

Melbourne News and Views.

(Continued from page 3.)

vacated the chair to take part in the discussion. He said "the world was never so conscious of aggressive nationalism as today, and a strong British Empire was the only thing that could say 'No' to the belligerent nations. To condemn an attitude of defence as unchristian would be false to the Christian teaching. Christ had taught that 'greater love hath no man than this, that a man lay down his life for his friends.'" That was surely indicative of defence.

"I may be an unregenerate, but I would like to see the Church of England ensure that all our young men joined the militia." Eventually an amendment moved by the Rev. H. B. Hewitt, "that the Lambeth statement be approved, and that study circles be formed to study the causes of war so that churchmen might be able to take a lead in their removal," was agreed to.

The Church and Communism.

Another debate on the Church and communism was opened by the Rev. F. Maynard, who is a leading Anglo-Catholic. Mr. Maynard appears to have strong communistic leanings. He stated that "on the surface, Fascism seemed to be friendly to religion and Communism opposed to it, but he believed that there was a common ground between Communism and Christianity than most Communists or Christians thought. Several members of Synod joined in the debate, supporting Mr. Maynard. The Rev. W. F. Hart, speaking in opposition, described Communism not as an economic system, but as a creed, which was Anti-God. He warned Synod against being too open minded.

The result of the discussion was another study circle. It did not occur to Synod that the Church already has a definite job, which requires no study circle to discover.

Synod Elections.

Speaking generally, evangelicals, or those who may be considered to have evangelical tendencies, have scored well in the Synod elections.

Of three clergy elected to the Council of the diocese, all are leading evangelicals, while of the three laymen, one has been associated with evangelical movements and the other two are moderate churchmen.

For the clergy discipline board, 1st division, all the elected members are well-known evangelicals, while of the 2nd division, almost the same may be said.

On the Archbishopric election board, Bishop Booth is one, four others are well-known evangelical clergy and one a clergyman who likes to be considered as non-party. The six laymen are all moderate churchmen, two of whom are definite evangelicals. Altogether, the board may be considered to be a satisfactory one.

C.M.S. News.

An outstanding event for the C.M.S. is the Temple Day, to be held in the Cathedral on 11th November. From 7.30 a.m. there will be frequent services in the Cathedral. The main services will be Holy Communion at 7.30 a.m., a service at 10.30, evening at 4.45, and the great Thanksgiving Service at 8 p.m., when the Archbishop will preach. Dr. Floyd has arranged for a united choir to assist in this service. During the day members of various corporate organisations of the C.M.S. have been asked to be present.

Sister Thornton, Miss Crossley, Sister Setford, and Deaconess Weston recently left Melbourne for the field.

Mr. Perriman and Miss Cross have reached Melbourne from the north, and were welcomed in October by the General Committee.

The Rev. and Mrs. O. T. Cordell are recent arrivals from Tanganyika. Deaconess Bethridge has also returned to Melbourne.

The Bishop of Dornakal was in Melbourne for a few days, and while here was entertained at tea by the General Committee of the C.M.S. This was a C.M.S. family gathering over which the Archbishop presided, and at which the visiting Bishop gave an interesting talk. Following the tea, a public meeting, arranged by the Archbishop, was held in the Chapter House. Never before has such a large missionary meeting been treated to so intimate an insight into overseas missionary conditions and problems, for the Bishop was most interesting and informative. He spoke of the great change in the political, social, and religious outlook of India, of the amazing mass movements towards Christianity, and of the inability of the Church in India to cope with the situation.

St. Martin's and St. John's Home for Boys. Severe Criticism.

For some time, apparently, there has been dissatisfaction with the conduct of this

Church Home for boys, which has been under the control of the Rev. Eric Thornton, since its formation in 1921.

A Melbourne paper recently made serious charges against the management, stating that a report had been made to the Archbishop about which no action had been taken. The complaints are serious enough in the effect they must have on all other Church institutions, against which no suggestion of mismanagement has ever been raised.

That the Archbishop does not realise the seriousness of the situation is shown by the reference to the Home in his Synod charge, where he said that the work of the Home was efficient, and spoke of the great debt the Church owed to Mr. Thornton. No one doubts the sincerity of Mr. Thornton, who is a bachelor, but if the charges be true, they suggest his unsuitability for the post he occupies. Discipline is his watchword, while it is suggested by those who know something of the conditions of the Home that more sympathy and understanding are required. There are many complaints, one of which is that boys are severely punished for most trivial offences, in short, for just being boys. The most serious charge, however, comes from a well-known Doctor, Dr. W. S. Laurie, who has for some years been attending the Home. He states that he has frequently complained about the treatment of the boys, and of the insufficiency of the diet. He further states that the development of the boys is below the average, because of this fact. It is also said that the boys are denied the opportunity for sport, and that they are denied the chances of development which should be open to all boys.

Whether the charges are true or false, it was essential that some action be taken, and on 21st October a most influential deputation from the Society for Prevention of Cruelty to Children waited upon the Chief Secretary, Mr. Bailey, to put the matter before the Government. Mr. Bailey stated in reply that he would discuss the position with the Premier, and ask Archbishop Head for a report before deciding what action should be taken. Subsequently the Committee of the Home met and one of its members stated that the charges were not even discussed, being "beneath contempt." That there is some foundation for the charges, however, is proved by the fact that in a statement issued over the signature of the Archbishop as President and Mr. W. J. Roberts as Chairman of the Home, it is stated that several "helpful suggestions" have been made by the Inspector of charities and these would be carried out. The "helpful suggestions" deal with matters which were included in the charges. The Society for Prevention of Cruelty to Children states that it will not be satisfied with anything less than a full inquiry. The Society further states that its charges are based on sworn statements, by the doctor and former attendants and inmates of the Home. The Government has announced that an enquiry will be held.

Moorhouse Lectures.

It has been announced that the lectures will, this year, be given by the Archbishop of Brisbane, Dr. Wand. There will be six lectures, commencing on 25th November.

St. Michael's, North Carlton.

The Rev. F. A. Philbey, vicar of Belmont, has been appointed to the charge of St. Michael's, North Carlton. He will be instituted and inducted by the Archbishop on Wednesday, November 18, at 8 p.m.

St. Michael's, North Carlton, is one of the oldest evangelical parishes in Melbourne. It is one of the industrial districts to which reference has previously been made in the "Record." It is now, in common with other similar parishes, going through a difficult experience. Mr. Philbey is a prominent member of the C.M.S. General Committee, and evangelicals should be well satisfied with the choice that has been made. Mr. Philbey will have a hard task, and we wish him every success in his new parish.

Boys' Society.

The Monthly Bulletin of the Society reveals a considerable amount of activity. Sydney should have an opportunity of meeting some of our boys in the near future. The live chairman of the Society, the Rev. P. W. Robinson, was recently elected by Synod to the Council of the Diocese.

A GEM FOR THE WEEK.

No man is more miserable than he that hath no adversity. The man is not tried whether he be good or bad; and God never crosses those virtues which are only faculties or dispositions; but every act of virtue is an ingredient unto reward.—Jeremy Taylor.

The Manifesto of the Christian Social Order Movement.

At the inaugural meeting of the Christian Social Order Movement, held recently, His Grace the Archbishop of Brisbane (Dr. Wand) being in the chair, the following manifesto was adopted as the basis of the Movement:—

1. It is time to initiate a movement that will make clear the bearing of the Christian message on the present distresses of society.

2. The dominating aim of the Movement must be evangelisation.—It must be for ever made clear that the Kingdom of God does not come by secular uplift, but by personal conversion and re-birth. Secular uplift is a potential menace because it has no eternal standards, and is blind to the deepest wants of human nature. Only those who understand the necessity of conversion and have experienced its power would be of any value to the Movement.

3. Personal piety is not enough.—Under a democracy the responsibility for social evils and injustice rests with the individual, since legislation reflects most faithfully the desires of the majority whenever it cares to express them. The Christian has no right passively to acquiesce in an evil state of things, when, by uniting with other Christians, he has it in his power to build up public opinion which would issue in the necessary remedial legislation.

4. There must be two separate points of attack:

(a) Evangelism for the unconverted. To the non-churchman we must ever present the spiritual background of life. For, until there is agreement on the ultimate purpose and values of life, it is impossible to agree on what kind of common social and economic life we desire to have. It is wrong to start building up the walls of the City that is to be, until there are the clearest understanding that we are building Jerusalem, not Babylon.

(b) Study circles for the converted. To the churchman we must present the economic background of life. It is ignorance of this background that is one of the greatest obstacles to progress. For without understanding of this, it is impossible to have an enlightened Christian public opinion.

5. Definite results should be expected from the two separate attacks.

(a) The unconverted should be brought to see the emptiness of any kind of life apart from God. Even prosperity and a social gospel must be clearly demonstrated to be no substitute for the Bread of Life.

(b) The converted, when brought face to face with the too-little understood economic background of life, should concur in five guiding considerations:—

1. That true democracy has yet to be achieved.—Democracy is only just beginning to find expression. At present we have but the political form of democracy, since actually economic and financial interests of sectional groups are highly organised and dominate politics selfishly. Public opinion is so ill-informed and unorganised that it has no power to make the public welfare paramount. The opportunity and task before democracy is, by means of a growing tide of intelligent and organised public opinion, to mould these powerful economic and financial forces to serve the public welfare.

2. That social control is inevitably and increasingly organising our social and economic life.—It is our duty to see that such control is used wisely. Public apathy to this process will result in an unintelligent and soulless bureaucracy. This process of growing social control needs to be wisely guided, but it cannot be checked.

3. We must more clearly understand ourselves to be fellow-workers and sharers in a common social and economic life that is organised and planned as a whole.—The duties of individuals to the common life are just as fundamental and important as the benefits enjoyed. Economic individualism must be replaced more and more by organised co-operation in a common life.

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A Paper for Church of England People

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Editorial

Warning to Evangelicals.

MANY years ago, long before the Church of the Province of South Africa came into being, Baroness Burdett Coutts gave a considerable sum of money to the Church of England in South Africa for endowment purposes. She was a staunch Evangelical churchwoman, with no sympathy whatever with Anglo-Catholicism and all that it connotes. It is well-known that the teaching in the Church of the Province has always been of an extreme character, sacerdotal to a degree, and in many sections purely Roman. Early this year there was prolonged litigation in the South African courts with regard to this endowment. Certain Church of England congregations there held the view that when the Province of South Africa was set up and declared its independence, it ceased to be the Church of England and therefore was not entitled to the funds from the endowment. In due course the Judge gave his decision on the grounds of the 'cy pres' doctrine that the Church of the Province is the nearest representative of the original recipient of the gift. Therefore he authorised the trustees to pay the income of the endowment of the See of Capetown to the Archbishop of Capetown for the time being. The order was not to be final and irrevocable because at some time in the future the Church of the Province in South Africa may cease to be in Communion with the Church of England, or it may alter its Constitution so as no longer to accept the standards and faith of the Church of England or its ecclesiastical courts may interpret the standards and formulae of the Church of England in a different sense from that in which the ecclesiastical courts

of the Church of England do. All of which is a warning to Evangelical churchpeople of the danger of bequests being used for purposes for which they were never intended, and of which the donors would never approve. It is no wonder that wide-awake Evangelicals in Sydney jib at the proposed Constitution.

"Protestant Lamentations."

UNDER this heading, "The Church Standard," in its narrowness of outlook and "Catholic" obsession expresses cheap sneers at the London "Record" and its confrere in Australia; but of two things we are confident, namely, that these two Evangelical papers are loyal and true to the Articles and formularies of our Church and that they are determined, in season and out of season, to unmask the pretensions and betrayals of the Anglo-Romans in our beloved Church. Not long since, a manifesto was published in England signed by fifty clergymen, which maintained that "the true aim of the Oxford Movement and the only remedy for our present chaos is reunion with the Holy Roman See." It further asserted that the whole Catholic Church "for ever has as its centre and guide on earth, the successor of St. Peter." Does the "Church Standard" hold and desire to teach such doctrines?

Reunion With Rome.

RECENTLY in London, at a meeting of the Society for Promoting Catholic Unity, the chairman welcomed the Report of the Delegation sent by the Archbishop of Canterbury to Rumania on the ground that union with the Orthodox Church can only be effected on the same basis as with Rome, namely, by full dogmatic agreement. He went on to say that the Orthodox and Roman Communions are already agreed on the Sacrifice of the Mass, the Apostolic Succession, and the Seven Sacraments; and it is on this understanding that the Episcopate of Rumania is willing to accept the validity of our Ordination. His chief interest was, however, upon union with Rome. If our Bishops accept the doctrine of the Sacrifice of the Mass held by the Orthodox Church—and it is the same as the Roman doctrine—then one of the great barriers between the Church of England and the Church of Rome is down. He welcomes this because he takes it to imply that the association of the Church of England with Finns and Lutherans, Presbyterians, various Protestant Churches and South Indian sects, is barred. He said further that the Society for Promoting

Catholic Unity is out to increase its membership, but it only wants keen members. They must have an appreciation of the gravity of the present condition of the Catholic Revival. It has advanced to that stage where they have to consider what is its objective and where it is leading. An attempt is being made with powerful support to divert the whole movement into the cul-de-sac of a non-Papal Catholicism, with the result that there is a confusion of issues and diversities of opinion of which those who oppose them are quick to take advantage. It was not thus that the great leader, Lord Halifax, presaged the movement. Let the Catholic-minded Clergy consider whether any other aim than that of this Society can give point to the movement and secure permanence for it. He exhorted them to rally to the cause of this Roman Catholic Unity lest they should lose all that had been gained in the last hundred years.

