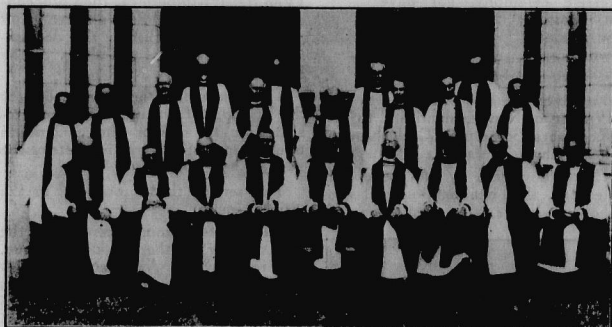


Bishop Hilliard's First Sermon.

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



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

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

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

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

Sydney Evangelical Rally.

"Our Catholic Heritage."

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

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



Bestowal of Gifts.

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

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Editorial

The Duke in the Mother State.

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

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

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

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

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

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

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

The Peril of Inconsistency.

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

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

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

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

A Convincing Rejoinder.

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

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

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

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

ouring for participation" in any "position." What he "wants to receive" is just what he humbly would receive at the Lords' Table in his own church, namely, the Christ Who is always present at His own Table, and Who—"Hospes atque epulum"—there gives himself to be the Food of the faithful. This is the answer to your correspondent's question—an answer with which the Australian Church Record wholeheartedly agrees.

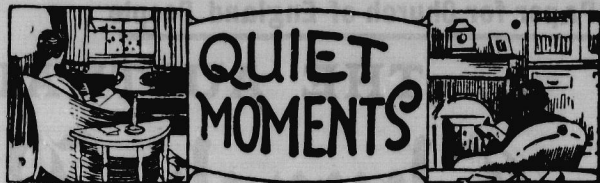
The Seven Years' Association.

AS a direct outcome of the celebrations last year of the Centenary of the Oxford Movement, there has been launched by the Anglo-Catholics, "The Seven Years Association." This Association is for the younger laity of the Church of England, and it is obligatory upon its members to keep the following precepts of membership which are:—

(1) To be present at Mass on Sundays and the greater Holy Days, and to keep Sunday as a day of worship, rest and recreation. (2) To receive Holy Communion at least three times a year, of which Easteride shall be one. (3) To go to Confession at least once a year. (4) To fast in Lent and to eat no meat on Fridays. (5) To uphold the Church's Marriage Law. (6) To give regularly to the support of the Church and Ministry. The Association sets itself "an initial time-limit of seven years." At the Anglo-Catholic Congress to be held in 1940 it will be able to judge of the measure of its success, and see what more it can do. Meanwhile the Association planned this year to establish in every diocese, at least in England and Wales, an S.Y.A. Station as a centre for gathering in recruits.

Will Evangelicals take note of this movement? In an hour in the Church's history when leaders are fervently beseeching Churchmen to sink differences and work together as one, the Anglo-Catholics, who know what they believe and are out to get what they want, form this Association and push it for all they are worth. Evangelicals will note that the Precepts say nothing about study of God's Word or about knowledge of the great Doctrines of the Gospel. Rather do the Precepts stress ecclesiasticism, priestly functioning, and sacerdotal routine. The simplest scrutiny of the Precepts only serves to reveal the width of the gulf which separates the Anglo-Catholic from the Evangelical Churchman. And yet we have no end of talk about reunion. Why, it is another Gospel! However, this very movement is a challenge to Evangelicals to be up and doing—training their youth soundly in the Bible.

In his sermon at St. Paul's on Sunday, Dean Inge expressed some beautiful reflections on old age and death. He said: "We ought, I am sure, neither to fear death nor to wish for it. We ought to feel that death simply does not count. All that matters is that a life should be well-lived up till the time of its close. If we are not the creatures of to-day, but immortal spirits, what can it matter if we spend a few years more or less in this state of our probation? I like the brave words of Sir Thomas Overbury in the seventeenth century, that man feels the advance of age rather by the strengthening of his soul than by the weakness of his body. Childhood is not merely a preparation for manhood, and old age is not merely a preparation for death. The rich colours of autumn are as admirable and rightly fashioned as the delicate greens of spring." Dean Inge preached his farewell sermon in September.



Bible Reading and Revival.

THE second Sunday in Advent, which this year falls on December 9th, has for centuries been associated with the Holy Scriptures. One of the most familiar and oft-quoted collects in the Prayer Book, that classic of the English language and tradition, is appointed for this day and reads:—

"Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning, Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ."

With that choice diction and psychological perception which marks so much of the Book of Common Prayer, we are thus reminded from time to time of the Divine Inspiration of the Scriptures, of their spiritual ministry and consolation, and we are, moreover, warned that assimilation of the Word is the essential to spiritual growth.

The implications of this collect have provided that background which has given to this Sunday the character of a Bible Sunday, and it is therefore appropriate that the lessons and collect of this calendar should be observed with an especial reference to the work of that Society whose motive and whose message is wrapped up in the Book from which it takes its name. It is the purpose of the British and Foreign Bible Society to encourage the wider circulation of the Holy Scriptures, without note or comment; to translate the Word of God into every language, however laborious; to print it in any script, however complex; to place it in every man's hands, however remote, and to provide it at a price at which the poorest may purchase it.

The Society is thus based upon the Book, and it can claim, justly but humbly, to have brought this Book of Books within reach of millions of the children of God. To refer statistically to its achievement is to pay a secondary compliment. Its greatest work has been a spiritual ministry—but such is not capable of tabulation. Suffice it to say, therefore, that its aggregate circulation of 453,000,000 Scriptures in a total of 678 languages, by the aid of 1,100 colporteurs, is such as to bewilder comprehension.

That the blind have Scriptures prepared for them in Braille in 40 different languages has surely proved an incalculable boon to those who sit in physical darkness.

That the Scriptures are introduced, in printed form, into twelve additional languages each year, is at once a triple triumph of purpose, philology, and of philanthropy.

Second Sunday in Advent.

There is therefore complete appositeness in the appeal which will be observed in all Churches on December 9th. This appeal is for prayers of

thanksgiving for the Bible and for the message which it contains; for the influence of the Bible in the life of the Church and the world; for the place and power of the Bible in the expansion of the Christian Church in modern days; and for the accomplishment of the Bible Society in circulating this Supreme Word.

There is also associated a petition that the Bible may be more widely read and earnestly studied by professing Christians; that we may have the guidance and the grace of the Holy Spirit to find the message of the Bible for our own times and then to apply it fearlessly; that the Bible may be given its rightful place in the homes of our own land and of the whole world; and that those who to-day are engaged in the task of translation or revision of the Bible may have the help of Divine Wisdom in their solemn task. Possible extensions of these subjects of thanksgiving and petition are numerous, and it is aimed that, at least in the English-speaking world, the fellowship of prayer on that day will be world-wide.

Such an appeal would surely find a wide response in the best of circumstances. Even when the soft breezes and warm sunshine of prosperity are the portion of men, there is still the occasion of such twofold intercession. But the very theory of the case is emphasised by our present conditions. We are a little weary of contemplating the distress of nations, the perplexity in economics, the uncertainty of industry, the anxiety of the individual. As a people, we are still seeking a way out. With that resurgent optimism which is only one of those Divine-human attributes, we have an inner conviction that there must be a solution. We stand in company with the great Apostle who said: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down but not destroyed." And thus, with this confident expression of that hope which "springs eternal" there is an attitude of expectancy increasingly apparent in the community of men. As yet it is not fully defined. It is perhaps incapable of adequate definition. Whether it be the surfeit of economic perplexity, or yet the more sinister dread and anxiety of foreboding calamity, or yet a more devotional insistence upon the spiritual faculties and perceptions—whatever its cause, we are, as a people, longing, yearning, waiting, and expecting a change. The Christian asks the question: Is revival at hand? Is there imminent another wide-reaching return to things spiritual? Can this country of ours enjoy an experience of religious revival such as has sweetened and enriched history's pages? If the adage that history repeats itself is justified, and if the cycle of events is preserved, surely the world is ready now for a re-emphasis upon the spiritual ideals of life and conduct.

Eternal Principles.

It may be that our difficult experiences have been as a schoolmaster who takes us patiently through a curriculum of discipline until we graduate from

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the seminary of spirituality. Religious history demonstrates what appears to be an eternal principle in the natural, as in the spiritual world—that revival alternates with retrogression.

There is the springtime renovation of nature's garments; the ebbing and the flowing of the tide. And there has also been the exultant and enthusiastic enjoyment of a vital spiritual experience, when men have come into more intimate touch with the Divine.

Then follows a relaxation, an impairment of spiritual faculties, a decline of personal religion, and as trade depressions follow trade-booms, so the religious pendulum swings to a materialist and mechanistic interpretation of life. The swing has been extravagant in late years, but it may be that these conditions are but the nursery for a further revival of our spiritual graces. World conditions appear to be ripe for a spiritual harvest. History records the analogous circumstances of other days to be similar with those of to-day. St. Francis, Savonarola, Luther, Wesley and others were faced with conditions comparable in some degree to those obtaining to-day. Ours, perhaps, are complicated. We are confronted with a more blatant difficulty. The warning, "Christ or Communism" is not a mere catch-cry. It is stark truth. We need to be alert.

In our spiritual rehabilitation, what part will be played by a return to the Scriptures? The observance of Bible Sunday implies that the message of the Bible is the solution to our problems, and the surest road to revival. The association between Bible reading and revival is amply demonstrable. A renewal of religion in ancient Judah followed Josiah's re-discovery of the book of the Law. The mighty Reformation was the result of Martin Luther's patient studying of the Word. During Elizabeth's reign more than 120 editions of the Scriptures were published in the English vernacular, and historians record that no greater moral change was ever effected in a nation's character than that which coincided with the release of the Scriptures in the latter sixteenth and early seventeenth century.

