradition, and the bearing of the life and work and teaching thereupon of our Church's great divines. It is necessary, because Churchmen to-day, as well as those of to-morrow, should know their Church in relation to her hoary and distinguished past. They should be helped to grasp the significance of her continuity, and learn something of that ethos, that witness, that teaching, and that emphasis, which are distinctively hers from the first until to-day.

The lectures are happily arranged, and have most apposite titles. For example, Lecture I.—Organisation of the Church: Bede and Theodore; Lecture III.—Protest against Papal Claims: Grossetests and Wycliffe; Lecture VI.—The Worship and Witness of the Church: Cosin and Simeon; Lecture VII.—The Church Catholic and the Social Problem: Pusey and Westcott.

Clearly the author has put a lot of work into the lectures; he has read widely and deeply, and has got down to the original sources. The chapters are most readable. They breathe a truly Catholic spirit, just as we should expect from so warm and large-hearted a mind, as we have come to know in the Dean of Sydney. The author nowhere side-steps the situation when knotty questions arise. Faithfully and succinctly he deals with the intransigence of Rome on the one hand, or the ultra-individualism and iconoclasm of certain Puritans on the other. There is a breadth of sympathy, a happy mean, and a clear enunciation of the Anglican position, in every chapter.

We thank the Dean for his able work. We have read it with refreshment to our mind and inspiration to our soul. We see Pusey in a richer, fuller light than heretofore. The worship and witness of our Church and her distinctive place in Christendom are ably and wisely portrayed. The way she always faced the problems of the various centuries, her loyalty to the Scriptures, her balanced conception of the truth, her Sacramental system, her form of Church government, are all delineated with much learning, cogency, faithfulness and vigour. Altogether, it is a notable piece of work. We hope that the authorities of the Australian College of Theology will place it upon the list of text books for candidates for the Th.L. We should also like to see the Bishops' Examining Chaplains definitely laying it down as a study for ordinands.

The size of the volume is handy. The format is excellent, the type clear and most readable. The publishers, the Endeavour Press, of George Street, Sydney, have done their work exceed-

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S DAY.

Festival Service.

280 CHORISTERS TAKE PART.

St. Andrew's Day was fittingly celebrated in St. Andrew's Cathedral on the evening of November 30, when 280 choristers, representing 15 choirs from the various churches in the diocese, took part in an impressive procession through the cathedral.

There was a large congregation. Music by the combined choirs included the Hallelujah Chorus (Beethoven), and the anthems by Hoist and Noble, the voices of male and female chorists blending harmoniously.

The Archbishop, in his sermon, traced the history of the cathedral, the 66th anniversary of its consecration being commemorated yesterday. He said that the foundation-stone was laid by Governor Macquarie on September 1, 1819, in the middle of George-street. It was intended that the cathedral should stand in a noble square from George-street to King-street. Seventeen years later Bishop Broughton was consecrated. He brought out from England silver Communion vessels, the gift of King William IV., which were still in use in the cathedral. On May 16, 1837, the foundation-stone was relaid in its present position by Governor Arthur.

"Our objective," said Dr. Mowll, "must always be to make this Cathedral the mother church of the diocese; the House of God where all members of the diocese gather from time to time. It should be the centre for inspiration. We are fortunate in having a Cathedral of such distinctive beauty, and with such convenience of access. I know that it is counterbalanced by the fact of its inadequate size on many special occasions, and the dangers always with us of a further resumption of land of our already greatly diminished Cathedral site."

MISSIONARY INTERCESSION.

St. Andrew's-day missionary intercession was observed in St. Andrew's Cathedral on St. Andrew's Eve, November 29. The Archbishop administered Holy Communion at 7.45 a.m., assisted by the Bishop of Christchurch, N.Z., Rev. S. H. Denman, and the Precentor, the Rev. Kenneth Jones. Intercessions began at 10 a.m. and concluded at 4.40 p.m. The opening session for the general missionary situation was led by Canon Begbie, and Canon Needham. The other sessions were as follows:—

From 11 o'clock to noon the subject was Polynesia and India, the leaders being Canon Cakebread and the Rev. L. S. Dudley; from 12 to 1 p.m., for New Guinea and Africa (the Rev. C. J. King and the Rev. R. B. Robinson); from 1 p.m. to 2 p.m., Melanesia and Moslem lands (Dr. Micklem and the Rev. S. H. Denman); from 2 p.m. to 3 p.m., Australian aborigines' missions (the Rev. R. J. Hewett and the Rev. Leo Charlton); from 3 p.m. to 4 p.m., China, Japan, and the Torres Strait (the Rev. S. Wicks and the Rev. M. G. Fielding).

Canon Needham, in an address at the close of the sessions, said that 60 years ago a small portion of the world was open to the missionaries, whereas to-day the Gospel was made available to 600,000,000 people.

The Archbishop pronounced the benediction.

A COMBINED SERVICE FOR THE BIBLE SOCIETY.