We ask the editor of the "Church Standard" does his paper stand in with this purpose, and is this the unity he wants at the same terms?

The Pope and Spain.

COMMUNISM is Rome's "red hering" drawn over the trail. Hence the Pope's message to the Roman Catholic Education Congress in Adelaide last week:—

"At a time when the errors of Communism, like an infectious ulcer, are striving to bring war and destruction on a Christian society; when a nation of ancient culture by the spread and contagion of this plague is being done to death with slaughter, but adorned with martyrs—the Holy Father believes that it is timely that by Divine Providence this Congress is held."

This has two purposes. In the first place it is to reassure its own people and in the second place it is to hide its own delinquencies and failure educationally in Spain for hundreds of years. Archbishop Mannix, of Melbourne, supplements it when he makes "a strong plea for Catholics in Australia to assist Catholic refugees in Spain."

"We are living in a time when there is a stand-up fight between Communism and Christianity," he said. "The rock is not going to be blasted in Spain on this occasion. Things are coming right in Spain. The rebels are loyalists fighting for the old Catholic traditions."

How all this can be reconciled with the use of Mohammedan Moors from North Africa in General Franco's army against the Government of Spain it be-

yond our comprehension. But then, of course, with Rome the end justifies the means. The loss of thousands of lives and the agony of the people in the Peninsula are as nothing so long as "most Catholic Spain" remains intact. The light of day is let into the whole business by the Portuguese paper, "O Primeiro de Janeiro," a paper favourable to the rebels—Rome's Army in Spain. In thick type it gives the pronouncement of General Mola (General Franco's colleague) that his two objectives are a strong Spain and a Roman Catholic Spain, which will occupy in the world the place it held under the Roman Catholic kings. With unconscious irony the article ends: "Spain, which once saved Europe from Moorish domination, some centuries later from Judaism, a little later from Protestantism, and fights against Communistic and Asiatic barbarism as anti-Christian as the other plagues which we have mentioned." "It is obvious," states the London "Record," that liberty of conscience and freedom of worship have no place in the thoughts and plans of the insurgents, inspired and supported by the bishops and priests of the Roman Catholic Church.

Stir-Up Sunday

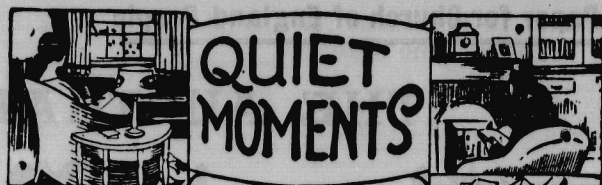
STIR-UP Sunday is almost upon us again. It seems earlier this year, for the simple reason that there are only twenty-three Sundays after Trinity. The Church Year provides for twenty-five, but Easter was late this year.

Antiquarians tell us that in old days the good housewives, having heard the Collect for the twenty-fifth Sunday after Trinity, forthwith stirred their Christmas puddings. It is far easier to stir puddings than to stir people to be real Christians. It is easier to get men to a church dinner than to Christ who will feed them with the bread of life.

The prayer is that our wills may be stirred. Unless our religion gets into our wills it soon disappears. Emotional religion is ephemeral. It lasts but a day for our moods change swiftly. Intellectual religion is lacking in heart and vitality. It makes religion academic and is apt to pass by on the other side like the priest and the Levite. It is when our wills are moved that religion gets into the constant and dynamic part of us. Our emotions are stirred constantly, so too is our intellect by startling and interesting facts but our wills are the last part of us to be moved. We are self-willed and a Christian is one living according to the will of Christ and trying to bring God's will to pass in his own life and in his environment. It is a change wrought in us by the Grace of God.

If anyone lacks an ever-increasing experience of Christ he can be sure that it is the fault of his will. He does not want it or he would have it. Christ longs to fill us to overflowing. That, too, is what our Church holds before us. You remember the post communion prayer that "we may be fulfilled (i.e., filled full) with Christ's grace and heavenly benediction." If anyone is thus filled with Christ he overflows to others. They catch the Spirit of Christ from him. He is a constant challenge to a greater and fuller experience of Christ for all who know him.

Our Church puts the finger on the right spot, "Stir up the wills of Thy people."



No God

IF, after all, the fool were right! If, in the whole wide universe there were no God! Surely it is a tremendous declaration to make, and all the more momentous when we remember its implications. Think, for a period of time so vast that to the mind untrained in the science of numbers it seems to border upon infinitude, there has existed an ordered, law-governed universe whose complex forces and motions appear immutable, whose all-pervading laws are as inflexible as they are numberless, and whose actions may be predicted a thousand years in advance, or traced backward into the dim beginnings of the world.

Out of nothing nothing comes, and if this be so then we are up against a fact, in this case a universal fact, that throughout what seems to be a past infinitude, this unaccountable and unexplainable universe, which demands for its existence endless time and boundless space—a universe whose foundations sink deeper than the plummet of human thought can sound, whose height reaches higher than the loftiest conceptions of the intellect; and whose boundaries ever recede from us, as the mind endeavours to grasp them.

If there be no God then we are driven to believe that this vast machine—this vast sum total of things—wherein wisdom and power and skill are revealed to their very uttermost—is a soulless, chance-ridden aggregation of matter and force, filling a seeming eternity. All this, and more than this, is implied in that brief negation, there is no God. But let us leave these speculations and come down to the commonplaces of daily life. How does this doctrine of no-God-ism affect us there? If affects it tremendously. Let us bear in mind that if there is no God then the ultimate standard of life, upon which all other standards depend, goes by the board. Ultimately this will unloose the bonds, frail enough at any time, which at least restrain, if they do not control, the tiger and the ape in man. If there is no God then right and wrong are just what he himself makes them. Wit, cunning knowledge and superior force are the factors which determine his behaviour. He is nothing more than a glorified animal without even the restraints of instinct, for such instincts which he may possess are neutralised by a will that can ignore or overrule them.

Translate all this into the terms of human nature and the result is something like this: Why should he, or anyone else, forego the enjoyment or possession of anything upon which he sets his heart, if it is in his power to take it by force? Why should he be asked to regard the feelings or comfort of others? It would be futile to argue with such a person that to do so would be wrong. Why, he might ask, is it wrong, and upon whose authority do you call it wrong? Right and wrong, honour and justice are at best but conventional terms. They can have no real value in a godless and unmoral world. One need not, then, be surprised if a godless Russia finds the

dungeon or the firing squad the quickest and most efficient method of dealing with those who make themselves sufficiently obnoxious. Nor will it be difficult for those who hold this creed to justify those atrocities which to-day are making life in Spain the veriest nightmare. To those who do not acknowledge a God, the lives of other people, when some desperate need demands it, weigh lightly against their own personal interests and safety. Civilisation would, sooner or later, return to primitive savagery in this respect, if mankind were to accept the creed of atheism.

To say there is no God presupposes a knowledge so vast as to be almost inconceivable. Before anyone has the right to make such an assertion he must have searched the uttermost bounds of space. He must have investigated, with a wisdom nothing less than God-like, the unfathomed mysteries of causation. No wonder, then, that among the wisest who fail to find a satisfaction in a belief in God, not many have dared to go further than to call themselves agnostics. But the atheist, directly or by implication, declares that he knows that no such thing as God exists. Remembering, however, the acknowledged limitations of the mind of man, how can it be possible for any human being to possess such knowledge as this?

This being so, it would seem nothing less than a cruel brutality to teach such a creed. To millions the Christian faith brings hope and comfort when they can be found nowhere else. It was, and is, the inspiration of the noblest and most beautiful lives the world has known. It contains the highest standards of holy living and happy dying. It opens vistas of hope through the dark places of our shadowed lives, robbing the grave of its terrors and death of its victory. Even supposing that all this were nothing better than a "tale told by an idiot," and that indeed this old, purposeless, godless world rolls on down the countless ages of an eternal future like a blind man staggering through the wild rush of a panic-stricken crowd! Why, then, take from these foolish, holy, happy souls the source of all their transient happiness? What good can it do them to know that all is but an empty delusion? Why tear down the only defence they have from the purposeless fret of life, which at its best would be as uncertain as it is brief, and at its worst, a meaningless nightmare? If the atheist can have no God, why should he grudge the happy Christian his dream of joy, and hope, and God?

But if the unbeliever cannot prove there is no God, the Christian has abundant proof that God is. The eighth chapter of Romans may seem to the unbeliever nothing more than the speculations of a mystic, but to the Christian it is filled with certainties as sure, and as proved, as the fact of his own existence. The Spirit of God bears witness to him that he is a child of God!

An economist is a man who tells you what to do with your money after you have done something else with it.

Building a Cathedral

THOSE who have never seen Liverpool Cathedral gradually rising to its supreme glory in sight of the great Liverpool Docks and the busy Mersey, have a treat in store for them. I have been there (writes "Andion" in the "British Weekly") many times, and spent many hours in that part of it which is already in use. It was, however, only last week that I had the opportunity of climbing to the heights of the belfry and mingling with those who are actually engaged in building the great structure, stone by stone.

It was an experience not to be missed. The infinite care taken with each stone that it may be perfectly placed, and the inevitable progress stone by stone give an impression of great and terrific force, unconquerable force, when you see it happening in front of your eyes.

Each stone is too heavy for a man to lift, but is slowly lowered into position by the giant cranes which seem to pierce the sky so far above. They have for years been landmarks in Liverpool. One, particularly, towered above the others, and Jack, the workman in its cab, for years has looked down on the little ants of men building down below. Now they have overtaken him, and as they work on the great steel structure which will carry the bells, they look right over him to the Mersey, winding into the hazy distance, with the mountains of Snowdonia clear above the haze of Birkenhead. Poor Jack is not the giant he was. But he has more company now!

The next part of the Cathedral will be finished by about 1940. At present the choir and the first set of transepts are in use. They are now working on the central space, the second set of transepts and the tower. The central space must be nearly finished, for I walked across the top of its magnificent vaulted roof, which seems to hold itself up with no external aid, in spite of the fact that there are in it nine great carved stone bosses, each weighing nine tons.

Sir Giles Gilbert Scott, the architect, takes a personal interest in every single stone. He plans it first in his own home in plasticine. Then it goes to his workshop, where the exact size and shape of each stone is drawn out on sheets of paper. These sheets of paper then go to the workshops under the shadow of the Cathedral, where the plans are transferred to sheets of zinc made to the exact size of the stones. These sheets of zinc then go to the workmen outside, who, with the aid of a mechanical saw to cut the straight edges and a chisel and hammer to carve the beautiful curves, produce the final stone, which is carried to its appointed place. Another space is ticked on the plan on the workshop wall. They could tell you there who carved each stone.

As I was walking round the yard, watching the men working with their hammers and chisels, one man close by was starting on quite a simple stone which would ultimately be part of a graceful arch.

"How long will that job take you?" I asked.

"Oh, about a week, I should think," he said.

The main entrance to the Cathedral will be from the north into the central space. (As a matter of fact, it is not really the north, because Liverpool Cathedral is not planned due east and west, like most churches.) On ceremonial occasions the procession will

come from the bright, light and open space outside, first under a delicate archway high above them, then through a thick, massive, heavy arch, which will seem to their eyes, unaccustomed to such dimness, as dark as a tunnel. Then, just as their eyes get attuned to the dim light, they will burst out into the great open central space lit by magnificent windows on either side.

The effect will be one of immense space. Sir Giles Gilbert Scott believes that God may be best worshipped in such an atmosphere. A general impression of space gives him his opportunity of getting the effects which he loves from lights and shadows, not from detailed and intricate ornaments.

Surely Liverpool Cathedral is going to be one of the greatest gifts this generation will pass down to the future.

Lucas-Tooth Scholarship Trust

This scholarship was established by the late Sir Robert Lucas-Tooth, Bart., in the year 1909, and is for the purpose of assisting men serving in Holy Orders in the Church of England in Australia to attain in England and elsewhere a wider culture.

The Trustees of the Fund are Messrs. C. R. Walsh, W. D. M. Merewether, E. R. Knox and E. W. Street, of Sydney, New South Wales.

The next appointment will be made in February or March, 1937, and the scholar must be prepared to go to Oxford or Cambridge University or to some other place in England in accordance with such arrangements as may be made.

The amount of the Scholarship is £300 a year (English currency) 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.

The Secretary to the Trustees will be glad to give any further information within his power. Nominations of all persons who wish to be candidates and are considered eligible for nomination by the Bishop of Goulburn, the Archbishop of Sydney, the Bishop of any other Diocese of New South Wales, the Archbishop of Melbourne, or the Archbishop of Brisbane, shall be made in writing and signed by the Bishop or Archbishop making the nomination and shall be in the Secretary's hands on or before 31st January, 1937.

Conditions to be Complied with by Candidates.

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.
2. 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.
3. Have been baptised and confirmed in accordance with the doctrines and teachings of the Church of England.
4. Have been ordained as a Deacon for not more than two years or as a Priest for not more than three years.
5. When required, produce a certificate of medical fitness from a properly qualified Medical Practitioner.
6. 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 of consideration will be given to candidates according as they are nominated by the following in the following order:—
 - (a) Bishop of Goulburn.
 - (b) Archbishop of Sydney or Bishop of any other Diocese of New South Wales.
 - (c) Archbishop of Melbourne.
 - (d) Archbishop of Brisbane.

