



Australian Church Record
Diocesan Church House,
George Street, Sydney.
July 19, 1932.

Dear Boys and Girls,

I have been noticing how the bitterly cold weather of the last week or two, with the winds of gale force, has played havoc with our gardens. The flowers have been blown to pieces, the greenness taken out of the grass, and a green of broken, bedraggled appearance given to almost everything. Just before this weather came, the poinsettias were looking really beautiful in their lovely red star-shaped blooms. To look at these flowers for a few moments set me thinking. How uninteresting life would be if there was only one colour in the world! There was no reason at all why God should have created all the different colours of the rainbow, as we see them displayed in the sky and in the flowers of the field. He might have made everything green, or everything blue, and then we should have had to wear frocks and ties all the same colour. I think God realised when He made the world that it would be a very dull place if there was only one colour in it. He knew His children would like beautiful things, and so He decided to put into the world plenty of colour, so that it would be a beautiful place for His children to live in. We so often forget the wonderful things that God has given us, and I do not think we thank Him quite enough for all the colours that we enjoy.

There was once a boy, and his favourite colour was red. His father had given him a little plot of ground in the garden, and he had planted only those flowers that would produce his favourite colour; there were red hollyhocks, red dahlias, red roses, red sweet williams. The only red vegetables he could grow were beetroot and radishes. One day he was in bed ill, and a friend of his mother's came to see him, and she brought him a bunch of flowers, and there were all colours. "There's no red there," he said, as he rudely threw them across the floor. His mother was very much annoyed, for she had brought him up to behave properly.

He turned over in the bed, and covered his head with the bed-clothes. He felt a very disappointed little boy, and would speak to no one. Presently he heard a knock on the window, and, looking up, he saw a little man standing on the window ledge. "What's the matter?" he asked. "I'm not well," replied the boy. "Well, I can see that. But what are you cross about?" Because someone brought me some flowers, and there were no red flowers in the bunch, and I like red flowers," he said. "What a little thing to make a fuss about," said the visitor. "Would you like to see some red flowers?" The boy said he would. "Well, just put on those spectacles," said the little man, "and you will see as much red as you want to see." The boy put them on, and turned round to look at the flowers he had thrown

down; there they were, as red as anything; even the leaves were red, but he did not mind that. He looked round the room; yes, the ceiling was red, and the walls were red, and everything was red. Then he took his book out and began to read, and he found all the print was red; and at last he had to shut the book up. Then his Mother came in with a glass of milk, and to his horror that was red. He was so cross he nearly upset the milk. Then he lay back on his pillow and began to cry. "I have got tired of seeing so many red things," he moaned. "Will you please take the glasses off," he said to the little man, who had again appeared on the window ledge. "I will take them off if you promise to do two things," he said. "You must apologise to your Mother's friend for being so rude. And when you say your prayers, you must thank God for all the blessings of life, and you must thank Him, too, for all the beautiful colours in the world that help to make it such a beautiful place."

Your loving friend,

THE EDITOR.

A MISSIONARY TALK.

"When I was away on holidays," writes a friend, "I heard a missionary telling about his work among the Red Indians, and, if you had been with me, you would have felt so very sorry to know what a terrible part fear plays in the lives of people who are not Christians. The missionary said that people who don't understand will say: 'Why bother about missions? Leave the people alone; they are quite happy as they are!' Then he gave story after story to show the terrible things that are done because the Indians are so afraid of evil spirits. How can they be happy when they are haunted by the fear of evil spirits? That missionary was nearly clubbed by an Indian because he took out his camera and tried to take his photo, for he was afraid of the evil spirit in the little black box. Fear and superstition cause such unnecessary suffering, not only among the Red Indians, but other non-Christian people, too. An Egyptian peasant woman took her baby for treatment to the Church Missionary Society's medical workers at Old Cairo. The baby had had measles some months before, and since he had just wasted away. The mother had taken him to the mosque each Friday at prayer-time, and several times to the tombs, where he was left lying alone on the earth to give the spirits a chance to return to him. After ten days' treatment at the Mission Hospital, he began to improve a little, but one night the mother had a dream, in which she saw her familiar spirit, who said the child was going to die. She believed it, so would not bring her baby to hospital again. She had sent his shirt to a wise woman in another village for her to foretell his future from it, and she said the child was to die. The missionaries had taken milk

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to the baby's home, but the mother believed what the wise woman said, so she refused to feed him, and, after two days, the little one died.

Surely such a story as this makes us long to help forward the work of our missionaries, so that the fear and superstition may disappear and the hearts of the people may be filled with love of God, for love casteth out fear.

GOD CLAIMS.

My soul, my mind, my heart,
My praise, my gratitude, my trust,
My worship, my words, my works,
My thoughts, my service, and my time.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Convent Vows.

Dr. Leeper and the Oxford Movement.

Leader.—"The Oxford Movement."

South India To-day.

Re-Union in South India.

The Late Lord Brentford.

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EDITORIAL.

Sunday Hiking.

WE are of opinion that the Sunday Hiking craze which has reached Sydney will be short lived. A regrettable feature is that it has been sponsored by business houses and aided by the Railway Authorities. Big Business does not do things for nothing. We notice that Hikers' outfits are much advertised. To exploit the Lord's Day in what seems to us to be clever advertising, may be in keeping with modern methods, but is unworthy of the best traditions of British traders; and for a cleric to conduct a service during the lunch hour rest in the circumstances reported in the daily press, is, to say the least, unbecoming. It is our considered opinion that such clerical acting is a waste of time. The members of these great organised Sunday Hikes are in no mood for spiritual realities on such an occasion, indeed, we wonder if at any time! Putting aside these issues, these excursions are a travesty on the Lord's Day. So great is the excitement of ticket buying, the hectic rush to get a seat when the Sunday morning comes, the glamour and gaiety and badinage of the thousands going off together, that Sabbath quiet, secret meditation and holy converse expected on the Lord's Day are entirely out of the question. The whole thing is the

very antithesis of what the Christian Sunday should be. The whole Christian community should rise up in solemn protest against such organised Sunday outings. They are altogether unhelpful and must react with serious hurt to our land. We notice that the vast majority of those who attend are girls. We only know too well what the sponsoring of Sunday football and cricket has done to the country towns and districts of New South Wales and Queensland. The Lord's Day has become a veritable sports day, to the soul destroying of countless young lives. The Fourth Commandment is not obsolete. It contains imperishable ideals which we may neglect at our peril. The biggest and most significant and most precious part of man is his soul. Not merely bodily health but spiritual vigor is the great desideratum of life. This is what Sunday is meant to bring. The one thing that matters, and matters supremely, is our relationship to God. So the terrible danger of this Sunday Hiking.

Sydney Night Clubs.

THE fair escutcheon of Sydney has certainly been besmirched by the doings of those 126 men and women who were arrested and fined for drinking on certain night club premises on Sunday morning, 24th July. The fact, as stated in evidence, that the club was "the rendezvous of many of the best people in Sydney," only adds to the shame of the whole thing. The Police Inspector's statement that "undesirable persons were frequently on the premises drinking and dancing till 6 o'clock in the morning, and that the majority of people who went to the club after midnight, even prominent people, were drunk before they arrived," throws a lurid light upon much of the life of the city. To think that this goes on, when tens of thousands of citizens are out of work and on the hunger line, simply throws into painful relief the tragedy of sin and selfishness in our midst. We noticed that the majority of those arrested and fined were in their twenties. This whole incident ought to prick to the heart this community which calls itself Christian. There must be some ghastly lapses somewhere. These young men and women, and many like them, but a year or two ago, passed through our schools, maybe Sunday schools, with their religious instruction, and so called character building lessons. Surely cleansing forces must be found somewhere. We want our city to be clean, spiritually and morally clean—and in this the Christian forces must get busy. No Christian ought really to think of living through his

years on earth, and calling himself a follower of the Lord Jesus Christ without lending a helping hand where sin is thickest, waywardness rampant and ungodliness abounding and offensive. For the love of our Lord, Christian people to-day should leave secondary things and get to the actual work of making society more wholesome. Truly there is need for sturdy Evangelism in every family.

Empire Vitality.

THERE is something singularly inspiring with regard to the meeting of the component parts of the British Empire in conference at Ottawa. Hither the eyes of the world are turned, and favourable have been the comments. Vast issues are at stake. Decisions which will have their repercussions throughout the world will be made. Everyone is hoping that light and leading will be given upon the knotty problems of finance and exchange and currency and price levels. There are other aspects, however. The conference is a witness to the extraordinary vitality of the Empire, and to the fact that world destinies are linked with our race in almost unimaginable ways. Recently the world has been astonished at the calm and poise, the hope and resilience which have characterised the people of Great Britain as they have faced colossal burdens of debt and trade decline; and then, to cap it all, the readiness of the people to convert their holdings, even though it means great personal loss, all round. Now comes the meeting of Motherland and daughters in those majestic parliament buildings of Canada. No wonder the "New York Times" can write:—

"Nobody with a spark of historical imagination can fail to be impressed by certain aspects of the Imperial Conference. It is a living demonstration of the peculiar continuing power of the British Empire. It has preserved much of its old prestige and glamour in holding together the peoples' Governments, representing such a vast portion of the earth's surface. Perhaps something of the old pomp and glitter in which Queen Victoria delighted, has departed from the Imperial gatherings, but their true significance remains as a standing tribute to the genius of the British race. It knows how to yield, compromise and adjust itself to the changing demands of democracy, and still manages to hold the scattered dominions in unforced loyalty to the mother of Parliaments. The Empire retains amazing vitality, and it can truly be said that the more the British Empire changes, the more it remains the same."

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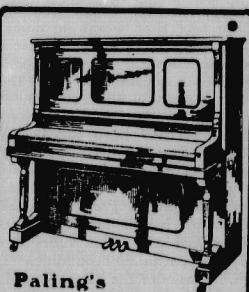
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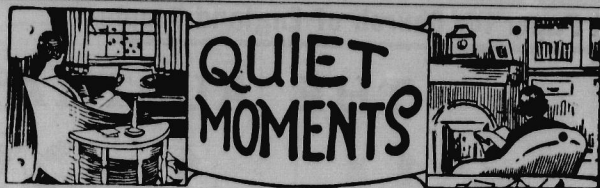
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Songs in the Night.

SONGS in the night! Paul and Silas sang at midnight. Think of the conditions under which those songs were sung. Humanly speaking, we should have said song was impossible. Many stripes had been laid upon them. They had been beaten with rods. Think of what their physical condition must have been. They had been thrust into the inner prison. Probably such a prison was worse than any Elizabeth Fry ever visited. Their feet were made fast in the stocks. The strain of their situation must have been tremendous. Added to all this, there was the fury they had stirred up against themselves. They had touched those Philippian citizens in three of the most vital spots in their make-up. First they had touched their gains. Those who had made money out of the possessed woman saw that their gains were gone. Nothing stirs the fury of certain classes of people so much as interfering with their gains however ill-gotten they may be. Anything which interferes with the gains of the gambling community engenders strife and violence. The Liquor Traffic is stirred to its depths, not infrequently, when anything interferes with its gains. It was just the same at Ephesus, when certain silversmiths found their gains diminishing under the Gospel preaching of Paul. And in spite of this, those prisoners sang songs in the night. Again they had offended their prejudices. The preaching of Paul and Silas aroused their antagonism, for their customs were being undermined. For custom prejudice runs strong. Long usage increases prejudice. Prejudice robs man of the open mind, makes it impossible to consider whether reason and right are on his side. In spite of the offence given, these men could sing songs in the night. Again they had wounded their pride. Were they not Romans?—the ruling party, enjoying so many privileges. These men were Jews, despised, down-trodden, dispersed. They were superior to such. They had the truth. Proof positive was there. They were the conquerors. Truth must lie with them. And yet those men sang their songs in the night amidst the dangers their preaching had created.