A combined service arranged by the Bible Society was held in St. Andrew's Cathedral on Thursday, December 6. The preacher

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was the Right Rev. G. R. S. Reid, D.D. (Moderator-General of the Presbyterian Church). Dr. Reid praised the work of the society throughout the world. He said the Bible was supplied in 682 languages and dialects, and was issued at a price so that even the poorest person could buy it. The society had spent £370,000 in carrying the Bible to every part of the world, and making it the cheapest and best-read book in the world. The Bible was a book which made the British people and the Empire what they were. It had captured human hearts and had moulded the greatest characters known.

"The nations leading the world to-day," said Dr. Reid, "were those with the Bible in their hands. It was the power that lay in its spiritual appeal that gave the book such a permanent and penetrating influence. It would be a calamity for Australia, individually and nationally, if the nation lost the great influence of the Bible. No book meant more to the people, because it kept before them the only ideals for a Christian democracy."

A.B.M.

Women's Auxiliary Annual Fete.

The annual fete of the A.B.M. was held in the Sydney Town Hall on the afternoon of St. Andrew's Day. There was a large attendance at the opening ceremony. This ceremony was performed by Mrs. Mowll who, in declaring the fete open, said:—"I have personally done medical work in the mission field, and know so well the problems, the fear that things greatly needed cannot be done because the home Churches are not giving the support they might."

Australian doctors and nurses, who were to-day working in the dioceses of New Guinea and Melanesia, needed all the support they could get to carry on. Mrs. Mowll continued. Another speaker was Dr. West Watson (Bishop of Christchurch, New Zealand), who said that since the centre of the A.B.M. had been moved from New Zealand, they no longer had the sight of the mission ship, the Southern Cross, steaming into Auckland Harbour. "We have parted with the romance to you, and hope you will pay for it," he laughingly remarked.

ST. LUKE'S HOSPITAL.

Archbishop Mowll's Praise.

Speaking at the annual meeting of St. Luke's Hospital, Sydney, last week, the Archbishop said the Church of England was fortunate in having a hospital like St. Luke's. He had visited many hospitals, but he had rarely found anything to equal the atmosphere of complete satisfaction of the patients in St. Luke's, nor the kindness and consideration of the nursing staff, and the efficiency both of doctors and nurses. At a time when many hospitals were being criticised, it was gratifying to see the excellent record of St. Luke's during the past year, as reflected in the annual report. He hoped that Church people would continue to feel it their special responsibility to help the hospital to increase and flourish.

The value of property and other assets of the hospital, when all liabilities had been deducted, amounted to £60,000. Dr. Mowll added. That was a magnificent record after 15 years. Subscriptions amounted to £2,000, but the hospital needed a greater amount, for nearly half of last year's sum had been used to defray interest on the mortgage.

GIRLS' FRIENDLY SOCIETY.

The fifty-fourth annual meeting of the Girls' Friendly Society, Diocese of Sydney, was held in the Chapter House, Sydney, last week, and was attended by members from all parts of the State. Archbishop Mowll presided, and in his address, spoke of the im-

portant part played by the society in the work of the Church. Musical and elocutionary items were given during the evening by members who had won prizes in the recent competitions. Canon J. S. Needham, of the A.B.M., and the Rev. R. B. Robinson, Rector of St. Paul's, Chatswood, gave short addresses in moving and seconding the adoption of the annual report, which stated that the debt had been paid off the hostel, and that headquarters had been enlarged. Mrs. H. Mowll presented the cups and shields to the winners in the competitions.

UNEMPLOYED BOYS.

Training Farm at Dee Why.

The Archbishop of Sydney paid a visit on Saturday, December 8, to the training farm for unemployed boys, which the rector of St. Matthew's, Manly, the Rev. A. R. Ebbs, established two years ago in a hollow of the hills near Dee Why. The farm comprises 35 acres, and so far about half the area has been cultivated. The produce is chiefly vegetables and flowers, which are sold in a "farm" shop at Manly.

The Archbishop saw the farm under the most favourable conditions. The trim flower beds and green crop sections looked radiant in the sunshine. Neatness was apparent everywhere. Dr. Mowll was impressed by the fine type of youth represented by the farm workers. They all seemed bright and contented, looking forward as they do to an early opportunity of getting employment in the outside world at regular wages and in avenues not necessarily restricted to agriculture. Such jobs have been found for 140 of the 160 boys who have worked on the farm since its inception. At present the boys number 15, and the average period spent on the farm is three months. If money were available 30 boys could be accommodated, and outside employment readily found for them. It was stated that boys carrying the farm recommendation were in constant demand.

About a hundred of Manly's residents greeted Archbishop Mowll on his arrival, including the Deputy Mayor (Alderman Nolan). Dr. Mowll, responding to the welcome, said he had been appalled on coming to New South Wales to learn that some 50,000 boys between the ages of 15 and 21 were unemployed. It was with delight that he heard of Mr. Ebbs' farm, and the work it was doing to help relieve such a grave situation.

Mr. Ebbs said that in about 18 months' time the farm would probably be self-supporting. Meantime, there were some things they needed—a horse and dray and a couple of cows, for example.

St. Matthew's training farm is managed by Mr. F. Sims, a young graduate of Hawkesbury Agricultural College. Each evening he gives the boys practical lectures on farm work.

