

Oxford Group Evangelists.

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

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

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

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

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

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

Of King Agrippa, now to shake and use."

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

Bishop and People.

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

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

The Greeting.

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

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

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

The Address.

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

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

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

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

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

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

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

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

The Commission.

After the singing of H. F. Lyte's hymn, "Praise, my soul, the King of Heaven," the Commission was given to the London Team by the Bishop. Dr. Buchman came forward to the chancel step and said in ringing tones:

"Reverend Father in God—bid a blessing upon those who go forth in the name of Christ, that they may rejoice in the power of the Holy Spirit."

The Bishop replied:—

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

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

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

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

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Evangelicals in Sydney.

Leader.—"Blessed is he that considereth."

Melbourne Centenary.

Quiet Moments.—Preaching the Second Coming.

The Bible Society.—"Tell the World."

The Moorhouse Lecture.—The Dean of Sydney.

Editorial

An Affront to Churchmen.

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

Loyalty to the Prayer Book.

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

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

Ordinands and Examinations.

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

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

German Paganism.

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

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

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

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

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**The Preaching of the Coming of our Lord.**

(Written by the late Canon Mervyn Archdall, M.A.)

WE include in the expression "the coming of the Lord," that which in the Scripture is generally called "the day of the Lord," or "the day," or "the great day" (Rom. ii. 5, 16, xiii. 12; I Cor. i. 8, v. 5; 2 Cor. i. 14; Rev. vi. 17; xvi. 14). There is to come—thus the word of God announces—a day in which the Lord Who is now hidden, and on account of the unbelief of men, must be so, will be manifested in glory. Then the throne of God, which is still a throne of grace, will be the throne of holy, unalterable justice. The retributive justice of God will then give to each according to his works, that is, according to what he has done with his creaturely life, which was entrusted to him that he might devote it to God.

This "last day" includes different acts of judgment, which in the course of ages follow one upon another.

Judgment begins with the house of God, the Ecclesia, or Congregation of believers, now being gathered, who, though they "come not into judgment" as to the acceptance of their persons (John v. 24), yet "must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. v. 10).

After beginning with the house of God, the judgment goes forth over the apostate Church and the unbelieving powers of the world, till it comes to the binding of Satan, and to the kingdom of the thousand years; then it appears as the judgment over the nations out of which those who belong to the Lord shall have been gathered together, and finally as the judgment over the devil and his angels.

Our title speaks of preaching this coming of the Lord. To preach is to announce as an ambassador of God (2 Cor. v. 20), a deed of God, which commends itself to the conscience of man. If there is no deed of God, but only this or that occurrence which serves to the establishment or illustration of an idea with which we have to do, then there is no ambassador and no preaching, announcement or proclamation by a man who has behind him a personal Sender. In that case he who speaks does not "preach," but treats of this or that, and it may be, pleads; though of course, he who preaches commends the good news he brings to the consciences of men and pleads with them in the name of his Sender to receive it (2 Cor. iv. 2, v. 20, 21).

An end, an attainment of the goal of the world, must come. And when the Gospel of the kingdom has been preached to all nations, when the ethical means have been used, that attainment of the goal must be introduced by a display of the power which will give to the justice of God its conclusive vindication. This end, this goal of the longing expectation of the Ecclesia and of Nature, we believe to be drawing

near with power. He who does not cherish this belief or entertain this longing expectation is without a mighty influence which was experienced in apostolic days, when men "turned from idols to serve the living God, and to wait for His Son from heaven, even Jesus, Who delivereth us from the wrath to come."

Men are often now-a-days nervously anxious about God's cause in the world and their anxiety leads them to seek out many devices to help Him with His work. "But the end of all things is at hand; be ye, therefore, of sound mind, and be sober unto prayer" (1 Peter iv. 7) says the Apostle Peter.

All Scriptural preaching must thus be eschatological (i.e., must keep in view and deal with the end of this present age), not in the sense that it must always expressly speak of "the last things," but in the sense that in order to have the power of establishing anything, that is, in order to edify, it must contribute to the whole edifice of the kingdom of God. Preaching has the power of establishing something not simply by pleasingly moving our pious feeling, but by helping us as living stones to build ourselves up into the building at which throughout the ages God is aiming. It must, therefore, so far as its content is concerned, point to the eternal counsel of God, to the reflection of His holy being in human life, and in the glorification of nature; and thus it must preach the Father, the Son, and the Holy Ghost. In this character it points to a completion which lies without the "present evil age" (Gal. i. 4). This its eschatological character is, however, something wholly different from the preaching which is supposed to be eschatological only when it busies itself in all kinds of details about the coming, or in seeking to unite the Scriptural utterances about it into a connected and complete picture of "the last things." It is precisely the peculiarity of the prophetic portions of Scripture which involves the incompleteness of their form, and further involves that their incompleteness must continue, and be incapable of being wholly worked off, until the fulfilment itself has come. In a very important sense "it is not yet revealed what we shall be," simply because prophecy is not history written beforehand, however the principles and facts of history may be fore-announced. According to the degree in which history is evolved, in the same degree the picture of the coming will become clearer. A description of the events which are to fulfil the end, worked out in details, and written down, not after the manner of prophetic representation, but after the manner of a plain historical narrative, would probably not be consistent with the freedom of God, nor with that of man which is grounded therein. Hence the absolute necessity of modesty in all our attempts to harmonise the statements of Scripture on this subject. A falsely rounded-off eschatology crucified our Lord; and the history of the Church teaches us the dangers that lie in that direction. Yet, in the sense above indicated, all Scriptural preaching is eschatological (i.e., must keep in view the end towards which the present order is tending).

Evangelicals in Sydney.

"Australian Church Record" Sale.

The Chapter House was bright with flowers, decorations and well stocked stalls on Tuesday, November 21st, on the occasion of the Annual Sale, organised once more by Mrs. Bragg, who was assisted by many willing workers from various parishes. The chair was taken by Archdeacon Charlton, who spoke in no uncertain tones about our great Evangelical heritage. Mrs. Leonard Gabbott, who opened the Sale, emphasised that "Church Record" stood for the whole truth as it is in Jesus Christ, and that it was necessary to voice our beliefs, and not to apologise for our position, which stands firm on a Scriptural basis. Mr. Acocks (chairman of the Board), in thanking Mrs. Gabbott and Mrs. Bragg and her workers, and the chairman, stressed the need of supporting this paper, if we were to keep the true position of our Church before Australia. Rev. R. B. Robinson seconded, and in apologising for the absence of the Hon. Editor, Rev. S. H. Denman (who was away lecturing in Tasmania) paid a tribute to him for the able way he edited the paper, at the cost of great self-sacrifice.

The financial result was very satisfactory, and the "A.C.R." Committee tenders its grateful thanks to Mrs. Bragg and her helpers for their splendid effort on behalf of the paper.

Rally in the Evening.

On the evening of the same day (November 21st), as the "Record" Sale, the Annual Rally, organised by the Reformation Observance Committee, was held in the Chapter House, Sydney.

Prior to the meeting the Rev. R. B. Robinson showed some splendid slides of the great Reformers, and of our stalwart Evangelical clergy who planted and cultivated the growth of the Church in Australia.

Mr. H. L. Tress (chairman), spoke of the need of standing firm to the old Evangelical principles of the Sydney Diocese. He distinguished between a negative Protestantism and the need of positive, definite teaching and practices, which would appeal to the thoughtful and make for true reverence in the conduct of Church services.

Modern Dangers.

Rev. L. Gabbott spoke on "The English Reformation and its Undoing." He instanced the danger of sacrificing principles from an almost chivalrous but mistaken idea of Christian charity. Bishop Knox's warning years ago about the danger of the Romeward drift had been little heeded, and amongst many clergy the drift had gone so far that "loyalty to Christ" alas, forbids a unity with such.

Whilst thanking God for the loyal Bishops, yet some, with a mistaken idea of promoting unity, had become not so much "oversers" of God's flock, but "overlookers" of the Romish teachings and practices of the Anglo-Catholics. In November, 1932, a manifesto was sent to each of the English Diocesan Bishops, signed by 50 Anglo-Catholic incumbents (whose number, it has been stated, has since grown to 350). "The Guardian," in their summary of such manifesto, said, inter alia: "The real and essential goal of the Oxford Movement is shown to be 'reunion with the Apostolic See of Rome, and with the whole Catholic Church, which for ever has as its centre and guide the successor of St. Peter.'"

A belief was expressed that England, which is Protestant at heart, was being aroused to see the danger of extreme Anglo-Catholicism by the revelations of the length to which it was going as seen (1) in the "great altar" erected, and extreme Ritual at the central celebration of the Centenary of the Oxford Movement; (2) in the absence of the Bishops, with one or two exceptions, from this celebration.

Danger of Losing our Bibles and Losing Sunday.

(a) With regard to the former, even the "Church Times," in a leader on October 21st, 1932, raised a warning "lest a Scriptureless laity should be ministered to by a Scriptureless clergy," i.e., by those who came from some Romanising Theological Colleges, where there is greater zeal for Catholic tradition than for the pure Word of God.

(b) Danger of losing our Sundays. Many contributing causes for the growing disregard for the sanctity of the Lord's Day, but, asked the speaker, "How far have the so-called Catholics (Roman and Anglo), helped towards the breaking down of the sanctity of the Lord's Day by their insistence on

early Mass, and by allowing or by even encouraging their people to spend the rest of the Day apart from worship or any kind of Christian service?"

If we are loyal to Christ, His Church, His Bible, to the great Reformers who gave their lives for the Truth, to our country, to ourselves, to our children, we must do our part to stop the Romeward drift. We mustn't put our wishbone where our backbone ought to be. We must organise, pray, preach, and stand for the Truth, as it is in Christ Jesus and support our Australian "Church Record," which stands for the great Reformation principles.

The Rev. Stephen Taylor, M.A., some years ago Editor of the "Australian Church Record," gave a most thoughtful, spiritual, and helpful address on the application of the principles of the Reformation to the present day. He took as his three points: (1) Holy Scripture; (2) Sacredness of conscience and right of private judgment; and (3) The great doctrine of Justification by Faith as the foundation truths of the Reformation. He appealed for loyalty to these and a personal surrender to our Lord Jesus Christ.

The Moorhouse Lectures.

Dean Talbot on The Anglican Tradition.

ON Monday, November 21, the Very Rev. A. E. Talbot, M.A., Dean of Sydney, began his Moorhouse Lectures in St. Paul's Cathedral, Melbourne. The general subject was "Church of England Divines and the Anglican Tradition," the subject of the first lecture was "Bede and Theodore: Organisation of the Church." The Dean emphasised the independent development of the Church of England, both in worship and organisation, and the fact that the Church of England as a whole came into communion with Rome only after many years of independent existence.

"When we study the sources of our English Christianity we find that, far from the Church of England being an offshoot of the Roman Church, the Roman Church had but a small part in its establishment," Dean Talbot said. "British Christianity most probably came from Gaul, which had closest connection with the East. This British Christianity still lives in the Church of Wales, which is now part of the Anglican Communion. The Roman mission under St. Augustine did little more than the evangelisation of Kent, as Montalembert, of the Roman Communion, allows."

The Church of England had not come into communion with the Church of Rome until 67 years after the landing of Augustine, when, at the Council of Whitby in 664 A.D., the Roman customs were adopted, the principal change being a unanimity about the date of Easter, which had been celebrated differently by the East and the Romans. Not only was the Church of England thus brought into unity with itself, but it was also brought into closer touch with the larger life and culture of Europe. Bede, the first Church historian, had been careful to quote the episcopal successions. Following the early fathers, the Church of England had always valued the historic episcopate as a safeguard against heresy, as securing the continuity of the Church, and as providing an instrument of Catholic unity.