*Can only nominate persons resident within their respective States.

(Continued on page 5.)

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Wayside Jottings.

(By a Wayfarer.)

THE LAW OF BLESSING.

"A man there was, the people thought him mad;

The more he gave away the more he had."

(Will some kind reader please tell the Wayfarer where that couplet is to be found. Address, "Wayfarer," 90 Petersham Road, Marrickville.

IN these times of depression, when churchwardens and church treasurers sometimes find it hard to balance the budget, it is a very useful plan to study some works on Church Finance. One of these, which the Wayfarer has lately read, and which he has every confidence in recommending to his friends on church councils, is a little book called "Nor Scrip," written by Miss Amy Carmichael, of the Dohnavur Fellowship, and obtainable from the Church Missionary Book Depot, 109a Bathurst Street, Sydney, and costing 1/6. (But that may be the English price; the Australian price may be a little higher.)

Of course, that is not the only authority on church finance that the Wayfarer can recommend. He would earnestly advise all financially worried church officers, and all financially worried parsons, too, and indeed, all readers of the Australian Church Record, to become subscribers (that is, if they are not already subscribers, as he hopes they are), to a very excellent monthly publication,—the Wayfarer thinks it the best of its kind,—called the Church Missionary Gleaner. Its cost is 2/6 per annum, posted, and it too, is obtainable from the Church Missionary Book Depot, at 109a Bathurst Street; and they will find in it very many useful suggestions as to the profitable use and investment of church funds; and, indeed, of our private funds, too.

The Wayfarer takes it, of course, for granted that all readers of the A.C.R. are greatly interested—not only in the maintenance, but, quite as much, in the spread of the Gospel in this our own Homeland. That is why they take the A.C.R., and why they are always on the watch to get us fresh subscribers. But the Wayfarer holds that no one ought to be, or perhaps, even, can be, interested in one department only of the Service of Christ. If we are Christ's servants at all, we must be anxious for the spread of our Master's Kingdom through all the world; and to record this progress is the special province of the Church Missionary Gleaner. And that is why the Wayfarer hopes, and would like to be sure, that wherever the A.C.R. goes, the C.M. Gleaner goes too. If by any accidental omission or misfortune, this is not always the case, the Wayfarer would very respectfully, but very earnestly, beg every reader of the A.C. Record to remedy that very serious failure by sending 2/6 to the Secretary of the Church Missionary Society, 109a Bathurst Street, Sydney, and asking for the Gleaner to be sent.

Lying before the Wayfarer just now is the November issue of the Gleaner, and in many respects it is a remarkable one. It begins with an article signed jointly by the Rev. John S. Needham and the Rev. P. W. Stephenson, which alone is a guarantee of its importance. And it only too plainly shows that as soon as the depression set in, a few years ago, Christian people in Australia began at once to economise in the sup-

port that they gave for Christ's work; and the income of the Church Missionary Society dropped from £34,000 in 1929 to £25,000 in 1935—a fall of no less than £9,000 per annum.

This, of course, could only mean one thing, retrenchment. It was a heart-breaking thing to have to do, but the Christians of Australia made it necessary. Mission stations had to be closed, missionaries had to be withdrawn, converts had to be left to their fate; even the money needed for the support of Dr. Bateman's work at the Cairo Hospital—hitherto financed from Australia—had to be withheld; and Australian promises of support for the Dioceses of Dornakal, Tanganyika, Melanesia, and Polynesia, were to a great extent dishonoured. Much of the most important work that was being carried on in those great districts had to cease; and the rest was carried on under difficulties.

And yet all those promises could be kept, and the work of Christ might yet go forward, if every churchman in Australia would only give regularly a small proportion of his income.

At present, Christian people in Australia are giving, it is estimated, about fivepence per head per annum. And yet the call of Christ is louder and more insistent to-day than it ever was before. The Wayfarer wonders how so many Christian people can be deaf to it.

In India there are some 70,000,000 Hindus known as out-castes, untouchables, who for centuries have been denied every human right. They have not been allowed to enter the temples, nor their children to enter the schools; they have not even been allowed to use the village wells because their touch would pollute the water. They have been looked upon as lower than the beasts. And for centuries they have submitted to all this cruel degradation because they are Hindus and because all that is part of the Caste Law of Hinduism.

But to-day some whisper of Christianity has reached them. They have learned that in the Christian Church there are no caste distinctions; and there is a movement among them to break away as a body from Hinduism and to seek admission to the Christian Church.

The Rev. T. Law writes from Mussoorie that already these people are being admitted into the Christian Church at the rate of 10,400 a month; and that this rate is only retarded by the lack of teachers to instruct the enquirers; because all Christian Churches require a certain standard of religious knowledge, as well as a certain period of testing, before they will baptise a convert.

Nothing like this was ever known in the history of the Christian Church; that some 60 or 70 million people should as a body, or even in such vast numbers, seek for admission to the Christian Church; and the appeal is to the Christians of England, of America, of Australia, that all who can should come to India and help in the work, and that in the meantime we send sufficient funds to provide teachers for these vast multitudes.

Teachers, Indian Christians, might be found if there were funds in hand to pay them; for even native Christians cannot live on nothing. If they leave their farms, their trades, in order to become teachers, they must first be given a period of special teaching and training; and through it all both they and their families must be supported.

The Rev. C. B. Chambers writes from Meerut: "We have at present sixteen workers; but nine of them are untrained. It is because we have had to employ so many half-taught teachers that our Christian villagers have such low standards of Christianity. Our hope now is to be able to place a trained Evangelist in every village."

All this constitutes the most tremendous appeal that has ever come to the Christian Church, and to you and me, dear Reader, individually; because not only does the cause of Christ in these heathen lands depend upon our response to their appeal, but our own spiritual life depends upon it. We cannot close our ears, our hearts, our purses against the call of Christ without incurring the penalty of the consequent hardening of our own hearts, the grieving of the Holy Spirit, the lowering of our own spiritual life.

The secret (or one of the secrets) of spiritual life in a parish or for our own individual selves, is to care for the spiritual life of others; and one of the best ways of doing it is the support of Christian Missions.

A lady wrote to the Wayfarer: "We have a big parish debt, and the churchwardens grudge every penny that goes out of the parish for outside objects." Short-sighted gentlemen! Don't they know that converted men and women have converted purses? and that there is scarcely any limit to the giving power of even the poorest parish when the hearts of the people are touched with the love of Christ; and with an enthusiasm for the spread of His Kingdom both abroad and at home?

Before Canon Hammond would take charge of the parish of St. Barnabas, one of the poorest parishes in Sydney, he stipulated that one-tenth of all money raised in the parish should go to missions and to other outside objects.

"Impossible!" said the churchwardens at first; but finally they agreed, and last year St. Barnabas' Church sent liberal sums to foreign missions and other outside objects; and that is saying nothing about the thousands that Canon Hammond has raised for Hammondville.

Of course we are not all Hammonds, but the way of spiritual blessing is equally open to us all.

"I come, who would abide My day,
In yonder wilds prepare My way;
My voice is crying in their cry,
Help ye the dying, lest ye die!"

ATROCITIES IN SPAIN.

Archbishop Head's Comment.

The Archbishop of Melbourne, in his charge to the Diocesan Synod at its opening session at St. Paul's Cathedral, Melbourne, recently, said that two facts emerged from the confusion in the Spanish upheaval. One was that the Government was the lawful authority in the country after a constitutional general election, and that it must be an act of rebellion which sought to overthrow such a Government without having recourse first to constitutional means of resistance. The other fact was the cruelty of the struggle, the horrors of the battles and sieges, and the cruel treatment of monks and nuns on one side, and the calling in of Mohammedan Moors on the other recalled some of the worst episodes of the middle ages.

"There is surely something seriously lacking in the type of religious education in the past which produces men on either side who can do such things," Archbishop Head said.



The Archbishop of Canterbury preached the sermon in St. Paul's Cathedral on Thursday, October 29, when Dr. Barnardo's Homes held their thanksgiving service for the completion of 70 years' work.

Sir Kingsley Wood, Minister of Health, in Great Britain, says that 350,000 new houses are still required there to complete the present slum clearance schemes and to abate unemployment.

Preparations are already on foot in England for the celebration, in 1938, of the fourth centenary of the Reformation and the English Bible. A National Council, representative of the Anglican, Baptist, Congregational, Methodist and Presbyterian Churches in England, has been formed to prepare for and organise the commemoration. Attention will be focussed particularly on the Bible and the Injunctions, issued in 1538, ordering that an English Bible be placed in every church in the land, and that parishioners should have free access to it.

Mr. Lloyd George recently addressed a very remarkable letter to the Rev. J. Nicholson Balmer, of Bradford, England, in reply to criticism of his recent interview in the News Chronicle. Here is a passage from it: "I warn the friends of democracy again that it is not enough to rant and swagger about the superiority of our free institutions over Nazism, Fascism, or Communism. We must demonstrate in practice their greater efficiency in dealing with the conditions of life amongst the people. If the world is presented on the one hand with the spectacle of marvels of achievement worked by autocratic Governments in Russia, Italy and Germany; and on the other by a picture of neglect, inefficiency and a welter of muddle and untackled problems in free countries like Britain and France, then dictatorship will gain ground. It is already doing so. One free country after another is creeping away from the banner of liberty."

The Right Rev. P. N. W. Strong, Bishop-elect of New Guinea, was consecrated in St. Paul's Cathedral, London, on October 28th. St. Simon and St. Jude's Day. The Bishop will leave London by the "Mongolia," arriving in Sydney on January 7th. After a day or two in Sydney he will proceed to Brisbane, sailing for Papua towards the middle of January.

The Rev. W. R. Castle left Auckland on October 16th to join the Melanesian Mission. As assistant curate at Otahuhu, he left at the end of last year to undergo medical training at Livingstone Medical College, London. Mr. Castle, with Rev. Bernard Moore, of England, has volunteered for work amongst the recently discovered tribes in the hinterland of New Guinea. After spending two months at Sata, Solomon Islands, they will proceed to Wau on the New Guinea Goldfields, for further experience under the Rev. E. C. Sherwin. From Wau to Purari Plateau, their ultimate objective, they will proceed partly by aeroplane and partly on foot, to work amongst the newly-found tribes, one of which is called Kuku Kuka. The area which has been allotted to them has been only partially explored.

Mr. F. Leslie Sly, of Devonport, Tasmania, and formerly of Launceston, a subscriber to this paper, has been a parochial lay reader since 1909, and was first licensed to the parish of Derby, then St. Paul's, Launceston, and finally Devonport, and in times of necessity, has officiated in most parishes in the North and North-West of the Diocese. He has always been a definite Evangelical, and his helpful addresses have been welcomed in many places. He has also represented the above three parishes in Synod, and has acted as Churchwarden, Choirmaster, etc. The Bishop of Tasmania has recently granted him a Diocesan License as a reward for long service in so many directions.

The Bishops of Newcastle, Gippoland, Riverina and Armidale were in Sydney during the first week of November, for the quarterly meeting of the Australian Board of Missions. Representatives were also present from Brisbane, Melbourne, Ballarat, Adelaide, Newcastle, Armidale and Sydney. The Archbishop of Sydney presided.

A convention conducted by the Bishop of Riverina, was held in St. James' Church, King Street, Sydney, daily from Sunday to Wednesday, November 1 to 4. The subject of the Bishop's addresses was "A Modern Pilgrim's Progress," or "The Making of a Saint."

The Christian forces in Sydney will be vastly the poorer with Mr. R. H. Swainson's return to England after some years' occupancy of the position of General Secretary of the Sydney Y.M.C.A. He has accepted a call to become regional secretary of the west and south-west divisions of England for the English National Council of the Y.M.C.A. Mr. Swainson has been prominently associated with many phases of religious and social work in Sydney, particularly among youth societies. Apart from his Y.M.C.A. responsibilities, he has rendered voluntary service as a commissioner of Boy Scouts in the eastern suburbs, chairman of the Diocesan Scout and Guide Council, treasurer of the Board of Social Study and Training, chairman of the Council of Recreation and Leadership, a member of the British Settlers' Welfare Committee, of the executive of the Boys on Farms Scheme, of the Governmental Economic Research Committee, considering youth employment, and other movements. He is a Warden of St. Andrew's Cathedral and was for some years a member of the Sydney Synod. Mr. Swainson is continuing in office in Sydney for a short period to aid the Y.M.C.A. board in important plans for the consolidation and development of its work in the Sydney metropolitan area. He will transfer to his new sphere of activities early in 1937.

Bishop Green, of Melbourne, celebrated his seventy-ninth birthday on October 31. A number of his friends waited upon him at his residence, "Lis Escop," Heidelberg, to wish him many happy returns of the day. Also he was the recipient of messages of felicitation from all over Australia. Bishop Green is the senior Bishop of the Australian Church, and the first student of Trinity College, Melbourne, to be raised to the Episcopate. He is still full of vigour, with a list of preaching engagements full up for many months ahead.

The Rev. Francis E. Brown, D.D., formerly headmaster of the Geelong Grammar School, and latterly Rector of Preston Bagot, Warwickshire, England, has retired. His address is now The Hope, Ampney St. Peter, near Cirencester, Gloucestershire, England.