The boys have a convenient recreation-room (provided by the Government), with wireless, electric light, organ, library, and other amenities, and sleeping-out verandahs in addition to bedrooms.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

The Anglican Assembly in Melbourne, which I had the privilege of attending in the middle of last month, was notable as a gathering of Church leaders from all over Australia, including no less than seventeen Bishops. There were also three distinguished visitors from overseas in the persons of the Bishop of Liverpool (Dr. A. A. David), the Bishop of Christchurch, N.Z. (Dr. West-Watson), and Canon Barry, of Westminster Abbey, who delivered some very notable lectures in the course of the Assembly. Considering the number of counter-attractions in connection with the Carnival Week in Melbourne, and the presence of the Duke of Gloucester, it was remarkable that the numbers attending the meetings of the Assembly were so large. At the Open-Air Service of Witness on the Sunday afternoon it was estimated that not less than twenty thousand persons were present, and many hundreds assembled every day for the Addresses at midday and in the evening. The level of speaking was a high one, and made ludicrous the suggestion, which is sometimes made, that the Church is behind the times in its approach to the great questions of the day. Apart from Canon Barry's lectures, which stood in a class by themselves, the outstanding address to my mind was that by the Bishop of Wanganella on the Church in its relation to modern science. It was a most noteworthy utterance.

Newcastle is benefiting indirectly by the Assembly in two respects. The Archbishop of Brisbane (Dr. Wand), most kindly broke

his journey back to Brisbane in order to preach to us in the Cathedral and at Morpeth. He also visited St. John's College, and spoke some very inspiring words to the students. His visit and his utterances will long be gratefully remembered by all who were privileged to come in contact with him. And we still look forward to a flying visit from Canon Barry, who is coming to us for a night in between two midday addresses in Sydney, and has most kindly consented to address a gathering of Clergy.

Diocese of Goulburn.

THE BISHOP'S LETTER.

Christmas—And Peace.

The Bishop writes:—

The Christmas season draws near once again to haunt man's soul with thoughts of peace and goodwill. Man has probably never hungered so ardently for that peace as he hungers to-day, and yet the onward march of events seems continually to bring him to the brink of disaster. Man, in his long and arduous pilgrimage from the beast to the Son of God, is at present negotiating one of the very rugged and dangerous rapids in that great ascent. The dangers are real. History is no mere phantom play in which it does not really matter much what we do, but a real and tragic struggle with forces that would hurl us back to barbarism. We can only ascend by real effort, by real devotion to truth, by undying faith in the high destiny of man. The more progress we make the more intricate will become the civilisation with which we clothe ourselves, and the greater will be the knowledge required to maintain and stabilise that civilisation. Nor will knowledge in itself ever be sufficient. The impulses of man must be disciplined in to a reliable, responsible, and loyal character, if a high form of human civilisation is to be maintained.

We lack peace in all departments of life to-day. It is not merely that nation stands over against nation and class against class in uneasy dread, man is divided in his own soul to-day. His lack of inward peace is reflected in the world he has created. After all, external organisation is but the reflex of the inner dispositions of the mind. Our mental disunity is reflected in our social disorder, and our inner lack of peace finds its image in a discordant world.

AUSTRALIA'S FUTURE.

Bishop Burgmann's Fears.

"Remove unemployment and there is no danger of a violent revolution in Australia," said the Bishop of Goulburn (the Rt. Rev. Dr. Burgmann), during the discussion in St. Saviour's Church Hall. "If we do not face the problem, but leave hundreds of thousands unemployed, we shall deserve a revolution, and we might get it."

Bishop Burgmann said he was afraid that the unemployed would settle down to the dole. He would prefer to see unemployed inspired with the spirit of revolution than the spirit of death, because there was no hope for a people one quarter of whom were prepared to settle down in that way.

"You want to know whether I am a Communist," was the Bishop's reply to a question. "I try to look at everything in as cold-blooded a manner as possible. As a student I watch with great interest what is happening in Russia, which is not a purely Communist country. It is an important adventure for 180,000,000 of the human race. My own study of these things makes me feel that the Russian revolution is one of the most important events of this century, as the French was of the 18th, and just as England digested the French revolution and took what was good from it, without the horrors of that revolution, so she may digest the Russian revolution without adopting the form of it. I do not want this country to adopt the methods of the Russian revolution. There is no need for a violent revolution, if we wake up to the job we have in hand and go on with it."

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop writes:—

I am writing this in the middle of the Melbourne Anglican Assembly, and a wonderful time we are having. The most spectacular event was the massed service on the Sunday afternoon in the grounds of the Melbourne Grammar School, when over 20,000 people were present. It was an enthusiastic gathering, and one full of inspiration. Amongst a multitude of engagements and functions, a meeting with Dr.

Moffatt stands out. I was asked to attend a meeting to welcome him as representing the Archbishop and Anglicans generally, and eagerly seized the opportunity. It will be remembered that he has translated the whole Bible into modern English, and is one of the most learned divines of the present day. I found him altogether a retiring, modest Christian gentleman, one who can talk on almost any subject, but who will not talk about himself or his wonderful achievements. In his address he told us that in U.S.A., where he is a professor, the depression has had the effect of turning people to the Bible and Bible-reading. Would that we could say the same in Australia! Here is an ideal for our clergy in their preaching—in his earlier life Dr. Moffatt was assistant to the late Dr. James Denny. One day a parishioner said to the former, "when I hear Dr. Denny preaching, I forget all about him. I forget all about the people in Church, and I seem to see the invisible world." Happy indeed is the preacher who is capable of raising his people to such visions.