How was it they were sustained in that dark hour of midnight, within that inner prison? Surely first because they knew they were doing God's will. Had they not been directed to cross over into Macedonia? Had they not been commissioned to preach the Gospel there? What confidence that assurance gave them! They were in the line of His will. Their song could not, therefore, be silenced in the dark hour. And you, too, will only have the song in the night when you are in the line of His will. If there is anything about which the Spirit strives with you, get right with God. When the sacrifice is truly made, the song of the Lord will begin. They were too assured they were in God's keeping. They were safe in the keeping of the jailer! They were safe in the hands of their foes. They had the sentence of death in themselves. But God was above all.

He could make the wrath of man praise Him. They were immortal till their work was done. And surely they had only just begun the work God meant them to do in Europe. He had called them to come over and help in Macedonia. And with that assurance they could sing their songs in the night.

They were assured God was near them anywhere. "The Lord is near" finds its place in the letter to the Philippian Church. That assurance had its restraining influence, but it had also its inspiring power. It relieved of care, and it also called to rejoicing. Rejoice in the Lord, and again I say, rejoice. But there was, too, a great experience at the back of those songs. They had proclaimed the way of salvation. They were soon to answer the question: "What must I do to be saved?" They proclaimed what they had experienced. They answered that question as it had been answered for them. They were assured of their own salvation. It was personal salvation which made those songs possible. The song in the night has its glorious results. It induces the prisoners to listen. It moves the arm of God in deliverance. It brings alarm to the human conscience. It leads the way to spiritual life. The jailer and all his house joined in that song. He rejoiced with all his house. And God listens for that song. Will He listen in vain?

Great Public Men and Great Christians.

"Amid the numberless distractions of a great political career, Mr. Gladstone maintained the unvarying, undemonstrative habits of a devout Christian," and "endeavoured in his public career to work out on a larger scale the self-same principles of Christian faith and duty which formed the permanent anchorage of his soul's most intimate life." When a young man he wrote, as part of a Communion poem:

"O lead me to Thy familiar feast;
Lead me to Thy familiar feast.
Not here or now to understand;
Yet even here and now to taste
How the eternal Word of Heaven
On earth in broken bread was given."

His public speeches and writings teem with direct statements and allusions evidencing his profound Christian convictions. Invariably observing Sunday as a Day of Rest, refusing attention to secular things then except of great urgency, the Lord's Day found him, unless absolutely prevented, regularly at Divine worship. Mr. Gladstone held with the old-fashioned custom, now, alas, much in disuse, of family prayer.

Of the Lord Chancellors, earnest followers of the Saviour, two were specially so—Lord Hatherley and Earl Cairns. With his wife, the former read the Bible through, verse by verse, day by day, forty-four times, and for thirty-five years gave his services, Sunday by Sunday, to teach the working

men's children and grand-children the truths of the Gospel.

The Earl of Cairns, twice Lord Chancellor, it is stated, despite cares of law practice and high political position, devoted the first two hours awake of every day to communion with God in secret prayer, a habit to which he believed was due any success he achieved.

South India To-day.

Amazing Advance in Dornakal Diocese.

WHAT is it that so many thousands of outcastes are pouring into the Church in South India to-day? Is it because of a mere desire to better themselves, or does it indicate a real turning to God?

"We were tired of a life of drink and robbery, and we knew our only hope was in this religion." That is a typical answer given by outcastes when questioned as to why they wished to join the Church. Or more simply still: "Because we were bad and wanted to become better."

Moreover, the quality of life displayed by the outcaste converts is such that large numbers of caste people have been attracted and drawn into the Church, and 10,000 of the latter have been baptised.

"We know who these people are," said the leader of a group of caste people who had been watching the confirmation of a number of outcastes. "They are our slaves... we despise them. But as we watched them at prayer we could see that the light of the glory of God was in their faces."

Idols Given Up.

The Sudra people, especially, who correspond to some extent to the middle-class, have been much influenced. "There is a village," writes the Bishop of Dornakal (the Rt. Rev. V. S. Azariah), "where the caste people for over six years have worshipped no idols, have offered no sacrifices, and have observed no Hindu festivals, entirely owing to the influence of the outcaste Christians." A group came to Dornakal recently and were baptised. They readily ate with outcastes food prepared by outcastes. But they were hesitant about the Anglican marriage service. "It is so cold," they said, "and much too short!" Their own marriage ceremonies last about a week. However, they were told that this could be remedied, and a form of marriage service was sketched out which would last at least two hours!

Persecution by their masters is often the lot of outcastes who profess Christianity. On the other hand, there are numerous instances of farmers who have given higher wages to Christian labourers because of their honest work, and of others who came to the Christian harvest festivals with generous offerings because of a genuine interest in the worship of their Christian dependents. A dora (landlord) who had previously tried to prevent the people of his village being baptised, came to the Bishop some time afterwards and said: "I never knew that Christianity was such a religion. How the people have changed! If it were possible we should all become Christians."

Convert's Hand Placed in Boiling Oil.

An extreme case of persecution is that of a man, an outcaste convert, who came to a C.M.S. missionary in

the Telugu Mission (which forms part of the Diocese of Dornakal) and told how when he announced his intention of becoming a Christian the headman in his village called upon him to renounce his new faith. When he refused, the headman threatened to put his right hand into boiling oil. As he would not recant, the threat was carried out, and he showed the missionary his right hand charred and utterly useless.

In view of pictures like these, is it not tragic that, through inability to provide pastors and teachers for them, over 24,000 names had to be cut off the list of inquirers last year? This startling fact was revealed by the Rev. E. S. Tanner, who has been working among these people for thirty-two years. It is, however, encouraging to hear of the ordination of fourteen men in Dornakal Diocese a year ago, and twenty-one in February last, among the latter being George Azariah, second son of the Bishop of Dornakal, who has gone as a missionary from his father's diocese to Tinnevely. The C.M.S. is at work in the eastern half of this diocese, and the Anglican Church in that part of the diocese now numbers over 120,000. In one C.M.S. deanery alone, where there were 4,000 Christians in 1922, there are now about 14,000.

The supreme need of the Telugu Mission is for more teachers. "On this point," says Mr. Tanner, "there is no divergence of opinion among Christian leaders. With one voice they proclaim that the paramount need is for more Spirit-filled workers who know what to teach and how to teach it."

This is a challenge to the Church at home from the young Church in India. If we fail to realise our responsibility now, the opportunity may be gone and the door for ever closed.

A Wonderful Life.

Greatly loved and deeply mourned, there passed away in Melbourne, on July 21st, 1932, one whose whole life was a victory over physical disability. Miss A. M. Welsh known to her friends as "Daisy." Stricken at the age of three with Infantile Paralysis, she became the sole charge of her widowed mother, who, for over 40 years, looked after her with deep devotion, educating her, and caring for her in her helplessness. But in that frail body were gifts of intellect and organising ability above the average, and these were used in active service for God in St. Matthew's Church, Prahran, for the Mission Field, and in her business as principal of the Prahran Typewriting Bureau and Commercial College.

Confirmed after preparation by the Rev. W. T. C. Storrs at the early age of eleven, Daisy soon linked up with Sunday School. Her missionary interest grew until she was for long the ruling spirit in most of the Missionary efforts in the parish, successfully organised annually, missionary scenes and sales, which not only helped financially, but roused and maintained deep interest in the cause. Many of the contents of Christmas boxes sent to the Field were gathered by her efforts, for her enthusiasm was contagious, and for years she carried on a Young People's Missionary Service League.

The results of her Sunday School life will never be known. Before she was old enough to teach, she gained high places in Diocesan Sunday School Exams., and for some years held classes for these, and, being a born teacher, was successful in this sphere also. To the end she taught both morning and afternoon, being wheeled in her chair to and fro by Sunday School boys.

Not merely as a principal did she carry on her business life. Her self-sacrifice and love for others were there also, for her pupils not only achieved distinction in Shorthand and Typewriting examinations, but local, English and American, but she inculcated high ideals in character among

her pupils, and helped many to gain positions otherwise difficult to obtain.

A fitting close was the beautiful funeral service arranged by the Rev. P. W. Robinson, in St. Matthew's Church, where her pastor for years, the Rev. W. T. C. Storrs, told the simple story of her wonderful life.

This was attended by Mr. Harold Stott, of Stott and Hoare, Ltd., Rev. P. W. Stephenson, Federal Secretary of C.M.S., Mr. G. F. Doyle, Lay Secretary, Victorian Miss. Soc., Dr. Gweneth Wisewould, and many others.

"Jesu, Thy Name we bless,
And humbly pray that we
May follow her in holiness,
Who lived and died for Thee."

Convent Vows.

Bishop of Exeter's Outspoken Address.

Speaking to a resolution which was brought before the Convocation of Canterbury by the Bishop of Truro (Dr. Frere), on June 1st., constituting a draft scheme for an Advisory Council on the relations of Bishops and Religious Communities, with the regulations, and to invite the comments of the Lower House.

The Bishop of Exeter, Lord William Gascoyne Cecil, opposed any approval being given by Convocation to Religious Communities. He said that if those regulations were approved, the policy of the Reformation would be reversed. If they were going only to say that they approved of bodies of Christian men or Christian women living together under a Rule, few would oppose or criticise, but they were doing far more; they were recognising what had proved the source of serious scandals—namely, what were called "permanent vows." They were definitely recognising that it was right for men and women to declare that they would continue to maintain throughout their whole life one or all of those three vows: namely, absolute obedience to the Superior of their monastery; that they would never marry; and that they would never hold property; and would surrender what they had. There were plenty of instances in every country of the suffering and scandal to which those vows gave rise.

"The young girl of eighteen," said the Bishop, "deeply moved by some mission preacher, rightly feeling alarmed at the influence of the world on herself, thinks that she must take some steps which will put that temptation for ever out of her reach."

"Filled with the elation which is characteristic of such religious crises, she becomes a novice. For some years her life is not unhappy. Then perhaps overstrain and the long silence and retreats, spent sometimes in solitude, destroys her balance of judgement. All papers are kept from her, the literature put before her speaks only of the blessedness of the conventual life, while the natural uprisings of human desires are translated by her confessor to be the instigations of the devil to make her renounce her high ideals."

"If, during this period of preparation for permanent vows, she has any doubts, she puts them on one side—to go back to the world would mean to her an act of apostasy."

"Later on comes that period of terrible revulsion. Perhaps it may be that as she has got to know better those she deemed of saintly life, she sees their life has many defects. Perhaps it is the pettiness of the quarrels of the nuns which disgusts her. Perhaps it is that human nature which her confessor had tried to teach her must be repressed is too strong."

"Her heart yearns for the children she was intended by God to bear. Every crying child raises in her heart the most agonised feelings of regret, and what she thinks such a mortal sin adds to the torture which she is daily suffering. No prisoner in our convict prisons suffers as that poor woman suffers."

"Hell, with all its horrors, horribly if splendidly depicted by both preacher, companion and literature, yawns before her. She crushes her natural instincts, but suffers unbelievable pain in so doing."

Let us pray God that we may have no "perpetual vow" systems introduced into our Australian Church.

The yoke of Christ is the crest of true freedom.

People who fish for praise not seldom catch contempt!

WAYSIDE MUSINGS.

(By a Wayfarer.)

THE OXFORD MOVEMENT AND ITS SEQUENCES.

"I SEE," said one of the young ladies, "that next year, 1933, will be the centenary of the Oxford Movement, and that those of the clergy who approve of it, propose to celebrate it on a great scale. I remember that Father Jim used to talk a great deal about it; but what, after all, does it mean?"

"I'm afraid I'm not very clear about it," said one of the young men. "But I know it was really begun by John Keble, a very good and able man, followed by Ward, Newman, and others, who wished to emphasize the position of the English Church as in no way inferior to the Church of Rome, and to emphasize the difference between it and all non-episcopal Churches. They were alarmed, too, because the Evangelical Revival within the Church seemed to them to bring it into too close affinities with Methodist Non-conformity; and it seemed to them that the best way to assert the equality with Rome and the superiority over Nonconformity was to make full use of the Doctrine of Apostolic Succession; namely, that no Ministries are 'valid' unless they come down to us in unbroken line from the Apostles; and, of course, only such Ministers can provide 'valid' sacraments."

"Those are still central doctrines with the High Church Party, are they not?" asked the young lady.

