

Arnott's Famous Biscuits

The Oxford Movement.

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

THE Anglo-Catholic manifesto published in The Record of January 19th should come to Church people with the force of an awakening and a warning. The 50 signatories of the manifesto have since been increased by many hundreds, and, at least, one section of the Church has thereby come out into the open and proclaimed its object, goal and intentions, from the house-tops. In his life of Simeon, published in 1892, Bishop H. C. G. Moule (p. 261), in writing of the agitations of the fifty years prior to that date, says:—"I hardly need say that in many important respects it was not continuity or development that led from the Evangelical to the Oxford revival, but a definite repudiation by the Tractarian leaders of some of the chief principles of the Evangelicals." The words "a definite repudiation of some of the chief principles of the Evangelicals," made by such a leader as Bishop Moule, ought to come as a shock to all wavering Evangelicals, and galvanise them into making as clear a statement and as definite a stand as the Anglo-Catholic manifesto.

It is now approximately 110 years since John Keble was moulding Froude who was to help to mould Newman later on. Lock says that the seeds of the Movement of 1833 were then being sown, and germination was soon in process, and the harvest inevitable in due course. From 1822 to 1828 Keble was composing his well-known Christian Year, a series of compositions that has had an immensely wide circulation. The predominant element in these pleasing "thoughts in verse" is their soothing nature. This element, whether intentional, or only the natural outcome of Keble's mentality, has almost the nature of a soporific. Keble

was not at home in the argumentative bedlam of a common room; he disliked opposition; and when asked to write something that would relieve the minds of those who had difficulties in regard to inspiration, he answered: "Most of the men who had difficulties on this subject were too wicked to be reasoned with." The alternative to reasoning in this connection was authority; and in the direction of authority the Oxford Movement steadily moved; and the authority to which it persistently gravitated was a soporific. One ardent Tractarian affirmed that inspiration was a fact because the Pope said so.

All the changes later on in Newman's outlook and attitude were in the direction of authority. He speaks of reason in his University sermons as captious, mere reason, human reason, forward reason; usurping, rebellious, versatile reason, in all which there is a sub-stratum of truth; but the farther Newman got from his evangelical anchorage, reason became a hateful disturber to his peace of mind; he then distrusted it; like conscience, it became, to his sceptical intellect, no longer a monitor, or useful guide, but an accomplice. The only resort was the ultimate soporific of authority.

Newman seceded in 1845. Speculation in railway shares took the place of speculative theology, and flimsy disputes as to whether England was in a state of schism or no. Mark Pattison, who tried hard to adopt the soporific line, but subsequently abandoned it, said:—"The movements of 1845-1848, which swept the leader of the Tractarians and most of his followers out of the place (Oxford), was an epoch in the history of the University. It was a deliverance from the nightmare which had oppressed Oxford for fifteen years. Probably there was no period of our history during which, I do not say science and learning, but the ordinary study of the classics, was so profitless, or at so low an ebb as during the period of the Tractarian controversy. By the secessions of 1845 this was extinguished in a moment, and from that moment dates the regeneration of the University. The great discoveries of the last half century in chemistry, physiology, etc., were not even known by report to any of us. Science was placed under a ban by the theologians, who instinctively felt that it was fatal to their speculations." To such an extent had the soporific spirit been carried.

Now there is the rift within the lute. The soporifics and the semi-soporifics are at loggerheads. What began in, perhaps, a mild way with Keble, and developed in Froude into self-distrust, and a faith in tradition, and medievalism, rather than Scripture; and then in Newman into complete submission to authority—this has reappeared in the manifesto asserting as it does, the necessity of reunion with Rome as the logical and natural consummation of the Oxford Movement, wherein the priest authoritatively interprets Scripture, and the layman is a puppet, and both are in the mental lethal chamber of the Pope of Rome. This is the real efflorescence of Newmanism. After a century we see the full Oxford corn, or rather, tares, in the ear. All that has been gained by disloyalty, disobedience, subversive flank movements, vestments, sacramentalism, ritualism, sacerdotalism, has been in vain, apart from the final plunge into formal and ceremonial sleep; these elements are merely a half-way house, a compromise, a Romeward gesture, and not the requisite full-blown submission to the self-styled authentic and authoritative source of religious truth—Rome.

Warning Words.

THE Anti-God Campaign in Russia is spreading to England," declared Sir Thomas Inskip, K.C., Attorney-General in the British Cabinet and President of the National Church League, in a recent speech. "I could give particulars lately brought to my attention of the beginning of an active and determined campaign of hostility to the Christian religion. The best antidote is a Campaign of Evangelization." Unfortunately, books are issuing from certain authors which purport to give accounts of man's history and achievements, but which ignore the Church, dismiss Christ, and set up in the name of progress and humanism an ideal culture with God left out. That the campaign must be taken seriously is gathered from the fact that in all lands "Communists are busy with their pernicious propaganda, and shops have been opened for the sale of God-destroying literature. Russian prints are exhibited and workers are exhorted to 'Join the Movement' and have their grievances attended to. Notices of meetings are chalked in big characters on the pavements. Crowds who assemble at street corners are counselled to 'take action by mass resistance, and leaflets to hand state that 'the real fight will be in the factories and pits and not a sham fight on the floor of the House of Parliament.' Many suffering through economic depression are influenced by this subversive talk and embittered against the powers that be. To counteract this the Word of God needs to be brought to bear, even though the Communists look on the Bible as a barrier rather than a help to human progress. As to the antidote, while missions to the masses undoubtedly compass much good, it is admitted that no campaign is so effective or fruit-producing as that prosecuted along personal lines. To that great task every faithful Christian stands committed to the extent of all his powers.