On Wednesday evening last the Rev. R. J. Rowell, formerly Vicar of Berwick, was introduced to the congregation of St. James' Old Cathedral as priest-in-charge in succession to the Rev. A. F. Falconer. Opportunity was also taken to bid farewell to Mr. and Mrs. Falconer, whose work at the old cathedral was much appreciated by the parishioners.

The Rev. G. M. McKenzie, headmaster of the Cathedral Grammar School, Christchurch, New Zealand, has accepted an appointment as assistant minister of St. Paul's pro-cathedral, Wellington. He takes up his duties after the close of the present term of the School. We understand that Canon James, the Vicar, is likely to visit England next year and Mr. McKenzie will be in charge of the parish. Mr. McKenzie served his diocese at St. Paul's and developed the youth work department there into vigorous life.

Dr. Faith M. Phair, daughter of the Rev. J. T. and Mrs. Phair, of the Rectory, Wentworth Falls, N.S.W., left Sydney by the "Orion" on Saturday, November 7, for Amain, Transjordan, Palestine, to take over medical mission work in a mission hospital at the request of the Bishop of Jerusalem.

The death of Sir Littleton Groom, M.P. for Darling Downs, Queensland, a former Minister of the Commonwealth and Speaker in the House of Representatives, has removed

ed one of the original members of the Commonwealth Parliament. Only two are left now, Sir George Pearce in the Senate, and Mr. W. M. Hughes in the House of Representatives. Sir Littleton Groom was a noted churchman, took an active part in the church life of the Diocese of Brisbane, and was particularly associated with the C.E.M.S. Sir Littleton Groom was born at Toowoomba, Queensland, on April 22, 1867, and was educated at North Toowoomba Public School, Toowoomba Grammar School, and Melbourne University. He was a brilliant scholar, and won many prizes. After taking his M.A. and LL.M. degrees, he was admitted to the Bar. He proceeded to Queensland immediately afterwards and took an active part in the movement to establish a University for Queensland. Later, when students were coached in Brisbane for the Melbourne University degrees, he lectured on Constitutional law and Equity. The burial took place on Tuesday afternoon, November 10, in the churchyard at St. John's Church, Canberra, with which Sir Littleton Groom was closely associated. Both the Senate and the House of Representatives met at 3 o'clock and adjourned immediately after motions of sympathy had been passed. The funeral service was held in the King's Hall at Parliament House. The burial took place immediately after this service. The Archbishop of Sydney read the prayers both in the King's Hall and at the graveside. The Bishop of Goulburn gave the address.

LUCAS-TOOTH SCHOLARSHIP TRUST.

(Continued from page 3.)

7. If the Trustees require, satisfy them that he has the command or expectation of such annual sum as, with the Scholarship, they may think sufficient to enable him to meet the expenses of his journey to England and back and of residence at either of the said Universities.

Every scholar shall, when so required by the Trustees—

1. Give a written undertaking that he will comply with the provisions of the Trust Deed and of any regulations made thereunder.

2. Furnish quarterly to the Trustees a written report of his progress and studies.

3. Prosecute to the satisfaction of the Trustees at one of the said Universities or at such other approved place or places in England as the Trustees direct, such course of study as the Trustees approve, and shall take where possible such degree, diploma, or certificate of proficiency as the Trustees may from time to time direct.

4. Give a written undertaking that upon the expiration of his tenure of the Scholarship he will return to his State within such time thereafter as the Trustees by regulation or otherwise appoint, and thereupon he will for a period of five years (from his ordination as Priest if not already a Priest) serve as a Priest in such Parish or place within the Diocese or State from which he was nominated as the Archbishop or Bishop for the time being of such Diocese or State may in writing approve.

Candidates are required to furnish in writing the following information, to be in the hands of the Secretary on or before 31st January, 1937, and it is desirable that a copy be sent to the Bishop from whom nomination is sought.

1. Evidence of compliance with the conditions set out above.

2. School and post-school record in studies, sport, etc.

3. Detailed information as to ordination and services as Deacon and Priest.

4. References from schoolmasters and others under or with whom he has studied or served.

5. A medical certificate of fitness similar to that required by an insurance company for a first class life.

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The Second Appearing

THE Archbishop of Sydney, in his monthly letter published in the Sydney Diocesan Magazine for the current month, says: "The fact of our Lord's personal return has always been a great inspiration in my own life. Over-elaborate emphasis by some on details has caused others to neglect the promise of His personal return, a promise which so constantly is stressed in the New Testament. 'In an hour that ye think not, the Son of Man cometh.' It brings the comfort in time of bereavement of the possibility of a speedy reunion with loved ones; it gives inspiration to whole-hearted service, and challenges to holiness of life at a time when men's hearts are failing them for fear of those things which may come to pass; it points them to that anchorage for faith which can keep us steadfast, unmovable, always abounding in the work of the Lord."

There is no doubt whatever that the second coming of our Lord Jesus Christ is one of the great and precious truths of God's Most Holy Word. It is taught both in the Old and New Testaments. Even the patriarch Job looked forward to it, though his knowledge of the details of that event was comparatively meagre. He could say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." The use of the word "second" in connection with our Lord's return is found only in the Epistle to the Hebrews where we read, "Unto them that look for Him shall He appear the second time without sin unto salvation." The same truth, however, is implied in other parts of Scripture. Our Lord says, "I will come again, and receive you unto Myself." He did not say, "I will come again and again." Thus, as Dr. Owen says in his great work on the Epistle to the Hebrews, "The Scripture is express unto a double appearing or coming of Christ. The first was His coming in the flesh, coming into the world, coming unto His own—namely, to discharge the work of His mediation, especially to make atonement for sin in the sacrifice of Himself, unto the accomplishment of all promises made concerning it, and all types instituted for its representation; the second is in glory . . . when He shall finish and complete the eternal salvation of the Church."

In the nature of the case this second coming of our Lord Jesus Christ will bear a special relation to His own people. It is the great hope of the Church. To the members of the Church it was promised by our Lord. To them also the angels announced at His ascension that the same Jesus Who was taken up from them into heaven, would so come in like manner. The Apostle Paul evidently taught the members of the Churches which he founded that the Lord was coming back for their eternal benefit and comfort. Hence the Thessalonian saints turned to God from idols to serve the living and true God, and to wait for His Son from heaven. The resurrection of the just is dependent on the

Lord's coming. In looking forward to resurrection glory the saints look for His second coming. It is then that they that are Christ's shall rise. When He descends from heaven with a shout and the voice of the Archangel, and the trump of God, then the dead in Christ shall rise, and the living believers shall be changed, and they shall be caught up to meet Him. Thus "unto them that look for Him shall He appear the second time without sin unto salvation." It is clear from other passages of Scripture that all true believers look for the Lord's second coming, though doubtless with varying degrees of intelligence and intensity. The same word translated "look for" is used of creation generally, animate and inanimate, in Romans (eighth chapter), where we read, "The earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God." So the whole Church is represented as "waiting for the adoption." All the saints at Corinth, though many of them were "carnal," are spoken of as coming behind in no gift, "waiting for the coming of our Lord Jesus Christ." In each of these three passages the word translated "look for" in Hebrews is translated by the verb "to wait." The same word in the Greek occurs in Philippians, where all believers are represented as saying, "Our conversation is in heaven, from whence also we look for the Saviour."

Even in the dark ages of the Church the Te Deum was sung or said, in which occur the words, "We believe that Thou shalt come," and the Nicene Creed, which dates from the fourth century, declared, "He shall come again with glory to judge both the quick and the dead." Thus, though the Lord's second coming will affect others in the world at large, besides His own people, the saints especially look for Him to come the second time.

This second coming of our Lord will be a coming "without sin." He was without any personal sin at His first coming. The sins of His people, however, were laid upon Him by imputation. He voluntarily undertook to bear their sins in His own body on the tree. As their spotless Surety He was made sin for them, though He knew no personal sin. He was treated and condemned as a sinner. He died for our sins. Once in the end of the world He appeared to put away sin by the sacrifice of Himself. He was once-for-all offered to bear the sins of many. That offering was fully efficacious. Hence He arose and took His seat at the right hand of God. When He comes the second time He will come apart from sin unto the full, complete and eternal salvation of all His believing people. Then when they see His face, they will say, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

"Wherefore comfort one another with these words."

Miss Dillon, of the Home Mission Society's Office, Sydney, has returned to her duties after a three months' holiday in the East. She went to China with her sister, Miss Norah Dillon, who is a C.M.S. missionary in that land.

Miss Nellie Hullett, who has a long record of missionary service in Papua under the auspices of the Australian Board of Missions, and who has been on furlough, will leave on Thursday on her return to her post. Miss L. Lashmar is also returning to Papua after furlough.

Reformation Observance Committee

Annual Rally in Sydney.

THE annual rally of the Reformation Observance Committee was held in the Chapter House, Sydney, on November 3. There was a large attendance, as also at the tea which preceded the public gathering. The arrangements were splendidly carried out, and reflected great credit on the secretaries, Rev. J. T. Phair and Mr. H. A. Corish. One gratifying feature of the inspiring gathering was the presence of so many young people. During the interval the Rev. R. B. Robinson, with the aid of splendid pictures, gave a running story on the English Bible, and its translations and circulation. It was a fine lecture, well told, interesting, informative, and warmed all hearts for the main meeting which was to follow.

Mr. R. C. Atkinson, S.M., presided, supported by an excellent platform of clergy and laity. The chairman was clear and outspoken in his remarks, and revealed himself as a sturdy Evangelical. Echoes of the recent Sydney Synod were in the air. He said: "A true Evangelical heart does not beat under a chasuble, yet that garment is being worn in some of our churches. We always hold to the Evangelical and Protestant teaching of our Church. The Diocese of Sydney is to be congratulated on retaining its Evangelical character," he added.

Rev. T. C. Hammond.

The appointed speaker of the evening was the Rev. T. C. Hammond, principal of Moore Theological College. He delivered a magnificent address on our English Bible, with special reference to William Tyndale. By apt allusion he mentioned that in Tyndale's day they were emerging from the chasuble, now some are returning to it. We are called upon to worship the Lord in the beauty of holiness, not in the holiness of beauty. William Tyndale's personal character was without flaw, a fact borne out by Sir Thomas More. Tyndale was irreproachable, and never wavered from one definite purpose, and that, to give the Bible to the people of England in their own tongue. He carried out his purpose with constancy. He took pains, was an exact student, and went to endless trouble in the pursuit of his task. In this day we suffer from slipshodness. In his day it was solid study. Truth must be served, and this is what Tyndale did. He was a diligent, faithful, earnest student, and made himself a master of Hebrew and Greek. A child of the Renaissance, feeling the impact of the Humanists, an earnest student of Erasmus, by close and patient study he became a Master.

Tyndale had a true sense of devotion and the real spirit of consecration. Hence he was a pioneer of English Christian thought, wrote in typical nervous English, having one desire, namely, to lay his power of scholarship at the feet of the Master, which should also be our aim to-day.

Mr. Hammond bore eloquent testimony to Tyndale's constancy and singleness of aim. "He early imbibed liberal ideas," he said. He could see that the conditions in the Church were not making for righteousness. The ignorance of the priests appalled him, and made him translate the Bible. There were the courtier priests ever place-seeking, and the tavern priests low in manner and thought, who gave

themselves to endless masses, who would stoop even to put the cross and the chasuble in pawn. These men did not even know the Lord's Prayer. Tyndale felt that he must act. He never wavered from his God-given work. So to Europe he went, never to return. Though dogged by dread, relentless foes, he did his work. He translated the New Testament so that the veriest ploughboy might read it in his own English tongue. He lives to-day in his work—one of the great Englishmen of all times. We revere his memory and dedicate ourselves to the work which awaits us.

Mr. Hammond closed with a strong appeal for earnestness and steadfastness in Evangelical Protestant witness in this day.

The People and The Bible

A CONFERENCE was held at the Bible House, London, on Friday afternoon, October 2, for the purpose of considering the reception given to the new English Bible when placed in the parish churches for common reading in 1538. At this conference a movement was inaugurated for again bringing back the Bible to the interest and affection of the British people.

Meeting on the eve of the celebration of the martyrdom of William Tyndale, Rev. J. A. Patten, the Literary Superintendent, stated that there had been an enormous call for copies of portions of Tyndale's translation for reading in public worship on the following Sunday.

Archdeacon V. F. Storr, who presided, spoke of the Bible as the noblest monument of English literature, and the creator of the character of the English people. Dr. Robert Bond, representing the Free Churches, said that the Bible was the greatest factor in the religious and moral life of the English-speaking people. Rev. Thomas Mackay, M.A., Moderator of the Presbyterian Church of England, told of his visit to Geneva for the celebration of the four hundredth anniversary of the Reformation and the wide interest the proceedings had created.

The conference was called to take steps for securing an initial public interest in a movement that will cover at least two years. This movement to interest again the masses of the people in the Bible, it was explained, would reach its focal point by thanksgiving services in all the churches in the land in June, 1938, and many public meetings would be held about this date.

The programme outlined indicated that northern and southern conferences will be held next April in Oxford and Harrogate, each with approximately five hundred delegates, who will be chosen for their power to carry the message of the conferences throughout their home districts. Upwards of two hundred education authorities had intimated their agreement for special lessons to be given in the day schools during 1938, and favourable replies were still coming in. The Anglican and Free Church Sunday-school leaders are co-operating in the preparation of lessons for Sunday scholars.