The English became the people of the Book. It was read in churches and in homes. The crowds would gather, day by day, around Bonner's Bible in the nave of St. Paul's; family groups would surround the Geneva Bible in their domestic devotions. The whole temper of the nation was changed. Then came the Authorised Version of 1611, and the effect and influence of this version upon English thought and character, speech and tradition is well admitted.

Come Wesley and Whitfield, whose impact with the Word turned England's face again God-ward. Moody's insistence upon the Bible as the inspired Word led to an almost world-wide revival. And there have been others.

Let us profit by the lessons of history. Revival, recovery, rehabilitation are all resident in the Word of God. The aim of Bible Sunday will be to restore the Bible to its rightful place in our varied and complex lives; to bring it from the background to the forefront of thought and conduct; to let this Word speak on all our problems. Says John A. Patten: "Our great task is to re-create in the heart of the British people a love for the Holy Scriptures which will not let us rest until we have shared the priceless treasure with all mankind." It is for Australia to have a fellowship and partnership in this exalted purpose.—H. M. Arrowsmith.

Archbishop Mowll in Melbourne.

C.M.S. Welcome.

In spite of the teeming rain there was a splendid gathering of C.M.S. friends in Prahran Town Hall, Melbourne, on Wednesday November 7, to welcome the Archbishop of Sydney. The Archbishop of Melbourne presided. He and Mr. W. M. Buntine, in very cordial terms, welcomed the Archbishop for himself, his work and as President of the C.M.S. of A. and T. Mrs. Weldon, in the name of the women workers of C.M.S., welcomed Mrs. Mowll in exceedingly happy terms. The Archbishop and Mrs. Mowll received an upstanding welcome. His Grace of Sydney, in replying, referred to Mrs. Mowll's and his connection with the mission field under C.M.S. He then went on to speak of the magnitude of C.M.S. operations throughout the world, stressing the fact that C.M.S. has 1,200 missionaries in the field, of whom 400 are educationalists, that there are 200 doctors and nurses. Native workers, as direct agents of the C.M.S., number 21,000, while there are 3,000 engaged in education work, and upwards of 900 doctors and nurses are working in hospitals and dispensaries. There are 15,000 stations and out-stations, 7,000 schools and colleges, and C.M.S. hospitals with 5,800 beds in them. Over 1,000,000 patients attended the hospitals during last year; there are 600,000 children attending the schools. There were 73,000 baptisms last year, and the total cost of the work over £400,000.

The Archbishop then took his hearers around the world, in graphic word pictures, depicting the activities of the various C.M.S. fields—Sierra Leone, Nigeria, Tanganyika, Kenya, Uganda, Southern Sudan, Egypt, Palestine, Persia, India, Ceylon, China, Japan, and the aborigines were all touched upon. C.M.S. stood for spiritual men for spiritual work. God has signally blessed the society through all the years in its world-wide labours. The challenge which comes to the Church at home is one to sacrificing service and giving.

The Archbishop stated that his desire was not just to glorify the C.M.S. or any other society, but rather to help us to realise the magnitude of the work, and therefore the importance of keeping it all going—the calamity of allowing funds to fail and failing to supply the money needed for the running expenses of the various branches of the work and the living expenses of the workers, to say nothing of the funds needed for new developments. The Archbishop also spoke of young students who had been sent to England under the auspices of the C.M.S., and of how their experience there had strengthened their belief in Christianity. There are cases where young Orientals had had a very different impression, but surely this was because they had seen not Christianity in practice, but rather that part of the national life which ignores Christianity and is divorced from its influence.

The effect of the address as a whole was most impressive, the fervent, strong conviction of the Archbishop, giving weight to his words and leaving the impression of a great task to be done and the need for men and women to respond in service and in effort to carry forward the outposts of the Kingdom. The C.M.S. in Melbourne is most grateful to the Archbishop and for his encouraging, hopeful messages. The meeting will hearten all C.M.S. friends and workers to renew their efforts with redoubled interest.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

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

December 16, 3rd S. in Advent.—Morning: 117, 568, 233, 69 (31), 69 (Appendix 3); Evening: 147, 73, 553, 31.

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

Hymns, A. & M.

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

December 16, 3rd S. in Advent.—Morning: 3, 640 (76), 242, 226; Evening: 231, 51, 302, 28.

December 23, 4th S. in Advent.—Morning: 51, 53 (176), 268, 204 (721); Evening: 640 (274), 203, 50, 222.

Wayside Jottings.

(By a Wayfarer.)

The Athanasian Creed.

"THE world knows little of its greatest men," says some philosopher; and we may add, "nor of its greatest benefactors."

Who wrote the Athanasian Creed? Not Athanasius. He had been dead for more than a century before we have any record of its use. Hilary of Arles, say some. But indeed it is almost impossible that it should have been the work of any one man. We must rather believe that although, in its first draft it must have sprung from the genius of a single theologian, it must have been revised, added to, and perfected only by the combined wisdom of a number of pious collaborators, profound Bible students, and, surely we may believe, under the special guidance of the Holy Spirit.

"Do you all read the Athanasian Creed eight times a year in your Churches?" asked the Rev. J. F. Chapple in a very suggestive address given at a recent meeting of the clergy of the South Sydney Rural Deanery; thereby undoubtedly meaning to give a gentle reproof to some of his brethren whom he evidently suspected (possibly with reason) of failure in that particular. And he emphasised his reproof by narrating how a certain child of tender years refused to go any longer to Sunday School; giving as his (or was it 'her') sufficient reason that he (or she) already knew all about God. The point of the reproof lying, of course, in the self-evident fact that if there were, among Churchpeople, a more general acquaintance with the Athanasian Creed, if it were carefully taught in our churches, it would be impossible for any child brought up in a Christian home to imagine that he knew all about God.

And herein lies one great value of the Creed. The Rev. J. F. Chapple, of course, implied that that child whose religious sense had been so neglected or so ill-trained is not the only one of its class. There must be many adults who have a similarly hazy, underlying idea that they, too, know all about God; whereas they actually suffer from the very crudest ignorance, both about Him and about His ways and His requirements, and know practically nothing about His appointed way of salvation.

"Good-bye, Tom, be as good as you can," was the farewell given at the railway station by a father, a professedly Christian man, to his professedly Christian son.

We don't expect sermons at railway stations, and perhaps the father meant "Good-bye Tom; God keep you in His faith and fear and love." But somehow we have an unpleasant idea that "Be as good as you can," expressed the limits of the theology of both.

We have heard people rail at the Athanasian Creed because it asserts that if a man would be saved he must hold the Catholic Faith, which, unless he do keep whole and undefiled, he will, without doubt, perish everlastingly; not perceiving that there is nowhere any assumption that the Christian Faith and the Athanasian Creed are identical in their extent and limitations, and ignoring the obvious fact that in even the most careful human language there is always something left to be understood; and that what is con-

demned is wilful rejection. And indeed, for those who know the Christian Faith and the requirements of the Christian life, and wilfully reject them, we know nothing as to their future, but that they must perish, and that everlastingly; for neither the Bible nor our reason leads us to think that after a man has perished he can possibly return to existence. And we can only wish, indeed, that many ministers whose people, unrebuked and unwarned by them, are living careless, aimless lives, would read those startling clauses to them every Sunday.

Then, again, we have heard people rail at the Athanasian Creed because of its final clauses. How horribly uncharitable, they say, to assert that they that have done evil shall go into everlasting fire, and that all this creed, with its dogmatic statements, is the Catholic Faith which, except a man believe faithfully, he cannot be saved.

But here again they need to be reminded of the necessary imperfection of human language, and that the unbelief referred to must necessarily be a wilful and presumptuous unbelief. They should remember, too, our Lord's own words in Matt. xxv. 41, addressed to those who had failed to do right: "Depart from Me ye cursed, into the eternal (aeonian) fire prepared for the Devil and his angels."

The Athanasian Creed rises then, to a higher level than the other two, in that it includes both faith and good works in its demands. It begins by asserting the necessity of a right belief, and ends by asserting the equal necessity of a holy life; and it must be sadly admitted that both these assertions need to be emphasised to-day, perhaps more than in any previous age since the days of the Apostles.

How many ministers are there to-day who teach that as long as men live uprightly, the beliefs that they happen to hold as to the Deity of Christ, or about His Atonement or His Resurrection are of little or no importance; as if it were not just these and similar beliefs which determine a man's whole spiritual attitude towards both the Father and the Son. To all such false teachers the Athanasian Creed, with its uncompromising statements, is, of course, anathema.

And then, throughout the Creed lie a great number of definite statements about the Nature of each of the Divine Persons in the Blessed Trinity. And who will say that these are unnecessary? Every one of them is contained explicitly or implicitly in the Word of God, and has been deduced from it by such diligent students of the Bible as perhaps could hardly be found to-day. No doubt we might live good, honest lives without knowing these, but should we be better off? If God has revealed to us His nature, ought we not to be diligent to study it? And ought not the Church to teach officially what so few have the opportunity or the necessary training to find out for themselves? What other safeguard can there be against the blasphemous notion, which is not confined to Sunday School Scholars, that we poor, ignorant, sinful human beings know all (or all that we need to know), about God?

It seems to the Wayfarer that the Rev. J. F. Chapple's reproof, gentle as it was, was not ill-timed. And therefore he ventures respectfully to pass it on to a larger constituency than that of the South Sydney Rural Deanery.

Lucas-Tooth Scholarship.

NOMINATIONS of those who wish to be candidates for the Lucas-Tooth Scholarship, tenable at either of the Universities of Oxford or Cambridge, must be in the hands of the Secretary of the Trust (Mr. H. F. Maxwell, Brook House, 17 O'Connell Street, Sydney), on or before 31st January, 1935.