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parentheses signify easier tunes.

Hymnal Companion.

Feb. 18—Sexagesima. Morning: 8, 136, 327, 582; Evening: 299, 579, 137 (115) 35.

Feb. 26, Quinquagesima. Morning: 389, 275 (7), 135, 130; Evening: 398 (427), 558, 401, 20.

March 1, Ash Wednesday. Morning: 167, 351, 372, 166; Evening: 141, 160, 165, 159.

March 5, 1st S. in Lent. Morning: 142, 147, 151, 42; Evening: 149, 154, 529, 31.

March 12, 2nd S. in Lent. Morning: 143, 145, 163 (96), 574; Evening: 178 (109), 173, 159, 175.

A. & M.

Feb. 18—Sexagesima. Morning: 7, 172, 221, 292; Evening: 193, 431, 304, 23.

Feb. 26, Quinquagesima. Morning: 240, 246, 297, 353; Evening: 545, 550, 428, 27.

March 1, Ash Wednesday. Morning: 217, 263, 199, 198; Evening: 94, 529, 252, 255.

March 5, 1st S. in Lent. Morning: 92, 254, 184, 480; Evening: 238, 200, 279, 28.

March 12, 2nd S. in Lent. Morning: 91, 191, 248, 225; Evening: 221, 269, 255, 198.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, and whose spirit is entering into living peace. And the men who have this life in them are the lords and kings of the earth—they and they only.—John Ruskin.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 48. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

MARCH 2, 1933.

[Issued fortnightly.] Single copy 3d. 9/- per year, post free

THE DEATH OF THE PRIMATE

THE death of the Primate of Australia, The Most Reverend John Charles Wright, in Christchurch, N.Z., on Friday last, has come as a great shock to the citizens of Australia, and more particularly to those of New South Wales and Sydney. With Mrs. Wright and the youngest daughter, he went to the north island of New Zealand a couple of weeks ago to spend a holiday with their daughter, Mrs. Warren. Subsequently the party journeyed south to Christchurch, where the Archbishop became ill on Wednesday, February 22nd. It was at first thought that the indisposition was of a slight nature, but the patient became worse, an operation for intestinal trouble taking place on the Friday morning. He came through successfully, but his strength was unequal to the shock, and the Archbishop died at 12.45 p.m. that day.

The death of his Grace, the Archbishop, in his 72nd year, marks a distinct loss to the Church in Australia, for he did much to maintain, unobtrusively, its highest traditions, and brought to its councils long and varied pastoral experience, sound administrative capacity, effectiveness as a cultured and graceful preacher, and above all, a spirituality that well befitted his labours. Although it was generally recognised that his leadership on big public questions had not been outstanding in later years, owing to his health, there has always been a ready appreciation of his valuable services to the Church, especially when any of its problems had called for clear and mature thought. He never sought publicity, but rather shrank from it. Unobtrusively, he did much good work, even beyond the scope of his office, and will always be affectionately remembered by returned soldiers for the kindly interest that he evinced in them during the days of the war.

Archbishop Wright was a forceful and attractive preacher, quiet and without any dramatic gestures, but possessing a dignity of bearing and a clear, well-modulated voice that lent effectiveness to his delivery. Always approachable, Archbishop Wright possessed a charm of personality which won for him a wide circle of friends outside the Church as well as within it. It was in June, 1909, that he announced his acceptance of the office of Archbishop of Sydney, and Metropolitan of New South Wales, in succession to the late Dr. Saumarez Smith, and it was in 1910 that he was elected Primate of Australia.

The son of the late Rev. J. Farrell Wright, Vicar of Christ Church, Bolton, Archbishop Wright was born on August 19, 1861. He was educated at Manchester Grammar School, and at Merton College, Oxford. The London "Times" described Archbishop Wright, then Archdeacon of Manchester, on the occasion of his election as Archbishop of Sydney, as "one of the rising men of the Evangelical party, as may be gathered from the fact that he is one of Simeon's Trustees, and has been closely associated for many years with the Bishop of Manchester." At Merton College he was placed in the second class, both in Moderations and in Lit. Hum., taking his degree in 1884. He served first as a curate in the par-

ish of the younger Evangelicals. His sermons, especially in the cathedral (Manchester), have been of considerable power, and he has read striking papers at the Islington Clerical Meeting. He is keenly interested in foreign missions, especially those of the Church Missionary Society, and was an active member of the central committee, which organised the Pan-Anglican Congress.