A National Council was formed for the joint purpose of this Bible movement, and for the recognition of the fourth centenary of the Reformation.

The Right Rev. Fortescue Ash, Bishop of Rockhampton, passed through Sydney last week on return to his diocese after deputa work in England.

Romanists in Lancashire

IT cannot be said that the spiritual tone of ordinary every day Roman Catholics is very high. Their church's division of life and its doings into secular and "religious" makes for this and is altogether unwarranted. Just now in Australia, in the midst of the orgy of racing, junior pupils of Roman Catholic schools are "up to the neck" in the throes of the betting mania; while the big lads in the "Christian Brothers" school are reported to have their sweeps and bets all open and unashamed. Certain types of people swayed by gushes of feeling or lacking in adequate knowledge of Roman Catholic practices, often go to the length of urging that the clergy and others of the Church of England should be tolerant of the teaching and activities of the Romanists. But only those who have to live particularly among the Southern Irish Roman immigrants in South-west Lancashire, writes the "English Record," have any conception of the baneful influence these people have. Their standards of life—economic and moral—are entirely different from the men of Lancashire by whom they are surrounded. An emphatic illustration of this is forthcoming this week.

"Penny in the Pools: Help the Schools!"

The football pool business has started again in full earnest. It is announced in the daily Press that the priest of St. Benedict's Roman Catholic Church, Hindley, Wigan, has consented to one of the members of his flock acting as agent for a firm of football pool promoters. He is handing over the commission from the agency to the church and school funds. The slogan is, "Have a pennyworth in the pools and help the schools." The priest-in-charge is reported as saying publicly, "The scheme is perfectly legal, and if our parishioners' must invest in football pools, we might as well have some benefit from it." And so Rome's agents are undermining Protestant conceptions of right.

Romanists as Socialists.

Sooner or later, the English Church militant will have to face all the implications of Roman activity, especially as it affects South-west Lancashire in general, and Merseyside in particular. For instance, in Spain we have the spectacle of the Socialists murdering many hundreds of priests and nuns. Yet in Bootle we have the Socialist party governing through the town council, and yet the majority of these Socialists are Romanists, and they are fawned upon by the priests! How can this anomaly be explained? Is it because the old hatred of England shown by the Irish Nationalist Party has had its cause removed by the granting of Home Rule (but the Irish Romanists refuse to stay at home); therefore, this hatred is still continued under the name of Socialism?

Merseyside's Burden.

It has been calculated that the Roman Catholic element landing in Liverpool from the Irish Free State and now residing on Merseyside is not much less than 200,000. Many of them are penniless when they arrive. They depend on charity till they can find work, and so qualify for insurance benefit and then for public assistance. And they

get it! It is a fact that 87 per cent. of the money spent on public assistance in Liverpool goes to people of Irish Romanist extraction.

A Bishop on Dress at Weddings

A friend who has worked for years among the East End poor described to me last week, writes "Lorna," in the British Weekly for July 23, a visit she had made in one of the humblest streets. A marriage was approaching in the family and a young relative, a dressmaker by talent though not by trade, showed the way to a curtained wardrobe. Behind the screen was a row of prettily-made white frocks to be worn by the bride and bridesmaids, each a work of art and lovely needlecraft. For weeks, perhaps for months, a clever girl's spare time had been joyfully occupied in this service. I capped the story with that of a June wedding, where one of the elder relatives wore a gown of pale green French voile, which might have done duty at a royal garden party. Cleaned and pressed and rebuilt, it had entered on a new lease of life. Nobody would have dared to whisper "second-hand" or "jumble-sale" in presence of that faultless gown.

With such instances in mind, I read with surprise the remark of the Bishop of Carlisle to his Diocesan Council, that if he were Church Dictator, he would forbid brides and bridegrooms and their guests to attend church in bright attire.

Isaiah, Jeremiah and the Palmists would have given no encouragement to the Bishop. I can see them bending towards him from their high places with remonstrant gaze. The Old Testament is so full of glorious pictures of wedding scenes that the mystics used the imagery to explain the spiritual union between Christ and His Church. Space would fail me to quote those many passages which have encouraged Christian people throughout all ages to celebrate the nuptial feast with rejoicings. Such a custom is everywhere assumed as natural and normal. The language of the 45th Psalm justified that expenditure with which courtly circles prepared for the great matrimonial alliances of history.

"The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework."

Isaiah, who knows so well how to rebuke feminine extravagance in ordinary life, assumes that there will be no parsimony when the young pair go up to the altar:—"As a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels."

Jeremiah, amid his plaintive prophecies, asks, without fear of contradiction, "Can a maid forget her ornaments, or a bride her attire?" The heavenly City in the Apocalypse descends on earth "as a bride adorned."

Wedding Literature.

The most perfect marriage verse in our own literature seems to me that of Coleridge in "The Ancient Mariner":—

"The bride hath paced into the hall,
Red as a rose is she;
Nodding their heads, before her goes
The merry minstrelsy."

And with it I would quote these lines from Spenser's marriage song:—

"Get all your things in seemly good array,
Fit for so joyful day,
The joyfulest day that ever she did see."

What would Coleridge and Spenser have thought of the Bishop's injunction: "I would make people wear ordinary clothes of not too decorative an order. To mix a religious ceremony with a social function profanes its inner significance. Let fine clothes be worn at the civic ceremony afterwards."

If words mean anything, the Bishop wishes the guests at a wedding to wear "ordinary clothes" to church, and hurry into finery for the reception. A little thought would convince him that modern conditions do not permit of such quick changes. The wedding company go straight from church to the bride's home for a happy social party.

"Ordinary Clothes."

These words "ordinary clothes" are incompatible, in my view, with the spirit of the ceremony. At a wedding which I attended some months ago, a well-known woman writer was in a pew in front of me. She wore a crumpled and none too clean cotton frock, with a dark nondescript jacket over it. As no excuse of poverty could be pleaded, it seemed to me that the choice of such clothing showed disrespect to her friends. It is a bad sign when women of any age become indifferent to dress.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL FESTIVAL.

The following services will mark St. Andrew's Day, Monday, November 30, in St. Andrew's Cathedral:—

8 a.m.—Holy Communion. 11 a.m.—Holy Communion, to which parishioners of churches dedicated to St. Andrew are specially invited. Preacher: Ven. W. Martin, M.A., Archdeacon of Redfern. 1.15 p.m.—Address by Sir Mungo MacCallum, Chancellor of the University of Sydney, "The Bible as Literature."

3 p.m.—Programme of music by the Orchestra of the Broadcasting Commission.

7.45 p.m.—Evening Service. Offerings will be made by churchwardens of parishes towards the Home Mission Society. Preacher: Rt. Rev. the Bishop-Coadjutor.

ARCHBISHOP'S LETTER.

The Archbishop of Sydney writes:—

November 27 will be observed in the Cathedral as our Day of Intercession for Missions. We shall begin with a service of Holy Communion at 7.45, and intercessions have been arranged by our Diocesan Missionary Committee to commence at 10 o'clock in half-hourly periods until 5.30 p.m. I trust that at these sessions many of our people will meet together for intercession on behalf of our missionaries and their work. The C.M.S. is also conducting a Day of Prayer in the Cathedral Chapel on November 10. This will synchronise with the Temple Day of the Victorian Branch, which is being held in Melbourne Cathedral. The A.B.M. is making a special appeal for its funds in the latter part of November. The C.M.S. Federal Council and the A.B.M. Board are meeting in the last week of October and the first week in November, and I trust we may find as a result a real increase in missionary knowledge and increased missionary support from this Diocese.

The Cathedral Festival will be celebrated from November 28 to 30. Particulars will be sent to each parish, and we shall be glad to welcome to the Cathedral, especially to the services on St. Andrew's Day, representatives from each and every parish in the Diocese. I have specially invited the clergy and members of the congregations of churches dedicated to St. Andrew, to endeavour to be with us for the 11 o'clock service of Holy Communion on that morning. I trust also that a large number will be present at 1.15 to hear the address by the Chancellor of the University, Sir Mungo MacCallum, on "The Bible as Literature." In the afternoon, at 2.45, there will be a programme of music by the orchestra of the Australian Broadcasting Commission.

At the presentation of the Advent Offering for the Home Mission Society at the evening service, I would particularly like the majority of, if not all, the parishes in the Diocese to send representatives to present the thankofferings on behalf of their parishes.

Before the next issue of the "Magazine" the Advent Season will have commenced. I cannot help thinking that the Advent message is not given among us the prominence which is its due. We should place some of the emphasis upon it that we place on the message of the Manger, the Cross and the Empty Tomb. The Incarnation, the Crucifixion and the Resurrection of our Lord lead on to that bright message of final hope for humanity which is enshrined and symbolised in the Advent doctrine. A world that is taught to expect the return of a Redeemer mighty in personal power, infinite in love, and all victorious over that which has

ended so many human hopes, is a world that can never surrender itself to pessimism or despair, no matter how dark the outlook may be. If the Incarnation tells us that God is with us; if the Crucifixion tells us that God loves us to the uttermost; if the Resurrection tells us that death does not end all, surely the Return tells us that, despite all appearances to the contrary, man's life is moving to a glorious goal.

ALL SAINTS', WOOLLAHRA.

All Saints', Woollahra, has been keeping its festival and diamond jubilee celebrations. Temple Day was held and in connection with the appeal, £757 was received. Further amounts are expected to come in. The Archbishop of Sydney was the preacher on Sunday, November 8, the Aldermen of Woollahra Municipal Council being present, and many former parishioners. His Grace, preaching on the parable of the lost sheep, said that, while no animal's inclinations were restrained by any sense of obligation, humanity was blessed with the higher powers of intelligence, reason, will, foresight, and conscience, and that if men did not use those powers they would certainly land themselves, like the lost sheep, in the desert. There was something in human nature which made anything lost precious by reason of its loss. Each individual sheep in the flock was precious to the owner, and when one of them was lost the shepherd must seek it out. The sheep was not thinking of, nor caring for, the shepherd, but the shepherd's heart could not let the sheep go. Many men were lost, not merely because of their perversity or because of the conditions which governed their lives, but because the Church and Christian people, individually, failed to seek them out. As the shepherd called to his neighbours and friends to rejoice with him when he had found his sheep, so God called to men to-day to rejoice with the Great Shepherd of the flock.

ST. STEPHEN'S, TAREN POINT.

The new wooden church of St. Stephen's, Taren Point, was opened and dedicated by the Archbishop of Sydney (Dr. H. K. Mowll) on Saturday, November 7. The church was built by voluntary labour, and opened free of debt. Later in the afternoon the Archbishop dedicated a new stone fence and memorial gates in front of St. Mark's, Sylvania, in the same parish. The fence was built by voluntary labour, the gates being donated by Mr. J. Martin and family, in memory of his wife.

PORT KEMBLA.

Plans for a new church hall at St. Stephen's Church at Port Kembla have been approved by the Diocesan Architect (Professor Wilkinson). The building will cost £2100, and will have two large cloak-rooms, a fully-equipped modern stage, and a completely furnished kitchen in the basement.

The laying of the foundations will take place at an early date.

ANNUAL SERVICE FOR SCOUTS AND GUIDES WHO ARE MEMBERS OF THE CHURCH OF ENGLAND.

The Annual Service for Scouts and Guides combined will be held in St. Andrew's Cathedral on Sunday, November 29, at 3.15 p.m. The Right Reverend the Bishop Coadjutor will be the preacher. His Grace the Archbishop of Sydney hopes to attend, and to take the salute at the march-past at the conclusion of the service.

Church of England Troops and Companies are asked to make every effort to attend in full strength. Church of England Scouts and Guides in "open" Troops and Companies, also, are specially invited to attend, and the assistance of Church Rovers and Rangers will be most welcome. Colours of Church of England Troops and Companies (only) should be brought. Band instruments are not required.

Scouts and Rovers will assemble at 2.45 p.m. sharp in St. Andrew's Place. Scouters will report on arrival to District Scoutmaster R. Turner, who will be in charge of the Scout Parade.

Guides and Rangers will assemble at 2.45 p.m. in the Cathedral Grounds, near the Chapter House. Guiders will report on arrival to Miss E. C. Pitt, who will be in charge of the Guide Parade.

Scout Commissioner R. H. Swainson will be in command of the joint parade.

A.B.M. SUMMER SCHOOL.

Barker College, Hornsby, Jan. 16-23, 1937.

The second Summer School to be held under the auspices of A.B.M. at Barker College, Hornsby, will take place from January 16th to 23rd, 1937. The Chairman of the School will be the Bishop of Newcastle, the Bible study will be in the hands of the Bishops of Goulburn and Armidale and the Rev. G. Stuart Watts. The Chairman of the Board will be in charge of Mission study and will be assisted by the Bishop of Armidale, the Rev. P. A. Micklem, D.D., and a representative of the Church Missionary Society. The evening speakers include, as well as those taking part in the morning sessions, the Bishop Coadjutor of Sydney and Canon Garnsey. The Bishop of Riverina and Canon Hirst will conduct the devotional meditations at the close of each evening. It is expected that missionaries on furlough in Sydney will be present at the school.

C.E.M.S. TRIENNIAL CONFERENCE.