This Scholarship was established by the late Sir Robert Lucas-Tooth, Bart., and is for the purpose of assisting men desirous of serving in Holy Orders in the Church of England in Australia to attain in England and elsewhere, a wider culture.

The amount of the Scholarship is £300 a year for two years, and the Trustees have power to extend this period for one or two years in order to enable the scholar to continue his studies and to travel, subject in all cases to the provisions of the Trust Deed.

Every Candidate must—

(1) Be a male member of the Church of England who has been ordained as a Deacon or Priest within the Commonwealth of Australia by an Archbishop or Bishop of the Church of England, and who is desirous of pursuing his studies within either of the Universities of Oxford or Cambridge, or as an unattached student within either of the said Universities, or at some place or places in England approved of by the Trustees.

Have been born in Australia, or if born of Australian parents living in or on a visit to England or elsewhere at the time of his birth, must have resided in Australia from the age of five years.

Have been baptised and confirmed in accordance with the doctrines and teachings of the Church of England.

Have been ordained as a Deacon for not more than two years, or as a Priest for not more than three years.

When required produce a certificate of medical fitness from a properly qualified Medical Practitioner.

Each Candidate must be nominated by the Archbishop of Sydney or by a Bishop of any Diocese of New South Wales or by the Archbishop of Melbourne or of Brisbane. In terms of the Trust Deed a preference will be given to candidates according as they are nominated by the following in the following order:—

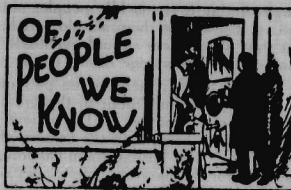
- Bishop of Goulburn.
- Archbishop of Sydney or Bishop of any other Diocese of New South Wales.
- Archbishop of Melbourne.
- Archbishop of Brisbane.

provided in the case of Melbourne and Brisbane the persons nominated are resident within their respective states.

What is a Christian?

The N.T. teaches "that we should believe on the Name of His Son Jesus Christ and love one another, as He gave us commandment; he that keepeth His commandments dwelleth in Him and He in him; and hereby we know that He abideth in us, by the Spirit which He has given us." Also, "therefore if any man be in Christ, he is a new creature." That is, a Christian. As a clarified and concise answer to the question the following has been made:—

"A Christian is—
A mind—through which Christ thinks;
A Heart—through which Christ loves;
A Voice—through which Christ speaks;
A Hand—through which Christ helps."



The Rev. A. J. Dyer and Mrs. Dyer, of the Church Missionary Society, who have been at Oenpelli for some time, have returned to Sydney on furlough.

The Rev. O. J. Brady, St. Dunstan's, Middle Camberwell, Melbourne, has resigned his cure as from November 30. He intends to take an extended trip abroad.

The Rev. V. C. Duncumbe, curate in the parish of Glen Innes, has taken up his duties as Rector of Ashford, Diocese of Armidale.

Mr. H. M. Arrowsmith, General Secretary of the Bible Society, N.S.W., has been appointed to Shanghai, China, with a view to taking oversight of the Society's work in that great land.

The Rev. G. W. Bradley, of the Australian Board of Missions, who has been in New Guinea for the past two years, returned by the Montoro yesterday. He is the only chaplain on the goldfields there.

The Rev. W. J. T. Pay, who has been on a trip to England, returned by the "Esperance Bay" on November 16. He has resumed his ministry at Fairfield, Diocese of Melbourne.

The Rev. J. H. Raverty, of St. Matthew's, Geelong, has accepted the nomination to the charge of Holy Trinity, Williamstown. The induction will be taken by the Archbishop on Wednesday, December 12.

The Right Rev. Dr. MacMillan, Bishop of Dover, and Chairman of the Missionary Council of the Church in England, has been appointed Bishop of Guildford. The Bishop is connected with the great publishing firm of MacMillans.

The University of Sydney will benefit to the extent of £150,000 by the will of the late Mr. George Henry Bosch. This will make the total of his benefactions to the University some £397,000. It will be remembered that several years ago he gave £10,000 to Trinity Grammar School, Sydney.

The Rev. Frank Cash, M.A., Rector of Christ Church, Lavender Bay, Sydney, has been elected a Fellow of the Australian College of Theology. He has done much work for the body, and was acting Secretary of the Council during Archdeacon Foster's absence in England.

The Right Rev. J. J. Booth was consecrated Bishop Coadjutor of Melbourne on St. Andrew's Day, November 30, in St. Paul's Cathedral, Melbourne. Before leaving Geelong the Bishop was presented with an address and an episcopal ring by the president and members of the Geelong Rotary Club.

Miss Silvia Grace Warman has been admitted to the order of deaconess by her brother, the Right Rev. Guy Warman, D.D., Bishop of Manchester. The service was held in St. Matthew's Church, Essex-road, Islington, and was well attended by many members of the Rosemary Mission Hall, in which the new deaconess has worked.

The Rev. T. Terry, organising missionary of the Bush Church Aid Society, has been appointed Rector of Prospect and Seven Hills, Diocese of Sydney. Besides three years chaplaincy to the A.I.F., Mr. Terry has had a very extensive parochial ministry in city and rural parishes. He was formerly Chaplain to the Missions to Seamen, Sydney.

The death took place on Sunday evening, October 21, of Mrs. Bertha Penrose Lathbury, widow of Mr. Daniel Connor Lathbury, for so long editor of the "Guardian." Mrs. Lathbury was a daughter of the late Bonamy Price, Professor of Political Economy at Oxford. She was an aunt of Canon Mozley, of St. Paul's Cathedral, London.

The Rev. F. M. McKeown, who has recently accepted appointment as headmaster of a church school at Panchgani, India, for the children of British residents, sailed from Sydney by the Narkunda with his wife and family. Mr. McKeown is the son of the Rev. McKeown, who was for so many years Rector of St. Mary's, Waverley.

Mr. Paul Radford, son of Bishop Radford, of the Sydney Church of England Grammar School, has been appointed senior classical master at Scotch College, Melbourne, in succession to Mr. W. F. Ingram, who will retire at the end of the year. Mr. Radford will take up his duties at Scotch College in February, 1935.

Archbishop Julius, of Christchurch, N.Z., has just celebrated his 87th birthday, and it is good to know that he is still enjoying wonderful health, and is as full of mental vigour as ever. Ordained deacon in 1871, his ministry has now extended over a period of 63 years. He served in the Church in Australia, and was sometime Dean of Balarat. He is the father of Sir George Julius, of Sydney.

It is given to few organists to have such a record as that of Mr. Robert Parker, who on Sunday, October 14th, began his fifty-seventh year of service as organist and choir-master of St. Paul's Pro-Cathedral, Wellington, N.Z. To mark the occasion, the choir, after a shortened Evensong, sang a selection of numbers from Mendelssohn's oratorio, "St. Paul." Canon James, in his address, paid an eloquent tribute to the services of the organist and choir of St. Paul's.

Great regret is felt in N.Z. at the retirement of the Venerable A. S. Innes-Jones, after completing 50 years of valuable ministry. Forty-five of those years have been spent in the Diocese of Wellington, and nearly twenty of them as Archdeacon of Rangitikei. His genial and kindly presence in Synod and on Diocesan Committees, and his wise judgment and counsels were always helpful. He is making his future home in the Nelson Diocese, at Blenheim.

The Rev. "Dom" Bernard Clements, O.S.B. (Order of St. Benedict), with the consent of the community, has been appointed successor to Prebendary Mackay, Vicar of All Saints, Margaret-street. The patron is the Bishop of London. In 1921 Mr. Clements became a member of the Anglican Benedictine Community of Nashdom Abbey, Burnham, Bucks. All Saints is one of the most extreme Anglo-Catholic Churches in England. The "British Weekly" asks: "Do the Roman Catholics acknowledge the English Benedictines?"

The Council of the Mothers' Union, Diocese of Melbourne, recently entertained Mrs. W. M. Buntine at afternoon tea prior to her departure on an extended trip to England. Eulogistic references were made to Mrs. Buntine's long and faithful service as Hon. Diocesan Secretary by the President, Mrs. Head, who presented her with a gold mounted M.U. brooch and pencil as a token of good wishes. As a mark of appreciation Mrs. Buntine was elected a life vice-president of the Union. Mrs. H. Barkley has been appointed acting Hon. Secretary.

We extend our heartfelt and prayerful sympathy to the Rev. W. Greenwood and family, the Rectory, Coogee. Mrs. Greenwood was 82 years of age, and came out to Australia with her husband 37 years ago. She was a most indefatigable worker in the parish. Mrs. Greenwood exercised a noble influence amongst the women and girls; she took an active interest in the choir, and proved a splendid helpmeet to her husband all through his long ministry. Gentle in spirit, marked by deep spirituality of life, she has left an abiding influence for good in many a life.

Recently, in St. John's Cathedral, Winnipeg, the Rev. Dr. J. A. Wells was consecrated Bishop of Cariboo by the Archbishop of British Columbia (Dr. De Pencier), assisted by the Archbishop of Rupert's Land, (Dr. Stringer), the Bishop of Qu'Appelle (Dr. Harding), the Bishop of Kootenay (Dr. Adams), and the Bishop of Honan, China (Dr. White), who is now touring Canada. On the previous day Dr. Wells received the pectoral cross formerly possessed by the Bishop of Colombo, and given by him to the Society for the Propagation of the Gospel, who have presented it to Dr. Wells.