It was with mingled feelings that the Church authorities in England received the announcement of his acceptance of the Archbishopric of Sydney. It was generally felt that the withdrawal from the councils of the Anglican Church of one whose sound judgment, breadth of view and moderating influence were of great value, was a very real loss to the Church. The feeling, however, was that if the mother Church was to be the poorer for his promotion, one of the daughter Churches in an important part of the Empire was to be the richer for the inclusion in its councils of a distinctive figure in the Church in the old country for many years.

In October of 1909 the Archbishop and his family arrived in Sydney, and from the first he made a deep impression. His labours never flagged. His preaching and speaking gifts were in great demand. Up and down his diocese, and further afield, he went, in pursuance of his episcopal duties. He fostered to a marked degree movements for reunion, and proved a great strength in the missionary cause. He was an ardent patriot. His services during the Great War will never be forgotten, and especially his interest in the soldiers in camp, and his visits to the troopships in the early mornings, ere they departed overseas.

On the question of Good Friday observance, Archbishop Wright was emphatic and consistent. That the Royal Show should be held on Good Friday he regarded as a scandal, and never a year passed without his letter of protest to the Royal Agricultural Society.

The New Constitution.

Archbishop Wright, with the late Bishop Long, of Newcastle, took a leading part in the organisation of the measures requisite to the provision of a new constitution for the Church of England in Australia. Archbishop Wright contended, and was supported by the Sydney Diocesan Synod, that the Church of England in Australia should hold consistently to the evangelical doctrines of the Church of England in

(Continued on page 3)

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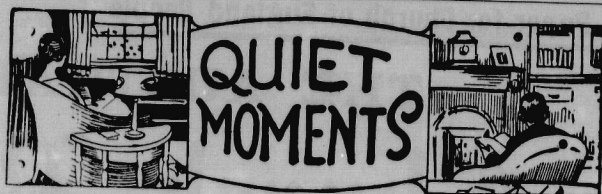
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Lessons from Lent.

THERE is a danger lest the prevailing tendency to regard the season of Lent as a time of special watchfulness against the temptations of the flesh should have the effect of diverting attention from the other activities of the evil ones. It is, of course, right and proper to remember that hostility to the Christian comes from a threefold foe—the world, the flesh and the devil, but it is possible to develop an unhealthy introspection if we concentrate attention on the second of the three. It is therefore not without significance that our Church should have chosen for the Gospel portions for the first three Sundays in Lent passages of Scripture which remind us of our Lord's victories over the forces of hell. On the first Sunday in Lent the Gospel relates the initial conflict in the wilderness, when the Lord met and overcame the Evil One. On the second we have the touching narrative of His triumph over the possessing devil by which the little daughter of the Syro-phenician woman was grievously afflicted. The third Sunday in Lent gives us the very important declarations of our Lord which followed His deliverance of the man possessed with the dumb devil, declarations which reveal the awfulness and the glory of the conflict between the strong man armed and the Stronger than he.

It is well to remember that, against the mighty power of the devil and the activities of his legionaries, the "finger of God" was put forth and is still put forth by the Son of Man. In this conflict the power and the victory must be His, for He alone can cope with the powers exerted by the forces of hell. It is therefore not by any reliance on efforts of our own, put forth in the Lenten or any other season, that we can achieve success, but by a conscious and constant reliance on our victorious Lord and a humble, faithful association with Him in His campaign. He not only encourages this association, but failure to experience it meets with His solemn warning—"He that is not with Me is against Me."

The Gospel for March 19 will give us a vivid picture of the conflict and its results in the case of individual souls. The "palace" which the devil "keeps" is the human heart: the "goods" are the human powers, mental and physical, which the devil holds in his control and uses for his own purposes: the "armour" wherein he trusts consists of the hell-forged temptations by which he beguiles and enslaves the souls of men. But "the Stronger than he" is fully acquainted with every device of the foe, can overcome him, strip him of his trusty weapons and turn the rescued spoils to good account. This He accomplishes by "the finger of God," against which no power of earth or hell can avail anything. This divine deliverance is seen in many illustrations in the New Testament and in the history of Christendom. Mary Magdalene, Saul of Tarsus, the demoniac of Gadara, Augustine, John Newton, and many more stand out as proofs of the truth of the Saviour's words. The conflict is still waged and victories are

still won—Jesus Christ is the same yesterday and to-day and for ever.

The same Gospel portion, however, reminds us that there are counterfeit victories. The Jewish exorcists cast out devils, but they failed to keep them out. The Lord depicts the tragedy of such a case in the same portion. The cast-out devil roams through dry places, seeking rest; and, finding none, returns to the house which is still his. He finds signs of a moral reformation, but there is nothing to challenge or oppose his re-entry. He again takes possession and, taking as co-tenants seven other spirits more wicked than himself, makes the last state of that man worse than the first. It is not so in the case of divine deliverance. When the Son of God casts out the devil He marks the heart's lintel and door posts with His precious Blood, shed for this very purpose, and, entering in, He makes the delivered soul His dwelling place and fills it with the radiance and the blessing of His presence. The devil finds re-entry impossible and the delivered soul becomes a jewel in the Redeemer's crown.