QUEENSLAND.

Diocese of Brisbane.

ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

There are two matters of importance in the organisation of the Diocese upon which some stress must be laid. I have several times had plans for new Church buildings brought to me with a request for immediate signature. It is obviously not right that business of this kind, which is bound to affect the interests of future generations, should be decided in a hurry, and I must ask in future for at least one month's clear notice to be given in order that there may be a full opportunity of enquiring into the plans. The other matter is of the same kind. Several gentlemen have been recently recommended to me for the position of lay reader, and it appears to be expected that I shall grant them a license without any investigation. I am sure that a moment's reflection will make it clear that it would not be right for me to license anyone to take part in the most important work of conducting Church services without the opportunity for full enquiries. Again I must ask that sufficient time shall be afforded for the necessary investigation to be made. It seems to me that in both cases, and in many similar ones the proper course would be to forward such applications through the Rural Deans and Archdeacons. This would give plenty of opportunity for the application to be supported by the ecclesiastical authorities who have the necessary local knowledge. It would prevent some mistakes being made, and, in the case of the lay readers, it would certainly give them an added sense of the dignity of their office and of their recognition by the Church. I hope that in future this method will be adopted.

I should like to draw your attention to the work that has been undertaken by the Church Army. You have heard already of the establishment of its training college at Adamstown, Newcastle. There is no doubt at all that there is plenty of room for the work of its Evangelists and Mission Sisters in this country, and I should like to commend their work to your interest, and particularly to your prayers. They do not ask for much help of a financial kind; but obviously they must have some money with which to develop their work.

CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

The final monthly meeting for the year, of members of the Church of England Defence Association of Queensland, took place on the 6th November in the form of a social held in the rooms of the Y.W.C.A., Adelaide Street, Brisbane.

There was a good attendance of members, the President, Mr. C. C. Warren, being in the chair.

A very entertaining programme had been arranged for by a Sub-Committee of ladies who had kindly consented to act in that capacity under the able leadership of Mrs. J. Nixon-Smith, as convener.

A very much appreciated programme of music, recitations and singing having been rendered, supper was duly announced, full justice being done thereto. During this pleasant period, the Secretary afforded the members an opportunity for bringing other than the organs of taste into operation in the solving of a puzzle consisting of some twenty-two jumbled words, which, on being solved, represented some of the "Attributes of a Good Woman." Three ladies solved eight-

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een each; the prize, a cake, was later duly divided.

Later on, under the leadership of the President, the members recorded their warm appreciation of the items as presented for their entertainment by several ladies and gentlemen in the persons of the Misses Ball, English, Exley and Wood, and Messrs. Olive and Phillips. The members also expressed their sincere appreciation of the efforts of the ladies of the sub-committee in providing all round for their entertainment. A vote of thanks was accorded to all those country members who, whilst unable to attend in person, had contributed by gifts, thus promoting the success of the gathering.

A very enjoyable evening was brought to a close with the National Anthem. Kindred associations were not forgotten.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop of Adelaide has returned to his diocese after his recent visit to Great Britain. He writes:—

A British Resident?

Since I last wrote to the "Guardian" I have very nearly become a British resident! Had I remained in England for six months after April 5th, I should have become "a British resident"; but I did not want this, as I should then have had to pay British tax on all my income for the year, and the British income tax is 5/- in the £, and even after January 1st will be 4/6! I was not due to sail till October 13th, so it was necessary to flee the country for nine days. I had the choice of four places—the Isle of Man, the Channel Islands, the Irish Free State, and the Continent of Europe. I chose the latter, and my son and I had a most interesting week in the old-world town of Bruges, in Belgium.

Zeebrugge.

We landed at Zeebrugge, and were able to follow the vivid story of the events of the night of April 23rd, 1917, when Sir Roger Keyes made his sudden and utterly unexpected descent upon Zeebrugge, and in the face of tremendous fire from the land batteries, succeeded in sinking two vessels filled with concrete right in the entrance to the canal, which prevented its further use as a submarine base. There was the great mole, against which the Vindictive, Sir Roger Keyes' ship, lay; there was the gap, where intrepid seamen had blown up the bridge which connected the mole with the land. In our mind's eye we could see it all. And while the Germans, under the impression that a landing was intended, rushed to defend the mole, the two vessels quietly entered the canal and were sunk—so effectively that it took skilled engineers four years to clear the canal and make it usable again! It was one of the most gallant achievements in the annals of the British navy.

Old-World Bruges.

Bruges is, I suppose, one of the quaintest towns on the Continent. It is surrounded by ramparts and a canal, and the gates and bridges were defended by fortified towers. Most of the houses date from the 16th or 17th century. The streets are narrow, and streets and footpaths are roughly paved, and very tiring to the feet. The noise is terrific. You can hear the carts and horse carriages rattling up the streets from miles away; the trams keep their gongs going all the time; and the motor cars have exceptionally loud horns, and seem to take a fiendish delight in sounding them. There is also a network of canals; these add to the picturesqueness of the city, but contribute also to the smells, which are many and strong.