"Yes," said the other, "from the apparently harmless beginnings of Keble, there has grown up a wholly new system of Churchmanship, the chief cornerstones of which are less spiritual than mechanical. Instead of Faith in Christ, witnessed by a Holy Life, as the essential of Christianity, there has been substituted the Priest and the Sacrament."

"I remember," said the young man, "that those were the points on which Father Jim was always insisting. 'You can't be sure of Salvation,' he used to say, 'unless you receive the Sacraments, and you can't be sure you receive the Sacraments unless you get them from a properly ordained priest.'"

"They began by publishing Tracts, didn't they?" asked the young lady.

"Yes," said the other; "that was why they were called Tractarians. They must have published at least 90 for it was No. 90 that was condemned by the University of Oxford; and after that the series was discontinued at the instance of the Bishop of Oxford. I think No. 90 taught the doctrine of 'Economy,'—that in teaching Religion the teacher is not bound to express his full meaning, but may unfold it gradually. For instance, that it is lawful to profess to hold the Articles of the Church of England, while you secretly interpret them in a sense different from the plain meaning of the words. That tract excited great indignation all over England, and made the name 'Tractarian' almost synonymous with 'Jesuit.' Newman wrote that tract, but he did not openly go over to Rome for twelve years. Ward, another tract-writer, openly claimed the right to hold all Roman doctrine and yet remain a member of the Church of England; but he actually went over to Rome a few years after;

and so did several other members of the party; and they have been followed since by scores, if not hundreds, of English Church Clergy, who held the same views."

"And I suppose they took their congregations with them," said the young lady.

"Yes, to some extent," said the other, "but a far greater number of English Church people have gone over to the Nonconformist Churches, in order to escape the semi-Romanism that has been introduced into so many English Churches. In fact, it is from about this date, 1833, that Nonconformity began to be such a power in England, until to-day it claims by far the greater part of the population."

"Then the Oxford Movement has travelled a long way from its first character," said one.

"Yes," said the older man, "both outwardly and inwardly. Keble and good men like him would stand aghast if they could see to-day the outcome of the movement from which they hoped so much. The 'Anglo-Catholics,' as they call themselves, have turned their Communion Tables into Altars,—many of them have changed the Communion Service into the Mass,—they talk about High Mass, Low Mass, and Requiem Masses; none of which terms are known in our Prayer Book nor in honest Anglican theology; they believe in Transubstantiation, for the denial of which the Martyrs died; they worship the bread and wine, which our Prayer Book expressly calls Idolatry, and they make their Churches resemble the Roman Churches in every possible way. They put up images in their churches and break the Second Commandment by praying to them. In some Churches in England they use the actual Roman Mass Service, in Latin."

"Why, surely," said another, "such men must be Romanists themselves."

"You are not the first that has suggested that," said the older man, "and such a false profession would not be contrary to Jesuit principles and practice; but, of course, it can't be proved; however much many of us believe it."

"But what are the Bishops doing in the matter?" asked the young lady.

"Unfortunately," said the older man, "the Bishops are often the leaders in the movement. Why, I don't know, except that both for Bishops and for Priests the system ministers to that Spiritual pride, which is such a snare to men in spiritual positions."

"You have told us the outward differences, of ritual and worship that the Oxford Movement has brought about," said the young lady, "Now tell us the inward and spiritual differences."

"They are in most cases very hard to define," said the older man. "But there is a general shifting of the religious centre of gravity from things spiritual to things external; much the same as there always is between Romanism and the purer religion of Christ. The questions by which a man was tested in older days were,—'Do you love the Lord Jesus Christ? Do you know that your sins are forgiven? Have you joy and peace in believing? Do you read your Bible, and do you teach it in your family? Are you regular and earnest in Prayer, and do you teach your children to pray? Do you regularly attend the Services of God's House, and especially, after careful heart-searching preparation, the Lord's Table? Do you reverence the Lord's Day, and do you seek to

make it a day of Spiritual growth, both for yourselves and your family? Are you in all things seeking to lead a consistent Christian life, witnessing thereby to all men of the Faith that is in you?'"

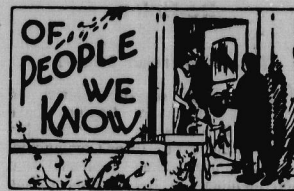
"And what are the newer tests?" asked the young lady.

"The newer questions," said the old man, "are: Do you go often to the Communion Service? (not, do you always receive the Holy Communion), and, above all, do you always communicate fasting? Do you go to Confession before you communicate? And similarly with regard to Worship generally. It is no longer 'let our Worship be devout, and spiritual, to help spiritually minded people'; but 'let it be musical to attract people who are not spiritually minded.' Let us cut out the Psalms which have been the spiritual food of God's people all down the ages, that we may have anthems and solos instead; and for the same reasons let us omit prayers and cut our sermons down to a minimum. When we pray, let the organ give us the note, and let us recite our prayer in that key. Drop the Prayer meeting and have socials and dances. And finally, let us raise money in any way and every way, since we can no longer trust God to supply our needs. But, above all else, and before everything else, whatever your state of heart, do you often attend Holy Communion and always fasting? But many of these things are not confined to the Ritualists, nor even to the Church of England."

"It's a sad exchange," said the young man. "Pray God He may avert the judgments that seem to be closing in upon Christendom."

A Notable Bi-Centenary.

On August 21, the Moravian Church will celebrate the Bi-Centenary of the commencement of its missionary work in the earth's darkest and dreariest places. Two hundred years ago two members of this little Evangelical Church set out from the Village of Hernhut, in Moravia, in Central Europe, to walk to the sea coast, where they hoped to find a ship to take them to the West Indies. They had made up their minds to preach the Gospel to the slaves. In December of the same year, they landed on the Island of St. Thomas. From that small beginning has grown the great work of the Moravian Church, which now reaches the outer borders of Tibet, Africa, the Guianas, the West Indies, Nicaragua, Labrador and Alaska! The story is a remarkable one in every way. The tiny church is far and away the most missionary-hearted in the world. Through the blessing of God upon the work of its missionaries, superstition, ignorance, darkness, hatred and vindictiveness have fled. In England, America and on the Continent of Europe, Moravians have only 38,000 communicants, whereas the communicant roll in their overseas stations totals 138,000. In England they have only 3,500 communicants in forty congregations, yet they are responsible for 150 mission stations, with a communicant roll of 50,000. They are noted for their spirituality, their noble spirit of venture, their liberal giving, their missionary-heartedness. There is no record of missionary service and devotion more remarkable! We can learn much from them. Their spirit we can emulate. We join in congratulating them upon the attainment of their Bi-Centenary.



After five and a half years as a Bush Brother, the Rev. A. J. Kendall Baker has gone as Rector to the parish of Peterborough, Diocese of Willochra. He was the first member of the Brotherhood of St. Stephen. He has been in charge of the Brotherhood and of the parochial district of Quorn, which forms the nucleus of the Brotherhood.

His old Sydney friends and the alumni of Moore Theological College will be glad to learn that the Venerable Archdeacon Oliver J. Kimberley has been appointed Vicar-General of the Diocese of Nelson, N.Z. It is many years now since he resigned the Cure of Holy Trinity, Erskineville, Sydney, to undertake C.M.S. work in N.Z., and afterwards to settle down in the Diocese of Nelson.

On July 17, Mr. William Alexander Gason, of the staff of the Victoria Insurance Co., and a prominent golfier, died, after a short illness, at his residence, Malvern Road, Toorak. Mr. Gason was a son of the late Canon Gason, and a brother of the Rev. E. J. Gason, of Mornington. The funeral took place at the Brighton Cemetery, on July 18. The Rev. A. Law, D.D., conducted the service.

We offer our warmest congratulations to the Rev. W. G. Hilliard, M.A., headmaster of Trinity Grammar School, Summer Hill, on his election to the Canonry in St. Andrew's Cathedral, Sydney, rendered vacant owing to the death of the late Bishop Coadjutor. We are confident that Canon Hilliard will bring much adornment to his new office. We pray that he may long be spared to carry out the important functions attached to it.

The ministerial jubilee of the Rev. S. N. R. Rees, lately rector of Scrayingham, in the East Riding, Yorkshire, calls attention to a remarkable record of four clergymen brothers, who have each celebrated their fifty years of service in the Church. The eldest is the Rev. W. D. Wood Rees, who is also in the East Riding as vicar of Barnby Moor. He is 85 years of age, and celebrated his jubilee four years ago, as did the third brother, the Rev. G. L. M. Rees, of Exeter, who was formerly in Yorkshire as vicar of Hasby. The fourth brother, the Rev. C. E. F. Rees, has also completed 50 years of ministerial work—"Guardian."

The Bishop of Bunbury, Dr. Cecil Wilson, formerly Bishop of Melanesia, has published a volume through John Murray, of London, entitled "The Wake of the Southern Cross." It is a volume of memories culled from his old diaries of seventeen years in the South Seas, and illustrated by excellent photographs, taken by Mrs. Wilson and others. There is no attempt in the book at literary embroidery, or carefully rounded periods, only a straightforward story of things seen, heard and done—sometimes terrible, sometimes beautiful, often amusing, often mysterious, always interesting, because so real and so unlike the familiar everyday of our civilisation."

The first woman member of the Synod of the Diocese of Wellington, N.Z., Mrs. Symons, took her seat in the recent session of Synod. Mrs. Symons plays a very active part in the Church-life of All Saints' Church, Foxton. She is a Leader of the Choir, a member of the Ladies' Guild, and also Superintendent of the Sunday School. She is a trained teacher of considerable experience. Her own reason for accepting the office of Synodsmen was, that her husband was first mentioned for the office, but he, owing to indisposition, could not accept it, but she, in doing so, wanted to pay tribute to his long association with the Church. She felt that at the present juncture—there being no other candidate available—Foxton should have a local representative.

Mrs. Kennion, widow of Bishop Kennion, formerly Bishop of Adelaide, and now living in England, has passed her 95th year. Proteus, in the Adelaide "Church Guardian," writes:—It is getting on for forty years since Bishop and Mrs. Kennion left Adelaide, and there must be very few

left here who knew them well. Mrs. Kennion is one of the shyest of women, but one of the kindest and most faithful of friends. On seeing in the paper the other day that she had kept her ninety-fifth birthday, I remembered a saying of Dean Vaughan's that she used to quote with amusement. "Age," said the Dean, "is first an achievement, then a silence, and then a wonder." Now that she has reached the last of the three stages does she, I wonder, remember the story?

The Council of the Diocese of Melbourne has passed the following resolution, in consequence of the resignation, on account of ill-health, of the Registrar, Mr. A. E. McLennan:—"That this Council has learned with regret and sorrow of the resignation of Mr. A. E. McLennan, from the office of Registrar of the Diocese of Melbourne, owing to failing health. He has discharged the onerous duties of that office for 20 years with supreme conscientiousness, devotion and courtesy. He has also served the Diocese and the Church in many other ways, more particularly in the religious training of children. His whole life has been an example of Christian consistency and steadfastness. The members of the Council pray that his retirement may bring him a measure of renewed health with which to serve his Master and His Master's Church, according to his strength."

The death of Harry M. Shelley, of Hunter's Hill, Sydney, removes a devoted supporter of the Church Homes for Children, and of the parish of All Saints, Hunter's Hill. His rector, Rev. M. G. Hinsby, writes: "He was a great hearted citizen, whose wonderful generosity was only equalled by his modest desire that, in the performance of his never ending kindly acts, his right hand should not know what his left hand was doing. At his funeral it was not easy for me to refrain from paying on your behalf the tribute to his worth I felt you desired, and it was equally difficult for me to restrain the expression of my own admiration of his genial graciousness and sterling character. Wherever and whenever citizens of Hunter's Hill come together for the purpose of helping those who are in any need, his generous help will be sadly missed."

The services of Miss Margaret Walker, to the parish of Cashmere Hills, Diocese of Christchurch, were recognised recently by an evening in her honour, and she was presented with a pretty clock by the S.S., and a magnificent album and some books by the parishioners. Miss Walker's parish record is 31 years of S.S. teaching, 22 of them at St. Augustine's, as well as a lively interest in every spiritual movement in the parish. Outside of the parish she has made the Children's Lenten Offering her special care for a number of years; she is closely associated with the Spiritual Healing Council; and she is secretary and editor of the Prayer Union committee which draws up the prayers and intercessions for each month's "Church News." And that is not a complete list of her activities. The presentation, by the way, does not mean that she is giving up her parochial work. On the contrary, being one of the "godsenders" of the parish, the sort that "carry on" till they drop, she may be relied upon not to fall out till she has to. At present she is the mainstay of the Prayer Union Committee.