It is good, therefore, that we should dwell upon the sayings of our Lord which describe events of such eternal import; that we should realise the true place occupied by the enemy of souls; and that, turning from vain attempts to subdue the lusts of the flesh by our own power, we should claim the victorious aid of Him Who came to destroy the works of the devil and to render his weapons powerless to enslave us. He alone has the power and the right to deliver us from the Evil One and to indwell and keep the hearts from which He casts him out.

An Evening Thought.

I think of an old world garden with the scent of many flowers
With velvet lawns, sweet winding paths, and lovely shady bowers,
I hear children's happy voices, the patter of their feet,
Sweet memories come crowding, ah! memories so sweet,
And I think and dream of days gone by, those happy, happy days,
Ere sorrow came, and in its train, the parting of our ways.

But there will be another meeting in a far more happy land,
And another joyous greeting, when again I clasp the hand
Of the loved ones long departed, and again I'll see that smile
Upon those angel faces I've lost, but for awhile;
And I see a lovely vision of a garden bright and fair,
There will be no more parting, and no more pain or care,
To the glory of God's Garden there's an ever open door,
Where sorrow will be banished, and then joy for evermore.

—G. F. Sharpe.

A packet was received recently at the London Bible House containing three £300 banknotes. Enclosed with them was the following note: "The donor remits herewith three five hundred pound banknotes in aid of the general funds of the Bible Society." For very many years three such notes have reached the Bible Society anonymously. This year's gift is in almost unbroken succession with a similar amount given in 1909. The secretaries gladly take this opportunity of thanking the anonymous friend for this continuous and generous help.

JOHN CHARLES WRIGHT, Archbishop and Primate.

England. After several years of debating at special synods and meetings of the House of Bishops, it was eventually agreed that the principles which Archbishop Wright contended for should be embodied in the new constitution. The decisions of the General Synod have yet to be ratified by the different diocesan synods.

Archbishop Wright, before leaving for New Zealand, had made tentative arrangements to convene a special meeting of the Sydney Diocesan Synod to deal with the new constitution. He frequently stated that his most ardent desire was to see the constitution adopted by the Church of England in Australia before he retired from the Primacy.

Archbishop Wright possessed a little known hobby, that of stamp collecting. During his more vigorous years he found much enjoyment in a game of golf.

He married Dorothy Margaret Isabella Fiennes, daughter of the late Colonel Hon. Ivo de Vesci, and granddaughter of the 14th Lord Saye and Seele, and is survived by his widow, a son (Mr. Bertram Wright, barrister, of Sydney), and three daughters (Mrs. J. W. Warren, of New Zealand, Mrs. Judge, of India, and Miss Isobel Wright).

We offer to them and the Diocese of Sydney our deep and prayerful sympathy.

The embalmed body of the late Archbishop is expected to arrive in Sydney on March 7 by the R.M.S. Marama, the funeral taking place on the 8th, at one o'clock, from St. Andrew's Cathedral.



"The Christian in his Blindness," by the Rev. W. H. Elliott, M.A., Vicar of St. Michael's, Chester Square. Published by Longmans, Green & Co., from whom our copy has come. Price 2/6 net.

This is the Lent Book sponsored by the Bishop of London for 1933. We have read these recommended Lenten volumes each year, but this one by Mr. Elliott is the most powerful, urgent and appealing. It grips the reader from the start and never lets go until the last page is read. And then the reader will find himself weighing and pondering the issues raised in his reading. The book is frank, human and audacious. It comes from a fertile mind, which is able to probe human needs, interpret their background and supply an answer. Note the chapters: (1) The grand usurper; (2) A defence of uncredulity; (3) The Christian in his blindness; (4) Goodman's Croft; (5) Joseph's pit. The author therein deals with the problems of death and pain and also with the usurping self that robs a man of all joy and peace in believing. Love and sympathy and a knowledge of human nature combined with a simple yet firm Christian Faith are the outstanding qualities of the book.

It has been a tonic to our minds and full of healing to our souls.

Death Cannot Sever, by Norman Maclean, D.D. Minister of St. Cuthbert's, Edinburgh. Published by Hodder & Stoughton, London. Our copy from Angus & Robertson. Price 4/3.