Large congregations, consisting of representatives from the six dioceses of the Church in Wales, assembled at the consecration service of Canon W. T. Havard, M.A., Vicar of Swansea, the new Bishop of St. Asaph, held in Holy Trinity Church, Llandrindod Wells, and also at his recent enthronement in the St. Asaph Cathedral. After his installation to the Episcopal throne, the new Bishop delivered a very impressive address, in which he paid a high tribute to his illustrious predecessor, Dr. Edwards, who recently retired after having been Bishop of the diocese for 45 years, and who was the first Archbishop of the Disestablished Church in the Principality.

Referring to the disaster which befell the aeroplane "Miss Hobart" in Bass Strait, and the consequent tragic loss of lives, the Bishop of Tasmania writes:—"It has touched us very closely that among them was the Rev. H. E. Warren. We were all so fond of him and proud of the great work which, under God, he had been privileged to do. We deeply regretted that the Diocese was to lose him, because of his appointment to a parish in Sydney. But instead of the work which awaited him there, God has willed for him otherwise, and he has been promoted to higher service. I cherish the memory of his bright company and Christian fellowship, especially during the last few days that he and his wife spent with us at Bishops Court, before he left on his fateful journey."

The Right Rev. Dr. West-Watson, Bishop of Christchurch, N.Z., was the preacher in St. Andrew's Cathedral on Sunday morning, November 25. The Bishop remarked that the visit of Archbishop Mowll to Nelson to take part in the consecration of Canon Hilliard as Bishop of Nelson, was the beginning of a new and closer fellowship between the churches of both countries, and would help in some way towards the greater unity so earnestly prayed for. At present the churches were missing much that might be done for a weary world, because of the absence of this closer fellowship. Difficulties encountered might be overcome with it without regard to race or space. Many men said there was nothing new under the sun—that what happened before would happen again. But God was building a New Jerusalem, in the work of which the churches and all Christians might share.

"Where I believe the scientific humanists are lacking," states Canon Barry, "is that their theories, if carried out, simply will not satisfy man. The world is paralysed by fear to-day because it has lost faith in itself. A short time ago these thinkers said they would not believe in God, and encouraged their followers to believe in man. Now they have lost this faith." Replying to a suggestion that the creed of scientific humanism might be sufficient for a few elevated thinkers, if not for the mass of men, Canon Barry said: "No man can reach a satisfactory moral solution by leaving God out of his thinking. The Christian thinker has far better moral teaching for this age. The trouble is that most people do not know when they criticise Christian moral teaching, what representative Christian leaders are thinking. Their idea of Christianity is still only that which their nursemaids gave them."



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"Not failure, but low aim is crime."—Whittier.

"He that is faithful in that which is least, is faithful also in much."—Christ.

DECEMBER.

5th—Irish Free State Constitution receives Royal assent, 1922.

7th—End of Boer War, 1902.

13th—Richard Baxter died, 1690. Falkland Naval Battle, 1914.

9th—2nd Sunday in Advent. British Forces, under General Allenby, entered Jerusalem, and the mis-rule of Turkey ended, 1918. This Sunday is the Church's Bible Sunday. Back to the Bible must be the cry.

12th—Delhi made capital of India, 1911.

13th—Council of Trent, 1545. Part of Rome's great Counter-Reformation effort.

15th—House of Commons rejected New Prayer Book (1927).

16th—3rd Sunday in Advent. The ministry is the subject this day. We should expect that Christ will come to us through His Ministers. This makes the clergyman truly the servant of Jesus Christ.

18th—Slavery abolished in U.S.A., 1862. Egypt declared a British Protectorate, 1914.

19th—Ember Day.

20th—Prince George born, 1902. Next issue of this paper.



The Advent Hope.

THE season of Advent is with us, bidding us be ready, for the Lord is at hand, solemnising us with the thought of judgment and confronting us, as no other season in the Church's year does, with the challenge of the Word of God. It reminds us of all that God has spoken and still speaks since His Word has been made flesh. There is no essential difference between the thought of this season as a time of preparation for the glad appearance of the Incarnate God and as a time for solemn thoughts of judgment. "For judgment," said the Lord Christ, "I am come into the world." Since God has spoken it is for us to hear and to respond; since the Word has been made flesh, it is for us to see, and we cannot but be responsible for our reaction to that sight, for the revelation of the face of Jesus Christ inevitably separates mankind into two camps, those on His right hand, and those on His left. The meaning of human history depends on certain historic happenings which took place in the first three decades of our era, when He whose glory was made manifest demanded and demands from man a Yes or No.

What does the second Advent mean to us, is a very pertinent question. That there are very many both among clergy and laity, who shy off this doctrine, whether in preaching or thinking, is undeniable! What is the remedy for this defect in our apprehension of the Faith? It is to get back to God's Word. All through the New Testament Christ's coming is set before us as an outstanding and unparalleled event, the hope of which is intended

to cheer and encourage the people of God. It was to comfort His disciples on the eve of His departure that the Lord said, "I will come again, and receive you unto Myself; that where I am, there ye may be also." Later, when a cloud received Him out of their sight, and they stood gazing up into heaven after Him, it was to comfort them that two angels appeared and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." They had been bidden by the Lord to be His witnesses in Jerusalem, in Judea, in Samaria, and to the uttermost part of the earth, but all through the period of their testimony they were to be cheered by the knowledge that He was coming again, and coming to welcome them and all His people into the heavenly mansions. The Apostles, in their inspired writings, passed on this great hope to the saints of God to whom they wrote. To the saints in Rome the Apostle Paul wrote, "The night is far spent, the day is at hand." To the saints at Corinth he said, "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." To the Philippian saints he said, "Our conversation is in heaven, from whence also we look for the Saviour." To the Colossian saints he wrote, "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." In greater detail the Apostle writes to the Thessalonian saints of this great and glorious event. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Then he goes on to assure them that the risen and changed saints shall be caught up together in the clouds to meet the Lord, and then they would be ever with Him. "Wherefore," he adds, "comfort one another with these words." Death is never set forth as the Christian's hope, although "the righteous hath hope in his death." Hence, when the Apostle Paul knew that death was approaching, he still looked beyond death to the coming of the Lord. He looked forward to the crown of righteousness, which the Lord, the righteous judge, will give him at that day; and not to him only, "but unto all them also that love His appearing." The Apostle Peter bids the saints to hope to the end for the grace that is to be brought unto them at the revelation of Jesus Christ. To the saints belonging to the seven churches in Asia the Apostle John says "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Modern-day scoffers may ridicule this glorious expectation and say, "Where is the promise of His coming?" Unconsciously, however, they are thereby fulfilling the predictions of those Scriptures whose inspiration and infallibility they deny.

This coming of the Lord is comparatively speaking, near at hand. We read, "The day is at hand." "The coming of the Lord draweth nigh." "The end of all things is at hand." Why, then, has He not yet come? The inspired Apostle Peter gives a partial answer when he says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." From the Divine standpoint it is scarcely two days ago since the promise of His coming, given so often in the New Testament, was made. A thousand years in Jehovah's sight are but as yesterday. Though the time is long to us since the promise of His coming was given, it is only brief to the Divine Promiser, and He is not slack concerning His fulfilment, but is

long-suffering towards His people, not willing that any of them should perish, but that all of them should eventually come to the knowledge of the truth.

We are taught, then, to be patient in regard to the fulfilment of this great and glorious promise. "Be patient, therefore, brethren, unto the coming of the Lord." The husbandman has long patience for the harvest. He waits patiently for the precious fruit of the earth. If he is a godly husbandman he will be assured that while the earth remaineth, seed time and harvest shall not cease. In due season he shall reap. Hence, in spite of trying weather, he hopes on for the harvest, and eventually the joy of harvest is his portion. "Be ye also patient." "The coming of the Lord draweth nigh." There is no doubt about this great event. "He that shall come will come and will not tarry." The darkness will deepen. Apostasy will increase. The faith of God's own elect will be increasingly tried. But He Who offered one sacrifice for sins for ever is now on the right hand of God, and He is expecting till His enemies be made His footstool. When the set time is come, He will descend from heaven with a shout of triumph, and He will present His bride to Himself without spot, or wrinkle, or any such thing.

Our Heritage.

Bible Society's Amazing Growth.

THE Bible in the mother tongue is the rightful heritage of all men, says the Rev. John A. Patten, the Literary Superintendent of the British and Foreign Bible Society, in introducing the Society's Popular Report, just published (price 6d., post free 8d.), under the title "Our Heritage." The book shows how that heritage was won for English-speaking people, and also how, through the Bible Society, it is being handed on to those of many races in all parts of the world. Mr. Patten traces the efforts which have been made to translate the Bible into English, from Caedmon and Bede in the early days, to Wycliffe, Tyndale and Coverdale, who paved the way for the Authorised Version, and illustrates vividly the labours and sacrifices involved in this great task, and the price which had to be paid for our Bible.

"Is the priceless heritage of the English Bible valued as it ought to be?" asks Mr. Patten. "It is beyond all argument that the English Bible, which came to us through the toil and sacrifice of good and brave men—yea, through the martyrdom of some of them—is to-day neglected by great masses of the people. For many it is a dull and irksome book. They perceive no beauty in its literature, no guidance in its teaching, no power in its message. Why not? This fact—and who can dispute it?—constitutes a challenge to the whole Christian Church."

Having made a survey of Bible Society activities throughout the British Dominions, following the route adopted in the Christmas Day Empire broadcast, the Report goes on to deal with the world-wide distribution of the Scriptures. Last year the Bible Society's circulation amounted to nearly 11,000,000—an increase of 315,733 over the previous year. What proportion of the volumes distributed are read and studied by those who buy them? "Let it be conceded," says Mr. Patten, "that many of the books are

either not read at all or glanced at cursorily and then neglected. The Parable of the Sower reminds us that some seed fell by the wayside, some in stony places, some among thorns, and some on good ground; and our Lord laid down in that story the conditions which will always govern the sowing of the seed and the harvest that flows from it. If the sower refused to sow his seed lest some of it be wasted, he would sow none, and the good ground would be as unfruitful as the wayside. In all its labours the Bible Society seeks to be such a sower as our Lord depicted."