The Triennial Conference of the C.E.M.S. will be held in Sydney on December 11, 12, 13 and 14. This is the governing body of the National Movement, from which the National Council is elected. It is anticipated that the various States will be fully represented, and that no State will be unrepresented. The opportunities before the Society in Australia at the present time are immense; they cannot be used if the whole body is not prepared to throw its weight into the scales. C.E.M.S. provides the opportunity for churchmen to understand and to discuss the problems which are affecting the course of the world to-day. Churchmen are awakening to the responsibilities which are theirs. We hope and pray that this forthcoming National Conference will introduce a new era of successful effort on behalf of the manhood of the Church to understand and to implement what the Church of Jesus Christ stands for in the modern world.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

The mention of the Quiet Afternoon for lay readers put it into my mind to make an appeal to the laymen of the Church, especially in the Newcastle district. We badly need a bigger staff of honorary lay readers. The clergy are working heroically to meet the continually increasing demands upon their time, but the task of meeting them adequately is literally beyond them. I am hopeful that within the next few years our staff of clergy can be considerably increased. And meanwhile it would be of immense assistance to have at our disposal a larger band of laymen who are prepared from time to time to take a service in places which would otherwise have to go without one. I am continually grateful to the small band of devoted laymen who are already giving themselves to this work, and I want to see it greatly increased in numbers. I earnestly commend this appeal to all laymen of goodwill. Will anyone whose heart is touched by it please communicate with his local Rector? If anyone would like further information as to the duties of the office, and the qualifications for it, he can get all such information from the Secretary of the Lay-readers' Association, the Reverend Canon Drake, Diocesan Registry, Tyrrell House, Newcastle.

It will interest you to know that the ceremony of installing the new Dean of Newcastle (the Reverend T. M. Armour), has been fixed for Wednesday, December 30, at 7.30 p.m. I would ask the clergy and laity, especially of Newcastle, to make a note of the date and to register a determination to be present on the occasion.

Diocese of Bathurst.

SPECIAL SESSION OF SYNOD.

A special session of the Synod of the Diocese of Bathurst met on Wednesday, November 4. The most important business transacted was the appointment of a new board of electors for the purpose of filling the vacant seats.

The previous board, which functioned for six months, failed to reach finality, although

it held four meetings. Its term of office automatically expired a month ago.

The personnel of the new board is considerably different from that of the old. It consists of the following:—Clergy: Archdeacon H. Needham, the Rev. C. Ball, Canon H. S. Mirrington, the Rev. G. Powell, the Rev. A. D. Bromhead; laymen, Messrs. H. M. Oliver, R. C. Sutor, Dr. W. A. Connelly, Messrs. N. L. Bell and R. H. Browning.

The see has been vacant since the beginning of April, when Dr. Crotty's resignation took effect.

During his presidential address the Administrator of the diocese (Bishop A. L. Wyld) referred to the death of Sir Murray Anderson, and the synod carried a vote of condolence.

Diocese of Goulburn.

THE BISHOP'S LETTER.

The Bishop writes:—

We are in grave danger of falling short in our contributions to missions from this diocese this year. We have two months in which to make up the leeway and arrive at the £1250 which is the amount expected of us. In a diocese such as this there should be no real difficulty in maintaining this contribution. If we had a right sense of the urgency and importance of Christian Missions for the future of the world we would see to it that this work was not hampered by lack of material means.

In the first place the work of missions is to bring the Christian faith to the peoples of the world who have not yet heard of it. If we believe that the Christian religion is the highest and best the world knows, that it is in fact the final form of religion, then it is on our souls to propagate it where it is not yet known. The fact that we are only partially Christian ourselves is no excuse for inactivity. We shall only grow in Christian faith and practice as we show forth that love and interest in other less fortunate people which is the central theme of Christian conduct. We shall not propagate the Gospel at home the less because we are also interested in propagating it abroad. The notorious fact is that parishes interested in missions are always the live parishes in any diocese. Missions mean interest in world affairs. They mean an unselfish, generous, large-hearted attitude which is always present in things genuinely Christian. Either this generous Christian attitude is going to prevail to-day in our relations with other peoples of the earth, or we shall drift further and further into the prevailing policy of self-sufficiency, isolation, suspicion, distrust and fear. This latter means that our minds will grow smaller and our hearts will grow harder. It is contact with other peoples and cultures that brightens our minds and enlarges our interests and sympathies. Missions are a means of international understanding. Missionaries have played an enormous part in lessening the friction and strife between peoples coming into contact with each other from widely different civilisations. There is much need for the oil of Christian gentleness to be poured on the troubled waters of international and interracial relations to-day. Australia must inevitably play a larger and larger part in Pacific affairs. To the North of us we have as our near neighbours the teeming millions of the Orient. Are these people only to know us through conflict over trading relations? Are we to appear to them merely as a handful of people playing the dog-in-the-manger policy with a great continent? Can we not build up other contacts which will be real and vital, and which will appeal to the best elements in both us and them? Ways of peace and co-operation must be found or present trading friction will grow into deeper hostility. It is ridiculous to go on with the old idea that the foreigner has no rights comparable to those of our fellow-citizens. In the Christian religion there are no foreigners. We simply do what is best and most just for all in any given situation. On no other basis can we have peace to-day. The world has become one community and common sense as well as our Christian faith urges us to recognise the fact. We can try to live to ourselves behind tariff walls and armaments, but we do so at the cost of increasing poverty and increasing danger of war. Nations cannot be bottled up to-day as some people would seem to desire. They inevitably explode, and destroy others with themselves.

The whole drive of Christianity is in the opposite direction to these policies. It aims at bringing people together in ways of friendship and co-operation. It aims at the enrichment of all by the supply of that which abounds for one, but is lacking to the other. Self-sufficiency in any extreme form is doomed to failure. The earth is not made for it. God shows in all His works that He does not will it, and to fight against the will of

God as shown in the distribution of the natural wealth of the world is to bring down disaster on our heads. Christian Missions stand for building up trust and confidence between peoples and nations. In no other way can we enter into those mutually helpful relations which will enrich the whole race of man and eventually bind us together in one great world-wide Christian fellowship.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

The outstanding event of the last fortnight is the consecration, on October 8th, the Feast of St. Simon and St. Jude, of William Herbert Johnson, Dean of Newcastle, as Bishop of Ballarat. That Diocese has been without a Bishop for over eighteen months since Bishop Crick went to England at the beginning of last year, and it is eagerly looking forward to the leadership of its new Diocesan. A large congregation attended the service, and eight Bishops took part in the laying on of hands. It was indeed a memorable occasion. On October 29 the new Bishop was enthroned in his Cathedral at Ballarat with the traditional ceremonial. We are very glad to have in the Province of Victoria so able a leader and so lovable a man.

The Moorhouse Lectures are to be given this year by the Archbishop of Brisbane, the Most Rev. J. C. W. Wand, D.D. Elsewhere in this issue the details of the course are given. The subject, "First Century Christianity and Reunion," is interesting, and the lecturer is an Oxford Don of several years' standing with a long experience of teaching. I hope that many will come and hear the Archbishop after Evensong at the Cathedral on November 25, 26, 27 and 30 and December 1 and 2.

I commend to the earnest consideration of all our Churchpeople the motion passed by Synod in October, which ran as follows:—"In view of the evil results, both physical and moral, following the use as a beverage of potent spirits, especially in the case of young people, an appeal is made to hostesses to realise the dangers to which in these days young people are exposed, and to use their influence to discourage cocktail and sherry parties in favour of more healthy forms of entertainment."

MOORHOUSE LECTURES, 1936.

"First Century Christianity and Reunion" has been chosen by the Most Rev. J. W. C. Wand, D.D., Archbishop of Brisbane, as the subject of the Moorhouse Lectures, 1936, to be delivered after evensong in St. Paul's Cathedral, Melbourne, on Wednesday, November 25, Thursday (26), Friday (27), Monday (30), Tuesday (December 1):—

1. The New Christ.—Our task to analyse original Christianity . . . Importance of studying our own classical standards in view of present perplexities and opportunities . . . The difficulty inherent in every historical investigation . . . Increased when we approach the supernatural . . . Present position of New Testament criticism . . . Enables us to judge what early disciples thought of Jesus . . . Can it help us to see what Jesus thought of Himself?

2. The New Life.—Christianity essentially a life . . . Not discovered by man, but revealed by God . . . The medium by which man receives it is Faith . . . Its reception involves Conversion . . . And results in a consciousness of Salvation . . . The Connotation of these terms examined.

3. The New Ethic.—The new life expressed itself in new ideals of conduct . . . The spirit of Romance . . . The fresh emphasis on personality . . . Physical, moral and mental courage . . . Creative energy . . . Apage.

4. The New Faith.—What was implied in the doctrine of God's Fatherhood . . . The growth of a settled creed . . . The development of worship . . . The Eucharist.

5. The New Organisation.—Some kind of organisation was from the first taken as a matter of course . . . There was never a disembodied Christianity . . . The Rite of initiation . . . The nature of the Fellowship . . . The primitive Ministry.

6. The New Intellectual Freedom.—No hard and fast intellectual system in primitive

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Diocese of Ballarat.

ENTHRONEMENT OF NEW BISHOP.

On Thursday, October 29, the Right Rev. Bishop Johnson was enthroned at Christ Church Cathedral, Ballarat. Visitors present included the Archbishop and Bishops of the Province of Victoria, clergy and representative laity of the diocese, and senior students from the Church schools. The enthronement was performed by the Administrator of the Diocese (the Ven. T. P. Bennett).

The new Bishop, in full robes, accompanied by his chaplains, knocked three times on the west door of the Cathedral, and, following the traditional dialogue with the Administrator, the door was opened and he was then bidden to enter. The Bishop was thereupon conducted with ceremonial to his throne and the gold and gem-studded pastoral staff placed in his hands. After prayer and a collect, the new Bishop gave a brief address.

The Eucharist was celebrated at the close of the Bishop's message. The sermon, which followed the prayers and readings, was preached by the Right Rev. Bishop Green, himself a former Bishop of Ballarat. He said that they looked forward with strong and justifiable hope to the new Bishop. Although not the first graduate of an Australian university to occupy the See of Ballarat, Bishop Johnson was the first Bishop of Australian birth to do so. "The lips of one who cannot boast for himself Australian birth or schooling may, I hope, commend the selection of an Australian for this important see," said Bishop Green. Their new Bishop would preserve their cherished tradition of sound and inclusive Churchmanship and that brotherhood for which the Diocese had become known.

There was a large gathering at the official luncheon at Craig's Hotel, when the toast of the new Bishop was proposed by the Venerable Archdeacon Best. Mr. A. O. Stubbs, Chairman of Committees, supported the toast on behalf of the laity. Bishop Johnson, responding, recalled with pleasure meeting Archdeacon Best in London during the war period.

Archbishop Head, in responding to the toast of "The Visitors," said that the new Bishop had scholarship, experience of the ministry, and a reputation as a preacher, and he had come to a wonderfully loyal place.

Diocese of Wangaratta.

THE BISHOP VISITS THE WEST.

The Bishop of Wangaratta, as National President of the C.E.M.S., has just returned from a visit to Adelaide and Perth. In Adelaide he was entertained by the Diocesan Executive at tea, and afterwards addressed a meeting of members at Holy Trinity parish hall. He reports that the Society in Adelaide is full of life, and was particularly impressed with the improvements to the men's hostel, and with the evangelising activities at St. Luke's, where our Adelaide Secretary, Bro. Montgomerie, is Rector.

The position in Perth is not so desperate as at first appeared the case. It appears that

there are at least two active branches; we had been led to believe there were none. The Archbishop is anxious for our work to prosper. Our National President addressed a meeting of 30 clergy, and was greatly encouraged by the response. The revival of a movement which seems almost to have failed is one of the hardest jobs to face. It is going to be faced in Perth, and our President asks that in our branch meetings we strengthen the hands of our brothers in the West by prayer and fellowship.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

Writing to his diocese early this month, the Archbishop says:—

I cannot let the occasion pass without reminding you how much we owe to the magnificent schools of the diocese. The Church would be infinitely poorer without the influence that they exercise.

There are many of you who owe much of what you most value in life to one or other of these schools, and there are many others who have been devoutly thankful to have the opportunity of sending their children where they can be so well taught the faith of their fathers. To all alike I think that this number will bring fresh information about the schools, and will enable them to realise what an extensive work the Church is doing in the direction of education.

I was talking to a Roman Catholic priest the other day who said to me, "Of course, we should be nothing without our schools." I do not think that we of the Church of England would have to state the case so definitely as that; but at least we should not be in anything like so strong a position if it were not for the schools.

I hope, therefore, that we shall all do everything we can to support their work. It should be the dearest wish of all our people to see their children brought up in their own schools. Very often the cry has been "Church schools for Church children," but now we have the schools and the cry should be "Church children for Church schools." I can say without any fear of contradiction that there is no need for any Church parent to look elsewhere in Australia for a satisfactory school for his children. It is definitely to our advantage, and not merely a claim upon our loyalty, to send the children to our own schools.

As the time for Ordination draws near I am receiving requests from various parishes for Ministerial help. It is very encouraging to find that there are so many who feel that they can set about extending their work. Unfortunately, however, we shall have, in all probability, no more than three candidates to be ordained deacon, and it will be difficult to supply the needs of every parish where there are fresh openings. Happily, prospects for the future are much brighter.