It was Bishop Wilfrid who had secured the unity of the Church at Whitby, Dean Talbot said, and his work had been continued by Archbishop Theodore, who had enabled the Church to legislate for itself in its own synods; thus the way had been made for the later Church convocations and national parliaments. In national government, as in national unity, the Church had led the way. The procedure and the matters dealt with at the first synod at Hertford were strangely familiar, so close were they to the proceedings of synods of the present day. The canons of Hertford asserted the principle of diocesan autonomy, which was recognised to-day, and which was incorporated in the draft constitution for the Church of England in Australia, passed in 1930.

Alcuin and Anselm.

Two picturesque figures in English Church history, Alcuin and Anselm, are remembered for their contribution to learning and education in the Middle Ages. In the second Moorhouse lecture, Dean Talbot discussed the influence of the thought and work of these two men on the Anglican tradition.

In the eighth century, Dean Talbot said, England was the home of letters, and had many famous schools. Alcuin lived at the most noted, the school at York, first as a scholar, and later as a master. These schools taught grammar, rhetoric, canon law, and possibly music and astronomy, but

it was all subsidiary to what was regarded as the crown of all studies, the study of the sacred Scriptures.

When William, later called the Conqueror, passed over to England with Lanfranc, a new era opened for the English Church. This was largely due to the intellectual eminence of Anselm, who spent 33 years at the monastery of Bec, where he succeeded Lanfranc as prior, and later became abbot. Here Anselm wrote his great speculative works, the Proslodium and the Monologium, in which he attempted to prove the existence of God by pure reason, apart from revelation. His ontological argument had become famous in the history of philosophy and theology. Kant had declared it to be invalid, but both Hegel and Leibniz contended that it had much of value in it. Anselm also denied the positive character of evil, holding that thus only could God be relieved of responsibility for evil. He also believed that moral freedom was not the power to choose between good and evil, but to persevere in righteousness, for God, Who was absolutely free, was impeccable.

Anselm, said Dean Talbot, was a fine exponent of the allegiance between faith and reason, which became a characteristic feature of the intellectual movement of the Middle Ages. Opinions may differ, and that greatly, about Anselm's ecclesiastical statesmanship, all were agreed concerning his great scholarship. Posterity had acclaimed him as the first scholar of his day. They honoured him as one of the Church of England ecclesiastics who did much to build up on its logical side the Anglican tradition.

Work of Early Reformers.

"I have taken this course of Moorhouse lectures centring round great divines of the Church of England because we have a great heritage, a far vaster heritage than our people ever dream of. We are in danger to-day, because of our lack of appreciation of that great heritage, of losing it from our palsied grasp. I hope that as the result of my labours some of our people may be made more aware of this great possession we have in the Anglican Church, so truly Catholic, as so purely reformed: the Church of God." With those words Dean Talbot closed the third of the series of Moorhouse lectures in St. Paul's Cathedral. His subject was "Grosseteste and Wycliffe—Protests against Papal Claims."

In the 13th century, Dean Talbot began, both Church and State in England were destined to reap the evil fruits of King John's abject surrender to Pope Innocent III in 1213. Then England became a fief of the Papacy, and was laid under tribute. Young Henry III had obtained his throne largely by Papal support, and so King and Pope worked together to exploit English resources. Direct taxation was imposed, and in addition, the Roman See instituted the system of Provisions by which nominees of the Pope had to be provided with benefices as they became vacant. These men were nearly all foreigners, and did not reside in their benefices. It was a great abuse of Church patronage. In the opposition to such evils, Grosseteste took a leading part.

Wycliffe was a great admirer of Grosseteste, whose work, both at Oxford and in opposition to Papal abuses, he carried on. He went far beyond his predecessor, Wycliffe became the leading scholar of his day, and it was this fact which gave his writings so great an influence. Wycliffe first came under public notice when he opposed the feudatory tribute claimed by Urban V., and later by Pope Gregory XI. His arguments were irrefutable, and no more was heard of the demand. He influenced the "Good Parliament," which petitioned the King about the papal exactions, which were five times the amount of the revenue of the Crown. Wycliffe's great influence frustrated both episcopal and Papal proceedings against him.

The Papal schism stirred him to attack the very foundations on which the Papal system was built. He turned his reforming zeal not only against the Popes and friars, but against the erroneous doctrine of transubstantiation.

Under Wycliffe the Bible was translated into English for the first time. That more than anything else, prepared the way for the Reformation, for it was the knowledge of the Word of God, hitherto deliberately kept from the people, which convicted error and created a desire to return to the original purity and simplicity of apostolic Christianity. It had been well said that the history of the English Reformation would be unintelligible without the work of Wycliffe. Much of the religious liberty which was enjoyed to-day could be traced to Wycliffe as its human source. The Council of Constance of 1414, after Wycliffe's death, condemned him as a heretic, and ordered his bones to be exhumed, and cast out of consecrated ground.

The Break With Rome. Work of John Jewel.

Reasons for the separation of the Church of Rome and the Church of England in the 16th century were discussed by Dean Talbot in his fourth Moorhouse lecture. Dean Talbot described the prevailing opinion of Anglican churchmen of the period, referring to the thought and work of John Jewel, who was born in Devonshire in 1522.

Jewel had great intellectual gifts, Dean Talbot said, and became a fellow and tutor of Corpus Christi College, Oxford. He was enamoured of the religious teaching of Peter Martyr, who was appointed professor of divinity at Oxford.

The famous "Apology" of Jewel appeared in 1562. He explained that it was written because the Bishop of Rome had condemned him without a hearing. Jewel wished men to know what position the Church of England maintained, and what opinions it held. The Scriptures were their infallible rule of faith, Jewel declared in the Apology, and by these they were prepared to be judged. From the Scriptures they could not be adjudged heretical.

The Apology was recognised by the Church of England as setting forth its position. In 1600 Bishop Overall collected Jewel's works, and he wrote a dedication to King James to show that the Apology was the open profession of the Church of England, and that in the public reformation of the Church the Anglicans had purged out nothing which was approved by the Fathers, but only errors and abuses which had crept in contrary to their teaching.

(To be continued.)

Wayside Jottings

(By A Wayfarer.)

Appointments to Parishes.

"I see," said one of the young men, "that the Sydney Synod has made another attempt at squaring the circle—trying to find a method of appointing to parishes that shall harmonise with each of the incompatible principles of democracy and of divine authority. Their latest step has been to give increased power to the Parochial Nominators and against those chosen by Synod. A good move, I think, but dangerous."

"It's the Spirit of the Age," said another. "Vox populi vox Dei." It's right, and it's inevitable, but it needs to be carefully safeguarded. The people of a parish are seldom able to judge of the spiritual qualifications of a minister until they have known him for some time. At first sight, clap-trap preaching, the 'gift-of-the-gab,' or a pleasing manner, or a reputation for scholarship, or some other minor point, may prove a fatal attraction. A man may have all these and yet not know how to lead his people to Christ."

"There was an illuminating letter in the last 'Church Record,'" said one, "addressed to the Diocese of Goulburn by Archdeacon Pike, the Administrator, about appointments to parishes, and describing their present system. They have, he says, a Board of eight or nine selectors—three chosen by the parish, three by Synod, and the rest are the Archdeacons; and only the Bishop has the right of nomination. It's a beautifully simple system; the bishop has the first word and the last, and the parishioners have Buckley's chance of getting any particular man that they may desire."

"Isn't that the diocese," asked another, "where a certain parish, I think it was Albury, asked for the appointment of a man that they knew, one who, for some time, had been working among them, but the bishop not only refused to appoint him, but also refused to give a reason? Bishop Radford said, 'Bishops don't give reasons.'"

"Yes," said the other, "that is the diocese. It includes Wagga, where the clergy have lately been celebrating the Anglo-Catholic centenary; and more

than a sixth of the clergy of the diocese belong to the well-known Community of the Ascension. We may be thankful that we haven't that system of appointment in the Sydney Diocese."

"I think that is shocking talk," said a young lady. "Who ought to make appointments if not the bishops? In the army the soldiers don't choose their own officers. The King appoints them. And it ought to be the same in the Church. Then all the priests would be just like the bishops, and we should have lovely services, and plenty of money, and the Church would go ahead and prosper like anything."

"No thank you!" said Brown, one of the older men. "It's because we have seen how that system works that many of us wouldn't give the bishops any voice at all in the appointments. There's no class of men that we more generally distrust. I, too, have lived in country dioceses, and it's a curious coincidence that in those dioceses, where the bishops have the biggest hand in the appointments, you can't tell an Anglican Church from a Roman; and if you ladies admire that kind of thing, we men don't. If you have time to listen, let me give you some ideas that I have lately been working out on that subject. They are very crude, of course, but they might serve as a basis for discussion."

"Go ahead," said they.

"Well, first of all," said he, "I wouldn't have any Synod Nominators at all. They are all good and able men; none better or abler; but they are too much like professionals. You know beforehand just what line they will take. Instead, when a vacancy occurs (and not before), I would have three men chosen from the Rural Deanery to meet the three Churchwardens, and those six should be the selection Committee. It should be the duty of the Churchwardens, after a reasonable time for enquiry, to send to them a list of three men willing to accept the position, and arranged in the order of their preference. The rural-decanal men should discuss it privately among themselves, and if possible, should accept the first one on the list;—if not the first, then the second or the third; and the man so chosen shall be presented to the bishop for appointment."

"Suppose they rejected all three!" said one of the young men.

"Not very likely," said Mr. Brown, "but of course, it might happen. In that case they must do three things; (i) They must give their reasons for rejecting the first three, and (ii) must themselves prepare and submit a list of three men, and (iii) must invite the wardens to choose another three; and then in due course the six electors must meet, preferably at the house of one of them, and must consider the joint list."

"What kind of reasons must they give?" asked one. "Immorality, or false doctrine?"

"Oh, no!" said the other, "If either of those were alleged the man in question would have to be suspended from any office at all until the case was investigated. Perhaps they might say, 'This man has been too short a time in the Ministry; let him serve for a few years in the country before we appoint him to such an important parish.' Or perhaps they might allege other disqualifications, or simply say that better men are available. Then when the list of six came to be considered they must either agree upon one or by elimination reduce it to two or three."

"That's just where the deadlock might come in," said the first.

"There's a terrible streak of obstinacy in some people. Suppose the Churchwardens said, 'We want B or C, and we won't have anybody else.' What then?"

"The Ordinance would then provide," said Brown, "for a conference with the Bishop, and if, under his guidance, they still couldn't agree upon one name, the bishop shall have the right—not to make any further nomination, but—to choose and appoint one of the nominated men."

"It seems plausible enough," said one, "but a discussion in Synod might reveal a few weak points in it. But why not adopt more fully the New Testament methods both of making appointments and of getting over deadlocks?"

"What are you referring to?" asked some.

"Well," said he, "it's a remarkable fact that the only two hints that we have as to New Testament methods seem to show them as democratic;—not made by Apostles, as Archdeacon Pike seems to claim, or elders, but by the people. When deacons were to be appointed the people were told to look out seven suitable men. And when in Pisidia (Acts xiv. 23), Paul and Barnabas 'appointed' elders, the word means 'choose by show of hands.' Not that the word must always be translated literally, for sometimes it is used of God's fore-appointments, where a show of hands cannot be meant; but where the word can bear that meaning we ought so to translate it."

"That's good authority," said one, "for a parish meeting to elect a minister. Now what about deadlocks?"

"That's simpler still," said Brown. "When the Apostles had to fill the highest of all offices, the Apostleship, and had to choose between two men equally qualified, they didn't argue about them. They prayed for God's guidance and then cast lots. (Acts I. 26)."