The number of languages in which the Scriptures, or portions of them, have been published or circulated by the Bible Society now amounts to 678. The past twelve months have witnessed the addition of eleven new languages to the list. Of these no fewer than nine are for Africa; one for Europe (Letish Romany for gipsies), and one for Oceania. Two New Testaments have been completed, and one Bible—in Afrikaans.

The publication of the complete Bible in Afrikaans for the people of South Africa has been the great event of the Bible Society's year. Nearly a quarter of a million copies have so far been sent to South Africa and the demand continues. Tens of thousands of copies were ordered and paid for, even before publication. Remarkable scenes of enthusiasm were witnessed when the Book arrived, and a thank-offering from Afrikaans-speaking congregations, notwithstanding the unprecedented drought and depression, brought in £1,200 in a single day.

The Report concludes with an outline of the Bible Society's amazing growth. In the first year of its life (1804) the Society spent £691. In the Jubilee year, £119,000 was spent and the circulation was 1,367,000. In the Centenary year (1904), the expenditure had increased to £256,000, and 5,697,000 copies were distributed. This year the expenditure amounted to £374,592, while the circulation reached 10,933,203 volumes. These figures are eloquent. "More and more has it been recognised," says Mr. Patten, "that the work of our Society is indispensable to the building of the City of God, and with this recognition has come more and more support, both spiritual and material, from Christian people in all parts of the world."

The Society's income amounted to £373,896, and the year closed with a surplus.

Australian Church Record.

Appeal in Lieu of Sale of Work.

Per Mrs. Bragg: Mrs. Bragg, £17; Archdeacon Charlton, £5; Mr. and Mrs. Gray, £2; Mr. H. Bragg, £1; Mrs. Langford Smith, £1/10/-; Mr. P. R. Allen, £1/10/-; Miss C. Spragg, £1/10/-; Miss Harper, 10/-; Miss Foulcher, 5/-; Mrs. Moon, 5/-; Miss Kidner, 3/-; (£30/13/-).

Per Rev. D. J. Knox: Mrs. Young, £5/5/-; Misses Watkins, £3; Mrs. Nicholson, £5; Per Rev. D. J. Knox (lecture) £1/5/- (£14/10/0).

Per Anglican Church League: £13/17/6. Per Mr. W. G. Acocoks: Mrs. Starling, £3; Mr. W. G. Acocoks £5. (£8).

Per Rev. R. B. Robinson: (lectures), 16/6, £1/5/-, £2/10/6, 14/6; Misses Davies, 10/- (£5/16/6).

Per Rev. K. W. Pain: £2/2/-; per Rev. A. Setchell, £2; per Rev. H. N. Powys (lectures), £1/10/6; per Rev. L. Gabbott, £1/10/-; per Rev. C. J. Chambers, £1/1/-; per Rev. A. E. Morris, £1; per Rev. F. Wilde, 10/-; Mr. S. G. Bidwell, £2; Mr. E. Carr Hordern, 10/-; C. of E. Defence Association, £1/1/- Total to date, £86/1/6.

Australian College of Theology.

CLASS LISTS FOR 1934.

Scholar in Theology (Th. Schol.)

First Class.	Name.	Diocese.
Young, F.	Melbourne
Second Class.		
Radcliff, E. G.	Adelaide
Pass.		
Hobart, H. H.	Newcastle
Hunt, H. E.	Brisbane
Duncombe, V. Glide G.	Armidale
Felton, H. E.	Sydney
Ball, S. T.	Gippsland
Dixon, F. C.	N.W. Australia

Passed in Single Subjects.

New Testament:		
Dudley, L. Stokes	.....	Sydney
Rush, Frederick Walter	.....	Newcastle
Dogmatics:		
Cassidy, Eric Lefroy	.....	Goulburn
Moral and Social Science:		
Cassidy, Eric Lefroy	.....	Goulburn
Licentiate in Theology (Th.L.):		
Name.	College.	Diocese.

First Class (in order of merit).		
Catley, Allan Bruce, M.Sc.	.....	Armidale
Hemming, George Ratcliffe, B.A.	.....	St. Francis Coll., Brisbane

Second Class (in order of merit).		
Romanis, John Espenett, Trin. Coll.	.....	Melbourne
Sister Elisabeth	.....	Brisbane
Kitley, Thomas Henry Drummond	.....	Bathurst

Marshall, Robert Arthur	.....	Sydney
Stanway, Alfred, Ridley Coll.	.....	Melbourne
Julien, Guy Edwards, St. Columb's Hall,	.....	Wangaratta
Haysom, Allan Challes, St. Francis' Coll.	.....	Brisbane
Andrew, Hugh, B.A., Trinity Coll.,	.....	Melbourne
Curran, William Arthur, St. Barnabas' Coll.	.....	Adelaide
Down, Sidney Harold, St. Francis' Coll.	.....	Brisbane

Pass (in alphabetical order).		
Amev, Lindsay Gordon, Ridley Coll.	.....	Melbourne
Aubrey, Keith Gilbert, Moore Coll.	.....	Sydney
Beatty, Gordon Rupert	.....	Sydney
Benjafield, Lancelot Frederick, Christ Coll.	.....	Tasmania

Bullough, James Spencer	.....	Wangaratta
Cable, John Alfred, Moore Coll.	.....	Sydney
Cavey, Ernest James Vincent	.....	Brisbane
Constable, Eric Victor	.....	Melbourne
Sister Constance	.....	Brisbane
Dau, Frederick John, St. Columb's Hall,	.....	Wangaratta
Deasey, William Keith, Moore Coll.	.....	Sydney

Dilena, Ernest William, St. Barnabas' Coll.	.....	Willochra
Elliott, Alban Ernest	.....	Goulburn
Fisher, George Arthur, St. John's Coll.	.....	Newcastle
Fox, Eve	.....	Sydney
'Hay, Andrew Gosse, St. Barnabas' Coll.	.....	Adelaide

Hepworth, George John Charles, Goulburn	.....	Kirk, Alfred Henry, Ridley Coll.	.....	Melbourne
Kirkham, Paul, Moore Coll.	.....	Langshaw, Reginald Norman, Moore Coll.	.....	Sydney

McCall, Theodore Bruce, St. Columb's Hall, Wangaratta	.....	Partridge, Charles Henry, Ridley Coll.	.....	Gippsland
Pickburn, Thomas Henry, St. Columb's Hall, Ballarat	.....	Titler, Stanley George	.....	Wangaratta
Tomlinson, Noel Robert, St. Francis' Coll.	.....	Webber, Eric, Ridley Coll.	.....	Bendigo
White, Arthur Herbert, St. Barnabas' Coll.	.....	Whiting, Thomas Ernest	.....	Bathurst
Winslow, John Edward, St. Francis' Coll.	.....		.....	Brisbane

(Sixteen failed.)

Passed the First Half of the Examination.		
(In order of merit.)		
Par. Name.	College.	Diocese.

I. E. *Johnson, Richard Thurston, St. Francis' Coll., Bathurst		
I. E. Walker, Ronald, Moore Coll., Sydney		
I. *Prentice, Kenneth William, Trin. Coll., Melbourne		
II. E. *Baxter, Harry, St. John's Coll., Perth		

I. E. *Pitt-Owen, Albert Thomas, Moore Coll., Sydney		
I. *Ray, William Robert, St. Barnabas' Coll., Adelaide		
I. †Johnson, William Courteney S., St. Barnabas' Coll., Adelaide		
I. E. Essex, James Alfred E., Moore Coll., Sydney		
I. Swan, Charles Martin, St. Barnabas' Coll., Adelaide		
II. E. *Donoghue, James George, St. John's Coll., Newcastle		
I. Jenkins, Allan McQuire, St. Barnabas' Coll., Adelaide		
I. E. *Lloyd, William Vincent L., Ridley Coll., Unattached		
I. E. Hulme-Moir, Francis Oag, Moore Coll., Sydney		
I. E. Smeed, Gordon Harvey, Moore Coll., Sydney		
II. E. Downie, Malcolm Allan F., Christ Coll., Tasmania		
I. E. Begbie, Donald Ridley S., Moore Coll., Sydney		
I. E. Hemming, Robt. William W., Moore Coll., Sydney		
I. E. Smythe, Cecil Dudley, St. Francis' Coll., Brisbane		
I. E. Livingstone, David George, Moore Coll., Sydney		
I. E. Swindlehurst, Lionel Merton, Moore Coll., Central Tanganyika		
I. Holt, William Edward, Ridley Coll., Bendigo		
I. E. Horsley, Boyce Rowley, Moore Coll., Sydney		
I. Taylor, Edgar Ernest, St. Barnabas' Coll., Perth		
I. Crotty, John Cassian M., B.A., Trinity Coll., Bathurst		
I. E. King, Gordon John S., Moore Coll., Sydney		

The following Candidates were held over:
Part. Name. College. Diocese.
I. E. Chambers, Neil Wolsey S., Moore Coll., Sydney
I. E. Donnelly, Alfred Chas., Ridley Coll., Unattached
I. *Harrison, Walter, St. Barnabas' Coll., Adelaide
II. E. Luck, Lancelot Stuart, Christ Coll., Tasmania
I. Wheatley, James Edward, Rockhampton (Twenty-four failed.)

† Two extra subjects. * One extra subject. E. indicates that the candidate has satisfied the Examiner in Religious Education.

The Hay Sharp Prize is awarded to: Catley, Allan Bruce, M.Sc., The Armidale School, Armidale.

On behalf of the Council of Delegates, JOHN FORSTER, Sydney.