We have not forgotten Dr. Maclean's sturdy and fiery books of the Great War Days. He is a Celt and that means a lot. Warmth of nature, a fertile imagination, a great humanity, the Celtic sense of awe, come into play and these features must be taken into consideration when we come to read the author's latest book, "Death Cannot Sever." We fear that Bible Christians will not place much store in the learned doctor's pleadings—for it is a case for spiritualism! Would Dr. Maclean advise Christian believers who have had no special scientific training, or any experience in

weighing occult evidence, to attend such gatherings as those described by spiritualistic leaders? Does he wish the Christian Church to include the seance among its activities? Then the author makes a plea for prayers for the dead. So that in spite of the volume's beautiful diction, its human element, its charm and persuasiveness, we cannot follow him nor recommend it to Evangelical Churchmen. It is all very nice and comfortable, but it savours of that "broodingness of belief" which has so marked post-war religious writings. Still we must not be so sweeping, for he deals with the doctrine of the Resurrection and the future life in a way helpful to some. Certainly it is a courageous book and coming from a Scotch Presbyterian marks a notable advance towards the so-called "Catholic" interpretation of the after-life.

Christ in the Changing World. This is a composite work published by Hodder & Stoughton, in which modern writers, for example: Canon Guy Rogers, Dr. T. R. Glover, Dr. Nathaniel Micklem, Dr. Carnegie Simpson, and others, deal with (1) The fact of Christ, (2) God revealed of Christ, (3) Jesus Christ and Man, (4) Christ and Conscience, (5) Christ and Society, (6) Christ and Immortality. The chapters took the form originally of Sunday evening broadcast addresses, the purpose being to emphasize the fact that in a world of change about which many are being challenged, there remains eternal facts about God and life which men can grasp and hold with confidence. There is no question that the volume has a real value in a day when men with materialistic outlook such as Aldous Huxley, C. M. Todd, and Bertrand Russell are ventilating their barren and naturalistic ideas. The chapters are readable, the faith of the writers in God and His Christ cannot for one moment be doubted. There is an up-to-dateness too, which is altogether welcome. We recommend the volume to our laymen, Sunday School Teachers, and the C.E.M.S. Our copy from Angus & Robertson. Price 1/3.

Susila, by Ruby Brindley. Published by Angus & Robertson (price 2/6), from whom our copy has come. This is the story of a Bengali village girl, told with exquisite charm and winsomeness. It has a laudatory foreword by Dr. Borcham. The life story of Susila is told from the days of her

there was not a cause which had to do with the advance of Christ's Kingdom which did not have his ardent and prayerful support. He was shy in nature, but underneath what seemed like distance, there was a warm and loving nature. He was a man of deep spirituality. He knew the saving grace of God in Christ, and thus there rang out in his sermons and addresses the notes of redeeming and sanctifying spiritual experiences. No bishop could have been more painstaking and helpful with regard to confirmands. He gave of his best. With his clergy, he was altogether considerate and enheartening. He showed them many personal kindnesses. In a quiet and unobtrusive way, he was most generous to those in need. Without exception, he proved, through all the years, a true Father-in-God, ready to give of his utmost in service and devotion. He was a man of strong convictions and was not afraid to stand by them. Yet he was a man of peace, kindly in nature, prayerful and humble in heart and life, a true pastor of souls. The years ahead will appraise his contribution to the life and work of the Church in this land. He has left abiding impressions. The Church is indescribably richer for his episcopate. She is all the stronger, and all the more morally and spiritually alert. But putting these aspects aside, the passing of Sydney's great and beloved Archbishop brings into relief a man whose saintliness of character, whose whole-hearted devotion, whose zeal for Christ's Kingdom, whose love for souls, have made thousands of lives richer and nobler.

contact as a child with a mission school, right through her heathen betrothal and what this meant in heathen doings, customs and rites—to the opening of her heart and life to Christ, her embracing of Christianity, her acceptance as a teacher in a Christian school, her marriage and then her death at the birth of her third child. She passed to us with her Redeemer, leaving on earth the memory of a simple life, faithful and fruitful, a witness for all time to the triumphant power of Divine love over the mightiest forces of error and fear that have ever entrenched themselves in the soul life of the earth. It is a fine piece of missionary propaganda and advocacy.

The Radiations of a Church. This is an illustrated brochure from the pen of Canon R. B. S. Hammond, wherein, in telling phrases, he makes known his social activities as from St. Barnabas' Church, Sydney. His pioneer home scheme, the size and urgency of the housing problem, the story of the Hammond Hostels, his food, clothes, and boots distribution and other social agencies all find persuasive recital in these dozen pages. When it is noted that an amount of £2500 was subscribed by the public to his work last year, and all spent in remedial, constructive and helpful work, it will be seen that great things have been accomplished. It only shows what can be accomplished by a man with a vision—and who does things! Certainly Canon Hammond has won the confidence of a wide public. We wish him every success.

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The value of the Church Record coming to your home far outweighs any economy you effect by discontinuing it at this time. Its usefulness to our Cause depends on the steady subscriber. If your subscription is due or overdue, renew it to-day. Thanks.

Wayside Jottings

(By a Wayfarer.)

THE JOYFUL HOPE.

"I'm afraid the League of Nations isn't going to be of much practical use after all," said one of the party, as they enjoyed their fruit one hot afternoon. "In spite of all it can say or do, I'm afraid there will be war in the Far East; and if it once begins, who can foresee the end?"