Applications for entry into St. Francis' are numerous, and it looks as if the college will be nearly full next year. The preparation for its removal to Bishopsbourne are going on apace.

We hope to lay the foundation stone of the new building on Tuesday, December 8th. I should be glad if all who are interested would make a note of this date.

I shall be absent from the Diocese for the last half of November, and the first week of December. I am to have a few days' holiday at Heron Island, and then I have been invited to deliver the Moorhouse Lectures at Melbourne. These lectures have to be published, and it is very heavy work in the short time at my disposal to prepare a book for publication. However, I do not feel that I could refuse such an invitation. As my subject I have chosen an analysis of First Century Christianity, with the purpose of relating this analysis to the pressing subject of Reunion. I hope I shall have your good wishes in my task.

TASMANIA.

DIOCESAN SYNOD.

The Synod of the Diocese has been summoned for Wednesday, December 2, when the Bishop will deliver his presidential address.

ST. DAVID'S CATHEDRAL.

Dedication of Tower and Bells.

The erection of the tower of St. David's Cathedral and the installation therein of a peal of bells, have given much joy to Tasmanian churchpeople. They are to be dedicated on Sunday, December 6, at 3.30 p.m. The Governor will be present, representative laymen, visiting bishops, the Bishop of the Diocese, clergy and women will be present.

The Archbishop of Sydney, the Archbishop of Melbourne, Bishop Stephen, of Melbourne, the Bishops of Riverina, Bendigo, Gippsland, Goulburn, St. Arnaud, Newcastle will take part, the Archbishop of Sydney (Dr. H. K. Mowll) preaching the occasional sermon. The whole event is well planned, and Hobart churchmen are full of eager anticipation.

CHURCH MISSIONARY SOCIETY.

A very important forward step has been taken by the Southern Sub-Committee of the Tasmanian Branch of the Church Missionary Society in acquiring a valuable city property in Hobart as the permanent headquarters of the C.M.S. in Tasmania. The property is situated at 146 Collins Street and has large shop and office accommodation let on good terms, securing a good return for the money invested.

Approached by a side entrance in Collins Street, and from the rear in Murray Lane, is a commodious tea room which is becoming increasingly popular as a rendezvous for missionary-hearted friends and supporters of the Society, and is also becoming popular amongst business people as a handy spot to secure light luncheons or teas expeditiously. All patrons may have the satisfaction of knowing that the proceeds of this tea room are devoted to the support of missionaries.

The official opening ceremony took place on October 8th, when in the presence of a large gathering of people the Bishop conducted a very impressive service of dedication, after which he formally declared it open, and wished it every success.

The Bush Church Aid Society for Australia and Tasmania

Your Gifts help the Society to maintain the following important works:—

- A Mail-Bag Sunday School, sending weekly lessons to 3,000 children.
- A Hostel for Children at Wilcannia, N.S.W., in which there are now 17 Children.
- A Hostel at Mungindi, N.S.W., in which there are at present 12 Children.
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Organising Missioner,
Bush Church Aid Society,
Church House,
George St., Sydney.
Tel. M3164.

Victorian Secretary,
Cathedral Buildings,
Flinders Lane,
Melbourne. Tel. F5675.

Pastoral Letter From The Most Rev. The Archbishop of Sydney

St. Andrew's-Tide Missionary Intercession. Friday, November 27, 1936.

The Missionary Intercession connected with St. Andrew's Day will be held this year in St. Andrew's Cathedral on Friday, November 27, from 10 a.m. to 5.30 p.m.

Addresses by those who have knowledge of the various Mission Fields will help to guide the prayers.

Since last year the world situation almost daily has become more ominous. Military dictatorships increasingly threaten the peace of the world, causing a feverish race on all sides to active rearmament.

In the Mission Field, the movement away from Hinduism among the depressed classes of India, the opening of the Japanese educational system to religious influence, the receptivity of China, the Moslem advance in Africa, the situation in Palestine, all call for increased missionary activity based on prayer. In our own Australasian field, the work among the Aborigines and in New Guinea makes its special claim.

If ever the world needed the united prayer of the united influence of the Christian Church, it needs these spiritual forces now. Let us not fail the world; let us not fail our brethren who toil in the forefront of the battle.

HOWARD SYDNEY.

30th October, 1936.

Programme for the Day.

Friday, Nov. 27, 7.45 a.m.—Holy Communion. From 10 a.m. to 5.30 p.m., half-hourly sessions of intercession for all mission fields of the Australian Church.



THOSE SIX RESOLUTIONS.

St. Aidan's, Annandale. Oct. 30th, 1936.

Dear Mr. Editor,

Now that the dust of Synod has settled down a little, might it not be well to consider quietly the consequences of one of the six resolutions passed with such a huge majority; that is the one referring to the increasing or decreasing of the powers of Diocesan Bishops.

There are two methods of legislation under the proposed Constitution of the Church of England in Australia and Tasmania. One class of Canon is binding on all the dioceses straightway, but the other only when it has been accepted by the Diocese. It was decided by our Diocese that all changes in the power of a diocesan bishop should be under the second method as far as the proposed Constitution was concerned.

Now one of the hopes of us all is that some day "our unhappy divisions" will be healed and the Constitution is a necessary step to enable us to negotiate with other Churches when opportunity occurs.

Whenever such negotiations eventuate, one matter that will have to be considered will be the power of diocesan bishops, and those powers will have to be the same throughout Australia and Tasmania. Let us suppose a decision has been come to. Then General Synod will formulate a Canon that will be sent out to the several dioceses, but Cummeragunga will object to the powers of its bishop being lessened, and Lord Howe Island to the powers of its bishop being increased, and so the whole matter will fall to the ground.

Our Synod also seems to think that whatever it resolves upon now should be eternal and unalterable except by unanimous consent.

It seems to me that if we persist in some of our proposals we shall render Church Union absolutely impossible. The project is necessarily a difficult one, but why should we destroy any little hope there may be?

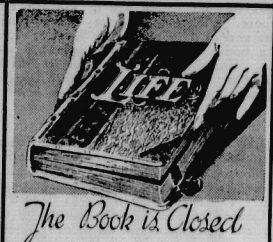
I am,
Yours sincerely,
Clifton P. Brown.

The Real Presence

A Paper read before the Church of England League, Tasmania, on October 19th, 1936, by the Rev. C. Allen, B.A. (Oxon).

The Real Presence of Christ in the Sacrament of the Lord's Supper! The Real Presence, "Real" comes from the Latin word "res," which means a "thing." Real means that it is the thing itself, not a counterfeit, not a copy, not a make-believe. We have real diamonds as opposed to artificial. A picture is a real Gainsborough, and not merely a copy of that famous artist's work. We see a real man, and not merely a ghost. A man shows real humility, and not merely a pretence of it. Real means true, genuine, the thing itself. And there is a real presence of Christ in the Sacrament of Holy Communion. Make no mistake about that. We Evangelicals believe that with all our hearts, though the Anglo-Catholics have appropriated the expression to themselves. They declare that we believe in the "real absence" of Christ at that Holy Feast. They say that we act as though Christ were not there at all. They try to pin on us the Zwinglian doctrine. Zwinglius was a Swiss reformer of the 16th century. He lived at the same time as Luther. He is supposed to have taught that the Lord's Supper is merely a memorial of Christ's death, something to remind us that Christ died for us upon the Cross, and so to stir our hearts to love and trust Him. There is a Cenotaph on the Domain. It serves to remind us of those who died for us in the Great War. It helps to keep alive our gratitude to them. So Zwinglius taught that the Lord's Supper is just a memorial of Christ's death, to keep it fresh in our memory, to stir our hearts to gratitude, to make us love Him. Undoubtedly the Sacrament is all this. It does remind us of Christ and of His death for us on the Cross. It does stir up our love for Him as we remember all He has done for us. But it is a great deal more than this. The Church of England teaches that it goes far beyond being a mere Memorial. It is also a Sacrament, one of the means through which God gives us His grace, one of the channels by which God sends His blessing into our hearts. The Lord's Supper, merely a Memorial of an absent Christ is not Church of England doctrine. And we Evangelicals, we Protestants, try to be loyal to Church of England doctrine, to true Church of England doctrine, to the doctrine of the Prayer Book and 39 Articles. We hold that Christ is present at the Holy Communion, really present. His Presence is real, genuine. Christ is there. Where we differ from the Roman Catholic and the Anglo-Catholic is as to what brought Christ there, how Christ became present. They say that certain words that the priest uttered brought Christ there. When the service began Christ was not there at all—at any rate, in the same way as He was there afterwards. Then the priest came to the Prayer of Consecration. He came to certain words in that prayer. When he had spoken those words at that very instant, Christ came; Christ became present; and remained present all the time the consecrated Bread and Wine remained there. We say that Christ is present from the very moment the service began: "where two or three are gathered together in My Name, there am I in the midst of them." Where two or three meet together for the purpose of seeking the face of Christ, where a single soul lifts up its heart to Christ, that very moment Christ is present, is there. There is a presence of Christ, a real presence, to every soul that really seeks Him. Neither is there the slightest difference between the Presence of Christ at the Lord's Supper and His presence as we gather in Church for the ordinary Sunday Services, or as we come together for a Prayer Meeting, or as we kneel by our bedside for our private prayers. It is the same Christ, with the same love in His heart, with the same grace, the same blessing. Never let go the fact that Christ is present at the Holy Communion to every believing heart, not brought there by our faith, but there in response to our faith. He is there to speak the word of forgiveness, of comfort, of strength, of peace. Christ is present, not in the Consecrated Bread and Wine, but to the heart of the believer.

There is another difference between what the Anglo-Catholic calls the Real Presence and what the Evangelical calls the Real Presence. To the Anglo-Catholic it is Christ's bodily presence. Christ's Body is there, the Body that was crucified, that rose again, and presently ascended to the right hand of God. It is the coporeal Presence—Christ's Body, for the priest to handle, and move about from place to place. Evangelicals hold that Christ's presence is a spiritual presence. Our Prayer Book declares that in the Holy Communion there is "no adoration paid to any Corporal Presence of Christ's natural flesh



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revealed in Report of C.M.S.'s world-wide work.

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and Blood, for the natural Body and Blood of our Saviour Christ are in Heaven and not here." These are the very words found at the end of the Communion Service. It is not a bodily presence, but a spiritual presence. Christ is not present on the Holy Table, but to our spirits. Our spirit touches Him, and not our hand.

The Roman Doctrine.

In the next place, let me take the Roman doctrine of the Real Presence, what the Roman Church teaches as to the nature of that Presence, and how that Presence is brought about. The Roman doctrine was defined at the Council of Trent, in the middle of the 16th century, about the end of Luther's time. It is the doctrine of Trans-substantiation, the doctrine of a "change in substance." According to this, everything that exists has two things about it. There is, first of all, its substance, and secondly, its accidents. The substance of a thing is something invisible, intangible, but which makes the thing what it is. The accidents of a thing are those qualities of it that you can see and touch, and which may vary with things of the same sort. Take wood, for instance. Every piece of wood, no matter from what tree it is cut, has something about it that makes it wood. Take a dozen pieces of wood. They are different in shape, in hardness, in colour, in smell, in other ways. But there is something about them that is the same in all, and which makes each of them wood. That something that makes them wood, that something that every piece of wood possesses, that without which it could not be wood at all—that something is called the "substance" of the wood. But one piece of wood is hard, another is soft; one piece is white, another is red. One piece has a resinous smell. Another has no smell. All these are outward qualities that you can see and touch and smell, are called "accidents"—qualities that vary with every piece of wood. They vary. So wood has a substance, something that is the same in all wood, and which makes it wood. It has also "accidents"—qualities that vary with the different sorts of wood. Now the Roman Church applies all this to the Bread and Wine of the Holy Communion. The priest holds a piece of bread, a wafer, in his hand. It is bread. Its substance is bread, exactly the same underlying substance as the bread he will presently eat for his breakfast. Its accidents also are those of bread. It has the taste, the colour, the look of bread. Then the priest speaks the words of Consecration, "Hoc est Corpus meum—This is My Body." And with the words, the miracle has taken place. The substance of the Bread is gone. In its place is the substance of the Body of Christ. The accidents have not been changed. It still looks like bread, tastes like bread. But it is not bread at all. It is the actual Body of Christ—flesh, bones, nerves, sinews. And with the Body is Christ's eternal Godhead. On that paten in the priest's hand lies what looks like a tiny wafer. But it is not a wafer at all. Your eyes have deceived you. It is Christ, the eternal Son of God, in all the fulness of His divine and human nature.

This is why, at the moment of Consecration, a bell is always tinkled. The people in Church do not know the exact moment when the fateful words are spoken by the priest. The words are spoken in a low tone, and are in Latin. But the moment they hear the tinkle of the bell they know that Consecration has taken place, that Christ has come to the Church. And the people all prostrate themselves in worship.