"Good," said the other, "and I don't see why that plan shouldn't work equally well to-day. But, anyway, send your ideas to the Editor of the 'Church Record' and ask him and his readers to give their opinions. Perhaps some day they may find their way into an Ordinance."



The Rev. G. T. Earp, B.A., has been appointed chaplain of Cranbrook School, Sydney. Mr. Earp is Curate of St. Matthew's, Botany.

Miss A. M. Gelding, who recently returned on furlough from the Church Missionary Society's work in Tanganyika, is at present in St. Luke's Hospital, having undergone a serious foot operation.

The Bishop of Ballarat celebrated his fifty-first birthday on Saturday, November 18. Dr. Crick was formerly Bishop of Rockhampton, Queensland, being translated to Ballarat in 1927.

The Right Rev. Dr. Taylor Smith, formerly Chaplain-General of the British Army, has been ordered a rest after much arduous labour. He will leave London for Australia in February, and hopes to be in Sydney from May 1st to 5th of next year.

The Ven. G. A. Kitchen, Archdeacon of Riverina, and for more than sixteen years rector of Hay, has arranged an exchange

of parishes with the Rev. R. J. Thompson, St. Agnes', Black Rock, Diocese of Melbourne.

Miss Edith Anderson, B.A., Dip.Ed., formerly a missionary of the Australian C.M.S. in Tanganyika and Persia, has been appointed Secretary of the Missionary Service League of the N.S.W. Branch, and will take up work at the Sydney C.M.S. from 1st December.

A copy of the will, dated March 11, 1931, of Miss Marion Clarke, formerly headmistress of Abbotsford, Wahroonga, who died on July 2, of this year, has been lodged at the Victorian probate office for sealing. Miss Clarke left property in New South Wales of a gross value of £17,472, and personal property in Victoria of a gross value of £5,859, to relatives, with gifts to friends and institutions in New South Wales.

A telegram from the Rev. H. E. Warren has been received by the C.M.S. in Melbourne stating that he is taking the mission ketch Holy to Roper River, where there is another mission of the Church Missionary Society. Mrs. Evans, widow of the late superintendent, will then be conveyed overland to the railway, where she will take the train to Darwin at the end of this week, and will return to Melbourne in the steamer Marella.

The Rev. T. Quigley, M.A., formerly the Vice Principal of Moore College, Sydney, and rector of St. George's, Hobart, is just as keen as ever in seeking to maintain the Protestant and Evangelical traditions of our Church. He has been for the last four years vicar of Walton, England. During the past two years he has organised a branch of the National Church League in his parish and steady and effective work has resulted.

Dr. John Bateman, Fellow of the Royal College of Surgeons of Australia, M.D. and B.Sc. of Sydney University, and for many years medical missionary, C.M.S. Hospital, Old Cairo, Egypt, is now back in Australia with his wife. He will leave them with his wife's people in Adelaide, and return to Cairo for nine months to enable his brother medical men at the hospital to take furlough. He will then return to Australia. He is recognised as the foremost medical missionary of the C.M.S.

The Bishop of Tasmania writes to his Diocese:—

"May I commend to your prayers the Rev. E. Warren, the Rector of Cullenswood, who has been granted six months' leave of absence to go to the Northern Territory as leader of the expedition of goodwill to the Caledon tribe, with whom there has been trouble. May God bless his mission with success, and grant him a safe return to his home and work here."

The Bishop of Gippsland writes to his Diocese:—

"I am sorry to tell you that the Rev. A. A. Bennett has resigned his living at Yallourn. For the present he is acting as the Rev. H. E. Warren's locum tenens in Tasmania, while the latter leads his heroic expedition to North Australia. We shall miss Mr. Bennett in many ways. As Rural Dean of Warragul and Diocesan C.E.M.S. Secretary, he has rendered conspicuous service. But perhaps we shall feel his loss most in the altogether splendid standard of pastoral work he maintained."

The death occurred in Melbourne, of Mr. John Henry Maddock, aged 77 years. Mr. Maddock was founder of the firm of solicitors, Maddock, Jamieson, and Lonie, Queen Street, City. He began practice alone in 1881. In earlier days he took an active part in C.M.S. work and in Evangelical interests. He also took an active interest in the Young Men's Christian Association. He was an ardent worker for the Church of England, particularly at St. Matthew's, Prahran, and later at St. John's, Toorak. He is survived by his widow and one daughter, Mrs. M. Blyth, of Horsham.

To stimulate interest in the work of the Society for the Promotion of Christian Knowledge, the Commonwealth Secretary (the Rev. A. E. Kain), has been visiting Melbourne. Mr. Kain is rector of Kapunda (S.A.). The S.P.C.K. has made grants to almost every Anglican diocese to assist education, and a total of about £102,000 has been expended in Australia. The first grant was made to Perth in 1836, while Victoria was assisted first in 1847. With this grant of £400 an allotment of land was bought in

Bourke Street. It was sold in recent years for £45,000. With the proceeds of the sale 12 of the more important church schools in the diocese had been endowed. Without grants from the society many students for the ministry of the Church would not be able to complete their preparation.

The death of Mr. Peter Morgan, at the age of 78 years, removes a devoted worker from the life of St. John's Church, Parramatta, N.S.W. Born in Manchester, he came to Australia in 1881 and took up residence and entered business at Parramatta. He retired in 1917. Mr. Morgan was keenly interested in the progress of the district, and held many public positions. He was a member of the Parramatta District Hospital Committee for 16 years. He was a worker for St. John's Church of England for 52 years. For many years he was a warden and represented the parish at the Church of England Synod. He was a licensed Lay Reader for more than 40 years, and conducted more than 4000 religious services, including many at the Parramatta Old Men's Home. He was a supporter of temperance and friendly society work. He is survived by a son and two daughters.

The London Council of the Mission to Lepers has approved of the appointment of the Rev. F. A. Crawshaw to the position of general secretary of the mission in Australia. The Rev. F. A. Crawshaw was born in New Zealand, and after a few years in business, entered St. John's Theological College, Auckland. He joined the Melanesian mission in 1901 and was on the staff at Norfolk Island and in San Christoval, Solomon Islands, for seven years. Returning to New Zealand on account of his wife's health, Mr. Crawshaw took up parish work. Later he became organising secretary of the New Zealand C.M.S., and when this amalgamated with the New Zealand Anglican Board of Missions he became the first organising secretary for this board. Since November 1, 1928 he has been the first full-time organising secretary for the Mission to Lepers in New Zealand, and has done excellent work for this mission in the Dominion. Mr. and Mrs. Crawshaw and family will arrive in Melbourne early in January.

The Ven. Archdeacon P. B. Haggitt, M.A., has been appointed Dean of Nelson Cathedral, N.Z. He will undertake his duties on February 1st next. Archdeacon Haggitt was born in Roslyn, Dunedin, in 1878. He was educated at the Otago Boys' High School, took the degree of M.A. at Otago University in 1902, and prepared for his ordination at Selwyn College, Dunedin. He was ordained Deacon in 1903 by Archbishop Julius, and Priest in 1904 by Bishop Mules, who was acting for the Bishop of Christchurch. He was Curate of St. Michael and All Angels' Church, Christchurch (1903-06), when Archdeacon Averill (now Archbishop), was the Vicar. He then became Curate of Christwick Parish Church, London. He was Minor Canon and Assistant preacher at Christchurch Cathedral (1907-09), and in the latter year became Vicar of St. Alban's. In 1915 he became Vicar of St. Mary's, Merivale. During 1918 he was organising secretary of the Home Mission Fund, and was appointed Archdeacon of Christchurch. During his time as Vicar of St. Mary's, the present beautiful stone church was erected.

The death of the Rev. William Henry Roberts, who passed away at the Vicarage, Port Chalmers, N.Z., on October 26, removes one of the ablest clergymen of the Diocese of Dunedin. Mr. Roberts was born in the South of England on January 16, 1875. He had a successful career at school and college, and came to New Zealand 25 years ago. He became deacon in 1908 and was ordained a priest a year later in the Diocese of Waipuu (Hawke's Bay), and was appointed assist-

ant curate at Te Karaka in 1908. He worked there for two years, and in 1910 was appointed assistant curate at Holy Trinity Church, Gisborne, where he remained for two years. He was then appointed Vicar of St. Martin's Church, North East Valley, remaining in that charge until 1915, when he joined the New Zealand Expeditionary Forces as chaplain. He served at Trentham camp for some time, and then saw service in Egypt with the New Zealand troops. He served overseas until 1917, and was appointed Vicar of Mosgiel and Green Island Anglican Churches. In 1918 Mr. Roberts accepted a call to Bluff, and was Vicar of that Parish until 1925, when he was appointed relieving minister at St. Peter's Church, Caversham, for a few months. He was then appointed Vicar of Holy Trinity Church, Port Chalmers.

The announcement by cable of the death of Miss A. E. Pallister, formerly Head Deaconess of the Deaconess Institution, Sydney, has come as a great shock. During her seventeen years in Sydney, Miss Pallister achieved great things and left an indelible mark on Deaconess work in Australia. She frequently contributed to our columns. Miss Pallister trained at Mildmay Deaconess House, London, and after serving for some time in Liverpool came to Sydney in 1913. She was ordained by the late Archbishop Wright in the following year. In 1926 she went to England, intending to stay in that country, but returned to Sydney a year later. She resigned in April, 1930, but just at the time the resignation was to take effect she became ill. As a serious operation was performed she did not leave Sydney until 1931. Miss Pallister held a notable place in the life of the Church in Sydney, taking a specially active part in social reform. She exerted a great influence in the training of women workers for Christian service. She made the Deaconess Institution a live concern. It was largely through her instrumentality that the Deaconess House at Newtown was built. The transfer of the Deaconess Children's Home to the present beautiful premises at Strathfield was also a tribute to her ability in the work of the institution. She leaves behind fragrant memories of a consecrated life, highly gifted. A woman of strong Christian character, and an indefatigable worker.

On December 13th it will be twenty-five years since the Ven. Archdeacon Adeny, the Rev. K. E. Hamilton, and the Rev. F. H. King, of the Diocese of Gippsland, were ordained to the Diaconate. "Because Ordination makes a relationship between a Clergyman and the Church, which is very like the relationship of marriage, a 25th anniversary is an occasion for thanksgiving. We warmly congratulate these three well-known and much loved Clergymen of our Diocese," says the Gippsland Church News.

"Archdeacon Adeny has served the whole of these twenty-five years in Gippsland, and has won a place of high regard and affection in the heart of all churchpeople in every part of the Diocese.

"Mr. Hamilton has served all but four of the twenty-five years in the Diocese, and those four were spent on the mission field. His whole ministry has been coloured with a missionary enthusiasm and earnestness. His present position of service in one of the farthest away parishes of the Diocese is a speaking proof of this.

"The Rev. F. H. King has served for eight years in this Diocese, and before coming to us had a rich and varied experience in other parts of the world. After being trained at St. Augustine's College, Canterbury, he saw two periods of service of six and five years respectively in Canada, three years as a chaplain in the Great War, and then a period of service elsewhere in Australia. He has become well-known and respected in Gippsland for the vigour and faithfulness of his ministry."

STERLING
HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"Opportunities are very sensitive things; if you slight them on their first visit you seldom see them again."—Ruskin.

"While we have time, let us do good unto all men, and specially unto them that are of the household of faith."—St. Paul.

DECEMBER.