Wedding.

We were present at an interesting and rather long wedding ceremony which took place in the Town Hall, a very beautiful building. The walls of the main hall are covered with paintings of the history of the city; massive pendants hang from the wooden ceiling; and a massive mayor sat at a table waiting for the company. At 11 o'clock the procession entered at a very slow and stately pace—the men in full evening dress with large white ties and shining top-hats, each accompanied by a lady in gay colours; at the end came the mothers, and last the bride in white satin, with a train quite 18 feet long, held out by a girl who was not in wedding array at all. The bridegroom joined her at the table, where they sat opposite the mayor, and when all the declarations and signatures were completed, the mayor appeared to give a pleasant little address to the couple, and to congratulate the mothers. The procession then re-formed, and went slowly out, but I noticed that the bridegroom had not yet got his bride, and they motored off in separate cars—I presume to church, to receive the church's blessing on their civil marriage.

TASMANIA.

ST. DAVID'S CATHEDRAL.

Plans have been completed for finishing the tower of St. David's Cathedral, Hobart, the first portion of which was begun in 1929, the chief benefactors of the building fund being the late Mrs. R. Patterson and the late Miss L. Page. The work will cost about £14,000, and will occupy two years.

The recently completed memorial chapel of the Launceston Church Grammar School was consecrated on Sunday, December 9th, by the Bishop of Tasmania. The western wall is occupied with the great honour roll containing the names of 500 old boys who enlisted in the Great War, the names of the 96 who were killed or died of sickness being in the centre panel. Stones from various public schools in England have been built into the north wall, while many memorial gifts have been presented, amongst them being a handsome Communion Table from a former headmaster, Mr. H. Gillett. The chapel was built through the generosity of an anonymous donor.

"The Most Precious Thing."

The Archbishop of Sydney, preaching at St. Matthew's Church, Manly, on Sunday evening, December 9, said the Bible was written by men of God who spoke as they were moved by the Holy Ghost. If the work of God was to be done, it must be by the combination of the man of God, the spirit of God, and the Word of God. The King was given a copy of the Bible as part of the coronation ceremony, being told as he received it that it was the most precious thing in his realm, and he had let it be known that he read a chapter of it every day. The Church expected its members to read it, for the voice of God spoke through its pages. The Bible was given to them, above all, to reveal Christ. It was primarily a book of redemption. Across its pages there was the Cross of Christ. The central verse of the Bible was the fifth verse of the fifty-third chapter of Isaiah: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." This verse should also be the central fact of every life.

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Letters to The Editor.

DANGERS OF ECCLESIASTICISM.

Rev. A. Bromley Blades, St. Barnabas' Church, Croydon, Adelaide, writes:—

I read with great interest your sub-leader of 22nd inst. on the dangers of Ecclesiasticism, but having read it, I cannot honestly say that your whole-hearted support of Canon Barry's strictures is easy to understand.

Now Sir, when a leader like Canon Barry tells us that the church has been, and I presume, still is, the greatest obstacle to the spread of Christianity, one really is forced to consider whether the effects of such statements have been seriously visualised. Through such organisations as C.E.M.S., C.E.B.S., Toc H, a conscientious parish clergyman tries to win men through the agency of the Church for our Lord. A man, on being asked to link up with such a society as C.E.M.S., can now hurl back with tremendous venom, should he be so minded, the obvious deduction from Canon Barry's lectures that as the Church is "positively injurious and obstructive to the cause of Christ in the world," he will have nothing to do with the Church. So he remains outside—a likely contact for the various forms of spurious Christianity, e.g., Christian Science, and godless humanism.

If I have misinterpreted your article and have not rightly grasped Canon Barry's meaning, I shall be only too glad to be set right.

NEED OF BIBLE STUDY.

THE Archbishop of Sydney, in his December letter in the Sydney Diocesan Magazine, writes:—

Before the next issue of this paper is distributed, the New Year will have begun. May I urge on every Church member the need and value of having some definite plan for daily Bible-reading and study. Our own lectionary is the best of all. We may supplement it with the very helpful selections and notes published by the Bible Reading Fellowship from the Church House, Westminster, and also by the Scripture Union Readings and Notes, which can be obtained in Sydney. I am sure that the spiritual life of our Church is starved for lack of adequate Bible study.

THE LAMB DIVINE.

When heaven came to Bethlehem, two thousand years ago,
A Lamb lay in the manger there—more white than driven snow;
And shepherds who glad tidings brought, worshipped a Shepherd found;
And every bit of Palestine since then is hallowed ground.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

December 23, 4th S. in Advent.—Morning: 73, 64, 68, 69(31); Evening: 109, 79, 80(A. & M. 222), 81.

December 25, Christmas Day.—Morning: 84, 83(13), 91(366), 87; Evening: 137(115), 136, 90, 86.

December 30, S. aft. Christmas.—Morning: 279, 92(332), 365(173), 34; Evening: 95, 96, 366, 97.

Hymns, A. & M.

December 23, 4th S. in Advent.—Morning: 51, 53(16), 268, 204(721); Evening: 640(274), 203, 50, 222.