Canon Burns in Adelaide.

Many friends of the S.A. Branch of C.M.S. availed themselves of the opportunity of meeting the Rev. Canon Burns, O.B.E., who, at the invitation of the Branch, generously agreed to come to Adelaide by train, and later join the boat by which he, together with his wife and daughter, was returning to Kenya Colony, where he intends living in retirement, and not expecting again to visit Australia.

At a meeting held in Trinity Hall, presided over by the Rev. W. H. Irwin, M.A., the Canon was very warmly welcomed. The chairman also expressing pleasure that the Archdeacon of Adelaide, representing the Bishop of the Diocese, who was absent from the State, was able to be present. Archdeacon Jose extended to the visitor, on behalf of the Diocese, a very hearty welcome, wishing him God speed in his work, and for the rest of his days.

Speaking on behalf of the laity connected with the C.M.S., Mr. W. J. England voiced the hope that Canon Burns might find it impossible again to visit Australia, as he believed it would be an inspiration to all; but if not, we wish him a bright eventide of his life, together with God's rich blessing, happiness and peace.

Hearts were thrilled with the Canon's vivid word pictures of what has been done, and is being done for the African people. "I want to show you what God hath wrought," said the Canon. "It is the Lord's doing, and wonderful in our eyes. I want you to feel and see what would have been the case, had there been no missionary society to take up the work in Africa, but because God has enabled His servants to carry on, much has been done." Continuing, Canon Burns told of the wonderful change brought about in the lives of those natives rescued from the hands of the slave-traders and placed in the care of the missionary; how they responded to the attention and teaching, being finally won for Jesus Christ, and to-day their descendants are holding responsible positions in the railways, and elsewhere. At Nairobi, where the Canon has given 26 years of service, beginning in 1906 with a school of six small boys, to-day may be seen seven schools, numbering over 700 scholars, and a church capable of holding 2,000 people, which is filled to overflowing each Sunday—a wonderful sight; 550 communicants at 7 a.m., and ten years ago many of them had never heard the name of Jesus Christ. It is characteristic of the African, that when he gets something good he at once wants to pass it on to others. This is how Africa is being evangelised.

"This is what our God is doing in Africa. I am going back to Africa to help these people a little nearer the God they love and are ready to serve. But the need is still very great, and the need for workers is great. I commit these needs to you—why should there not be more workers to help these people, just come out of heathen darkness, into Christian light? I appeal to the young people for my Master's sake. He needs you, the Christians of Africa need you, and they need the compelling power of Christ, which alone can keep them from evil; we need your prayers and gifts, so that these people be not lost."

The Rev. J. Bruce Montgomery expressed the appreciation and thanks of all who were present, to the guest of the evening, for his visit, and most inspirational address; his remarks were supported by Mr. R. V. Davis.

After the singing of the Doxology, the Benediction was pronounced by the Archdeacon of Adelaide.

Hymns for Sundays and Holy Days.

Hymnal Companion.

August 7, 11th S. aft. Trinity.—Morning: 404, 147, 371, 574. Evening: 92(332), 275(7), 327, 580.

August 14, 12th S. aft. Trinity.—Morning: 11, 351, 278, 560. Evening: 373, 289, 75, 28.

A. & M.

August 7, 11th S. aft. Trinity.—Morning: 12, 626(482), 264, 516. Evening: 439, 261, 298, 22.

August 14, 12th S. aft. Trinity.—Morning: 38, 263, 242, 706. Evening: 274, 633(238), 302, 21.

SEVAC
Brushing Lacquer
HOME BRICHTER—WORK LIGHTER
Makes You Feel the COMFORT of Your Home.





"The highest that we can attain to is not knowledge, but sympathy with intelligence."—Thoreau.

"That ye love one another."—St. John.

AUGUST.

- 5th—Temple at Jerusalem burnt, A.D. 70.
6th—Transfiguration of our Lord.
7th—11th Sunday after Trinity. God shows His power in the great works of Nature, in the tiny speck, but mostly in His character, which is declared in the teaching of the forgiveness of sins.
8th—Spanish Armada destroyed, 1588. Thus was England delivered from Papal dominance.
10th—Heligoland ceded to Germany, 1890. This helped to lead Germany to her downfall.
14th—12th Sunday after Trinity. God gives and forgives. In these times it is good, for many reasons, to reflect on this.
17th—Admiral Blake died, 1657.
18th—Next issue of this paper.



The Oxford Movement.

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

SAINT JUDE found it necessary at the close of the Apostolic Age to exhort the Saints to contend earnestly for the faith which was once for all delivered to the first generation of Christian people. If that were true in the first age of the Church, it is much more true to-day. When St. Jude wrote, he could state clearly and categorically what the evils were which he and his flock were confronted with. He states them one after another in his short letter; and the list given makes anything but pleasing reading. But the ills to-day are of a totally different kind, and in dealing with the Oxford Movement one feels that he is dealing with a Movement that ever moves; it seems to have a groundwork of shifting sands; there is an illiveness and instability about it that are anything but reassuring. While on the one hand the protagonist of the Faith is contending for that once for all delivered by Apostolic authority, he finds the Anglo-Roman is contending for tradition, or even for some extraneous elements that have little or no connection with the Faith at all. It is this duality that has dogged the footsteps of Oxfordism all through its short but hectic history. Where it has not created a condition of mind that looks back to the Dark Ages, and the ancient and confused past, it has created a mentality that seeks to find a refuge from the storm on the quicksands of diluted Scripture and inflated Tradition.

This condition of things began with the classic period, 1833-1845. It was in 1845 that Newman, after a period of strife and uncertainty, lapsed into the Roman fold. The duality of Newman's mind was notorious. The "Mystery of Newman" has become a chronic conundrum. But no man can walk an insecure and swaying tight-rope indefinitely. It is to Newman's credit that he, at length, did make up

his mind, and became a protestant Roman. In the providence of God men do not live now more than a hundred years. If he were living to-day, Newman would almost certainly not belong to the Anglo-Roman section of the English Church: that kind of thing was not to his liking. He looked for permanence, security, safety; no will-o-the-wisps would satisfy his ever-restless mind. In the services at St. Mary's, Oxford, where Newman preached as few men have preached, it was said by one who heard his heart-searching utterances, "The service was very simple, no pomp, no ritualism; for it was characteristic of the leading men of the Movement that they left these things to the weaker brethren." And the weaker brethren have, apparently, been making the most of them ever since.

Edward Bouverie Pusey, D.D., Canon of Christchurch and Professor of Hebrew, Oxford, was held by many people to be the leader of the Movement. Hence the name "Puseyites," which attached itself to the Tractarians. Pusey, if not a mystery and conundrum of the Newman type was, at any rate, a weird mixture of German Learning and sad superstition. The Oxford duality shone in Pusey with complete bewilderment. Newman welcomed Pusey into the movement because of his great learning, his aristocratic connections, and his position in the University. He gave weight and authority to the new Movement. He went to Germany and met many German scholars of the day, including Neander, Schliermacher, Tholuck, and others. For some time Pusey was suspected of Pietism on the one hand and rationalism on the other. At first he refused to join the Tractarians, but at Newman's invitation wrote a tract on Fasting and put his initials to it. He thought Newman had been too hard on the "Peculiars." Pusey's idea was conciliation rather; and he hoped to conciliate. At any rate he gave weight, sobriety, and gravity to men who were a sort of clamorous mob. From Pusey they got a name, a form, a kind of personality. Pusey wrote seven tracts of the ninety and with him their form, weight, and nature changed. With Pusey a sense of responsibility came on the scene. But the dual nature of Oxfordism was not far to seek. With all his German learning, his large designs, his unwearying work as a scholar, translator and theologian, Pusey had written across his face the dark line of superstition, and Archdeacon Samuel Wilberforce said of one of his books, "I think it fuller of sad and humiliating bits of superstition than anything of his I have ever seen." Dr. Hook was even more outspoken, for he said that Pusey's productions would make men infidels. A Movement that could be hard and caustic when dealing with "Peculiars"; but lenient and apologetic when dealing with translations of Roman books of devotion, not only shows its teeth, but the direction in which it moves. The Oxford Movement was backwards, not forwards: it was not a stepping out into the ampler ether, the diviner air of Christian Faith pure and undefiled; never in the course of its dual and devious history has it sought the full light of day but rather the shades and shadows cast by alien objects, and those dilutions that stain pure belief. It has now probably run its restless and enigmatic course, and reached the limit of its drive. Does the Movement now move? Compared with the Reformation Movement, Oxfordism was a thin and flaccid affair.

Re-Union.

The South Indian Scheme.

THE Bishops of the Church of India, Burma and Ceylon, have come to a most important decision on the subject of Inter-Communion. They have given their opinion that when members of the various uniting Churches, including of course, our own, meet in joint Committee for Re-Union, they are at liberty to join in Holy Communion even though celebrated by a non-Episcopal Minister. In other words, for these special meetings reciprocal inter-communion is sanctioned for those who wish it, "in view of the agreement already reached, and in confident expectation that full agreement will be attained." The Bishops had a request for this and replied that the Episcopal Synod "is eager to hasten the time when inter-communion may be achieved. The majority of the Synod considers that when all the Churches are pledged to complete the union, and substantial agreement on fundamental matters has been reached by the three negotiating Churches, and they are thus pledged to put an end to the continuance of separated ministries, the results of a formally achieved union may on special occasions be enjoyed by anticipation.

"And, further, though the Synod is unable formally to endorse the procedure asked for, because the matter is one on which the Church of this Province has not yet reached a common mind, yet a majority of the Synod is unwilling to limit the liberty of the delegates in this matter or to call in question the action of any who feel impelled, in view of the agreement already reached, and in confident expectation that full agreement will be attained, to join in the Lord's Supper celebrated by Ministers of the other uniting Churches at meetings of the Joint Committee and Retreats organised directly by it.

"In giving this liberty, the Synod would emphasise the fact that it cannot believe that general inter-communion before union is the right way of working for unity; and, further, it asks the other Churches not to misunderstand the attitude of those who even on these special occasions do not feel that they can depart from their life-long rule."

Anglo-Catholic Opposition.

Unfortunately some of the extreme Anglo-Catholics are much opposed to this fine gesture of goodwill; and Dr. H. L. Goudge (Regius Professor of Divinity, Oxford), Dr. J. B. Kidd (Warden of Keble), Dr. K. E. Kirk (Fellow of Trinity College, Oxford), the Rev. W. B. O'Brien (Father Superior-General, S.S.J.E.), the Rev. F. W. Puller (S.S.J.E.), Dr. Darwell Stone (Principal of Pusey House, Oxford), and Dr. N. P. Williams (Lady Margaret Professor of Divinity, Oxford), have written to the Superior of the Oxford Mission in Calcutta, about this step. They state that this step "affords grounds for the gravest possible anxiety," one reason being that "the proposed procedure constitutes a clear violation of Catholic order." They add: "We notice with deep thankfulness that the Synod declares itself 'unable formally to endorse' this violation of Catholic principle. But if at any stage such a violation were formally endorsed, we should no longer be in a position to advise an Anglican priest to continue to minister in the Church of India."

N.B.—Our readers may not, perhaps, all understand that S.S.J.E. means the Sacred Society of Jesuits of England.

"The Guardian" Favourable.