- 7th—End of the Boer War, 1902.
8th—Richard Baxter died, 1690. Falkland Naval Battle, 1914.
9th—British Forces, under Lord Allenby, entered Jerusalem; and the misrule of the Turks came to an end. Since then Jerusalem has not been trodden down of the Gentiles (Luke xxi, 24).
10th—2nd Sunday in Advent. Named Bible Sunday. Let us get back to the Bible, and all will go well with individuals and the State.
12th—Delhi made capital of India, 1911.
13th—Council of Trent, 1545. Rome's successful counter-Reformation movement. It effected some improvement, but left many errors, more strongly guarded than before.
15th—House of Commons rejected the proposed Revision of the Prayer Book for the second time in 1928, having previously, 1927, done likewise.
17th—3rd Sunday in Advent. The coming of Christ through His ministers. Let us pray for those about to be ordained.
18th—Egypt declared a British Protectorate, 1914.
20th—Ember Day and Friday and Saturday. Prayer for the Clergy. Would there not be more benefit derived from churchgoing were there more prayer for the Ministry? Prince George born, 1902.
21st—St. Thomas, Apostle and Martyr. Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

"Blessed is He that Considereth."

IF ever a time in our nation's life called for our consideration of the needy, that time is to-day. December, with its Christmas Festival at hand, is ever the month for rich and liberal giving. This year it ought to be singularly so, for in spite of what paternal Governments may do, there is great call for the exercise of Christian benevolence. Need abounds on all sides. Churchmen ought to be foremost in this regard of giving help, for in our Services the saying is frequently upon our lips—"Blessed is he that considereth the poor and needy." We are afraid sometimes that the force of that word "considereth" is too little recognised. It is not only the consideration which is synonymous with kindness and help—as men talk of showing consideration to anyone—but the word has a primary and true meaning. "The Hebrew word implies wise as well as kindly consideration," says one commentator, exactly voicing the point we have raised. He adds that the LXX and Vulgate render "he that understands." They do indeed, even more than this. By their turn of phrase they indicate the careful direction of understanding thought upon the object of relief—a very important element in all true charity. Another writer speaks (apparently with this point in view), of the "thoughtful attention,"

which springs, similarly, from sympathising love. At any rate the point is that our gifts, our charity, should not be spasmodic and impulsive, but should result from careful weighing of the claims upon our generosity and the grounds upon which it should be exercised. And for this very thing the opportunity is exactly provided by the various calls for help which reach us in the secular press or from our Church's remedial and missionary organisations. We have not far to go to learn of needs which do indeed ask our "wise as well as kindly consideration." As God has graciously blessed us, let us not forget that we are His stewards for blessing others. We are presented by St. Paul with the highest of all motives for this kind of "consideration." He points to the self-sacrifice of Christ Himself, Who forsook His riches for our sakes, becoming poor that we thereby might be rich. He brings to mind the unspeakable gift of God's love in sending His only Son, and thus calls forth our most serious and attentive consideration in giving. Christian giving is here placed upon the firmest basis as to its motive. But method as well as motive is a subject for earnest consideration. There is no room here to dwell upon the supreme importance of proportionate giving, and perhaps there is no need to do more than barely mention it—a system of giving that is proportionate to what God has given us; not the same proportion in every case by any means, but one that worthily represents a reverent and thankful, calmly and attentively recollective "consideration" of the basic fact that all which we possess, as His servants, comes from His hand and is to be used solely for His glory. Our subject closely touches another important point affecting the method of giving, already briefly indicated above. Such giving must be well thought out. It is just here that we venture to hope that our presentation of crying needs at home and abroad may be of real service to many givers in apportioning some thoughtful, devoted and self-sacrificing assignment of their gifts such as will answer, in some degree to the unprecedented calls of dire need at this point in the world's history. Nothing that is spasmodic, haphazard, nothing merely impulsive, nothing that needs an eloquent verbal plea to move the heart with merely emotional and surface appeal, will be sufficient to meet the great and clamant demands of God's work in our day in many lands.

The present unusual urgency of the call to help and to give is patent to all who have eyes to see and ears to hear. For upwards of three years now there are many who have perforce done very little work. They no doubt receive government sustenance, but what of clothing, boots, &c.? There is not a parish worker who cannot point to scores who are in sad need. There are children and mothers undernourished and in need of change. Of course, there are those true and faithful servants of God who "to their power yea, and beyond their power," have helped in season and out of season with true and amazing generosity. But for the faithfulness of such as these, it is not pleasant to imagine where the work of the Kingdom of God would have stood to-day. But there are those who can well afford to give, who, we fear, have not helped as they might. The last few years have seen the possession of money largely changing hands. Those who gave so liberally are unable now to give. Besides, it is impossible to depend upon any faithful few who have helped generously in past days, because, as we have said,

many of them no longer have the same power to give, and because also the urgent requirements have grown so far beyond the scope of former demands. We stress that it is the hands that have more recently accumulated wealth or are earning such largely increased wages that have generally not yet learned to give. The cause is partly the very one now in our view. They do not consider. Only a fraction of these may be among our actual readers, it is true; but it is within the power of very many of our readers to reach and influence far more than an insignificant fraction. Whether clergy or laity let us not hesitate to help them to consider, by proclaiming, from the pulpit and in conversation, what St. Paul proclaimed about the privilege and duty of Christian giving, making it a leading feature in the Christian life—a chief practical test indeed, of the reality of that life. Why should we shrink from calmly reasoning the matter, and leading people to "consider" the incongruity of small giving in the face of the crying needs of God's work at home and abroad. Besides, should we not present to people the joy and privilege of the opportunity of giving, rather than suggesting it as an unwelcome duty? Or take another point. The pages of the religious press, no less than of the secular, teem with heart-rending advertisements of need, at home and abroad. Is it not something of a reproach that the response should even so be inadequate, while even Christian people do not always reflect upon the easy standard of discipleship which permits them to maintain almost every point of comfortable living in the face of such a world? That is exactly it again—they do not consider. Real reflection would surely make it impossible. But it is he that considereth that is blessed! Nor would we speak merely of bodily necessities due to these hard days of unemployment and financial depression. There is the need of the soul. The Church of God should be alive to this. It is the very reason of her existence. She is to go out in her Master's Name and by His power seek and save that which is lost. Is she doing it as she might in the face of spiritual famine at home and abroad? The hour is pathetic with its gropings in darkness, with its "isms" as panaceas—for soul trouble. But these very conditions are indicative of the world's need. It is for the Church to be up and doing. The Gospel is still the power of God unto salvation. We commend our Church's charitable appeals, the needs of her home and foreign missions to the earnest consideration of all who love the Church's Lord and seek to follow in the steps of Him Who went about doing good!

The Bible Society.

"Tell the World."

UNDER the happily-chosen title "Tell the World," the British and Foreign Bible Society has issued their new report. It describes the story of a work for which all Christians may well thank God.

During the twelve months under survey 415,000 Bibles, 165,000 Testaments and 277,000 Portions were circulated in the British Isles. These figures look large; yet the Report does well to ask whether the Bible still holds the place it once did in the life of our nation. The Society is calling for a "Bible Campaign," a united effort on the part of all the Churches, to a new allegiance to the Bible. We

most heartily commend this proposal, especially so at this Advent season, when the place and purpose of the Holy Scriptures comes so prominently before us in the messages of the season.

When we pass to the Foreign Section of the Report we see the immense work done last year by the Society. The sum total of Bibles, New Testaments and Portions circulated was 10,617,470—that is, 65,186 more than in the previous year. Apart from the circulation in the British Isles there was a circulation of 9,766,470. It is easy to write down these figures, but what of the labour which they represent in two spheres—those of translation and distribution? The Society now uses 667 languages. Portions of the Bible in twelve new languages (four African, six Asiatic, one American and one European), were added last year. Few people realise what the formation of a new version involves. Once a missionary described the first step in this as the reducing to writing a large number of sounds which represented more closely than anything else the cackling of fowls in a farmyard. Every step in the process from this to the printed book represents severe and prolonged mental labour. Few, even of those who are really anxious for the conversion of the heathen, understand what that "conversion" involves.

It can easily be seen that the story of the distribution of the Scriptures, as told in this last Report, is a fascinating one. The Society now employs more than 1,100 colporteurs, the majority of whom belong to the peoples among whom they work. These men, from their knowledge of the characters of the natives, have a far greater possibility of influencing them than a European can possess. The work of a colporteur is physically, mentally, and spiritually, exacting. One needs to have shouldered a colporteur's pack to know the physical strain of carrying such a load for hours together. In some countries the mental strain is great; the colporteur has not only to think how he may escape attack from the unfriendly, but also how he may most successfully commend his mission to the indifferent. In the spiritual sphere the colporteur, like every Christian worker, and especially those working alone, is subject to "the tides of the spirit." Of how the flow of spiritual life may be maintained, while the temptations to its ebb may be repulsed, the Report gives striking instances.

The last chapter of the Report deals with the financial position of the Society at the present time. Naturally the Bible Society has felt severely the bad times through which we have been passing. During each of the last three years its income has fallen by about £30,000. A drop of a fifth in its income in so short a period "presents a serious position." How is this position to be met? Not, we fear, by obtaining many more large annual subscriptions. Unfortunately the number of people who can afford to give these is constantly diminishing. By an increased amount from church collections? Too often an appeal for a collection is met by one of these two replies: "We will give you a grant from our Foreign Missionary Fund"; or "Our Church expenses are so heavy that we can only give you a leaving collection, or the surplus of a collection after deducting from it the amount we usually obtain." Something, no doubt, may be said for a general parochial missionary fund, especially if this is worked under the "Duplex System"; but we believe that a direct appeal for some definite missionary object, if this is supported by

a canvass for subscriptions for the same object, not only produces a far larger sum, but interests far more people in the particular work. With regard to "church expenses"; have not these during recent years increased out of all proportion to the amounts contributed through offertories for "outside objects"? There is need for a clear distinction between payments made for benefits personally received and offerings towards the promotion of Christ's purpose for the world. We call to mind a clergyman who constantly emphasised the difference between a collection for church expenses and an offertory for missions or hospitals or for the sick poor. The congregation which spends ten times as much money upon the expenses (including the luxuries) of worship as it gives to missionary (home and foreign) work and to philanthropic objects is surely in need of instruction upon some of the "first principles" of Christianity. To give such instruction both constantly and fearlessly would be a most efficacious way of helping not only the Bible Society but other Missionary Societies which to-day are crippled by want of funds in their efforts to Christianise the world.

The Scriptural Test of Doctrine.

As Set Forth in the 39 Articles.

IT is most important to observe the order of the Articles. Our Reformers first set out the great doctrines on which there had been agreement in the Church for 15 centuries, and which are the very foundations of the Christian Faith. Then they proceeded to set out their beliefs on others matters on which acute controversy had arisen in their own times. It is a tribute to their serious reasonableness that they appreciated the question that lies at the root of all differences of opinion. That is—"What is the standard by which opinions are to be judged and decided?" "What is the tribunal whose decision is to command obedience and silence contradiction?"

If there were universal consent on this point, probably one half the controversies in the Western Church would long since have been set at rest. But neither in the days of the Reformers nor now is that universal consent existent.

In addition to the claim of reason, the matter was forced on the Reformers by the then recent and clear assertions of the Council of Trent. Six years before the putting forth of the Forty-two Articles of the Church of England (1552) the Council of Trent had decreed that:—"The truth is contained in the written books, and in the unwritten traditions, which having been received by the Apostles, either from the mouth of Christ Himself, or from the dictates of the Holy Spirit, were handed down to us." The Council "receives and venerates with equal feeling of piety and reverence all the books of the Old and New Testament, since one God was the Author of them both, and also the traditions, relating as well to faith as to morals, as having either from the mouth of Christ Himself or from the dictation of the Holy Ghost, been preserved by continuous succession in the Catholic Church."