December 25, Christmas Day.—Morning: 61, 62, 482(179), 60; Evening: 523(76), 172, 300, 59.

December 30, S. aft. Christmas.—Morning: 165, 72, 439, 516; Evening: 288, 196(179), 274, 72.

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CHURCH OF ENGLAND DIVINES AND THE ANGLICAN TRADITION.

(Continued from page 7.)

ingly well. Thus there is added another praiseworthy volume to the growing wealth of literature that Churchmen in Australia are producing in one form or another.

May we suggest the volume as an excellent Christmas gift to clergy? Our copy is from the author.



Christ and Tower Hill; by Donald Soper, published by Hodder and Stoughton.

This little volume, published in Hodder and Stoughton's one shilling series, is worth its weight in gold. We picked it up and could not put it down until the last page was read. It is truly a tonic and an inspiration. Dr. Donald Soper has had a pitch on Tower Hill, London, for seven years, and this book of 126 pages is the story of that outdoor witness for Christ. It deals with the questions with which he was hourly pined on the Hill. He makes the Christian message and its purpose and implications live. In a word, he brings his readers up against the issues. The Church comes under a galling fire from his questioners. No one will agree with all the writer says, but of one thing we are sure: they will find the little book a tonic to mind and soul. It is hot from the soul of a man who has faced crowds. He tells us what the man in the street thinks of the Church and of Christianity. Better still, he shows how that man can be answered and how humanism, dialectical materialism and all so-called gospels and panaceas of today are but broken cisterns, and the Gospel of the Lord Jesus Christ the one remedy. Our copy from The Book Depot, 133 Castle-reagh Street, Sydney.

The Epistle to the Galatians; by George S. Duncan, D.D., published by Hodder and Stoughton.

It was the study of St. Paul's Epistle to the Galatians that enlightened Luther's mind long ago. The New Testament Christian, and certainly the minister of the Gospel should be thoroughly conversant with the teaching and message of the Galatian Epistle.

Dr. Duncan regards the Epistle as the earliest of all of St. Paul's letters. He assigns it to a period before the Jerusalem Council, to the year 49. For this he gives cogent reasons. Be that as it may, it is when the author deals with the religious and theological issues raised by the Epistle that we feel, here is a man who has been altogether laid hold of by the Evangelical faith. He has sought by diligent search to understand the very heart and mind of the great Apostle, who knew what justification by faith meant. He says: "If we would understand Paul's letters aright, we must be prepared to dig down till we reach the deep, pure springs of his personal religion. No problem of the Epistle is left unanswered. The author pursues his own line. He knows all the authorities. It is a most thorough work, and extremely valuable. Young clergymen should come to grips with the Epistle to the Galatians. Here is a most helpful guide.

Youth Camps.

The Board of Diocesan Missions has organised camps and house parties to be held during December and January.

From December 28th to January 4th, at Austinmer, and from January 5th to 19th at Katoomba, young men and women will have not only the privilege of enjoying the C.M.S. Summer School and the Katoomba Convention, but also the opportunity of happy fellowship and a wonderful holiday.

Should any reader wish to know further details of these camps, or have application forms, these may be obtained from Rev. A. Begbie, 211 Mowbray Road, Chatswood.

Doings of the Month in Melbourne.

MOORHOUSE LECTURES.

CANON BARRY.

Fourth Lecture.

Worship in the new age was the subject of the fourth lecture in which the speaker showed that he had a thorough knowledge of the needs of the day. He said:—

Formal worship did not mean lifeless and mechanical worship. There were men who prepared their sermons elaborately, yet gave no thought to the service itself. In scores of churches they recklessly threw away their chance simply through lack of creative imagination in the planning and ordering of public worship. The importance of words, forms and ceremonials was primarily psychological. The minister's business was not to "preach" the services, or to make out a means of his self-expression. He was there to lead the worshipping congregation. It was true, of course, that liturgical forms of worship were meant, partly, to safeguard congregations against the vagaries of individual ministers. Yet even set forms needed interpretation. Stage directions presuppose actors, and even in the conduct of matins and evensong a great deal depended upon the minister. The personal factor could only be eliminated by having recourse to a Tibetan prayer wheel.

Fairly wide discretion was provided even inside rubric and custom. The book provided the words, but it said nothing which prescribed tempo. And nothing defeated the spirit of worship more than the breathless rush, at monotonously uniform pace, with which a service was apt to speed its way from "Dearly Beloved" to the Blessing.

We would not secure a revival of worship by bleating entreaties to the young to "come to church" as a painful Christian duty, still less by devising musical items which might attract them inside our churches. Far more effective remedies did we need. The church could not regain its leadership without a revived capacity for worship, and this required a solid theological background and a power of convincing interpretation. One of those truths that the

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clergy had learnt too well, and the English layman had scarcely learnt at all was that religion primarily meant worship.

Fifth Lecture.