On the other hand the London "Guardian," in a leading article (20/5/1932) writes favourably about this step, as follows: "It is a bold and difficult experiment. But it is necessary to bear in mind that if any of the more stubborn barriers to unity are to be thrown down, bold experiment is inevitable. It will never be possible to bring together into a real unity bodies of Christians belonging to traditions that have a long history of separation without some irregularities occurring in the process. If the final end were to be a superficial unity that plastered over an unhealed separation such irregularities would be intolerable, because they would merely minister to self-deception. But the object proposed in South India is something much more vigorous. It is a unity of conviction and permanence. The South India Scheme suggests that there is one part of the world where such a reunion can be compassed, not by any denials on anybody's part, but by the preservation of all ideals in a larger synthesis. In some quarters there is considerable clamour because at Bangalore, Anglicans will be invited to receive Communion at the hands of a Methodist or other Minister not episcopally ordained, and some may accept the invitation. The Bishops of the Church of India, Burma, and Ceylon, are thought to have sold the pass by countenancing this possibility. Bp. E. J. Palmer, who understands the situation better than any man in England, has made clear in a letter to the "Church Times" that much of the excitement aroused is exaggerated and rest on a mistaken view of the facts. The Episcopal Synod has made a judicial answer to the question whether it is right for Anglicans so to communicate in the special circumstances of the conference. The Bishops cannot formally endorse the procedure of Anglican delegates to the union committee partaking in such a communion, but they will not call in question those who do. They appeal to the other Churches not to misunderstand those whose consciences forbid them to join in such acts of communion; and they declare unequivocally against anything like general intercommunion before the inauguration of union.

In the undivided Church, to which Anglicans have always appealed, the new life of Christianity was contained in a body, and a body that had a certain structure. This structure had grown by a process of such natural development that no whisper of opposition could be heard to it. That structure is not the structure of Anglicanism, but of the Church Catholic. There are truths that cannot be surrendered. But where is the surrender when, because men are coming to understand one another better, accommodations have to be made? It might be added that the Dr. E. J. Palmer mentioned by the "Guardian" is the retired Bishop of Bombay, is one of the very foremost scholars in the Church (formerly Fellow of Balliol), and is a convinced High Churchman. At present he is Assistant Bishop to Dr. Headlam, Bishop of Gloucester.

—("Bendigo Church News.")

Sanctified intellect sees Bible Truth as it is, not as we wish it to be.

Church Overseas.

The Church in England.

SOME CAPITAL ISSUES.

The Rev. A. H. T. Clarke, M.A., Rector of Devizes, writing in the English "Record," of May 20, congratulates the Evangelical School in the Church for its present day policy. He states that it is in a true direction. For in the April issue of that splendid Evangelical Quarterly, "The Churchman," most of the articles appeal for the authority behind the Reformation to (1), the Bible, and (2), the Fathers of the First Four General Councils. This, as I have tried to show, is the logical appeal of the original Reformers and of all the formularies of the Prayer Book itself. It is the Bishop of Norwich's appeal in "The Times" of May 10. From this broad basis alone can the Oxford Movement centenary next year be checkmated. Let me try to show how. The Oxford Movement, while theoretically standing for a return to the Fathers, in fact subverted their whole position on the following capital issues:—

1. "The Apostolic Succession is the first plank of our platform" (Newman). "Not that it is true, but it is safe" (Keble). Now, as Archbishop Laud pointed out, and now Dr. Yngve Brilioth in his "Anglican Revival. Studies in the Oxford Movement" (Prefaced by the Bishop of Gloucester: Longmans, 1925), "not one of the Fathers believed it." In fact, as M. Saltet, Bishop Wordsworth, Bishop Robertson and Archdeacon Hunkin have shown, most of the Popes after 236 A.D., and nearly all the Archbishops of the Eastern Church were "unbaptised laymen." So much so that one Pope rallied an Eastern Archbishop on the fact!

2. Wafers were forbidden by Popes and Cardinals in the Roman Church for a thousand or eleven hundred years after Christ (Bingham, Cardinal Bona).

3. The Eastward Position, which is the key position to the whole Oxford Movement, is the exact opposite to that of the Fathers, who took the Westward position (Pulvertaft in "The Churchman" for January, 1932).

4. The wish to alter the Canon of the Communion Service is to reverse Ratramnus' argument against Paschasius (circa 831), published by order of the Emperor. And it is the very work on which Cranmer founded our present Communion Service; while the Romans themselves (Archbishop Pelliccia, Adrian Fortescue, Edmund Bishop, Duchesne) recognised the necessity of altering their Mass book more into line with Cranmer's book (see Wickham Legg's pamphlet, S.P.C.K., 3d.). By Cranmer's First Prayer Book Reservation was wholly excluded (W. P. M. Kennedy's "Studies in Tudor History," c.x. Constable, 1916; re-published separately by author and Dixie Professor of Ecclesiastical History at Cambridge: Heffer, Cambridge, 1s., 1929).

DEAN INCE ON REUNION.

The Very Rev. W. R. Inge, D.D., preaching in St. Paul's Cathedral, London, on Sunday, 16th May, on the reunion of the Churches, said there were many Churchmen needlessly anxious that the Church of England should be recognised by Rome as a true branch of the Church Catholic.

A few years ago some prominent Churchmen presented to the Vatican a reasoned defence of Anglican orders

as lawfully transmitted from the Apostles. The Vatican held a mock inquiry and pronounced that the Anglican orders were null and void. It was foolish to court such rebuffs, for the Roman Church could not have decided otherwise without surrendering its most useful weapon—the claim of monopoly. If a certain party in our Church would read real history instead of handbooks written to support their own theories, they would recognise that reunion with Rome was, and probably always would be, an impossible dream.

Speaking of Nonconformists, he said there were about 200 sects in England. There was no reason, except the spirit of separation, why they should be divided from each other, or from the Church. So far as doctrine was concerned, they had more than half forgotten the grounds which led to their separate existence.

The things which divided them were comparatively superficial. Was there not some ground to hope that divisions which could no longer be rationally justified might be healed in Christendom? If the Church of England was to gather in the Protestant sects, it must acquire a greater elasticity. Free Churchmen would not admit that the commissions of their ministers were irregular or their sacraments invalid, nor that episcopacy was anything more than the most convenient or efficient form of Church government, and if the Church of England took a stiff, uncompromising tone on that question, nothing could be done. "Reunion of the Reformed Churches is a hope for the future," he said. "I do not think any of us will live to see it. I have often given the Communion to Nonconformists, and I am always glad to do so. Spiritual union is better than institutional reunion, and easier to get."

Free Churchmen at Holy Communion.

Archbishop Tait's Spirit.

As an instance of another spirit which we may well study and cultivate, I quote the concluding passage from a letter, written in 1870, on the Inaugural Revisers' Communion, by that wise ecclesiastical statesman and pious Christian, Archbishop Tait ("Life," by Davidson, Vol. II., pp. 71, 72). "Some of the memorialists are indignant at the admission of any Dissenters, however orthodox, to the Holy Communion in our Church. I confess that I have no sympathy with such objections. I consider that the interpretation which these memorialists put upon the rubric to which they appeal, at the end of the Communion Service, is quite untenable.

"As at present advised, I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, and especially of the reign of Queen Anne, when this question was earnestly debated, must know how it has been contended that the Church of England places no bar against occasional conformity.

"While I hail any approaches that are made to us by the ancient Churches of the East and by the great Lutheran and Reformed Churches of the Continent of Europe, and while I lament that Roman Catholics, by the fault of their leaders, are becoming further removed from us at a time when all the rest of Christendom is drawing closer together, I rejoice very heartily that so many of our countrymen at home, usually separated from us, have been able devoutly to join with us in this holy rite, as the inauguration of the solemn work they have in hand. I hope that we may see in this Holy Communion an omen of a time not far distant when our unhappy divisions may disappear, and as we serve our Saviour, and profess to believe one Gospel, we may all unite more closely in the discharge of the great duties which our Lord has laid on us of preparing the world for His Second Coming."

The whole of Archbishop Tait's letter to Canon Carter, and indeed the whole narrative, pp. 63 to 73, will repay reading.



NEW SOUTH WALES.

Diocese of Sydney.

THE OTTAWA CONFERENCE.

The Dean's Sermon.

Preaching at St. Andrew's Cathedral, on Sunday evening, July 24, from the text, "But seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you," the Dean of Sydney said that Jesus had been explaining that if God's Kingdom and its righteousness were sought, material needs would be supplied. These words were not to be interpreted merely of the individual, but of the community, for the ends of the Divine Providence were frustrated by a social system that had grown up largely apart from the righteousness of the Divine Kingdom. The present world of distress was not the result of famine and drought. The Ottawa Conference was seeking to bring about a closer economic unity and co-operation within the Empire. It was good that the different parts of the Empire should work together, but the Empire must not combine against the rest of the world. Rather, in her united strength, she must exert her great influence and power for the common good and prosperity of the nations. This, he believed, was the true spirit of Ottawa. Many leaders of other nations had recognised that the English race had a peculiar adaptability for helping the world in the present crisis, because it had preserved a certain sobriety of moral judgement and was susceptible to moral influences. Material prosperity was like human happiness. If selfishly sought for itself, it would escape, or become like Dead Sea fruit. It was only successfully found by pursuing a loftier ideal.

SUNDAY "HIKING."

Protest by the Council of Churches.

Several letters from church organisations protesting against organised "hikes" on Sundays have been considered by the Council of Churches, and after discussion the following motion has been carried: "That this council remonstrates with the business firms concerned for promoting Sunday 'hikes,' and the Minister for Transport for running 'hikers' trains on Sundays, thereby unnecessarily increasing the amount of Sunday labour, and contributing to the secularisation of the Lord's Day. The council suggests that Saturday would be a more suitable day for such purposes."

CHURCH OF ENGLAND MEN'S SOCIETY.

At the last meeting of the new Provincial Council, the Rev. W. F. Pyke, B.D., Th. Schol., Rector of St. Luke's, Burwood and Concord, was elected chairman of the N.S.W. Provincial Council.

The National President, the Bishop of Gippsland, has intimated his desire to put forward the claims of the Society during his visit to Sydney in October next. There

will be a special National C.E.M.S. Conference held under General Synod, and a great forward movement is being planned in the Sydney Diocese.

The C.E.M.S. has in recent years made steady progress, and should receive the support of all Churchmen in the various parishes. The bond of fellowship created will do much to assist the clergy in their work.

The Rev. A. Connolly has retired from the chairmanship after three years of useful service to the Society.

MOTHERS' UNION.

Annual Meeting.

The Archbishop presided at the Annual Meeting of the Mothers' Union in the Chapter House, Sydney, on Wednesday, July 27. There was a very large attendance. The Governor's wife, Lady Game, accompanied by Miss Crowley, was present and spoke of the anxieties felt by all mothers, when their children were growing up, and going out into the world, and advised her audience to make their homes the happiest possible place for their children, letting them feel that they shared it with their parents.

The principal speaker was the Bishop of Armidale, who spoke in trenchant terms of the adverse influence of the cinema, and demanded better films for the children.

He said that the cinema might have been an educational force, but was an emotional menace to children. Programmes advertised for children's matinees showed childish futilities, and he himself had never seen a cinema programme which did not have in it something detrimental to the children.

Statistics showed that 45 per cent. of all school children, said Bishop Moyes, visited the cinema at least once a week. In European countries a strict censorship was exercised of films shown to children. Far more freedom was allowed in England and Australia, with bad effect on the children. Their eyesight suffered, they were under nervous strain, in vitiated air, and in danger of infection, while the nervous excitement unfitted them for school the following day. Far more serious than the physical effect was the moral effect, for they were shown, in nearly every instance, pictures in which crime, sexual subjects, suicide, and murder were the main themes.

The Bishop went on to say that no other organisation has such fundamental strength as the Mothers' Union. It is the greatest body of Christian women in the world. He said that women always found the secret of life and happiness in the family and the home, unlike men, who were individualistic in their outlook. In the last 20 years or so, women were beginning to develop an individual outlook, owing to the industrial progress of the world, which had brought them out of the home into commerce and the professions. There would always be a place for such women in the world, but the importance of motherhood, the home and family life, and the background, it provided, would always be women's greatest vocation. The greatest menace in modern

life was composed of those women who did not go out into the world for service, but accepted the shelter of marriage and its assured income, and spent their time and interests in dress, bridge, and gadding about, refusing the responsibility of marriage, and the duty of bringing children into the world and caring for them.

Diocese of Goulburn.

STATE LOTTERY.

TICKETS LEFT IN Pews.

Following Bishop's Attack.