It is important to observe, and dwell upon, the exact import of these words. They mean (according to the Church of Rome) that Scripture is not a sufficient Rule of Faith, and does not contain all that is necessary for faith and morals; but that it must be supplemented by a traditional doctrine, an unwritten word, handed down in the Church by unbroken tradition which all Christians ought to esteem (as she does) with the same feelings of piety and reverence, as Holy Scripture—the written Word. It is not merely certain interpretations handed down from early times, which are useful for clearing up and explaining obscurities in Holy Writ; nor is it tradition concerning church discipline, rites and ceremonies; but it is a traditional revelation concerning doctrine in matters of faith as well as morals, which is not to be found in Scripture, and which is equally certain, equally divine, and equally to be embraced and revered as Scripture itself.

The Vith Article.

The answer given by the Church of England in the Vith article, which has behind

it not only the Reformers of 1552, but the consent of the whole clergy of England since given in their solemn and repeated declarations, is no less clear and certain. Scripture, according to her, contains all that is necessary to save the soul. From it by fair and logical inference may be deduced everything which ought to be imposed as an article of faith. She does not despise nor underrate the light of learning, nor of antiquity, but as the ground of appeal, she maintains the supremacy of the Written Word of God.

In addition to the Vith Article, the Church of England has instructed her clergy to declare to the people in the beginning of the Homily on Holy Scripture:

"Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture, forasmuch as in it is contained God's true Word, setting forth His glory and also man's duty, and there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn out of that fountain and well of truth."
Having in the Vith Article laid down Holy Scripture as the Rule of Faith (to use the technical phrase), she adheres to it strictly and appeals to it all through the later Articles, whenever it naturally appears on the field of reason.

It is important to observe that the Church of England is equally definite, clear, and explicit in regard to her devotional enactments. The Prefaces to the Prayer Book show the same regard to Holy Scripture as the rule and guide as do the Articles. The whole spirit of the devotional services set out in the Prayer Book is eloquent of the conviction that the one supreme standard of the Church of England, alike in devotion and faith and controversy, is Holy Scripture.

So far as the Church of England rejects the Roman rule of Scripture and tradition, her apologists have over and over again justified her rejection.

It is interesting to observe that simultaneously with the adoption of eucharistic theories and doctrines, hardly, if at all, to be distinguished from that of the Roman Church, there has been an assault made within the Church of England herself on the doctrine of the Vith Article concerning the supremacy of Holy Scripture.

Much play and use have been made of the Caroline Divines. But the opinions of the Caroline Divines, whatever they were, can only be quoted as private opinions on the formularies of the Church of England. No way bind the Church of to-day or of their own day. And yet, so far as the standard of authority is concerned, the Caroline Divines stand absolutely in support of Holy Scripture alone as the Rule of Faith and Doctrine. While they give due deference and weight to "conciliar decisions," and to the accumulated teaching and wisdom of the universal Church, they never exalt these secondary guides or authorities to be on a level with the supreme Rule of Faith in the Scriptures. They make it clear that all these standards or appeals must be subordinate to the sole Divine Rule of Faith in Holy Scripture.

Questions of the Hour.

We live in eventful days in our Church. The protagonists of the Oxford Movement would bring us back to the so-called authority of the "ancient Fathers." They would like us to insert in our Communion office the assertion that the Lord willed that we should celebrate and set forth with the sacramental gifts a Memorial before God the Father? There is none.

Where in Holy Scripture can we find any authority for invoking the Life-giving Spirit on the material elements that they may be unto us (not the outward and visible sign, but) the Body and Blood of Christ? We can find none.

Where again in Holy Scripture can we find authority, or sanction, for obligatory fasting before Communion, or for non-communicating attendance at the Communion? Nowhere.

And it is frankly allowed that there is no authority whatever in Holy Scripture for these things.

But this is not all. The deliberate insertion into the very heart and centre of the Church's devotional life, her highest act of worship, of words and ideas which have no warrant in Holy Scripture and can only be found in ancient Liturgies is not only a change in the doctrine of the Church of England, but it is also an abandonment of the basic principle that Holy Scripture is the sole court of appeal in all controversies involving doctrine. And what is this but an adoption of the Roman Rule of Faith rejected by all the most learned and representative Anglican scholars from the Reformation till to-day?

The wisdom of the Church of England at the Reformation was shown by her strict refusal to admit into our Common Prayers

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

AUSTRALIAN BOARD OF MISSIONS.

Summer School for N.S.W.

By the kind permission of the Headmaster of the School and the School Council, Barker College, Hornsby, has been placed at the disposal of the N.S.W. Committee for the Summer School which will be held on January 13-20, 1934. The Bishop of Rivernia will be the Chairman of the School. Bible Studies on "The Kingdom of God and the Dawn of a New World," will be led by the Rev. E. H. Burgmann, Warden of St. John's College, Morpeth, and the Missionary Group study on "the Papuans" will be conducted by the Rev. J. S. Needham, Chairman, A.B.M. Other speakers will include Rev. P. A. Micklem, D.D., the Rev. M. A. Warren, Secretary, A.B.M., and members of the staff of the Melanesian Mission and other Missions. The total cost for the School without fares is £116/6. Arrangements have been made for concession fares when holiday excursion fares are not available.

Barker College is situated in its own beautiful grounds on the borders of the Hawkesbury River country, and the afternoons will be free for motor drives, walks, tennis, etc. A stimulating and happy holiday is promised to all members of the School. Write to the A.B.M. Secretary for N.S.W., for further particulars.

RURAL DEANERY OF PARRAMATTA.

Sunday School Teachers' Association.

The 85th Quarterly Conference and Annual social afternoon was held at Fairfield on Saturday, November 11th, through the invitation of the clergy and teaching staffs of the Smithfield with Fairfield, and Cabramatta-Canley Vale parishes. About 150 teachers and officers, representing 26 schools, were present.

An enjoyable afternoon was spent at Latty's pleasure grounds, where teachers joined in social activities. Tea was provided by the local teachers.

After tea all proceeded to St. Barnabas' Church, where an inspiring service was conducted by the Rev. T. Hughes, of Cabramatta, the Rev. H. E. Rogers giving the devotional address.

The Conference opened shortly after the service, the chairman extending a hearty welcome to all. The Address of the evening was given by the Rev. J. Manning (All Saints', Parramatta North) who spoke on "Reminiscences of Parochial Life."

LADIES' HOME MISSION UNION.

To assist in making up the annual quota for the Home Mission Society, a booklet entitled "The Story of the Teams" is for sale at the Ladies' Home Mission Union Office, Diocesan Church House, Sydney. Price, ninepence or by post, twopenny. Miss A. M. L. Gillespie, M.A., has kindly written the following:—"In this charmingly produced booklet we are given the parade of the Teams. The Lord of the Harvest is arranging His horses in teams for the ploughing of His fields, but He will compel none to be harnessed against its will. They must come willingly or not at all. And so some refuse to answer, others come and of those that do come, some are whole-hearted and some capricious. The little story is well worth reading and pondering for con-

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science shows us ourselves in certain moods of the horses, and underlines once more the teaching that "He expecteth loyal service from His own." Be sure to buy this book and read it, and thus help the funds of the L.H.M.U."

Christmas Cheer will soon be needed, and we shall be glad of gifts in kind, such as groceries, etc., or money to purchase them. Clothing, too, is still needed in large quantities.

Diocese of Armidale.

THE BISHOP ON MODERN EDUCATION

A Plea for Boys.

The Bishop of Armidale, in an address to the Rotary Club in Sydney, said that education to some extent was crushing individuality.

Thousands of children, he said, had to go through examination tests befitting those who were going on to the University, although three-quarters of those children had never thought of the University. As a result, such tests cramped them, and many of them went out into the world with a kind of defeatist complex because of a machine-made order or system through which they had to pass.

Bishop Moyes, emphasising the ideal of putting the value of a boy's life before all other things in the community, and of seeing that he got his chance in life, said it was possible that they had to revise almost entirely their ideas regarding the outlook of the boy. There were crowds of young men to-day who were not learning the relationship of self to the social order and the general citizenship and welfare of the community. That, to some extent, was the fault of their education. It was the business of the community, not only to make the individual fit for it, but also to see that it was producing an order of society which gave the individual his fair chance. He doubted whether many at school got the ideal of service, except through games, which taught the team and the school spirit. Every boy coming into the world, and into Australia's life, had some worth-while contribution to make, and it was with that ideal that they must start him out in life.

"We are making a glorious chaos of things with our present ideals," Bishop Moyes declared. "It will not hurt, therefore, to have an ideal like that."

VICTORIA.

Diocese of Melbourne.

ANNUAL SERVICE FOR NURSES.

St. Paul's Cathedral was crowded recently for the annual service for nurses arranged by the Nurses' Christian Movement. Five hundred nurses attended, assembling first in the Chapter House, where they were greeted by the Archbishop, and afterwards entering the Cathedral in procession, led by Miss Bell (Matron of the Melbourne Hospital and president of the Royal Victorian Trained Nurses' Association). The lessons were read by Mr. A. L. Gibson (president of the Nurses' Christian Movement), and Mr. Herbert Turner (chairman of the Nurses' Board of Victoria), and the preacher was Archbishop Head.

Taking as his text: "He said, 'Lord, I believe,' and he worshipped," the Archbish-

op told the story of the blind man cured on the Sabbath Day, who believed in the Divinity of Jesus because He had given him sight. This story, he considered, should be of particular interest to members of the nursing profession. Behind their useful and satisfying work, in which they were helping other people and doing good every day of their lives, was something elusive and not easily understood—the power of recuperation on the part of the patient. "We call it the power of nature," continued Archbishop Head, "but I believe it is God." The work of a nurse, he said, lay not only in helping the body, but in assisting the recovery of the spirit, and this meant that nurses must themselves find God in their own lives, first through Jesus Christ and then through the Holy Spirit in the hearts of all their patients. "In this way, you will see," he said, "that religion is not an extra burden to be taken up on Sundays, but a relationship between God and ourselves, and that what is wrong with many of our patients is that they have broken this relationship. Your work will be a very different thing if this inspiration lies behind it."

GEELONG GRAMMAR SCHOOL.

Important Alterations.

The building operations which are being carried out at the Geelong Grammar School form part of a plan for the division of the school into two clearly defined parts, and later the reduction of the numbers in the houses of the senior school. This year the old junior house is being altered and enlarged to accommodate two small houses of 50 boys in each. The dining hall and kitchen are being enlarged, and a third house, also for 50 boys, is being added. The whole junior school will be under the special charge of Mr. R. G. Jennings, but each house will be a separate unit with house master, living rooms, dormitories, and changing rooms distinct. These will be common to all houses the library, carpentry, engineering and art rooms. A further large building is being erected as a junior school. This will include eight classrooms, masters' common room, and an assembly hall, to which are attached a music-teaching room and music-practice rooms.

The junior school will be worked separately from the senior school in order that the different times and daily routine may be suited to boys of different ages, but the syllabus of work will still be laid down and supervised by masters in the senior school. It is thus hoped to overcome the difficulties incidental to the change-over from primary to secondary education, a change which should take place mentally at 12 years of age, but in matters of health and discipline at about 14 years of age.

Diocese of Bendigo.

THE BISHOP'S LETTER.

Recent Visit to Sydney.

The Bishop of Bendigo, writing to his diocese, states:—

"I am just back from a most interesting, though at the same time somewhat busy time in Sydney. As I mentioned last month I was there for a two-fold purpose. The first was to assist in a Mission at St. Thomas', North Sydney, where my brother is Rector. The Bishop of Wangaratta was really the senior Missioner, and most ably did he do his work. The Mission was primarily an educational one, and my brother Bishop's teaching was most masterly.