Religion and morality was the subject of the fifth lecture. On this important subject the speaker stated:—

The young had emerged from the period of the war uprooted from the moral certitudes of their predecessors, and with a consuming indignation against all those moral assumptions which seemed not only to have failed, but to have so disastrously betrayed them. "No wonder," Canon Barry continued, "that they were driven desperate and that they abandoned themselves to the cult of a 'good time.' But the wild epicurean reactions of the 1920's have spent their force. They have been succeeded by a profound seriousness. It is not, I think, true to say that the young men and women of the 1930's are more morally lax than their parents—such a judgment wholly misrepresents them. They are devoting themselves with keen minds and uncompromising sincerity to the task of understanding their world and reconstructing its institutions. To describe the outlook of this generation as a revolt against Christian morality would be a tragic misrepresentation of justice."

"Are wrongs to happen, or are they to be controlled?" Canon Barry asked. "Are we to make history or to suffer it?" The Church could not meet the situation with a merely traditionalist morality or an attitude of condemnation. It was an old formula, but not the utterance of a living faith. Unless it had the courage to come to terms with the actualities of family life in the circumstances of our time, the Church would forfeit all moral authority. What demon put it into the heads of Christians that morality is all about sex? It is an experimental morality by contrast with the morality of tradition. A generation that faces moral perplexity with such frank and open-eyed realism, such courage, and hatred of subterfuge cannot be far from the Kingdom of God."

Final Lecture.

The destiny of the Churches was the subject of the final lecture.

Asserting that the Christian Church appeared to be too much interested in the small activities of the religious coterie and too little in the actual tasks through which its members served God and man, Canon Barry said, "Church work has come to be associated with rather mild parochial organisations highly distasteful to many of its members. People ought not to be led to think that the parish bazaar or the young men's guild is the primary obligation of Church membership. The Christian's duty can never be limited to the way in which people spend their spare time. The primary object of every Christian is to be doing his job in the world well for the glory of God and the good of man's estate."

"The end of all existing Christian churches is incorporation in the true Church," he declared. "Their strength—perhaps even their survival—will depend upon the conviction and courage with which they offer themselves to this destiny. The insular policy is but group suicide."

The Church is not in the world for its own sake. Clericalist methods and ideals we must uncompromisingly reject, but the falsity of the clericalist ideal it matched only by that of the suggestion—so dear to the heart of the middle-class Briton—that religion must be kept out of politics.

The important thing about an ordained ministry was that it should be representative of the whole Church, not merely a number of gifted individuals. "One of the chief tasks of the ordained ministry is the evocation of spiritual leadership from the lay members. There is no one in the world more suspicious of sacerdotalism than the Protestant Englishman. Yet the strange idea which he commonly holds that Christians cannot rightly pray together unless a parson is present to offer prayer for them is the worst and deadliest form of sacerdotalism. It makes prayer the prerogative of the clergy, which is irreconcilable with Christianity. Would God that all the Lord's people were prophets! In its liturgical and official capacity ministerial priesthood speaks and acts on the Church's behalf, not in order that spiritual concerns should be left to the hierophants of a mystery while the people follow their worldly occupations—which is paganism, not Christianity."

Canon Barry told a story of a Japanese Christian who, when speaking about Christian unity, whenever he meant to refer to denominations, said—by a slip in his English—"damnations." "Will anyone say that he was wholly wrong?"

ANGLICAN ASSEMBLY.

General Subjects.

In an address on Biblical Scholarship the Bishop of Christchurch, N.Z., said:—

"The belief that the whole text of the Bible is infallible makes a strong appeal to many, but it is difficult to justify," and after a good deal on similar lines, he finished with: "The bishops, at the Lambeth Conference, had affirmed the supreme and unshaken authority of the Holy Scriptures."

It is difficult to know whether the Bishop accepts the Lambeth declaration or not. A "claim to infallibility which is difficult to justify" is hardly in keeping with "unshaken authority."

"Home Life" was the subject of an address by Bishop Baker, of Bendigo, who referred to the autocratic and self-centred life of the Victorian era, and said that "we could not return to those days, but that the pendulum had gone too far in the other direction. He quoted Willie's definition of the home as 'a place where part of the family waits till the others have finished with the car.' He dwelt on the relation of sex to home life."

The Rev. Canon Baker spoke on Christian Morals, stating that to-day man had outgrown the traditional morality, and had largely discarded it. This generation was not accepting moral obligation on traditional grounds. It was asking "why" it should do this and do that? Many people were giving up belief in any real distinction between right and wrong, and were becoming frankly utilitarian and hedonist. Thousands of young people were fashioning their lives by one or other of many imperfect and misleading codes. Sexual morality was bound up with economic reality. The demands of our young people to abstain from sexual acts outside the matrimonial relationship carried with it the economic obligation to provide them with the opportunity to earn a livelihood adequate to matrimony in their early twenties. The call to the church was to interpret the age of Marx, or Spengler, or Bernard Shaw, or the Archbishop of York. This movement was one of collective action. It was fraught with the danger of stamping out individual freedom on the one hand, and of the existence of vast industrial, financial and international conflicts on the other. It was dangerous unless it could be moralised. Organic Christian development must grow from within that movement; it could not be imposed from without. There was no doubt that the economic factor and sex were very largely the determining influences which shape the life of humanity."