Dr. Radford, Bishop of Goulburn, addressing a large number of men at a communion breakfast, on Sunday morning, July 24, in connection with the 75th anniversary of St. Matthew's Church of England, declared that at a recent communion service he spoke of the evils of the State Lottery, and was pleased to find after the service, that two people in the church had left their lottery tickets in the pews.

Dr. Radford added that the conscience of every churchman should be affected in the same manner. It was not that they of the Church of England were killjoys, or that the people were not disposed to accept the conditions of life in the same manner as other people, but where their churchmanship meant anything to them, it imposed upon them the obligation of resisting a State policy which invited people to stake their chances of possessing the comforts of life on the mere spin of a marble, in a lottery barrel. They must stand for sound moral principles in the affairs of the State, especially when it was considered that £2,000,000 had passed through a game of chance instituted by the State Government.

The responsibility of churchmanship, he said, were also shown by the fact that recently, 500,000 electors in New South Wales voted for a party which sponsored the State Lottery. It was improper to encourage people in their desire to get something for nothing.

VICTORIA.

Diocese of Melbourne.

CANON CROTTY ATTACKS FILMS.

"Potent Influence for Harm."

In a sermon preached at Trinity Church, East Melbourne, on Sunday, July 24, Canon E. E. Crotty protested against the low moral standard and the false views of life presented in many films.

He said that few thoughtful people could be satisfied with modern films. The falsest views of life were portrayed. For the most part sex was exaggerated, womanhood was degraded, art was prostituted, and children were contaminated. Virtue was sneered at, and vice admired and rewarded. Womanhood was degraded in many films. Marriage vows were laughed at, and faithfulness was derided. The glorification of idleness, luxury, vice and crime in many films must be a potent influence for harm on young people, especially at a time when there was such a compelling call for high ideals of citizenship, and such an urgent need for intelligent study, hard work and devotion to duty.

HOLY TRINITY, THORNBURY.

On January 16 of this year, one of the most disastrous tragedies in the history of the Anglican Church in Victoria befell the parish of Holy Trinity, Thornbury, when a fire completely destroyed the three principal Church properties. Accidentally ignited at the rear of the parish hall, the flames leapt to an enormous height, and fanned by a blustering north wind, rapidly consumed the wooden building. Attacking the fences of the vicarage, and breaking through the windows of the brick Church, it became nothing short of a roaring inferno. Within half-an-hour, what for years had stood as a witness to Almighty God, and a centre of energetic parochial activity, was a mere heap of ashes. The vicar (the Rev. W. H. Chamberlain), was absent on holidays, but on his arrival it was unhappily ascertained that the insurances were hopelessly inadequate for complete restoration. A public appeal was launched immediately, and, thanks to a helpful press and to enthusiastic parochial efforts, the restoration fund rapidly developed. Ever since the disaster, every legitimate means of raising money for this stupendous task has been exploited, and, although a substantial amount is still required, it was decided, after weeks of discussion and careful consideration, to re-erect the three properties in brick. Some weeks ago building operations were com-

menced, and already the three buildings are attaining noble proportions. An admirable opportunity of seeing the progress made will be afforded to all on Saturday, August 6, when, at 3 p.m., the foundation-stone ceremony will be held. The Premier of Victoria (Sir Stanley S. Argyle, K.B.E.), will lay the restoration stone, and the Rev. C. W. Wood, vicar of Christ Church, Essendon, will replace the foundation stone of the original church. Mr. Wood was vicar of Holy Trinity when the destroyed church was built, and enthusiastically led the movement which placed the parish on a solid spiritual and material foundation.

"JOB AND MR. JOB."

The receipts from the play "Job and Mr. Job," written by the Rev. Dr. A. Law, of St. John's, Toorak, which was recently produced at the Playhouse, amounted to £250. The expenses totalled about £120. About £130 will be spent in repairing the Church spire and the vicarage and for foreign missions.

C.M.S.

WOMEN'S COUNCIL MARKET DAY.

The Fair will be held in Lower Hall, Melbourne Town Hall, on Thursday and Friday, August 11 and 12, from 12 to 9.30 p.m. Official opening each day, at 3 p.m. The Fair promises to be a great success this year. Parishes have their plans well formed for stocking their stalls, and will be glad of the help of friends in furnishing them. Gifts for the Work Stall, Country Produce, Flowers, Cakes, etc., will be very welcome, and may be sent direct to C.M.S., or if forwarded by rail, C.M.S. office should be notified. Address: Rev. R. C. Long, Secretary, Cathedral Buildings, Melbourne.

Competitions.

Entries are invited for the following competitions:—Best short Christmas greeting to a Missionary; may be serious or frivolous. This may be sent to Competition Secretary, at C.M.S., beforehand, or lodged at Competition Stall on first day of sale, and should be accompanied by name or nom de plume, with 3d. enclosed.

Best Waller, Best Toy, Best Knitted Garmet for a child. Materials for each of these entries not to cost more than 5/-, No entry fee, but article to be the property of the Fair.

Prizes will be given in all classes. Results will be announced on second day of Fair.

An attractive musical programme is being arranged; further details next issue.

Rev. T. Lawrence is organising four Mission Courts, India, China, Africa, Northern Territory, and is being assisted by missionaries on furlough or returned missionaries, who will take charge of the Courts, and explain the interesting curios, etc., on exhibition.

Diocese of Ballarat.

DIOCESAN GRAMMAR SCHOOLS.

The Bishop's Letter.

The Bishop writes:—

"My letter this month will be short, and confined to the single topic of the task that faces us in connection with our two Grammar Schools.

"Archdeacon Best has now definitely assumed responsibility for this big work which he is undertaking on behalf of us all. The material objective is of course, well known, namely, the raising of £33,000 in order to free our Schools of the burden of debt which has for so long worried not only the Schools Council, but the Diocesan Board of Finance.

"But the underlying motive of the enterprise is primarily spiritual, not material. Christ teaches us that all activities of life are sacramental, and to be interpreted in terms of Service and of Love. The giving of money to the work of the Kingdom of God must be symbolic of the giving of ourselves, all that we have and are. The material, therefore, has in the life of the Church a fundamentally spiritual character. We hope that the Schools Appeal will do very much more than relieve our financial anxiety. If received in the right spirit it will mean that the whole Diocese will accept the present emergency as a call and an opportunity to weld itself, as never before, into a living, united body of fellowship and prayer.

"Man's necessity is God's opportunity." It is because I know that it is in this spirit that Archdeacon Best is undertaking his work that I am confident that it will be richly blessed.

"One thing is, of course, essential, and that is that we shall stand behind him in regular intercession. I am, therefore, appending to this letter a suggested form of Prayer. Copies are being sent, printed on a conveniently sized card, to all the Clergy, who will be only too glad to make them available on request.

"I have already asked the Clergy to use these Prayers regularly and continuously at Church Services. I appeal also, as your Bishop, to the loyalty of all of our Laymen and Laywomen of the Church to make them part of your daily prayers; because, upon the measure of your response to this challenge depends, under God, the success or failure of the whole of our plans."

Diocese of Gippsland.

Oxford Movement.

"Next year will mark the centenary of the Oxford Movement, and I hope that we in this diocese will be able to avail ourselves of this opportunity to consider the remarkable revival in Church life initiated by this Movement, and to take steps to consolidate its development. I propose shortly to appoint a representative committee to lead us in making as much use of the centenary as possible."

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH SUNDAY SCHOOLS.

The Bishop has sent the following letter to the clergy of the diocese:—"I have appointed Sunday, August 7th, to be observed as Sunday School Sunday, and I write now to ask you if you can see your way to preach on this day or other convenient Sunday on the needs of our Sunday Schools and to give one of your collections, or at least a retiring collection, for the support of this movement.

The number of our Sunday School scholars and Teachers increases, and Miss Warren Thomas' work as Organiser is invaluable to the Schools and to the Diocese.

The Caravan is now under the charge of Deaconess Mabel Walker, assisted by Miss Eime; it follows up everywhere the Church Mail-bag Sunday School, and is continually forming new branches of this Bush Sunday School.

"We have a large band of volunteer workers, but you will realise that the expenses which the Sunday School Council has to meet are considerable, and we shall be glad of your support.

"Will you also make the subject of religious education a special matter for intercession at your celebrations of Holy Communion and all other services on that day? and where it is possible, arrange for a day or the portion of a day, of intercession on Saturday, August 6th?"

DIOCESAN MISSION.

Next year a Diocesan Mission is to be held throughout the Diocese. An important article in the "Adelaide Church Guardian" enlarges upon the topics, "What is a Mission," "When is a Parish Ready for Mission," "What is the part of the congregation in a Mission," "What is involved in the work of preparation," "What is the Conviction underlying modern Evangelism?" as an effort towards quickening interest and prayer.

CHURCH OF ENGLAND BOYS' TRAINING SCHEME.

The Committee controlling this scheme is carrying on the work entrusted to it, and as a result a number of lads have been placed on farms and in offices. The lads report themselves regularly and seem very satisfied with the opportunities being provided for them, and the employers have also expressed their satisfaction. As is the case in any such scheme, there have been a percentage of disappointments on both sides—but they are only enough to prove the general value of the scheme.

The Committee will be very glad to hear of more lads who would accept openings under this scheme, as well as from those who can provide such openings either on farms or in offices.

It is suggested that the clergy of those parishes which issue their own church papers, might be willing to make mention of this scheme in their papers, and invite communications from any interested, either as possible trainees or employers.

TASMANIA.

CAPITAL PUNISHMENT.

Protest by Churches.

Grounds of Objection.

The following is supplied by the United Social Service Committee at Hobart, representing the various religious denominations:—

"The United Social Service Committee, representative of the Church of England, Methodist, Presbyterian, Congregational, and Baptist Churches, Tasmanian Churches of Christ, Salvation Army, and Society of Friends, being deeply concerned with the question of capital punishment, emphatically protest against the enforcement of the death penalty.

"It does not question the verdict of the Court in the specific case before the public, and it wishes to register deep abhorrence of such crimes, and to express sincere sympathy with all who suffer thereby.

"In making this protest against capital punishment it bases its unanimous decision upon the following grounds:—

"(1) That it is definitely anti-Christian, and is a survival of the primitive and pre-Christian law 'an eye for an eye and a tooth for a tooth.'

"(2) That the method compatible with the spirit of our Lord in dealing with men who are physically, mentally or morally sick is the reformatory method, by means of treatment in hospitals, in mental asylums, or in prisons.

"(3) That on no account should the enormity of a man's offence obscure our appreciation of the moral worth of an offender.

"(4) That society must in part hold itself responsible for the conduct of all its members, and must always allow the possibility of any man's restoration to wholesome citizenship.

"(5) That the Christian law of love should regulate our actions in our dealings with all men."

This is a day when sentimentality plays a large part in people's thinking. There is not the rugged discipline and stern realism of an earlier day—hence much sloppiness and "mushiness" in thinking and acting. In spite of the obiter dicta given above, there is sound reasoning in favour of capital punishment as a deterrent. The lash and the hangman's rope are the only things that certain criminal types fear.—The Editor, A.C.R.

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NEW ZEALAND.

Diocese of Auckland.

DIOCESAN PROGRESS.

The Archbishop writes:—

In spite of increasing difficulties in conducting the Church's work in many of our parishes owing to the effects of unemployment, and the reduced earning capacity of so many of our people, it is encouraging to note that two new churches have been opened during the past month, and that both are paid for as far as the actual buildings are concerned. The new church of St. Luke, Parakai, in the parish of Helensville, is a model of what a country church should be, and reflects great credit upon the good people of Parakai, and their friends. The choice of the name of St. Luke, the beloved physician, for a church at the "Springs," was most appropriate, and helpful in every way. The new church at Ngatea, Hauraki Plains, is another valuable addition to the church buildings of the Diocese, and is the consummation of many hopes, prayers, and hard work. The day fixed for the dedication was gloriously fine, and the "tribes of the Lord" came up in great numbers to testify unto Israel, to give thanks unto the name of the Lord. The good people of Ngatea had the pleasure of welcoming their first Vicar, the Rev. F. D. Dobson, the Rev. W. W. Averill, their third Vicar, as well as their Archdeacon and Bishop. The architects and builders of both these churches are to be congratulated, and both churches contain some of our most beautiful N.Z. timber.