Booluminbah, Armidale, N.S.W., 22nd November, 1934.

New Zealand.

The Election of Bishops.

IN future no Synod of any Diocese in New Zealand will be able to elect its own Bishop as a vacancy occurs. In his charge, delivered to the twenty-sixth Synod of his diocese, the Bishop of Wellington explained the changes that have been made in the method of the appointment of bishops in the province. Hitherto, the clergy of the vacant diocese have proposed a nominee, the laity have seconded, and the nomination has had to be approved by the General Synod of the province.

In future, the nomination of a bishop will rest with a diocesan electoral college of clergy, elected by the synods, and a provincial advisory council appointed by the General Synod, consisting of the Archbishop (ex officio chairman), and two diocesan bishops, two priests, and two communicant laymen, all belonging to the province and elected at each triennial session. The college will submit one or more names to the advisory council, and when the two bodies have agreed on a nomination, the name of the person will be communicated to the bishops of the province, who will have power by a majority vote to confirm or refuse to confirm it. When the nomination has been confirmed, then, and not till then, will the invitation to accept the appointment be given by the Archbishop to the person nominated.



NEW SOUTH WALES.

Diocese of Sydney.

DUKE OF GLOUCESTER AT ST. ANDREW'S CATHEDRAL.

The Duke of Gloucester worshipped in St. Andrew's Cathedral on Sunday, November 25, at a special service at 10 a.m. There was a crowded congregation. The Archbishop of Sydney was the preacher. His Grace took as his text, "We have found the Christ," and said:—

"Our Cathedral is dedicated to St. Andrew. It is, therefore, appropriate that I should direct your thoughts to these words which meant so much to St. Andrew. John the Baptist had created a great stir at Bethabara, and we read that when he saw Jesus he said, 'Behold, the Lamb of God, Who beareth away the sin of the world.' His two disciples heard Him speak, and followed Jesus. Who turned and asked, 'What seek ye?' And they came and saw and abode with Him. But Andrew, with his quest ended, and with his mind and heart satisfied, could not wait; he first found his own brother and said unto him, 'We have found the Christ.'"

"Our service this morning has sounded the same note to all with ears to hear. Can we join in the chorus of assurance and praise? The trained ear of the conductor knows instantly whenever one instrument in the large orchestra is silent. 'We have found the Christ.' Are we able to affirm this with St. Andrew and the Church of our forefathers this morning? It is our great need to-day. The Church does not exist to offer good advice or to stand for a general and undefined belief in God. She declares that the Eternal Law has a certain character and purpose, revealed once for all, in time. It is this God Who is proclaimed and adored. She can always speak with authority about God because her membership consists of men and women who have seen and felt and know Christ. The Church proclaims that the King has come. The perfect Kingdom has been founded, but it comes among men only slowly, because of sin and unbelief."

"It is only by a strong Church in Australasia that our particular task can be fulfilled in the Pacific basin, where, as we have recently been reminded, are likely to be decided the most momentous racial, political, and economic issues of the modern world. It is in the region of the will that we suffer our most damaging defeats. Our knowledge is far in excess of our obedience."

"How did St. Andrew find the Christ? His interest was aroused; his mind was open to conviction; he translated knowledge into action. The Godward side of our duty lies plain before us at His coming, and God is made real to our seeking hearts. We find Christ the means of communication between Heaven and earth. Because He died, our sins have been judged and a new life in fellowship with God becomes possible for us."

"To-day we associate St. Andrew with a cross. The cross of St. Andrew is part of our national flag, which we share with the Empire. It is a reminder of the days of racial strife and border warfare, now at an end. In union has been found strength. On this Sunday morning, as we meet in this Cathedral dedicated to St. Andrew, to thank God for His gifts to us, and especially for the ties which bind us as an Empire through our Royal House, we will not forget that the central feature of our flag, as of our faith, is

the cross. It is only through the Cross that we can know God and achieve His will. It is the basis of lasting peace and the main-spring of endeavour. There is proclaimed the fact that God has reconciled Himself with man by the gift of His Son, Who died for us. There is the challenge to man to reconcile himself with his brother man by the giving of himself to duty and service."

CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL.

Proposed Extension.

The continued expansion of the Sydney Church of England Grammar School for Girls in Forbes-street, Darlinghurst, has set on foot the proposed acquisition of property adjacent to the school.

The land would give the school a rectangular field 83 x 47 yards, not a full-sized hockey field, but near enough for junior practice and matches, and ample room for a junior school, lawns, and gardens.

Miss D. Wilkinson, principal of the school, said the number of students was back to normal, 340. The property was situated amongst the healthiest parts of Sydney, and its acquisition would enable the establishment of a junior school with up to date classrooms and boarding accommodation, a hockey and net ball grounds and tennis courts, and possibly a 100 yards running track.

Mr. Maxwell, on behalf of the school council, said they wholeheartedly endorsed Miss Wilkinson's scheme, but the help necessary for the purchase of the property would have to come from outside sources.

Various committees were appointed, and schemes were outlined with the view to going further into the proposal.

LADIES' HOME MISSION UNION.

In addition to the Christmas treats given to certain parishes year by year through Archdeacon Charlton's "Red Letter Day Fund," rectors in other poor parishes are always delighted to have toys to ensure a visit from Father Christmas to many of their small parishioners. We shall be glad to receive any such gifts, either used (if in good condition), or new. They bring joy into the lives of the parents, as well as the little ones, and enable them to understand something more of the goodwill of those in their church who are better situated than they, and in some cases we trust, of the loving care of their Heavenly Father.

Please send to the L.H.M.U., Diocesan Church House, as soon as possible.

CAMPERDOWN CEMETERY.

Service of Remembrance

Representatives of all sections of the community, including the navy and army, attended the annual service for those interred in St. Stephen's churchyard, held in St. Stephen's Church, Newtown, on November 3.

The Dean of Sydney (the Very Rev. A. E. Talbot), in an address, said the cemetery was a memorial to the many pioneers of the city and State who were buried there. The Church of England had special interest in the cemetery because it contained the tomb of Sarah Broughton, wife of Bishop Broughton, the first Bishop of Australia. The early settlers were people of great faith and endurance. By such faith, so well founded, they overcame difficulties and gave this and future generations a goodly heritage.

Mr. P. W. Gledhill (chairman of the cemetery trustees), said the story of the cemetery was a striking chapter in Australia's history. Much of the early life of Sydney was recorded on the stones and vaults, and volumes. The cemetery was set apart, by virtue of its consecration by Bishop Broughton in 1849, from all profane and common use. More than 17,900 people were buried in the cemetery. The first interment was that of Lieutenant-General Sir Maurice O'Connell, of the 80th Regiment, and for some time Lieutenant-Governor of New South Wales. O'Connell streets, Sydney and Newtown, were named after him. The cemetery also contained the remains of the victims of the wreck of the Dunbar in 1857. Other historic graves included those of Sir Thomas Mitchell, the explorer, the harpist to Emperor Napoleon, the children of Sir Henry Parkes, the parents of Sir Joseph Carruthers, and the grandfather of the Lieutenant-Governor (Sir Philip Street). Regret had often been expressed that Australia had so few memorials of the past. It, therefore, became more necessary to safeguard and treasure such ancient monuments as were contained in the cemetery.

Descendants of those buried in the cemetery are invited to communicate with the trustees to give information for the compilation of a book of remembrance.

C.M.S. NOTES.

The Annual Summer School of the N.S.W. Branch of C.M.S. will be held at Austimner from Friday, 28th December, to 4th January next. The Chairman will be the Most Rev. the Archbishop of Sydney; the Deputy Chairman the Ven. Archdeacon Langley, and the Bible readings will be given by Mr. Marcus Loane, B.A. The registration fee of one shilling should be sent as soon as possible to C.M.S., 109a Bathurst Street, Sydney, when all particulars will be supplied.

A concert will be given by the Beckett Choir, associated with St. Andrew's Cathedral Choir, and assisted by Mr. Bryce Carter (Cellist), in the Chapter House, Sydney, on Wednesday, 12th December, at 8 p.m. Proceeds are for the C.M.S. Home Mission Society, and the Cathedral Choir School Christmas Treat. Tickets are 1/-, and 1/6 reserved, and friends are invited to be present.

Rev. H. S. Kidner, on furlough from the Tanganyika Mission, has just completed a very successful tour in the Goulburn Diocese, where he visited a number of parishes on behalf of C.M.S.

The Federal Executive of the C.M.S. met in Melbourne in November, when a number of important questions were discussed. In the absence of Rev. P. W. Stephenson, Rev. M. G. Hinsby is the Acting Federal Secretary.

The C.M.S. Book Room, Sydney, has a very fine selection of missionary and reward books, suitable for Sunday School Prizes, also Bibles, Prayer and Hymn Books. Friends are invited to inspect these at any time. Every attention is given to country orders.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association.

One hundred and forty teachers from twenty-five schools of the Rural Deanery assembled at St. Stephen's, Penrith, on Saturday, 10th November, for their 89th Quarterly Conference and annual social afternoon. During the afternoon the visitors spent an enjoyable time on the Nepean River, and visiting various places of interest.

Tea was served in St. Stephen's Parish Hall, after which a service was held, the Rev. A. A. Mutton delivering an inspiring address.

The Rev. J. W. Ferrier presided at the Conference, and extended a hearty welcome to all the clergy and teachers.

A very helpful address was given by Mr. R. H. Swainson, O.B.E., general Secretary, Y.M.C.A., Sydney, on "The Problem of Leisure." "Thousands devoted too much of their time to the physical and social side of life, at the expense of mind and spirit, and on the Lord's Day many were drawn away from allegiance to Jesus Christ, when that day should be set aside for devotion and worship. In the problem of leisure the teachers' task was to furnish the mind of the scholar with the reality of God in all good things; and to help to a higher plane for the proper use of leisure."