The second purpose of my visit was to relieve our old friend, Bishop Kirkby, in the heavy task of taking Confirmations, and so enable him to have a holiday. I had two periods of this interesting work. The first was for some eight days before the Mission, when I took Confirmations in the Sydney suburbs. The second period was after the Mission, when I went away into the country, down the South Coast, as a matter of fact, as far as Nowra, the railway terminus. The country there with its combination of river, mountains and sea, is singularly beautiful and apparently comparatively prosperous. At Nowra they welcomed me with a luncheon, and when, in endeavouring to make a speech, I remarked that they did not know what depression meant, the Mayor admitted there was a large element of truth in the statement. All told I confirmed rather more than 1000 candidates during these two periods.

I met many old friends at various centres, for example, at Kiama, a lady came and told me she remembered my taking my first wedding. As this was about 28 years ago, it made me feel pretty ancient! From time to time I also saw later friends of Bendigo days, including our sometime Dean, the Rev. W. E. H. Percival and Mrs. Percival, the Rev. D. and Mrs. Rettick, the Rev. Hugh Morton. Then one happy evening I had tea with Mrs. Harvey and her two children

—Kyabram still retains fragrant memories of her and her husband and their devoted work. All of the above send warm greetings to their old friends in this Diocese. In addition I met, especially among the clergy, many old friends, including three whom I learnt to know at Cambridge, the Venerable Archdeacon Davies (brother of the Vicar of Trentham), the Rev. K. Pain (son of the late Bishop of Gippsland), and the Rev. F. W. Tugwell. Last, but certainly not least, on the day I left I had a talk with Bishop Kirkby, just back from a trip to Lord Howe Island, and looking well and refreshed."

Diocese of Gippsland.

THE BISHOP'S LETTER.

Writing to his diocese the Bishop of Gippsland states:—

"For three days during the second last week of September I was at Wangaratta for one of the regular conferences of the Victorian Bishops. While there I was called upon for two public duties—to give an address at a business men's luncheon, and to preach at the well-attended week evening service at the Cathedral. I was much impressed by the prosperous look of Wangaratta, and was told that the town is the centre of almost all the varieties of primary production, so that when one or other line fails there is always the success of another to fall back upon.

"The Church News is now out of debt. At Synod in May the lay members, led by Messrs. J. Webster and J. R. Coate, decided to collect the needed £160 in amounts proportional to the Central Fund quotas. This undertaking was successful in some twenty parishes, but in other parishes the lay representatives failed to back up their brethren, and the Diocesan overdraft has in consequence been left to carry a balance of something like fifty to sixty pounds. This is disappointing and disquieting, and I am strongly of the opinion that an explanation is due to their fellow Synodsmen from those lay representatives who failed to carry out the contract made during Synod. To let the default go by in silence would be too unworthy to contemplate. Some comment was caused by the fact that in the last list sent round in September, Messrs. Webster's and Coate's parishes both appeared to be defaulters. The truth is that both had long before guaranteed their full amounts, but it was not sent in until later.

"St. Andrew's-tide will soon be with us again. I hope that in every parish much will be made of this great missionary occasion which is observed throughout the whole Anglican Communion. If a sufficient number of Clergy apply early to the Registrar we can let them have some special forms of intercession. Let us all pray and resolve much about our Gippsland financial missionary responsibilities that are now so shortly due.

"The attitude of the Church of England in the present world-wide economic crisis has been declared worthily and fully in a recent book entitled "Christianity and the Crisis," edited by Dr. Percy Dearmer, and containing clear and powerful pronouncements by some of the most eminent Churchmen of the day. This valuable book costs 7/6. It should be possessed by every Clergyman, as well as by every layman who desires to know what kind of a lead his Church is giving. May I suggest that it would be a delightful and useful thing if every Vestry were to make a present of this book to its Vicar?"

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP ON WAR.

Regiment's Church Parade.

The Bishop of Adelaide (Dr. A. Nutter Thomas) preached at an Armistice celebration service to members of the 6th (City of Melbourne) Regiment at St. James' Old Cathedral on Sunday, November 19.

Taking his text from Psalm cxx. 7—"I am for peace, but when I speak they are for war," Dr. Thomas said that no nation wanted war, but the nations of the world were spending more money on armaments to-day than they had been before 1914. A long era of peace had not begun because of the fear and suspicion which existed between the nations. "I am not a 'peace-at-any-price' man," Dr. Thomas continued, "but I believe that one of the greatest causes of war is selfish nationalism, or a perverted sense of patriotism, which is a disease capable of moving nations to gain advantage for themselves at the expense of their neighbours."

Private-manufacturers of armaments, Dr. Thomas declared, while claiming to be peaceful, had been trying to begin "war scares" by disseminating false propaganda. The Church was calling to men in every land to labour for peace, to work toward international co-operation, and to build up public opinion in Christian ideals.

The first lesson was read by the commanding officer of the regiment (Colonel C. E. Armstrong), and the second lesson by the honorary colonel (Major-General J. H. Bruche). The Last Post, in honour of the regiment's dead, was sounded by Corporal Macdonald.

C.M.S.

Day of Inspiration and Fellowship.

The C.M.S. Day of Inspiration was full of encouragement. Numbers on this occasion exceeded those of other years, and in other respects the gathering proved what it has always been—a time of rest and quiet thought, of refreshment for the spirit, and the enjoyment of fellowship with each other. The usual warm welcome was accorded us by the parishioners, and each service and address was greatly appreciated, the one note of regret being the absence of the Rector, Rev. J. A. Rowell, Rector of Magill, Adelaide, owing to illness, and we missed his brotherly affection and counsel.

The Rev. J. B. Montgomery (Rector, St. Luke's, Adelaide) was the Celebrant at the Communion Service, the preacher being the Rev. H. W. Bird (Rector of Unley), who is very definite terms, showed that the real need of the world to-day is prayer. St. Luke 11-1.

Intercessions were conducted by the Rev. J. B. Montgomery, and the afternoon addresses were given by Sister Watkins (Wellington, China), who described the problems and difficulties which confront the Church in China to-day, but which, despite them, is bravely and faithfully holding on, and the Rev. P. W. Stephenson, M.A., B.D., who told of the progress of mission work in the Punjab and among the Afghans of the North-West Frontier, who are being won for the Kingdom because others have thought it well worth while to let Christ have the whole of their life that these people might hear about Him. Christ is the inspiration of all our service.

At the Evening Service, Mr. Bird was again the preacher, taking his text from 2 Cor. 5. "What does it mean to be a Christian? It means to know the power of the love of Christ in us. Our work is to let self die, so that Christ may live in us. We are His images, catching the light and casting it out at every angle, in order that the world may see."

TASMANIA.

CHURCH OF ENGLAND LEAGUE, TASMANIA.

Annual Meeting.

The eleventh annual meeting of the Church of England League, Tasmania, was held in St. George's Hall, Battery Point, Hobart, on Monday, November 20, when Mr. J. McElroy, B.A., presided. The gathering was preceded by a devotional service in St. George's Church. The annual report presented by the devoted and zealous secretary, Rev. F. L. Wyman, Rector of St. Paul's, Glenorchy, stated:—

"With humble gratitude to Almighty God, the Executive Committee thankfully record another year's activities and witness in His Name and for His Truth.

"The past year has made great demands on loyal witness for the Truth. The Centenary Celebrations of the Oxford Movement caused grave misgivings to loyal Church people throughout the Diocese, who felt they could not honestly thank God for a Movement which manifested such an undoubted desire to move Romewards.

"Strong and dignified protests were made to the end, that such Celebrations, if held, should not be of an official character. Many leading Churchmen and women throughout the Diocese identified themselves with this protest.

"The Committee is encouraged in the thought that so many are ready to take their stand in the Cause of Truth when the hour demands.

Finance.

"The following figures reveal the present satisfactory state of the finances of the League: General Fund, Credit Balance, £13/4/8; Bursary Fund, Credit Balance, £107/6/8.

Lectures.

"During last year, lectures were given by the Revs. F. L. Wyman and L. Dudley on the "History and Later Developments of the

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Oxford Movement," and "The Permanent Results of the Evangelical Revival."

Bursary Student.

We are glad to report that Mr. F. Hulme-Moir has entered Moore College, Sydney, as the Church of England League Bursary Student to study for Holy Orders. Mr. Moir has experienced a true Conversion to God, and members are asked to remember him in prayer during these days of preparation for the Sacred Ministry of the Church.

Library.

"A lending library has been started during the year, and members are invited to avail themselves of the privilege of reading from really standard works of the true basis and essence of Evangelical religion. By the kind courtesy of the C.M.S. Committee, the books are housed at the C.M.S. Tea Room, 29 Murray Street, Hobart.

Thanks.

"The Executive Committee records its grateful thanks to Mr. and Mrs. C. H. Rose for their untiring zeal and energy in maintaining such unabated interest in the work at Launceston.

"To Mr. L. L. Dobson for much valued assistance through the year.

"To Mr. C. Hurst for continuing to shepherd the interests of the Australian Church Record."

Speaking from the Chair, the President, Mr. McElroy, stressed the importance of the Bursary Fund and stated that the sum of £50 would be needed within the next two years.

The officers for the ensuing year were then elected as follows:—President, Mr. J. McElroy; vice-president, the Rev. F. L. Wyman; secretary, the Rev. C. Allen; treasurer, the Rev. H. G. S. Begbie; committee, Mrs. Hebblewhite, Mrs. F. W. Grueber, the rector of St. George's, Messrs. A. L. Butler, J. P. Bradford, L. L. Dobson, F. C. Plaister, J. Swift.

The special speaker for the occasion was the Rev. S. H. Denman, rector of St. Clement's, Marrickville. By the aid of striking lantern slides he gave something of the story of the English Church, Britain's ancient church of St. Martin, in Canterbury, and the work of St. Aidan, the Venerable Bede, and Alfred the Great, were referred to. He hurriedly passed on, dealing with the signing of Magna Charta and Wycliffe and his poor preachers, and the burning of Lord Cobham in 1417. The story of the translation of the English Bible and of the work of Archbishop Cranmer and William Tyndale, as the outcome of the great Protestant Reformation, was told with effect, together with a recital of the burning at the stake of the martyrs, John Rogers, Bishop Ridley, Bishop Latimer, and Bishop Hooper. Passing reference was made to Caxton and his printing press, and the work of the great Continental reformer, Martin Luther. The pictures of the memorial at Gloucester to good Bishop Hooper, and the martyrs' memorial church and inscription at Smithfield, London, were very impressive. Coming on to more recent times, the story of the evangelical revival was told, with an account of the foundation of the Church Missionary Society, and the work of William Wilberforce for the abolition of slavery.

By picture Mr. Denman dealt with the Oxford Movement, and revealed something of its teaching as opposed to the formularies and the 39 Articles of the Church of England. He challenged those present to be up and doing in the cause of the Church of England, as Catholic, Apostolic, Reformed, and Protestant, and commended the splendid teaching and constructive work of the Church of England League.

Similar meetings were held in Launceston in St. John's parish hall, while on the Sunday prior to the annual meetings, special services were held in St. Stephen's, Lower Sandy Bay, Claremont and St. George's, Hobart. Altogether the gatherings were very encouraging and revealed a stalwart Evangelical laity in Tasmania, backed up by several ardent clergy.

MELANESIA.**THE NEW "SOUTHERN CROSS."**

The new Mission vessel of the Melanesian Mission, the "Southern Cross," was named by Lady Stanley, and dedicated by the Bishop of Liverpool, at Prince's Landing Stage, Liverpool, on Tuesday, September 12, at 3 p.m.