"It's too early to talk of the League's failure," said another. "Isn't it a wonderful thing that two Oriental peoples are listening at all to such an arbiter; and are even anxious to have its approval. After all, war isn't yet declared, and perhaps may not be. We ought to pray more, publicly and privately, for God's blessing on the League; for another great war would surely destroy civilization."

"The Far East isn't the only storm-centre," said a third, "I think the situation in India is equally critical. Great Britain is honourably trying to fulfil her promise to give India Self-government; but the task seems impossible. Hindus and Mohammedans seem irreconcilably divided by mutual dislike and fears and jealousies. If British control were removed they would be at each other's throats in a year. Besides, the Indian Councils are already so admirably composed of Englishmen and Native Princes that it seems as if the only possible extension of self-government would be to eliminate the authority of the English Parliament and to make the Indian Council responsible only to the King and the Privy Council. But, of course, nothing will satisfy the extremists but that England shall leave India altogether."

"There's a worse storm-centre than either of these," said one, "and that is the menace of Atheistic Communism with the consequent closing of all Churches, confiscation of Bibles, prohibition of religious teaching, and a world-wide persecution of all religion. They have all that in Russia; but the rulers there are in such fear that unless they can extend the system to all countries, it will break down under its own weight of misery, that they are sparing neither expense nor trouble so to extend it; and Australia seems to be one of their chief spheres of hope. The Sydney Labour Conference seems to be quite frankly converted to it."

"I don't quite know what a Soviet means," said a young lady, "but couldn't there be Christian Socialism, and a Christian Soviet? Why must a Soviet mean closing Churches and persecuting religion? I should think that a Soviet, properly organised, could draw a great deal of support from the Bible."

"We could have Christian Socialism to-morrow," said an older man, "if professedly Christian people would send Christian men into the various Parliaments; if in every electorate some trusted Christian men would come forward as candidates on a Christian Socialist platform, neither Nationalist nor Labour, but pledging themselves to vote on every question on Christian Socialist principles; and if Christian people everywhere gave them their first vote. Nominally, at least, Christian people are in a vast majority; so a system of Christian Socialism should not be hard to bring about."

"There's no question," said another, "about the growth either of honest Socialism nor of its evil extreme, Communism. In fact, I think that in view

of the vast increase of unemployment, some kind of Socialism has become necessary. But I agree that it might be Christian Socialism or even a Christian Soviet. A Soviet means the conscription of labour; that the State is the only employer; and that all men receive equal wages. Though, by the way, I see that the Russian Soviet has abandoned this equality system, so that they have gone at least one big step back to Capitalism. But certainly I see no reason why a Soviet should be anti-Christian; except that the Bible is the strongest support of Liberty and Truth."

"You are all wrong," said an older man. "Neither War nor Communism is the greatest danger to-day. The greatest present danger to the world is the Decay of Christianity."

"That can never be," said a young lady. "Christianity can never decay. Christ said, 'on this Rock I will build My Church, and the gates of Hell shall not prevail against it.'"

"True," said the other, "Christ will always have His faithful few, the 7,000 who will not bow the knee to Baal. You may also have plenty of Churches and of bishops. But what Christianity is there when on any giving question the clergy will tell you that the Bible is not reliable; that the mere fact that certain words are in the Gospels attributed to Christ, is no proof that He ever spoke them, (to be sure on that point you must ask Professor So-and-So), and that, in fact, on no question are Christ's words decisive. Nay, they go further;—certain of the clergy will tell you that the Church's age-long belief that Christ by His death atoned for our sins is an uncritical mistake; that we are not 'reconciled to God by the death of His Son'; and that belief in the Virgin birth of Christ, and in His Resurrection are no essential parts of the Christian faith. When this new teaching is broadcasted in the public press,—quoted by Brahmins and Theosophists in India as arguments against Christian missionaries,—eagerly caught up and repeated by infidel lecturers;—when you are told, as I was lately told by an Anglican minister, that in, probably, no theological training college to-day is the absolute authority of the Bible taught,—what can you say but that Christianity is decaying! Christianity, that is, as taught by St. Paul, Augustine, Luther, Wesley, Whitfield, or Church. Why, didn't even the Archbishop of Melbourne think it necessary to say in a recent sermon that some of the prophecies of Daniel are only a pious fraud,—written after the event?"

"All that is very sad," said the older man, "but don't you know your Bible well enough to know that all these things that you have mentioned are foretold as signs of the last days? Of political troubles we read in Daniel xii. 1, that then (i.e., preceding the first resurrection), shall be a time of trouble such as never was since there was a nation even to that same time. Of the decay of religion, did not our Lord utter the sad foreboding of His heart, 'Nevertheless, when the Son of Man cometh, shall He find faith on the earth (Luke xviii. 8)' and (in Matt. xxiv. 11 and 12) Many false prophets (false teachers) shall arise and shall deceive many; and because iniquity shall abound, the love of the many (the majority) shall wax cold.' Concerning the final persecution, did not our Lord say (Matt. xxiv. 9) 'Then shall they deliver you up to be afflicted and ye shall be hated of all nations, and many shall betray one another and hate one another, when parents and

children, members of the same family, shall betray each other to death; and much more to the same effect,—and when all the nations shall be gathered together to make war with the Lamb,—to the battle of the great day of God Almighty (Rev. xvi. 14 and xvi. 14).—what we generally call the battle of Armageddon, the final struggle between the Church and the powers of evil."