Diocese of Christchurch.

DIOCESAN NEWS.

The Bishop writes:—

The resignation of Canon Wilford after 28 years' work in the Diocese means a big break, a break by distance of many friendships, and a break of work to which he has

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given his whole heart and extraordinary gifts. He saw visions and made others see them. He dreamed dreams and the dreams came true. He believed in prayer as a living force, and he taught others to pray. He believed in giving as a blessing to the soul and many whom he persuaded to give will call him blessed for showing them a joy in life. He will leave behind him lasting and visible monuments of his enthusiasm in College House, the Victory School, and St. George's Hospital. It is not given to many to accomplish so much, nor can it be done except at a great cost, the cost of a life sacrificially given for the love of God and man. We must try and see to it that the Canon's dreams are realised. I should like him to receive one day a photograph of the new quadrangle at College House, and a copy of the balance sheet of St. George's free of all debt.

Canon Wilford has been a great builder, but the building which has been nearest his heart, and to which he has given of his best has been the building up of the character and faith of the men under his charge at College House. As their number has grown his work has grown, and the record of the "House" during these past years has been one of which any College might be proud.

The appointment of the Rev. Stephen Parr as his successor assures the "House" of a Principal who is well acquainted with the needs and the possibilities of the work, and who has already proved himself an able teacher and administrator at the Cathedral Grammar School. As a distinguished student of Canterbury College, and Head Student of College House under Canon Wilford, he is specially fitted for his new office. When better times come we must hope that he may be able to bring nearer realisation the dream of Canon Wilford for the further development, both of the buildings and of a real College life on the lines of Oxford or Cambridge.

Camps for Unemployed.

The system of camps for unemployed men is being extended widely and is being improved as experience accumulates. I have visited and had news of two 4A scheme camps for men working on farms, and find that the conditions are good and the relations between the campers and the countryfolk excellent. I hope that clergy and vestries in all parishes will be on the alert to learn of any camps being established within their area, and ready to do anything they can to help the men, or, where possible, to offer them some entertainment or hospitality. If they are near a church, they should be given a welcome to the services; if at a distance, some services might be arranged at the camps, possibly in cooperation with members of other denominations.

MISSIONARY CRUSADE.

The Bishop of Nelson paid his promised visit to this Diocese at Trinitytide, and spent a strenuous week addressing congregations in and around the city on the essentially missionary character of the Church as intended by our Lord, and the spiritual urgency for efforts to provide the Board of Missions with the full amount of the quota asked.

He laid stress on the fact that the quotas named are the absolute minimum required to maintain the Church's present work, and until the Province raised more than the Budget the Board was hindered from undertaking the Dominion's full share in world evangelisation. Attention was drawn to the serious difficulty created by deferring the efforts to raise the parish quota or the payment of amounts actually raised till the last few days of the Board's year. In the past it had obliged some of the Executive to give a personal guarantee of the overdraft at the bank, so that grants to missions might be paid on the due date. The Bishop also pointed out that the delayed remittances had meant, in the case of the Melanesian Mission that, having just paid off one big accumulation of debts, the Mission's headquarters had had to run up another big bill on credit in order to get the ship away on her present trip. The absence of the cash in hand had compelled them to buy supplies on deferred payment prices instead of at spot-cash rates. A great deal could be saved if remittances could be made on account of quota monthly, or at longest, quarterly.

The Diocese is greatly indebted both to Bishop Sadlier personally, and to the Diocese of Nelson for the work the Bishop has done. He has impressed his hearers with a sense of the urgency of the missionary task, and the need for enthusiastic work, and has imparted to them something of his own wonderful spirit of Christian optimism. In Auckland, he had a strenuous time, and he came straight from it to his Christchurch week.

Diocese of Nelson.

The Bishop writes:

"Let me urge once more upon all our missionary workers to see that all money contributed to the missionary work of the Church for the year ended 30th June, be sent in as soon as possible.

The new taxation is giving our Trust Board and Standing Committee very serious trouble, and its effects upon the Diocese are difficult to forecast. For the first time in our history Parliament has seen fit to tax religious trusts. The Standing Committee has appointed a sub-committee to study the affairs of the Diocese, to see what can be done to meet the new conditions, and to report at the next meeting, on 18th August. A very great deal of correspondence regarding parochial quotas, which has been received, cannot be answered with any degree of certainty until after this meeting. I must, therefore, ask the Churchwardens and Vestries to exercise a sympathetic patience and the loyalty with which they always have served the Church. In the meantime, will you remember in your prayers those to whom these important duties are assigned?

"I am sure that you will be glad to learn that I have appointed the Venerable Archdeacon Kimberley, as Vice-Chancellor. His knowledge of the Diocese will be of great use should he be called upon to exercise his office. Canon T. J. Smith, Vicar of Wakefield, and now the senior clergyman in the Diocese, has consented to be the Archdeacon of Waimea. Mr. James Williams, our Diocesan Secretary, has been appointed the Registrar of the Diocese. The latter appointment is in accordance with precedent in New Zealand, but in Nelson we have not followed it hitherto. All these appointments are a source of pleasure to me, and will evoke congratulations from those who know the new holders of these important positions."

Dr. Alex. Leeper and the
Oxford Movement.

DOUBTLESS the next few months will see a plethora of articles in the church press upon the subject of the Oxford Movement. Its protagonists will use every opportunity to present this revolution in the Church of England, in a most favourable light. Naturally church publications will be used, and especially those of an official character. Hence the need for careful watching and perusal. No one must be caught napping. In this connection, we have noticed a couple of articles in "The Church of England Messenger," the organ of the Diocese of Melbourne, and in both instances, the writers airily dilate upon what they consider the good this Movement has done, but never come to grips with the real issues. It was, therefore, with every pleasure that we read in the last issue that Dr. Alex Leeper, formerly Warden of Trinity College, Melbourne, was compelled, for truth's sake, to take the matter up. The Doctor wrote:—

"It is hard to allow Mr. D. A. White's paper in last 'Messenger' on the Oxford Movement to pass without comment. His view of Church history seems strangely superficial and prejudiced. Surely he gives a very perverse meaning to Dr. Arnold's famous saying, 'The Church as it now stands, no human power can save.' What troubled Dr. Arnold was the exclusive attitude of the Church of England towards what are called the Free Churches. He was, perhaps, the last man in England to see any hope of recovery in the Oxford Movement; indeed, he was the bête noire of that school. Surely, also, Mr. White greatly exaggerates the irreligion and worldliness of the early nineteenth century. That was the epoch that saw the abolition of slavery in the West Indies, and the establishment of some of the great missionary societies. The Church Missionary Society was founded in 1799, 'The Religious Tract Society' in the same year, the British and Foreign Bible Society in 1804, the Colonial and Continental in 1823. In the face of these activities, can it be contended that the Church of England was 'dead'?"

"The title of Keble's famous sermon, 'National Apostasy,' has a portentous sound. I wonder whether all readers of the 'Messenger' know what it really amounted to.

The National Apostasy consisted simply in abolishing a number of Irish bishoprics, which had proved to be superfluous and an unnecessary charge upon an impoverished country. Parliament was not proposing to interfere with any doctrine or any spiritual function of the Irish Church. The title of the Church in those days, it must be remembered, was 'The United Church of England and Ireland.' There was no suppression of sees or cathedrals.

"It will be disputed to the end of time whether the Oxford Movement was a blessing or a curse to the Church of England. It cannot be denied that it was the beginning of that Romanising movement which has cost the Church of England so heavy a loss in men and influence. The Roman Catholic Church in England keeps a careful record of accessions from the Anglican communion. Its recent gains are estimated at between 11,000 and 12,000 annually. On the other side may be reckoned the revival of Convocation, the foundation of the Parker Society, and the editing of the early Fathers. It is strange, by the way, to see Hurrell Froude taking rank among saints and heroes of the English Church. He is scarcely remembered nowadays for anything except his revolting speech about Cranmer, that he 'knew nothing good of him except that he burned well.' On the whole, it may be questioned whether the Anglo-Catholics are acting wisely in calling on the Church to celebrate the birth of Tractarian theology."

The late Lord Brentford.

Stalwart Evangelical.

Sober Churchmanship in Great Britain has suffered a great loss in the recent sudden death of Lord Brentford—familiarily known as "Jik." He will never be forgotten for his famous lead in the House of Commons in the double rejection of the proposed revised Prayer Book. He was a lawyer by profession, and had the distinction of defeating so notable a person as Winston Churchill, for his seat in the House of Commons. His political career then became remarkable for its series of rapid rises, until he became Attorney-General, and then gained a seat in the House of Lords. An earnest and consistent churchman, having very much at heart the question of intercommunion with the Free Churches, an eager and enthusiastic advocate of the temperance cause, a lover of the Bible, and more especially of the New Testament—he ever evinced those sterling British qualities of sincerity, courage, courtesy and consistency—made all the stronger by his deep and sturdy religious convictions. Whatever cause he espoused, he gave of his best and throughout his life he exercised a powerful influence for good wherever he was placed.

"British Weekly" Tribute.

"The British Weekly," in its obituary notice, states:—

"The passing of Lord Brentford deprives our public life of a decisive and engaging figure. In a time like the present, when so many public men in life and letters are divided in their own minds so that they have difficulty in proceeding heartily along any one line, Lord Brentford was an outstanding illustration of the power and the virtue of conviction. Perhaps we may all yet come to see that what makes a man is the sense that he stands committed, that there are some things on which, for him, the debate is closed.

There was something like an acknowledgement of this in the tributes which were paid to the memory of Lord Brentford in all quarters; and not least in those quarters which might have harboured a grudge. He was everywhere praised for his indisputable sincerity and courage and plainness of speech. We have had another illustration.

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tion, in fact, that men in the mass have a respect for that quality in a man which, in its excesses, we may call obstinacy, but which, on the whole, stands for character. The average man agrees with the poet, though he may never have heard the lines:—
"Stake your counter as boldly every whit,
Venture as truly, use the same skill,
Do your best, whether winning or losing
it."

If you choose to play!—is my principle. Let a man contend to the uttermost. For his life's set prize, be it what it will! And the sin I impute to each frustrate ghost
Is, the unlit lamp and the ungirt loin!"

—R. Browning.

Without Carefulness.

Why do we worry about the nest?
We are only here for a day,
Or for months or years—at the Lord's behest,
In this habitat of clay!

Why do we worry about the road,
Be it mountain or deep ravine?
When dismal the path or heavy the load,
We are helped by hands unseen!

Why do we worry about the years
That our feet have not yet trod?
Who labours with courage, nor doubts
nor fears,
Has fellowship with God.

The best will come in the great 'To be'
Our part is to serve and wait;
God's wonderful future we soon shall see,
For death is but the gate.

Members of the Christian Church have sometimes been persuaded to accept the teachings of Mrs. Eddy, otherwise known as Christian Science, under the impression that it merely substitutes reliance upon God for reliance upon medical doctors. Had they known that it was not merely a question of the treatment of disease, but of surrendering the Christian religion for another religion that is not Christian, many of them would not have allowed themselves to be ensnared by this seductive cult. Nothing is plainer than the fact that the teachings of so-called Christian Science flatly contradict some of the fundamental doctrines of Christianity. Let us take one or two illustrations: (1) The Christian Church teaches that God the Father is personal, and that we can pray to Him as our Heavenly Father. Christian Science teaches that God is impersonal, principle, and that prayer to a personal God is a hindrance. (2) The Christian Church teaches that the Holy Ghost is divine. Mrs. Eddy teaches that the Holy Ghost is Christian Science. (3) The Christian Church teaches that Jesus Christ is God. Christian Science teaches that Jesus Christ is not God, but a divine ideal. (4) The Christian Church teaches that Jesus Christ suffered death upon the Cross for the sin of the world. Christian Science teaches that He did not die, and that sin, sickness and death are illusions.

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ST. FRANCIS' CHURCH, NUNDAH.

Mr. Henry Caulfield, Hon. Secretary, writes:—

I enclose an account of certain proceedings, which, taking place on the 10th inst., came under the notice of the President of the Church of England Defence Association of Queensland.