The new vessel, which replaces the "Southern Cross" wrecked in the Pacific in October of last year, and has been built by Cammell, Laird and Co., is a steel motorship, one hundred and twenty feet long overall. Accommodation is provided for

European missionaries and fifty-four natives, in addition to English officers and native crew.

Captain Reginald A. Bray is in command of the ship, and Mr. W. S. Scott, who was recently awarded a bronze medal by the King for saving life in the disaster in the last ship, and Mr. J. R. Newton, have been re-appointed chief officer and engineer respectively. The "Southern Cross" was open to the inspection of the public on September 19, and left Liverpool about September 16, for the Solomon Islands by way of Port Said, Colombo and Thursday Island, arriving at Tulagi about November 21.

**Right Rev. Dr. Sadleir, Bishop
of Nelson, N.Z.****Impending Resignation.**

At the Standing Committee of the Diocese of Nelson, N.Z., held on October 19, a letter from Dr. Sadleir, Bishop of Nelson, intimating his impending resignation, was received. In his letter the Bishop said: "Owing to my physical incapacity the time has come to give place to a younger and more active Bishop. Recent experience of travelling has proved to me that I can no longer do the work that ought to be done."

The Bishop informed the Committee that he found it necessary to leave Nelson on 21st March and that he and Mrs. Sadleir would leave for England by the Tamaroa on 3rd April. For the convenience of the diocese he wished to know the exact date on which his resignation might become effective. On the Bishop's retirement the vicar-general, the Venerable Archdeacon Kimberley, took the chair, and the Committee sat in private. When the Bishop resumed the chair, the following resolution, which had been carried unanimously, was read:—

That Standing Committee acknowledges receipt of the Bishop's notice of intention to resign with supreme regret. While deploring the resignation it realises that such is inevitable in the circumstances disclosed.

It unanimously pays grateful tribute to His Lordship for the magnificent record of his episcopate of more than 21 years. The contentment of the laity, the great advancement of the diocese spiritually and financially, his invaluable service on behalf of the diocese, and as chairman of the executive of the Board of Missions from its inception and of the New Zealand Church Missionary Society for many years are glowing testimony to his conspicuous ability, his devotion to the spiritual and temporal welfare of his clergy and laity, and his untiring energy and patience. The Standing Committee is unanimously of opinion that the diocese has been greatly blessed in having the leadership and spiritual guidance of such a distinguished servant of the Master.

The Standing Committee then resolved in the interests of the administrative work of the diocese, to ask the Bishop to remain in office until the 30th June, 1934.

In reply, the Bishop thanked the Standing Committee for its generous resolution, and stated that he would be willing to remain in office until 30th June, 1934, subject to the arrangements made in his letter.

The Bishop has forwarded the notice of his resignation to the Primate. Certain formal proceedings will now become necessary, namely, the acceptance or otherwise of the resignation by the Archbishop and the consent of a majority of the Bishops of the Province.

On his retirement it is Dr. Sadleir's intention to seek much-needed rest. Then he hopes to complete certain work he has been doing for many years in making a permanent record of the Diocese and Settlement of Nelson. By such means he hopes to be of some service, and give a good start to the historian of the future.

It will be remembered that before becoming Bishop of Nelson, Canon Sadleir was Vicar of Christ Church, St. Kilda, Melbourne. He was born near Bandon, County Cork, Ireland, in 1867. He was educated in Dublin, and after a stay with relatives in England, set out for Australia on 6th December, 1881. In 1888 he entered Trinity College in the University of Melbourne, where he graduated M.A. He was the first clergyman ordained in St. Paul's Cathedral, Melbourne, on 24th May, 1891, and became Curate at St. Paul's, Bendigo, then in the Diocese of Melbourne, until 1899, when he became Incumbent of Holy Trinity, Melbourne, Canon of St. Paul's in 1901, and Incumbent of Christ Church, St. Kilda, in 1904. In 1909 he graduated B.D. in the University of London. He was consecrated on Sunday, 21st July, 1912, in the Cathedral, Nelson, by Bishops Nevill (Primate), Spratt (Wellington), and Crossley (Auckland), and was installed Bishop of Nelson on the same day.

THE SCRIPTURAL TEST OF DOCTRINE

(Continued from page 7.)

anything which in doctrine went outside the ambit of Holy Scripture. That is why, without any deliberate and formed intention of being so, she has been, and is, comprehensive. As long as her prayers and praises retain that characteristic she will continue to be comprehensive. Comprehensive does not mean ambiguous or equivocal. It means refusing to over-define truth. This mistake the Church will make when she inserts in the text of her Common Prayers, the private and transient opinions of men, however pious and earnest, and departs from her present Reformation Rule not to tolerate in her public worship things "whereof some are untrue, some uncertain, some vain and superstitious; and to ordain nothing to be read but the very pure Word of God, the Holy Scriptures or that which is agreeable to the same."

**OXFORD MOVEMENT CELEBRATIONS
AT WAGGA.**

"Historian" writes:—

As one who attended the Pageant Play "To the Glory of God," at Wagga, on November 9th and 10th, I want to enter an emphatic protest against the misleading staging of the history of the Church of England. One expected the Pageant to be staged as propaganda for the occasion, but that is no excuse for the omission of outstanding movements and events in the history of the Church, which are and always will be Anglican, and cannot be separated from her distinctive character. The Reformation, an obstacle to the Anglo-Catholics, was introduced only for the purpose of proving distinctive tenets of that party. The consecration of Archbishop Parker proves the continuity of Apostolic succession and the Elizabethan settlement shows the resistance to the Puritans. This, perhaps, could be excused, but when there is the omission of Evangelical Revival and its wonderful results in Church and Society, then the Pageant becomes historically untrue and deceptive to the lay mind, not well versed in the history of the Church of England. Without the influence of the Evangelical Revival there would not have been the strong Christian sentiment to which the Tractarians could appeal.

It is wrong, therefore, to present a Pageant of the history of the Church in which there is no mention of outstanding Evangelicals and the fruits of their labours. One looked in vain for mention of the abolition of slavery, prison reform, regulation of child labour, factory reform, the rise of Sunday Schools, and the birth of societies such as the British and Foreign Bible Society and the C.M.S. The work of the latter, especially, is interwoven with the history of the Empire, and its achievements in other lands is one of the brightest pages in the history of the Church of England.

British and Foreign Bible Society

New South Wales Auxiliary

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2. The Bible Society is the primary source of supply of the Scriptures to all Missionary Societies, whose financial burdens would be increased were it not for this fundamental service rendered by the Society. The Society is printing the Scriptures for Anglican Missionaries in 200 different languages.

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The strength and glory of Victorian England were due to the teachings and spirit of the Evangelicals, and in this is to be found the main stream of Church life—not in extremes. The moribund state of the Church prior to 1833, presented in the Pageant, may have been true of some of the Latitudinarians, but not of the Evangelicals and Church life as a whole.

The Pageant introduced the Age of Reconstruction, with a picture of the Church, untidy, empty, to which children are forbidden to come, and the clergy lovers of worldly pleasures. The antithesis of this, in the end of the Pageant, is the modern Anglo-Catholic Church with its Mediaeval concomitants of vestments, ornaments, incense, monks and nuns.

One cannot feel that the Pageant is to the glory of God when it leaves out so much of real history and presents a picture which is misleading in its bias. In fact, the impression given, not to the writer alone, is that the Church presented in the play has banished from the Lord to a distant region out of touch with His followers.

It was with a great deal of dissatisfaction that one left the Pageant, especially in view of one's reading in secular and Church history.

SPIRITUAL TRAINING OF CLERGY.

R.J.H., Werrimul, writes:—

I should like to express appreciation of your issue of 2nd inst. The compilation of so much helpful and inspiring matter in such a small compass is indeed an achievement and the blessing resultant from its perusal has been very real. In the article entitled "Evangelicalism and the Spiritual Life," F.W.T. has given us a valued stimulus to the engrossing study of spiritual experiences. I should be more than grateful if he would outline a course of study of the early Fathers on lines which have evidently been such a help to himself.

As a small contribution to the subject may I recommend the "Anthology of Jesus," edited by Sir James Marchant, and published by Cassells in 1926? The design of the editor as stated in the admirable preface, is "to quicken faith and love, and to turn the hearts of this generation, worn with sorrow and suffering . . . to Him Who alone can bring them salvation and peace without money and without price."

In the course of several years' continued reference to it, I can say that not once has the design of the editor been frustrated, but that on each occasion when I have referred to this admirable selection of spiritual experiences, I have laid it down breathing a prayer of thankfulness to Him Who has made Himself known in such a variety of ways to so many minds and hearts.

ONE RED LETTER DAY!

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(Archdeacon) W. A. Charlton,
Gen. Sec.
F. P. J. Gray, Hon. Treas.

The Mission Zone Fund,
Diocesan Church House,
George Street, Sydney.

A historic occasion in the annals of the Diocese of Christchurch, N.Z., was the Ordination on All Saints' Day in the Cathedral by the Bishop of two more Deaconesses, Miss Joan Spencer-Smith, and Miss Henri Park, who will henceforth be known officially by the title Deaconess prefixed to the Christian name and surname—Deaconess Joan Spencer-Smith, Deaconess Henri Park, Deaconess Maud Birchall—but for convenience in ordinary personal or allusive address without the Christian name. Deaconess Spencer-Smith has been appointed, in recognition of her position as Head of St. Faith's House, as Head Deaconess.

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Melbourne Centenary.

Rome's Bid for Place.

THE Church of Rome is anxious to make the most out of the Melbourne Centenary to be celebrated next year. Hence she plans to stage a great eucharistic procession through the streets, and to use the Parliament House steps as the central scene of her pageantry.

This proposed action has of necessity occasioned the following protest from Evangelical leaders in the south, though the Archbishop of Melbourne's subsequent explanation in the Melbourne Church of England "Messenger" has not helped his first protest!

The Eucharistic Procession.

Hereunder is the letter signed by the Archbishop, the Moderator of the Presbyterian Church, and the President of the Methodist Conference, and sent to the authority in charge of the Centenary celebrations. It explains itself.

Dear Sir,

A good deal of anxiety has been aroused over a proposal that leave should be granted for a Roman Catholic Procession of the Host to march through some of the streets of Melbourne, concluding with the use of the steps of Parliament House for the blessing by the Archbishop. The signatories of this letter feel that the time has come when they should state publicly the reasons why permission should be withheld. This is not one of those ordinary occasions in which all that is required is a display of the spirit of religious toleration. Ever since 1829 Roman Catholicism has been generously treated in England and in the Dominions overseas, though Roman Catholics have never even begun to reciprocate the toleration of Protestantism wherever they have the power to crush it out. The question here raised is one of official recognition by those in authority of the use of public streets and public buildings for the display of emblems and the performance of ceremonies which excite in large numbers of Christian people the most vehement dissent, and stir historical memories of the most painful kind.

A Eucharistic Procession is not an ordinary religious procession. Members of any Christian denomination may form a procession and go through the streets and hold a service in the open air or in a Church. No one is offended by it, though he may think it misguided or vain. The proposed Roman Catholic Eucharistic Procession is quite different because ordinary citizens are inevitably involved as participants, and not merely as spectators. In the belief of the Roman Catholic there is present for adoration in the Host the Very God Whom Roman Catholics and Protestants alike worship and adore. The ordinary citizen is therefore faced with a dilemma; he must either stand with covered head and thus give deep offence to Roman Catholics, or he must seem to consent to a doctrine which he holds to be idolatrous and an occasion of stumbling.