"I thought," said one of the ladies, "that all those dreadful prophecies of persecution and trouble were fulfilled long ago."

"Not so," said the older man. "If you will look, you will find them definitely connected with the last days. Troubles are, no doubt, in store, both for the Church and for the world, but Christ has told us of them, and has hidden us await them without fear. 'When these things begin to come to pass, then look up and lift up your hearts, for your redemption draweth nigh.' But watch ye, and pray always, that ye may be counted worthy to escape all those things that shall come to pass, and to stand before the Son of Man' (Luke xxi. 36). The coming of Christ to save His people is the glorious hope of the Church."



The Rev. Dr. and Mrs. Micklem, of St. James' Church, Sydney, returned on February 23 after a tour of Great Britain, Europe and India.

We regret to hear that the Rev. H. C. Lepastrier, rector of St. Thomas', Enfield, Sydney, has been indisposed. He hopes to be about at an early date. We trust that he will be fully restored.

Mr. G. E. and Mrs. Hall, leading Church workers in Sydney, leave for England by the "Maloja" on March 8. Both take an active interest in all movements that effect the Church, especially the Home Mission Society, B.C.A., and the Children's Homes.

The Rev. T. Smith, of St. John's, Bentleigh, Victoria, will be absent on leave from the beginning of March in order to attend to family affairs in England. The Rev. A. Gamble will act as locum tenens during his absence.

A message from Reuter's Belgrade correspondent states that King Alexander has awarded the Order of St. Sava (first class) to the new Bishop of Lincoln, Dr. Hicks, in recognition of his work for Yugoslavia while Bishop of Gibraltar. This decoration is given for educational and social service.

The death occurred recently in Cairns of Mr. Abi Murray, who during his residence at Thursday Island some years ago took an active part in Church affairs and was one of the members of the first Diocesan Conference before the Diocesan Synod was constituted.

With sincere regret we learn of the death of Mrs. Burns, the wife of Canon Burns, of Pinjarra, Diocese of Bunbury. Though Mrs. Burns has been in bad health for some time past, she passed away somewhat suddenly. We extend our deepest sympathy to Canon Burns and his daughter.

We regret to announce that the death occurred on January 21st of Mrs. Francis Watts, of Wandering, West Australia, at the age of 83 years. She was one of the early pioneers, having settled there 66 years ago. A very devout member of the Church, it was largely due to her efforts that the new church at Wandering was built.

Rev. C. Edwards, M.A., of West Perth, W.A., left for England on February 6. His

parishioners entertained him at farewell functions and general expressions of regret at his departure, and appreciation of the good work he has done were made. He was presented with farewell gifts, and the hope was expressed that his personal affairs will allow him later to return to W.A.

The Rev. Alan Whitehorn, M.A., at one time Vice-Principal of Moore Theological College, and later Head Master of St. Laurence College, Sydney, who is on a tour of the world, arrived in Sydney on a short visit last week, and leaves again next month for England via the Orient and America. Mr. Whitehorn is a great traveller.

On Sunday, March 12, at the morning service at All Saints' Church, Northcote, the Archbishop of Melbourne will dedicate a new Communion Table and Rails to the memory of the late Rev. A. C. Kellaway, who was vicar of the parish for twenty-seven years. At the same time a book-rest for the Holy Table, given by Mr. Justice Lowe to the memory of his parents, will be dedicated.

The Rev. R. D. Joynt, who for many years was C.M.S. Missionary at the Roper River Mission, is now in England working in the parish of West Dulwich. Lately he has been on holidays, during which he saw something of the Rev. John Jones, Rector of Marlborough, and formerly General Secretary of A.B.M., then vicar of All Saints', St. Kilda.

Sister Madeline, of Parkerville Home, Perth, W.A., and so well known in regard to this great work, has left for England, after 25 years' service. On Friday, January 20th, the presentation of an address was made by the Board, recording her invaluable service and appreciation thereof. Her many friends will greatly miss her presence though wishing her Godspeed, health, and happiness.

The Rev. W. Greenwood, Rector of Burnie, N.Z., has been appointed to St. John's, Launceston, in succession to the Rev. D. Ross Hewton, M.A., who retires at Easter. Mr. Greenwood was a member of the Church Army in England, and on coming to Tasmania, was ordained deacon in 1913, acting as Curate in the parish of Forth and Leven. Since then he has served three country and two city parishes as Rector.

Miss Vera Dobson, the first Mary Nicholas Missionary, sailed by the Jervis Bay in company with Sister Bullard, en route for Tanganyika. The previous evening a farewell Communion Service was held at St. George's, Hobart, in which more than fifty of her relations and friends joined. The service was conducted by the Revs. C. C. Short and R. H. Simmons, Hon. Sec. of the Tasmanian Branch, C.M.S.