So now the Bread is no longer Bread, not really Bread, not Bread in itself. Its substance, its innermost essence, what makes it bread, has been changed into the real substance of Christ's Body. It is Christ's Body, though it may not look like it. The wine is no longer wine. It is now the actual Blood of Christ. This is why a wafer is used, and not ordinary bread, and why the wafer is put straight into the communicant's mouth by the priest. A crumb of ordinary bread might fall to the ground. Christ's Body would have fallen to the ground. This is why only the priest drinks the wine. The communicant might spill a drop. He would be spilling Christ's Blood. If the priest spills a drop of the consecrated wine on an altar cloth, he must wash the altar-cloth in water and drink the water in which he washed it. Again, it was long and seriously debated by Roman theologians what would happen if a mouse ate the consecrated wafer. Would the mouse gain the eternal life that is promised to those who eat Christ's flesh? Stories are told of unworthy communicants receiving the consecrated wafer into their mouth, only to find that their mouth was full of blood—the blood of Christ. But there is no need to dwell further on this absurd doctrine. The Church of England has definitely rejected it. That is not the Church of England doctrine of the Real Presence. Though I am sorry to say that some of our clergy hold it, and teach it—Trans-substantiation—both the

name and the thing itself. How they can do it in the face of the plain statements of the 39 Articles passes my comprehension!

Lutheran Doctrine.

Now we come to another explanation of the Real Presence—the Lutheran. It is an unfortunate fact that Luther never shook himself quite free from some of the superstitions of the Roman Church. He had been a monk, and a most devoted upholder of the Roman system. After leaving the Roman Church, he had come to accept and to teach with all his heart the great foundation truth of the Christian Religion—Justification by Faith—that a man is justified, accepted by God, through faith in the Crucified Christ, and not merely because he had been baptised and belonged to the Church. He had also rejected the doctrine of Trans-substantiation. Again, he had rejected the sacrifice of the Mass—that in the Lord's Supper the priest offers Christ as a sacrifice for the sins of the living and the dead. But he had never quite broken away from the idea that there is a presence of Christ connected in some way with the Bread and the Wine. What he taught was this. The priest said the prayer of Consecration. No change whatever resulted. The bread was still bread. But when the priest handed the bread to the communicant, and the communicant put it into his mouth, in that very moment a presence of Christ became associated in some way with the bread, so that the communicant ate not only the bread. He ate also the Body of Christ. The bread had not been changed. It was still bread. But now, in some way, Christ's Body, His bodily presence, had become joined to it. So that in eating the bread he ate also Christ's Body. Any consecrated bread left over did not have Christ's body attached to it. It was only in the actual eating and drinking that the Body and Blood of Christ were there. This is the doctrine of Consubstantiation. It is different to the doctrine of Trans-substantiation. "Trans" means a change. Trans-substantiation means a change of substance, a change of the substance of the bread into the substance of Christ's Body. "Con" means "together with." The substance of the bread has not been changed. It is still bread. But now, together with it, joined to it, is another substance, something else—the Body of Christ. And these two are so closely connected that where you take one you take the other; where you eat the Bread you eat also the Body of Christ.

Queen Elizabeth was anxious not to antagonise the Lutherans and those of her subjects who held the Lutheran doctrines—principally on political grounds. Her throne was not too safe, and she wanted Lutheran support against Romanist attacks. So she tried to have the Articles of Religion framed so as not to exclude the Lutheran doctrine. But Archbishop Parker was wiser. And in the end his will prevailed. And the 29th Article was added—"The wicked, and such as be void of a lively faith, though they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ." According to Luther, the man who ate the Bread ate also the Body of Christ. The Bread and the Body were so closely connected that you could not eat the one without eating the other. It made no difference whether a man was good or wicked, whether he had faith, or had none. The Church of England has definitely rejected that doctrine. The man who partakes of the Lord's Supper without repentance for his past sins and without faith in Christ for their forgiveness—that man eats only the bread. He does not eat Christ's Body. For Christ's Body is not there.

Anglo-Catholic Teaching.

Now we come to the Anglo-Catholic doctrine of the Real Presence. Though those who call themselves Anglo-Catholics have no right to appropriate the title for themselves, Anglo-Catholic simply means the Anglican branch of the one great Catholic Church of God. I am an Anglo-Catholic. I belong to the English branch of the one great Church of God. The Methodist belongs to the Methodist Branch of the one great Catholic Church of God. The more appropriate name for the present-day Anglo-Catholic would be Anglo-Roman. For what he teaches and what he practises is a mixture of the doctrines and practices of the Church of England and of the Church of Rome. However, for the sake of convenience, I shall call them Anglo-Catholics. Now the average Anglo-Catholic seems to hold Luther's doctrine—only with a very important difference. Luther said that there was a Presence of Christ only in the actual eating and drinking of the Bread and Wine. The Anglo-Catholic says that at the words of Consecration, Christ comes, and becomes associated in some way with the Bread and Wine. And Christ is there for good, as long as the Bread and Wine exist. The Bread is not changed. It is still Bread. Only it is now Bread plus

something else. It is now Bread plus Christ's Body. In some miraculous way Christ has come, and is now there in the form of Bread. Some Anglo-Catholics explain it in this way. Man is made up of body and soul. The soul lives in the body. So Christ is the soul that comes to live in the Bread. A Church of England publication called "An Altar Book for Children," just before the Prayer of Consecration, tells the children: "This is the most solemn part of the service—try and be very still—Jesus is now coming." After the Consecration, the book goes on to say, "Remember you are in the presence of Jesus. Keep very still. Say 'I worship Thee, Jesus, on Thy Altar—I worship Thy Body and Thy Blood.'" This is the book that was used in one of our Hobart Churches a few years ago, and which caused practically the whole congregation to leave that Church. So you see the Anglo-Catholic doctrine is the Lutheran doctrine of Consubstantiation, only a good deal worse. Luther believed that there was a presence of Christ only in the actual eating and drinking. The Anglo-Catholic believes that the Words of Consecration bring Christ there on the Holy Table, and that He remains there. So much so that a consecrated wafer must be reserved, and kept in the Church, for people to come and say their prayers before it. For in a Church where there is no reserved wafer, there is no presence of Christ in that Church. It is useless to go and pray there, for Christ is not there at all.

This is the real reason for most of the bowing to the Holy Table that we see so much to-day. If the consecrated bread and wine are there, it is a bowing to Christ there on the Holy Table. If the bread and wine have not yet been consecrated, it is a bowing to the sacred spot where He will presently be. This, again, is the reason why the Holy Table is so lavishly decorated with lights and colours and other ornaments. It is done to make it a fitting throne for Christ to occupy. This, again, is one of the reasons why what is called "Non-communicating attendance" is so popular to-day. Some people come to the service without partaking of the Sacrament, because they think that Christ is present in some way in which He is not present at other services, and that His Presence at that service brings some special blessing. But our Prayer Book and Articles give no authority whatever for any such idea. They know nothing of any presence of this sort. In fact, it is the other way round. Christ is not present in the Bread, or under the form of Bread, or connected with the Bread or on the Holy Table. He is present to the believer, to the heart that reaches out to Him in faith. His Spirit touches the believer's spirit.

But let me, in conclusion, give very briefly what I believe the Sacrament of the Lord's Supper really is, and just where its blessing lies. I believe that God has given us this Sacrament to help our faith, to help us believe. Christ died for us on the Cross. He died to save us from our sins. But how hard it is for us to really believe this, for it to make any real difference in our lives! So Christ gave us this Holy Supper to help us. He broke the bread. He called it His Body, just as He called Himself the door, the light, the vine. This broken bread was a symbol of His broken Body that was broken on the Cross for our sins. It represented His broken Body. It represented the crucified Christ, crucified for your sins. Jesus said, "Take, eat." Take the broken bread into your mouth. Eat it. As you eat it, it will become a part of you. It will build up your bodily strength. But the broken bread represents the broken Body, broken for your sins. It represents the crucified Christ, crucified for you. So, as you take into your mouth the broken bread, by faith you take into your heart what the broken bread represents. You take into your heart the crucified Christ. That crucified Christ does for your soul what the broken bread has done for your body. He feeds your soul, nourishes it, provides it with all that is necessary for its life and growth.

This, I believe, is our Church of England doctrine, the doctrine of our Prayer Book and Articles, the doctrine of the early Church, submerged in the dark ages of Roman domination, but recovered at the Reformation, and I believe the true doctrine of our Church to-day.

SERMONS IN SPIRES.

From the streets where work and pleasure
Carry swift or weary feet,
From the shrine of heavenly treasure
Where God's faithful people meet,
Upward mounts the towering spire,
Prayer and sacrifice in stone,
Lifting souls from low desire,
Straight to God upon His Throne—
In a world of sin and sorrow,
In a life of toil and pain,
Pointing faith to God's tomorrow,
Bidding faint hearts strive again. L.G.

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Editorial

The King.

AS we go to press, citizens of the British Empire are still in grave suspense and deep anxiety, awaiting as they do the King's decision regarding his proposed marriage. That a constitutional crisis full of portent has arisen is an open secret. We are tempted to write at some length on the tragedy which seemingly has come down upon us, and of the issues involved, but we content ourselves, at this juncture, with repeating the wise words of the Archbishop of Canterbury, spoken on Friday last. His Grace remarks:—

"At this moment of deep anxiety and bewilderment of the public mind, I venture to express two earnest hopes, firstly that during this critical week-end, especially Sunday, those who have a duty to speak to the people from the pulpit or otherwise shall refrain from speaking directly on matters which have arisen affecting the King and his subjects.

"Words spoken with imperfect knowledge in an extremely difficult and delicate situation can give no helpful guidance, and may only mislead and confuse public thought and feeling. Silence is fitting until the ultimate decisions are known.

"Secondly, I hope, and indeed take it for granted, that on Sunday prayers will be offered in all our churches that God may in these momentous hours rule over the decision of the King and the Government for the lasting good of the realm and Empire."

Dr. Wand and the Reformation.

IT would be unfair to offer criticism on the bare newspaper summary of the Archbishop of Brisbane's first Moorhouse Lecture, wherein he states that "the questions that were burning questions" at the time of the Reformation "are now far less important than the questions which at present occupy" the world's thought. We beg to differ very strongly from Dr. Wand. After all, the questions at issue during the Reformation concerned eternal truth, and hence they are never out of date. They were fundamental questions and had regard to God and man's salvation. If our Lord's Apostles had come upon the scene at the time immediately preceding the Reformation they would not have known that great Papal system that had arisen and blazoned itself as the Christian Church. It had so overlaid the simplicity of the Gospel with dogmas and practices that to them it would have savoured of the ancient Mystery Religions current in their day, rather than of the Revelation of God in Christ as set forth in the New Testament. The whole question of man's approach to God, his acceptance on the ground of Christ's merits alone, the meaning of the Church and her sacraments, the doctrines of Grace, are fundamental issues and take us back to God's revelation in His Word in its clearest and simplest meaning. Such questions can never recede into the background. If the challenge of these times or the call to Reunion mean anything, they would have us get behind all the Church forms established by men to the community founded by Christ and the Apostles. This community is the Church of the Spirit, in which the true worshippers of God worship Him, not in Jerusalem or Samaria, not in Lourdes or in Rome, not in Edinburgh or Canterbury, not in this or that temple, but in Spirit and in truth. In this Church there can never be any dispute as to which is the greatest. It is founded on the words, "One is your Master and ye are all brethren. The Church in the later Middle Ages was like Samson in bonds. In the Reformation men saw the fettered giant break through his chains and gain his freedom. If there is one thing which the experience of the centuries teach us, it is that the Church of Christ, if it is to remain the salt of the earth and have an eternal word for to-day, must be Christ-controlled—the very instrument of His power! The activities of the Church's organisation, however valuable, are not the Church's life nor its essence. They are only outward manifestations and in the nature of the case may err. The Church is, in its

very essence, altogether independent of the work which it may hurry and scurry to do in the world. It is the body which the Spirit of Christ has fashioned for Himself, a wonderfully constructed organism endowed by the Living God, in its inner life and its outward manifestations, with His own Divine Nature. The Church lives solely by that power of Christ through which He forgives sin and calls men into His Kingdom. Certain minds are forever hankering after imperialistic Church organisation. The danger to-day is a totalitarian Church.

The Roman Catholic Press.

DR. ADOLPH KELLER, the well-known Continental Evangelical and Christian publicist, of Switzerland, has been visiting Rome, and in that well-informed journal, "Die Christliche Welt," he describes (states the "British Weekly") the great Press Exhibition of the Roman Catholic Church in the Vatican. Protestants have much to learn from his detailed statistics. The exhibition motto is "Arma Veritatis"—the weapons of truth. Dr. Keller was deeply impressed by the close concentration, elastic energy and endless adaptability of the forces which, through the Press, are working to-day in the cause of Rome. All these weapons have been forged in a single armoury. Fifteen rooms are allotted to the history, organisation and technique of journalism. Few among the crowd of visitors will realise that the immense army of writers employed in the Church's service does not include a single free man. Every modern device may be employed to win popularity, but, from the editor to the humblest reporter, all work under obedience. Efforts are strongly directed towards influencing such doubtful countries as Holland, Switzerland and Scheko-Slovakia. Dr. Keller expresses surprise, however, to find that Rome has not a larger Press representation in Great Britain. "England," he says, "possesses not a single Roman Catholic daily paper." (He is not aware of Rome's very powerful influence in cryptic ways in British daily journalism, as is the case in Australia, also.

"The accent in Great Britain," he goes on, "is laid on the admirably conducted weekly Press, the social Press and the reviews for educated people. No fewer than 77 of such reviews appear in England." North America has 331 Roman publications, with a circulation of seven millions.

The Jesuits, as might be expected, take a leading part in journalism. Their periodical publications exceed 1,100. Their effort is directed towards all