There is another point to be considered. The Anglican, Presbyterian, Methodist and other Christian denominations will next year be considering the history of Melbourne, its place in the British Empire, and the part which these various Branches of the Church have played in the building up of both. But that Empire has grown up largely apart from Roman Catholicism. Only

a few months ago there was a Eucharistic Congress at Dublin, when, if the newspaper reports are true, the Union Jack, the symbol of our Empire, was not allowed to be flown. We deprecate official sanction being given to religious proceedings which might strike a note of discord among those who love the Empire, in connection with celebrations in which it is most earnestly desired that the utmost harmony should prevail.

The older citizens of Melbourne remember a time when processions were held at which Roman Catholics took such deep offence that turbulent scenes occurred in our streets. In consequence, the Legislature passed a measure forbidding processions and the display of emblems which were deeply offensive to any section of our citizens. We desire to see this legislation honoured by all concerned, for if it be waived in the interests of one section, it will be impossible to withhold a similar liberty from others.

We are also disturbed at the inevitable results of holding such a gathering on a Sunday. Our British Sunday is to us a priceless heritage which the Roman Catholics do not really understand. It is for us a day of worship and rest and peace. As far as possible we are trying to preserve it as such for rich and poor, for employer and employed alike. But the numbers whom it is proposed to bring together for this Procession—must disturb the quiet and the peace of the whole of the neighbourhood of Parliament House. There will be numbers of special trains and motor vehicles to be provided. Scores of people will be called upon to do the necessary catering, and many police will be required for special duty to marshal the crowds. We earnestly request those in authority to help us to keep our Sunday as a holy day, as we have inherited it from our fathers in England, Scotland, Wales and Northern Ireland.

We have no desire to restrict the liberty of our fellow Christians. But where a public assertion of the doctrine of Transubstantiation is concerned we glory in the name of Protestant. For this reason we earnestly hope that our rulers alike in the State and in the City will respect the deep convictions of the great majority of the Christian population of Victoria and Melbourne, and say "No" firmly but courteously to the request for the Eucharistic Procession.

We are,

Yours truly,

F. W. MELBOURNE
Archbishop of Melbourne.
R. WILSON MACAULAY
Moderator, Presbyterian
Church of Victoria.
C. W. ATKINSON
Ex-President of the Methodist Conference.

Subsequent Action.

At once, a spate of correspondence appeared in the Melbourne dailies and the usual cry of "sectarianism" was raised by Roman Catholic leaders. Evangelical Christians were not behindhand, some leaders securing the opinion of leading Counsel that the proposed procession in the streets of Melbourne would be an illegal act. Doubtless, as usual, there will possibly be some compromise, though the Archbishop of Melbourne's later remarks, printed hereunder, are considered by many to be a weakening, and to be ill-timed. His Grace writes:—

"In another part of this issue of the "Messenger" you will see the letter which, in company with the Moderator of the Presbyterian Church and Dr. Atkinson, of the Methodist Church, I have issued with regard to the proposed Roman Catholic Eucharistic Procession at the time of the Melbourne Centenary next year. I should like to take this opportunity of correcting a possible misunderstanding. We are not discussing different views of the Eucharist which may be held within the limits of the Church of England. The point of the letter is that we hold that the public streets of Melbourne are not the place for a religious procession which will cause difficulties to, at any rate, some Christian citizens who may, rightly or wrongly, regard the act of adoration required as being something idolatrous. The letter says nothing about our beliefs as to the Eucharist when it is celebrated in Churches, whether Roman Catholic or Anglican or Nonconformist. The writers felt that religious toleration leaves Christians free to worship in their Churches without questions being asked as to what they believe. But in a public street the citizen is not left free if he is faced with a service at which he is inevitably a participant, even if only an onlooker. I do not want any of my own people to think that I am condemning any beliefs which may be held in our own Church."

(As we go to the press the Roman Church has written to the authorities stating that they do not now wish to use Parliament House steps.—Edit., A.C.R.)

Hymns for Sundays and Holy Days.

Hymnal Companion.

December 10, 2nd S. in Advent.—Morning: 109, 389, 66, 78; Evening: 74, 308, 80, 28.

December 17, 3rd S. in Advent.—Morning: 117, 568, 233, 81; Evening: 147, 73, 553, 31.

Hymns, A. & M.

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

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

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December 7, 1933.

Supplement to The Australian Church Record.

Australian College of Theology.

CLASS LISTS FOR 1933.

Scholar in Theology (Th.Schol.)

First Class. (Diocese.)
Boydew, William Edward ... Wangaratta

Second Class.
Young, Arthur Edward F. ... Melbourne
Alexander, Clarence Barton ... Sydney

Pass.
Clarke, Edward Pattison, M.A., Adelaide
Radcliff, Edward Gerald ... Adelaide
Fleck, Oswald Sydney ... Sydney

Pass—Part I.
Ball, Sydney Thomas ... Gippsland
Dixon, Francis Charles ... N.W. Australia
Duncombe, Victor Clide ... Armidale
Felton, Herbert Eric ... Sydney
Hobart, Horace Hampden ... Newcastle
Hunt, Henry Edward ... Brisbane
Rothero, Clifford Roslyn ... Armidale

Passed in Single Subjects.

Old Testament.
Morton, Francis Henry ... St. Arnaud
Veal, Edward Gritton ... Melbourne
Rush, Frank Walter, B.A. ... Newcastle

Philosophy of Religion:
Dransfield, Reginald Beaumont, Goulburn
Cassidy, Eric Lefroy ... Goulburn
Tracy, Roy Dickson ... Armidale

Hebrew.
Crabb, Deaconess Alice Mary, Melbourne

Licentiate in Theology (Th.L.)

First Class (in order of merit).
Roberts, Byam William, B.A., St. Francis' Coll., Brisbane
Byatt, Alison, B.A., Dip-Ed. ... Melbourne
Loane, Marcus Laurence, B.A., Moore Coll., Sydney
Harvey, Stephen George K., Ridley Coll., Melbourne

Second Class (in order of merit).
Francis, Cyril, St. John's Coll., Newcastle
Leslie, Ernest Kenneth, B.A., Trin. Coll., Melbourne
Baker, Clifford Andrew, Moore Coll., Sydney
Broadley, Lancelot Herbert A., Moore Coll., Sydney
Martin, Robert Maund Ormsby, Moore Coll., Sydney
Withers, Alexander John, St. John's Coll., Grafton
Dunstan, Harold Clive, Moore Coll., Sydney
Tredwell, James Jeffrey, St. John's Coll., Bathurst

Pass (in alphabetical order).
Aldrick, Thomas Chipchase ... Bendigo
Balchin, Arthur Richard, St. John's Coll., Bathurst

(Diocese.)

Bradley, Stephen Carlton, Moore Coll., Sydney

Brook, Cecil, St. Francis' Coll., Brisbane

Clougher, Sergius Frederick L., Tasmania

Dyson-Smith, Dudley, St. Francis' Coll., N. Queensland

Foote, Reuben Athelstane, St. Francis' Coll., Brisbane

Gilbert, Baden Frank, Ridley Coll., Melbourne

Halliday, Archibald George ... Sydney

Howell, Lindsay Member, St. Columb's Hall, Ballarat

Kellow, Frank, St. Columb's Hall, Wangaratta

Laing, Alan Arthur W. M., St. Francis' Coll., Brisbane

McLeod, Wellington Alexander, Moore Coll., Sydney

McWilliams, George Benjamin, Ridley Coll., Melbourne

May, Ambrose Robert, St. Columb's Hall, Wangaratta

Mee, Alan George, Ridley Coll., Melbourne

Meyer, Vernon F., St. Barnabas' Coll., Adelaide

Nicholls, William ... Melbourne

Page, Arthur Donald ... Bendigo

Perry, George Lysle, Ridley Coll., Gippsland

Robjohns, Alfred John, St. Barnabas' Coll., Adelaide

Satchell, Sydney Victor ... Newcastle

Scott, Percival Douglas, St. Columb's Hall, Ballarat

Sims, Charles Albert ... Riverina

Smith, George Frederick D., Moore Coll., Sydney

Weis, Carl Robert A. ... Armidale

Young, Geoffrey Ernest, B.A., Ridley Coll., Melbourne

(Seventeen failed.)

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

II. P. Hemming, George Ratcliffe, B.A., St. Francis' Coll., Brisbane

II. P. *Marlow, Kenneth James, St. Francis' Coll., Brisbane

II. P. *Romanis, John Espenett, B.A., Trin. Coll., Melbourne

I. *Kitley, Thomas Henry Drummond, B.A., Bathurst

I. Marshall, Robert Arthur ... Sydney

I. +Clements, Kenneth, B.A., St. John's Coll., Riverina

II. P. Langshaw, Reginald Norman, Moore Coll., Sydney

II. P. *Curran, William Arthur, St. Barnabas' Coll., Adelaide

II. P. Amey, Lindsay Gordon, Ridley Coll., Unattached

II. P. *Andrew, Hugh, B.A., Trin. Coll., Melbourne

II. P. {Haysom, Allan Challes, St. Francis' Coll., Brisbane

I. P. *Julien, Guy Edward, St. Columb's Hall, Wangaratta

II. P. Down, Sidney Harold, St. Francis' Coll., Brisbane

II. P. *Stanway, Alfred, Ridley Coll., Melbourne

I. {Fox, Eve ... Sydney

I. P. {McCall, Theodore Bruce, St. Columb's Hall, Wangaratta

(Diocese.)

II. P. Deasey, William Keith, Moore Coll., Sydney

II. P. *Kirk, Alfred Henry, Ridley Coll., Melbourne

I. P. White, Arthur Herbert, St. Barnabas' Coll., Willochra

II. P. Hepworth, George John Charles, Goulburn

II. P. Cable, John Alfred, Moore Coll., Sydney

II. P. Partridge, Charles Henry, Ridley Coll., Gippsland

I. {Pickburn, Thomas Henry, St. Columb's Hall, Ballarat

II. {Webb, Eric ... Bendigo

II. P. Winslow, John Edward, St. Francis' Coll., Brisbane

I. Atkins, John Edward ... Tasmania

II. P. Dilea, Ernest William, St. Barnabas' Coll., Willochra

II. Aubrey, Keith Gilbert, Moore Coll., Sydney

I. Benjafield, Lancelot Frederick, Ch. Coll., Tasmania

I. Clarke, Michael John, St. John's Coll., Newcastle

II. P. Hay, Andrew Gosse, St. Barnabas' Coll., Adelaide

II. Kirkham, Paul, Moore Coll., Sydney

I. P. Nichols, Herbert William George, Bendigo

II. *Whiting, Thomas Edward, B.A., Moore Coll., Sydney

II. P. Tomlinson, Noel Robert, St. Francis' Coll., Brisbane

I. Green, Maurice Fernley ... Bendigo

I. Westwood, Joseph Ewart, Gippsland

I. Mottram, Gordon G., Moore Coll., Sydney

I. P. *Kerdel, Raymond Leopold, Melbourne

The Following Candidates were Held Over.

II. P. Ackland, Percy Joseph L., Ridley Coll., Gippsland

II. P. Burt, Frederick Robert, St. Barnabas' Coll., Perth

I. P. Nagle, Charles Edgar, St. John's Coll., Goulburn

I. Noble, John Leroy, St. John's Coll., Armidale

I. Quayle, James Orr, St. John's Coll., Armidale

II. Setchell, Alan William, Moore Coll., Sydney

I. Symonds, Frank Heatley ... Ballarat

II. Wallace, David Maybury ... Bendigo

(Thirty-one failed.)

+ Two extra subjects. * One extra subject.

P. indicates that the Candidate has satisfied the Examiner in Philosophy.

The Hey Sharp Prize is awarded to: Roberts, Byam William, B.A., St. Francis' Coll., Brisbane.

On behalf of the Council of Delegates,

JOHN FORSTER,
Registrar.

Boooloombah, Armidale,
25th November, 1933.