Diocese of Bathurst.

THE BUSH BROTHERS.

"The Bush Brothers are doing a great Christian work," said the Lieutenant Governor (Sir Philip Street), addressing the annual public meeting of the Brotherhood of

the Good Shepherd in St. James's Hall the other night.

"It is difficult for us to realise the conditions under which some of our country men and women live. The work of the Brotherhood is one of inestimable value to those people, as it is to the Church and to the State. If it were not for the Bush Brothers, many who live in isolated parts would remain in life-long darkness. The Bush Brothers labour devotedly and self-sacrificingly. Their work is of State-wide importance, and no apology is needed for seeking support."

The Bishop of Bathurst (Dr. Crotty), said he wished to express his gratitude to the Brothers for the great work they were doing. The year had been one of real growth for the Brotherhood. He regarded the Brotherhood as the pioneers of the Church; they represented the frontier spirit of Christianity.

An appeal for new Brothers was issued by the Coadjutor Bishop of Bathurst (Bishop Wyld), who said that the Brotherhood needed the best that Australia could give. "I do not know how the Brotherhood will proceed unless men are forthcoming," he added. "We need not only men, but money."

Vivid pictures of how services were conducted outback were given by the principal of the Brotherhood, the Rev. T. Amour. He related how often the table at which the settlers ate was used as an altar, an ordinary washing basin as a font, and the kitchen chairs as pews. In some parts a galvanised iron tub served as a church. The Brotherhood, he said, was undertaking a larger territory than it ever had before. Their aim was to maintain continuity in the Church life of the people in the west.

Diocese of Goulburn.

THE FIVE-DAY WEEK.

The Bishop of Goulburn, speaking at Canberra on Sunday, November 25, on "Man and the Machine," to the Church of England Men's Society, advocated a five-day working week.

The machine's vast power was capable of being used for works of destruction, he said. The machine had given man the means of unlimited production, and it had been used as the instrument of unlimited exploitation. Neither Capitalism nor Communism, when pressed, respected freedom or personality. Both in their extreme forms were essentially Godless and impersonal in their human relations. Neither had yet succeeded in turning the machine into an instrument of human welfare.

"Communism," said Bishop Burgmann, "cannot respect freedom any more than capitalism can respect personality. The human task to-day is to transform both these economies where they exist, into a set of higher personal relations. Capitalists can begin to turn impersonal 'hands' into full personal partners. National and, in the end, universal interests must predominate over sectional and party interests."

Employment could be created by undertakings which would increase the capital equipment of the country without further supplying already well-supplied markets, he proceeded. Housing, education, electric, water and sewerage schemes, especially in country towns, could absorb all our unemployed. We could study the effects and reform our handling of finance accordingly. It was the task of finance to facilitate the exchange of goods and services, and the duty of the State to see that it was done for the whole body of citizens. Education should be compulsory under 16 years of age.

Diocese of Grafton.

ST. ANDREW'S, LISMORE.

Completion After 30 Years.

The construction of St. Andrew's Church, Lismore, begun 30 years ago, is now being completed. The illustration shows the church as it will appear from the south-west, when the work has been finished.

The first church service held in the Richmond River District was conducted in August, 1845, by the Rev. John McConnell, in the house of Mr. William Wilson, at the foot of Molesworth-street, Lismore. The first church was erected 63 years ago. The first episcopal visit to Lismore was made in 1850 by Bishop Tyrrell whose diocese of Newcastle included all the territory north of the Hunter River. Bishop Tyrrell secured the site of the block of land on which St. Andrew's Church and the rectory now stand.

The present church building, the construction of which was commenced 30 years ago, was added to in 1913. The structure was not completed then, and it has been in

a bad state of repair for the last 10 years. Funds have now been made available for the completion of the building, and the erection of the tower and spire. The foundation stone of the tower and spire was laid by the Governor (Sir Philip Game), on October 30 last.

VICTORIA.

Diocese of Melbourne.

THE ANGLICAN ASSEMBLY.

The Archbishop's Letter.

Writing with regard to the recent All-Australian Anglican Assembly in Melbourne, the Archbishop writes:—

We were fortunate in having with us all the Australian Archbishops and most of the Bishops. By their presence and by their words they gave us just the guidance which we needed. The Bishop of Liverpool came with a message of goodwill from the Archbishop of Canterbury. Canon Barry came as Moorhouse Lecturer, with the gift of a stone from the Abbey from the Dean and Chapter of Westminster. The Bishop of Christchurch came to represent the sister Province of New Zealand. We were conscious of the links that bind the Church in Australia with the Church in other parts of the world.

The addresses were memorable, and stimulated the thought of those who heard or read them. There has been a general feeling among our people, and those who are responsible for various departments of our political and social life that the Bishops have given a lead which will not soon be forgotten. The Bishop of Newcastle, on Peace and Goodwill, the Bishop of Goulburn on Wealth and Poverty, the Bishop of Armagh on The Menace of Unemployment and of its remedies, the Bishop of North Queensland on Community of Interests and the Social Service, and the Bishop of Bathurst on The Political Attack on Christianity, all gave us really masterly addresses on topics of profound importance in our social life. The Bishop of Benigno was illuminating in his treatment of Home Life. The Bishop of Christchurch spoke on Present-day Biblical Scholarship, and the Bishop of Wangaratta on The Church and Modern Science, and both papers were constructive and scholarly. The Archbishop of Sydney spoke on The Racial Question and Missionary Work, and the Archbishop of Brisbane on The Church and other Christian Bodies, on the last night, and gave a magnificent conclusion to a wonderful series.

Canon Barry, in his Moorhouse lectures, gave us his best. He showed us the problems which face "The Church in the New Age." He was original and constructive in his account of the difficulties which lie before us to-day, and the methods by which the Church can meet the future with faith and courage and hope. The lectures were well attended and will be published in due course.

THE RECENT ANGLICAN ASSEMBLY.

Gift of Ancient Stone.

FROM WESTMINSTER ABBEY.

The concluding service of the All-Australian Anglican Assembly, beginning with a street procession, with 11 bishops and many clergy, robed, was held at St. Paul's Cathedral.

Canon Barry presented to St. Paul's a piece of stone from Westminster Abbey. "I have the honour to present to you this scroll of greeting, sealed by the Dean and Chapter of Westminster," said Canon Barry. "I am charged to bring you this token of our regard from the abbey of Edward the Confessor, the Church which has been for nearly 1000 years a standing witness to the consecration of national life. We beg that you will do us the honour of allowing it to be built into your wall as a witness of the close bond which unites our peoples."

Receiving the stone, which stood on a table before him, Archbishop Head said they would value it highly as a visible reminder of the links which bound the Motherland and the Church of England at home with the dominion of Australia.

Diocese of Wangaratta.

EMPLOYERS AND EMPLOYEES.

Bishop's Comment.

The Bishop of Wangaratta, writing in his diocesan paper re the recent Melbourne tram strike, makes some useful comments. He states:—

It was a pity that the trams were stopped during the week. It is well-known that there is a considerable amount of dissatisfaction in the service. The work of a manager of a big business is not only to make a profit, but to keep all the parts of it working harmoniously, so that (as St. Paul put it), it may be "fitly framed and knit together through that which every joint supplies, according to the working in due measure of each several part." When the whole thing breaks down and work ceases, it is a failure of the management, though not always, perhaps not generally, their fault. On this occasion the Melbourne newspapers became quite hysterical. Admitting that the men might have legitimate grievances, they refused to discuss them, and confined themselves to denunciations of the strike. Men strikes are not in themselves wicked. Men are not slaves, bound to work under any conditions that their masters impose. They make a

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free contract and can terminate it, on terms which are part of the contract, when they choose. Some of us seem to have mediaeval minds, and to be still anxious to have serfs. I have known women to accuse domestic servants of unprincipled selfishness, ingratitude and other wickedness, because they leave their employment. A domestic can leave quite honourably after a week's notice for any reason that satisfies her or for no reason at all. In business, where longer notice or greater stability is necessary, special conditions must be laid down and agreed to by both parties in the contract. Thus, a seaman may be bound to serve for the duration of a voyage out and back to the port where he is engaged. But such conditions must be explicitly accepted. I mention these things here because there are really moral and religious principles involved which the business world must learn to respect. It is only when we treat those under our orders as fellow men and women, with needs of their own, minds of their own, and consciences of their own, that human society can be called Christian or even righteous.

Diocese of Gippsland.**THE BISHOP'S LETTER.****Many Journeyings.**

Writing to his diocese, the Bishop states:

On October 31st I took part in the Jubilee Celebrations at Toongabbie. We rejoiced together in one of the finest tea meetings I ever remember, at a Festal Evensong in a packed church, and then at one of those public meetings in which enthusiasm is bubbling over all the time. Well done, Toongabbie! On All Saints' Day, my Consecration Day, I held a Confirmation at the Cathedral, which was full of interest, and on November 2nd I installed the new Registrar.

Mr. J. G. Major comes to us from the Diocese of Ballarat, and I have assured him of your welcome and co-operation. I am sorry to say that we shall be taking leave of Miss Busby at the end of the month, when she is finishing up her term of splendid service with us, and is going to her family in England.

On November 4th we had a great Men's Day at the Cathedral. We commenced with a Communion and breakfast. Then came a Children's Festival Service. In the afternoon I was at Bundalagah, where alas, the church seems to have but a small place in the love of the people. The day ended at the Cathedral with a joyous Evensong. With the one exception of the rather anxious burden at Bundalagah, the day was one which filled me with gratitude and encouragement.