My Association is of opinion that, in such cases, which are not singular in this diocese, too much publicity cannot be given thereto; the trend being evident, though possibly not fully realised in certain instances, amongst the beholders.

The Holy Communion Service was conducted by Rev. W. F. Eldershaw at St. Francis' Church, Nundah, on Sunday morning, at 9.30 a.m., 10th July, 1932.

Congregation about two or three elderly adults, eight to ten senior girls, about thirty children—say fifty.

Number of communicants partaking, eight to ten.

Unusual proceedings noticed:—
Acolyte robed in white surplice with embroidery and necklet. Constant bowing at back of Priest.

Epistle and Gospel read with back to the people.

Constant kissing of the Book and Table. Gong sounded and Priest elevated the Paten two or three times, bowing low each time, also Acolyte, who, at same instant, lifted bottom portion of Priest's apron at back. Gong sounded at each elevation.

Several kneelings during prayer of Consecration.

Ceremonial washing of finger tips in bowl held by Acolyte, and wiping same, Priest and Acolyte bowing to each other. Washing done, the Acolyte received the bread.

Vestments worn.—Sort of pinafore, back and front of green material, and alb (carried on arm), of same colour. Both removed while preaching.

Reading of portion of 1st Chapter of Gospel of St. John after Benediction pronounced followed by announcement of closing hymn 215, which, whilst being sung, Priest placed a biretta (cap), on his head and retired with Communion Vessels, Acolyte following.

While the congregation sang the hymn, the Acolyte returned and put some things away under the Communion Table, and others elsewhere.

PRIVILEGED EVERYWHERE.

It may be that God used to give you plentiful chance to work for Him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. . . . You can be idle for Him, if so He wills, with the same joy with which you once labored for Him. The sick bed or the prison is as welcome as the harvest field or the battle field, when once your soul has come to value as the end of life the privilege of seeking and finding Him.—Phillips Brooks.

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Australian Church Record,
Diocesan Church House,
George Street, Sydney
August 4, 1932.

Dear Boys and Girls,

I have been rejoicing in the several days of nice sunshine which we have had during this last week. An advertisement we see placarded up very widely in winter states that a certain beef juice puts "beef into you," well, all I can say about the gleams of sunshine which we have had lately, they put new hope into our lives as we think of the coming springtime. Now, just as we value the sun, so the world values sunny children. There was a dear old man who had a very funny nickname, and yet it suited him exactly. He was called "Love-Joy," by those who knew and loved him. He was poor and weak, and sometimes suffered great pain, but he was such a happy man, and it used to make other people happy to visit him in his little room. Now there is something you can give away without missing it. Do you know what it is? Why, a sunny smile, of course. You give a smile to someone, and you get a smile back. Have you ever noticed that?

"Some children raise the corners of their mouth,
And seem to say, drive gloom away,
Make good seem play, all nature's gay,
It's good to raise the corners of our mouth."

"And if you raise the corners of your mouth,
The smile you wear will banish care,
You'll do your share to make earth fair,
So always raise the corners of your mouth."

If you smile at people, they will smile at you. If you love people, they will love you. "A smile is a ray of sunshine from a sunny heart," and the expression of the face is the outward indication of the character. But if you would be really happy you must be good, and to be good you must love and obey the Lord Jesus, and then you will prove the truth of His own words: "These things I say unto you that My joy may be in you and that your joy may be full." Many people think that a Christian must be a long-faced and grumpy individual, that he must give up this pleasure and that, until all sunshine and gladness is crowded out of his life. But really it is only the true Christian who knows anything at all about true joy. He does not wear a long, melancholy, coffee-pot face, but is bright and cheerful, scattering sunshine all the way along. Christ has brought us real joy.

Another Meaning.

However, never let us forget that rain and wind and frost and dew all have their part to play in preparing the ground and the plants for leaf and flower and fruit.

"Little buds are hiding,
On the leafless trees,
Waiting for the Spring-time
And the sunnier breeze.
Leaves and blossoms folded,
Snuggly tucked away,
Waiting for the sunshine,
Of a Summer day."

Are not all the signs of Spring awakening a revelation to us of the love and wisdom of God? The opening of the bud, the growing of the leaf, the forcing power of the bulb deep down in the earth are God's miracles. We see His wisdom and guidance in the making of the nest, and we see His hand in the colouring of the rainbow. We are chiefly conscious of the joy which comes into our own lives by the supreme loveliness of Nature, and especially when we see the magic hand of Spring touching and transforming the whole earth. God makes use of these silent influences to bring us to Himself, and by these influences we are constantly surrounded.

Life's Spring-Time.

This happy season is a reminder to us of God's love, and we can say with the Psalmist, "Oh Lord, how manifold are Thy works. In wisdom hast Thou made them all; the earth is full of Thy riches." God Who cares so much for each one of us, no matter how small we may be, sends these messages of His love to us that we may learn to trust and love Him. And while we look around and see the landscape being transformed under His mighty hand, let us search our own hearts, and let us pray to God that they may be indeed His dwelling-place. Do you know that each life has its four seasons? Yours is Spring, the beginning of life, the period of preparation. Let the sunshine around remind you of the brightness of the Christian life, and let the Spring flowers remind you of the sweet fragrance of a life that has been yielded up to the service of Christ the Lord.

Your loving friend,

The EDITOR.

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RACE SUICIDE.

Mrs. Bertha M. Phelps writes:—

"Country Life," May 6th, says: "Hats off to the Bishop of Birmingham (Eng.), who says there are far too many of us already and that we ought to cut out the next generation." Not being a disciple of Malthus, I'd rather say "Hats off to Mr. Abbott, who has made a success of desiccating meat so that the cost of transport will be less, and so we can sell more." Surely only the physically or morally unfit should be debarred the joys of parenthood; should love and marriage be their lot in life. Patrick Edward Dore, in "The Elements of Political Science," has a fine chapter dealing with the "Malthusian Fallacy," as he terms it.

May I tell your readers of a wonderful book with a name not likely to attract them? I refer to "Tokology," by Dr. Alice Stockham, M.D. Oh how I wish that such a book had been written hundreds of years ago! It would have saved many a home from being wrecked, and many women being driven to despair. Ignorance of what is right between husband and wife has caused untold troubles. Did I hear someone say, cynically, "Where ignorance is bliss 't is folly to be wise?"—but surely it is a case of "Father, forgive them, for they know not what they do." If men as well as women will read "Tokology," they will learn much that will be helpful and will make for happiness.

Dr. Alice Stockham gives advice that is easily understood and, if those about to become mothers could follow her instructions, much agony and worry would be saved, and fewer women would be tempted to evade their responsibilities. I cannot, of course, go into details here.

It is a pity the book costs 10/6, but perhaps groups of women (like Mothers' Unions) could get copies and lend to those seeking information about pre-natal care, etc., and the C.E.M.S. might also have copies in their libraries.

Better to do this than preach race-suicide. As for food and raiment, "The Lord will provide," by letting us have scientists to teach us how to increase production. How could anyone be a pessimist in the face of the last century's discoveries?

(An edition at about half that price has lately been published. Ask any bookseller—Editor.)

A Paper for Church of England People

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EDITORIAL.

St. Barnabas', Chatswood.

WE are of opinion that the leaders of the St. Barnabas, Chatswood, agitation, are going quite the wrong way to gain any redress of their imaginary grievances. In fact, they are fast alienating the sympathy of sober-minded, faithful Churchmen. No brother clergymen could countenance for a moment, the action of a parish council in purporting to fix a Rector's salary for six months, at the rate of £5 p.a., as has been done by the Chatswood Parish Council in the case of Canon Rook. It is an affront to the whole body of Sydney's hard-working clergy. It is an attitude altogether unworthy of Church of England office-bearers, let alone Christian gentlemen. Such action is bringing the Church into contempt, and causing the world outside to wonder where reasonableness and equity come in, let alone spirituality and loyal churchmanship! No doubt the true story of the actions of the past few months between the authorities of Sydney Diocese and those of this parish, will come out in the approaching session of Synod. However, to us, it seems as if certain influences are at work "behind the scenes." We notice that a contemporary of ours has made much comment on the matter, has received various communications from interested parties,

and has even published an advertisement of a "Church Reform Association," which is the outcome of the St. Barnabas affair. Is this all of a piece? Sydney Diocese has, for long, been the citadel of true, sober churchmanship. It has made no apology for its Evangelicalism and Protestantism. In the minds of certain people, the ramparts of this citadel must be scaled, or broken through. Perhaps St. Barnabas', Chatswood, was considered the vulnerable spot in the walls! We don't know. Of one thing we are confident; the smoke screen which has been covering the barrage of fire aimed at Sydney Diocese during the last few weeks, has lifted, revealing in its wake, a tragic state of affairs, for which somebody is responsible. There is one thing of which local Churchmen must ever be on guard, and that is, not to be made the tools of clever, designing people—emissaries of a particular Cause.

The Question of Marriage.

WE greatly deplore the fact that "stunt" marriages have taken place recently in Sydney—one in an aeroplane, and the other at a Sunday hiking excursion. It is to us a lamentable thing that ministers of religion are to be found who will lend themselves to the performing of such. We live in a day when many of the old sanctities have gone. Deplorable views of life and marital relationships have gained much headway. We are convinced, however, that millions of Christian people utterly repudiate low conceptions of marriage, and thus regret the cheapening of the sacred ceremony of uniting a couple. It is obvious that, with the breaking down of many of our cherished ways, a tightening up must take place. The authorities of the Church cannot be too strict in the matter of using the Marriage Service. The trouble is lack of instruction. The prevailing ignorance with regard to Christian verities and religious sanctities is simply appalling. Far too many young people enter "the holy estate of matrimony" thoughtlessly, and without due regard to the Christian ideal of marriage and the indissolubility of the bond. They forget or do not seem to understand the need for mutual patience and forbearance, sympathy, and consideration, which, by the way, should be based on a personal allegiance to Christ. Under the circumstances, it is not surprising that so often promising unions are wrecked, and homes broken up. There is a crying need for more faithful and consistent teaching on the part of the Clergy, not only from the pulpit, but in the Schools, and various Guilds. It

is just here that active branches of the Mothers' Union, Girls' Friendly Society, and the C.E.M.S. can do so much good. And even then, the clergy, in their preaching and pastoral work, have unvalued opportunities of emphasising the sacredness of the marriage vow. It will be refreshing news to learn of a revival of the teaching office of the ministry; for great subjects as Baptism, Confirmation, Marriage, the Church, her ministry and sacraments, need definite Scriptural and faithful handling.

The Science Congress.

WITHIN a few days, scientists will be gathering in Sydney from all over Australia, for their periodical Congress. Physicists, chemists, anthropologists, geologists and specialists in other realms of science will read their papers and enter into learned discussions. We are not now concerned with their abstruse reasonings and cogitations, other than to note that man, in his work-a-day life, has richly benefited through the experiments and discoveries of the scientific world. It has not been all gain, however, for the materialistic conceptions of biological and world processes have tended, in certain directions, to dethrone God, and in consequence, to strip man of his pristine glory. However, a new orientation has laid hold of many of our leading scientists and men like Jeans Whitehead, Needham, and others have laid the religious world under deep debt. Man is not a soulless entity. Behind the phenomena of the Universe there works the mind of our Eternal Father, whose purpose is the eternal blessing of His Creatures. It is being proved more and more that there is no mere blind mechanism behind cause and effect, but that this world is God's creation and in it, and through it, He works His Divine Will in processes of redemption and glory. The wonderful works of God are seen in Creation and life. God's love and power are clearly manifest. But man is the greatest of the wonderful works of God, because in intelligence, and in spiritual apprehension, he is supreme. He cannot fully know and understand God by inference from the workings of the Universe. God, in the last resort, has revealed Himself in the person of our Lord Jesus Christ, Who not only makes known the power and wisdom of God in fulness, but reveals Him as Love in His redemptive act on Calvary. In so far as science interprets nature and aids man in using its secrets, we welcome most heartily the Congress. It must not, however, tread on Revelation, for scientific investigation, in the realm of eternal truth, has grave limitations.