Archbishop Wand, of Brisbane, spoke on Christian unity. He stated that it seemed that the ideal of the Orthodox and Anglican churches was one which was nearest to the spirit of the New Testament, namely, a commonwealth of local churches, each within its own sphere possessing full rights of self-government but all alike sharing in a common culture and enjoying complete inter-communication with each other. There was no possibility at the moment of renewing negotiations with the Church of Rome, which insisted upon the acceptance of universal Papal jurisdiction. They had yet to see whether means could be found for the union of episcopal churches with those that at present had a non-episcopal form of government.

Racial Question.

Archbishop Mowll dealt with the Racial Question. After contrasting the positions of the Australian aboriginal and the Maori, he said:—

The history of the Australian aboriginal was in marked contrast to that of the Papuan. After 148 years of contact with the white race, the aboriginals' numbers had decreased from 300,000 to 60,000. The reasons given were said to be caused by the aboriginals. The customs and feelings of the aboriginals had been over-ridden, and many had been killed by punitive expeditions and in other ways. Their whole environment had been changed, with drastic consequences. Their beliefs, myths and rights had been ignored, and this had caused their social disintegration. The aboriginals must be recognised as human personalities, not just primitives. On the basis of mutual respect and understanding, much could be accomplished, as the recent expedition to Caledon Bay had shown. There was urgent need for co-operation between the aboriginals and the whites. The obligation to care for weaker races was a responsibility resting upon the more advanced and efficient races."

Taking the question of Church and State, Bishop Crotty outlined the position in both Germany and Russia. He viewed the crisis in Germany as a prelude to a worldwide crisis, and appealed for a militant and united Church to fight for its principles. He envisaged an inevitable conflict with the

State as the Church spoke plainly on economic, industrial and social issues.

Social Problem.

Two addresses which aroused some comment, and which were described by the Melbourne "Argus" as "mischievous," were given by Bishops Burgmann and Stephen. Both contained statements in which there was a good deal of truth. But wholesale abuse of the present system, which was described as "the law of the jungle," is certainly mischievous. The present system, with all its faults, has been responsible for a standard of living better than anything man has known before. A British workman who has just returned from Russia states that the man on the dole in England is better off than the average Russian worker."

Bishop Moyes spoke in much the same strain as his brother bishops. It is a puzzle to the layman why Bishops who are economic and financial "experts" do not turn their ability to the tasks in their own church, which is not nearly as well organised as is the economic system they criticise.

Archdeacon Davies was on safer ground when he dealt with Modern Industry and the Sermon on the Mount. The Church, he said, could never hope to reform the world if it held aloof from it, nor by attempting to impose a rule of life that was out of touch with hard facts. They were told that the Sermon on the Mount could no more affect the rise and fall of prices than it could affect the seasons or the climate.

The human factor was still the main problem in modern industry. Archdeacon Davies continued, and the Sermon on the Mount indicated the only way that it could be handled so that the best kind of life could be within reach of all. The Sermon on the Mount was not a code of rules. It was a convenient compendium of Christian ethical principles.

The Bishop of Gippsland (Dr. Cranswick) gave a thoughtful address on Leaders and Followers, in which he appealed for courageous, unselfish leadership.

Peace and Goodwill was handled by Bishop F. de Witt Batty, in an address packed full of fact and common sense. His statement "that war was a frustration of the purpose of God, a breakdown of everything that could be called human, and a step back towards the brute," is one with which every Christian must agree. In an address apart from the assembly, Bishop Burgmann also spoke on Peace. He said in a straightforward address that "Armament firms had practised, and continued to practise, all conceivable methods of obtaining orders for their products. They would make profits out of machines intended for the destruction even of their own families. It was the mission of all churches to weaken the hands of the men of war wherever found."

While all this talk of peace was going on, a service was held in St. James's Old Cathedral, where soldiers attended as a regiment and the colours were borne to the choir, where they were guarded by soldiers with fixed bayonets. Surely it is useless to talk of peace unless the Church refuses to have anything to do with things that suggest and breed the thought of war.

During the assembly there was an open air service on the grounds of the Melbourne Grammar School. This was held on Armistice Day, and was attended by 20,000 people, and was not a really inspiring service. The address by Bishop David being on the usual lines of Armistice Day talks about Armistice Day being a second Good Friday, etc.

DIOCESAN.

And now to leave the Anglican Assembly. There are a few changes intimated in this diocese. The Rev. J. S. Drought will go from Queenscliff to South Camberwell. The Rev. A. M. Capper, Moonee Ponds to Preston; the Rev. E. Kent from Fairfield, where he has been acting as locum tenens to the Rev. W. J. T. Pay, who has been in England to Moonee Ponds. Moonee Ponds is fortunate to secure Mr. Kent, who is a good worker among young people, and of a good spiritual outlook. The Rev. J. H. Raverty comes from Geelong to Williamstown. Mr. Raverty is a live man who should do well at Williamstown, and probably give that parish a more Evangelical outlook.

The Church Missionary Society has been a great sufferer by the loss of the Rev. H. E. Warren, who was greatly respected in Victoria. The C.M.S. General Committee has appointed trustees of a memorial fund which has been launched. The object of the fund is to provide for his family, and devote any surplus, if any, to the work he loved so well.

On Thursday, November 29th, in the Chapter House, six out-going missionaries were given a farewell. The Ven. Archdeacon Herring was in the chair, and the charge was given by the Rev. W. T. C. Storrs, M.A.