And now we have commenced the Cathedral Jubilee Celebrations, and the 80th anniversary of the Cathedral Parish. We commenced on Saturday with a Garden Party here, which was like a happy family party. Yesterday, the first Sunday of the celebrations, the parish Corporate Communion at 10 a.m. was a real tonic. In the afternoon the procession and service of witness in Victoria Park drew a great crowd of reverent worshippers, and at Evensong the Archbishop of Sydney appealed to a very large congregation in a way that touched many hearts. We have all enjoyed and thanked God for his Grace, and Mr. Cain and Archdeacon Langley, and I think they enjoyed us. Now we are looking forward to the coming of Canon Barry and the Bishop of Bendigo.

We are having no Ordination this Advent. I have decided in the future to use the Lenten Emberide. It is so great a rush just before Christmas, and we shall be able to do more to help the candidates at the quieter time.

May God bless you all and enable you, as the year closes, to make the missionary offering of every parish a true response to the great Father God Who "so loved the world that He gave His only begotten Son."

QUEENSLAND.**ARCHBISHOP'S LETTER.**

The Archbishop writes:—

There is one point to which I wish especially to draw attention. The first is that of the Clergy Summer School, which is to be held in January at Toowoomba. I understand that in the past this has not been a very largely attended function. I earnestly hope that this year more of the Clergy will do their best to be present. I know that there may be difficulties, especially for those Clergy who have to take that particular time as an opportunity for a holiday with their family; but I appeal to the younger clergy not to miss this opportunity of renewing their studies and gaining fresh inspiration for their work. It is extremely important in these days that the Clergy should do everything in their power to maintain their position in the intellectual leadership of society. I suppose that there was never a time when it was so difficult to "prove" the details of the Christian Faith; advancing knowledge always brings with it renewed possibilities for alternative explanations. At the same time there probably never was a period when the greatest scientists were so ready to accept a spiritual explanation of the Universe. We have, therefore, a unique opportunity for impressing upon the thinking people of our generation the validity of the Christian apologetic. If we seize that opportunity the cause of Christianity will be tremendously advanced in the course of the present generation. The scientists are preparing the ground for us at the moment, and we must be ready to occupy it; but we cannot do it unless we are ourselves intellectually equipped. In the "refresher course" at Toowoomba we shall have an opportunity of replenishing our armoury; and that is why I so earnestly appeal to my brethren of the Clergy to do everything they possibly can to be present at the Summer School.

TASMANIA.**THE LICENSING BILL.**

It was with deep thankfulness the temperance people of this State heard that the Labour Government's Bill to extend the drinking hours in hotels from six to ten o'clock, though passed by the House of Assembly, had been killed by the Legislative Council.

When the Hon. Minister, Dr. Gaha, moved the second reading, the Hon. T. Shields, of Launceston, moved as an amendment that the bill be read this day six months, and after a long debate the amendment, strongly supported by Northern members, was carried by a majority of one.

People are tired of being told by advocates of the drink traffic that it is impossible for the police to enforce six o'clock closing; if the police are assured of the backing of the officers of the law department, they will be able to carry out their task.

The Premier has now stated that he will bring in again his bill next session. What is needed to meet this is a signed declaration by temperance electors that they will not vote in future for any member supporting ten o'clock closing. The many letters received by present members, asking them to vote against the defeated bill, certainly had a good effect in spite of the sneers of those anxious to help the liquor trade.

The "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

- (1) N.S.W. Bookstalls—
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Central Station,
Wynyard Station.
- (2) Swains, 123 Pitt Street.
- (3) C.M.S., 109 Bathurst Street

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Day of Inspiration and Fellowship.

Once again members of the Church Missionary Society in South Australia have met for their yearly day of inspiration and fellowship. The day lacked nothing in comparison with those held in past years, all the services were well attended, particularly the first held at 11 a.m. A feature which so delights the hearts of those interested in the future welfare of the society, was the presence of so many young men and women, all with a keen desire to extend the Kingdom of God, both at home and abroad.

One of the joys of this Day of Inspiration and Fellowship is the place in which we meet, where we are always so warmly received by the beloved Rector of St. George's, Magill, the Rev. J. A. Rowell, his wife, and parishioners. Services are held in the charming little Church.

The Parish Hall was prepared by the ladies of the parish for use for meals, and for fellowship.

The Rev. A. G. Pentreath, Headmaster of St. Peter's College, was the preacher at the Communion Service, taking his text from John 1, vv. 41, 42. "We have found the Christ," and "He brought him (Simon) to Jesus." On this day of Inspiration and Fellowship we remember with thankfulness and prayer those who have found Christ and are now bringing others to Him, all over the world. These men and women must be sustained by the prayers of those at home. Missionaries are not always on the mountain top; they are often on the dusty plains, with their spirits often dried. They have little opportunity for fellowship and spiritual refreshment. In Africa there is another reason for our sympathy and help—every white man there does not sympathise with, or approve of, the work of the missionaries. On one side the white man, because he does not want the native as a competitor in the world's markets, says, "I am always for keeping the African in his proper place"—the Christian force sees a child awaking and striving to live, and they consider it is their duty and privilege to help it to live.

Missions, which were formerly looked upon as a menace, are now becoming vigorously carried on, approved by High Commissioners and Government Officials, one of whom says, "I welcome the work of the Church, and wish there could be more of it. It is Christianity alone which is seeking and saving the native, groping in darkness."

It is our duty and privilege to help this work. Intercessions were led by Mr. P. Smith, a member of the League of Youth.

Addresses at the afternoon sessions were given by the Rev. A. B. Blades, Rector of Croydon, and the Rev. T. Gaunt, of the Central Theological College, Nanking, China. The former struck a note of warning, and stressed the need for care that we do not miss the point of our foregrounding on this particular occasion.

Mr. Gaunt gave word pictures of his long service in China since 1899, and of the different phases of the work there, although the Chinese themselves are doing so much for the Church, they still need our assistance—men, women, and money.

At the evening service, conducted by the Rev. J. Bruce Montgomery, Rector of St. Luke's, Adelaide, who was also the preacher, challenged his hearers to say, like St. Paul, "I am not ashamed of the Gospel of Christ."

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**MODERNISM.**

The Rev. Geo. Broadfield Webb, The Rectory, Kangaroo Valley, writes:—

"I agree with much that your writer, 'Fundamental' says in your issue of the 18th October, but I think it would have been better had he had the courage to write under his real name, for this certainly is a time to get out into the open and 'speak boldly.' I have no sympathy with 'Modernism.' Even if there be any merits in it, we have no right to disturb the simple faith of the millions of God's people. Our great Master could have gone into very deep waters, surely, but He never did so. He took all people at 'the point of contact,' and led them to a simple and sound faith in a loving Father. He did not worry them with abstract philosophies. However, this is not the object of my writing, which is to assert that I am firmly of the belief that the lack of candidates for the ministry is due to the manifest worldliness of many of the clergy rather than to any 'Modernism.'"

Surely we need not go out of the Diocese of Sydney to prove this. I should recommend those who may not quite agree with my argument to read the book, 'The Mystical Quest of Christ,' by Robert F. Horton, M.A., D.D., Chapter VIII., first published in 1923. I should like to quote a little from the chapter: "and in the world of to-day the clerical profession is at such a discount that even in America thousands of pulpits are empty; in England there is grave anxiety how the parishes are to be supplied in the next generation, and the Roman Church only keeps her altars served by taking young boys and educating them in the seminaries. In short, this unpopularity of the ministry has reached a point which may have the beneficial result of keeping out of it all who are not brought into it by a Divine mandate. . . . There have been, yes, and there still are, many devoted, sincere and effective ministers, even in this country. A man, or a woman, who should recognise the call and enter into the pastoral work, inherits a great and apostolic succession. In the dawn of our literature, Chaucer drew the portrait of the good pastor:—

"Out of the Gospel he the words caught,
For first he wrought and afterwards he taught;

And this precept he added yet thereto:
If gold should rust, what should the iron do?"

That poor parson of Chaucer's day has had his followers always.

BUSH CHURCH AID SOCIETY.

Mr. T. Lloyd, Hon. Secretary, 6 Service Avenue, Haberfield, writes:—

A children's Christmas Gift Evening was held in St. Andrew's School Hall, Summer Hill, on Tuesday, November 13th, arranged by the Church Choir, each member and friend bringing a gift for the children of the

Bush Church Aid Society, over 90 gifts being received. This choir has been doing this good work for a number of years.

"INTERNATIONAL BIBLE STUDENTS."

Mr. F. E. Haney, 11 Creek Street, Balmain, writes:—

May I take the liberty of asking the best way to deal with the "International Bible Students." They are thoroughly combing every suburb, and are unheeding quite a lot of our Churchpeople. I would like to see a lead from the Diocesan Authorities in this matter. In these days of error and false doctrine, it is well that our adherents are grounded firm in the faith of our Lord and Saviour. Christianity has a definite and positive teaching, and we should all abide by it, as Christ is the only Person Who can save us from sin, and not Judge Rutherford. I would like to see this matter taken up by other.

MR. C. R. WALSH.**Recognition of Services.**

Diocesan Church House,
George Street, Sydney.
15th November, 1934.

To the Editor,

Dear Sir,

At a recent meeting of the Standing Committee it was resolved that some recognition of the services of Mr. C. R. Walsh, Registrar and Official Secretary of the Diocese, should be made on his retirement.

A Sub-Committee, the names of the members of which appear below, was appointed to carry the resolution into effect, and is now making an appeal for donations towards a Fund for the purchase of some suitable article which can be inscribed.

The Ven. Archdeacon Charlton has been appointed Treasurer of this Fund, and donations may be forwarded to him at the above address.

Yours sincerely,

A. E. TALBOT, Dean of Sydney.
W. A. CHARLTON, Archdeacon
S. M. JOHNSTONE, Archdeacon
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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

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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 whole-heartedly 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