The Rev. W. H. Davies, who for over 7 years has been rector of the parish of Darwin, will conclude his term of ministry in Darwin at Easter. He has spent a much longer term in the North than a good many clergy give, and his fellow members of the Carpentaria Diocesan Synod will miss his genial countenance and ready wit when that body next meets. Mr. Davies will go to Mitchell River for a short period as chaplain before returning to his native Wales.

Archdeacon and Mrs. Hands have left the Diocese of Polynesia and returned to New Zealand. Bishop Kempthorne writes eulogistically of the Archdeacon's work in all the activities of the Diocese, especially as Editor of the Gazette and Vicar-General of Suva and missionary worker. Mrs. Hands' work as headmistress of the Melanesian School, organist of the Pro-Cathedral, as well as Vicar's wife, has been inestimable. They have left gaps difficult to fill.

On December 14th the members of St. Chad's, Cremorne, and friends of the late Rev. G. L. MacDonnell, B.D., said farewell (after the mid-week service) to Mrs. G. L. MacDonnell and daughters, who have gone to reside on the North Shore Line, Sydney. A wallet containing cheque for £163 was presented to Mrs. MacDonnell, with the love and appreciation of her and of her family's untiring work in the parish of St. Chad's, Cremorne.

In the historic church at Carwoola, near Bungendore, N.S.W., built many years ago by the late Mr. George Osborne and the late Mr. Thomas Rutledge, a stained glass window was dedicated by Ven. Archdeacon Pike, of Queanbeyan, assisted by the Rev. C. Walton, rector of Bungendore, to the memory of the late Mr. d'Arcy Osborne, of Foxlow, who died in September, 1931. The window was erected by his widow, and, beneath it,

in a small cavity, were placed the ashes of the late Mr. Osborne.

Forty-four years after his ordination by Bishop Kennion for service in the Adelaide Diocese, the Rev. John Lumsdon has felt it necessary to retire from work owing to ill-health. From 1889 until 1916 Mr. Lumsdon worked in Adelaide diocese at Penola, Mt. Barker, Port Augusta, Gawler, and Glenelg, and was an honorary canon of St. Peter's Cathedral. Since leaving this diocese he has worked in that of Bath and Wells at Yeovil, Frome, and lately at Chapel Allerton, England.

Rev. K. I. F. Bickersteth, M.C., head master of St. Peter's College, Adelaide, since 1919, has resigned, and will leave Adelaide in September, having been appointed head master of Felsted School, Essex, England. The Felsted School dates back to its foundation as a Grammar School by Richard, first Baron Riech, in 1564. It was a well-known Puritan School in the seventeenth century, and four sons of Oliver Cromwell were educated there. Mr. Bickersteth was formerly chaplain and assistant master of Melbourne Grammar School, and saw service as a chaplain on the Western front.

Mr. H. A. Fraser, son of the Rev. A. J. A. and Mrs. Fraser, of the rectory, Haberfield, Sydney, had the honour of being Dux in Agriculture for 1932, at Hawkesbury Agricultural College, N.S.W., gaining first class honours, the Principal's Gold Medal, and prize for the essay on "The Western Tour," and the late Sir James Fairfax's prize for first place in the agricultural diploma course. He divided with T. K. Ever the Joseph Marks Memorial Prize for greatest proficiency in sheep and wool. While a student he took a prominent part in College activities, being secretary of the Student Christian Movement and an active member of the Debating Society.

The Cathedral Chapter of Christchurch, N.Z., has appointed as Headmaster of the Cathedral Grammar School the Rev. E. Edmonds, M.A. (Cantab.), F.R.G.S. Mr. Edmonds, who is at present assistant priest in Sydenham, Eng., has had a most interesting career. Educated at Tonbridge School, he graduated at Emmanuel College, Cambridge. He obtained his Fellowship in the Royal Geographical Society in respect of research work in Ethnology in India. After being senior language master, housemaster and Rugby coach at Herne Bay College, he accepted an appointment as Headmaster of the Mohammedan Anglo-Oriental College, Aligarh, India.

The early part of the recent holiday season was a busy time for Bishopscourt, Wellington, N.Z. First, the Bishop's daughter, Miss Carol West-Watson's marriage to Mr. Webb by her father—the first marriage in the Cathedral for about 25 years; and then the Bishop and Mrs. West-Watson became grandparents for the first time by the happy arrival of a son to their daughter Mrs. Stephen Lester. Says the Diocesan Journal: We extend our congratulations and are glad to report that mother and sturdy son are both in the best of health. The Bishop spent the latter part of the month at Lake Tekapo, and Mrs. West-Watson, her anxieties over, hoped to join him there for a short holiday."

In succession to the late Bishop Montgomery, formerly of Tasmania, the King has been pleased to appoint Dr. St. Clair George Alfred Donaldson, Bishop of Salisbury, to be Prelate of the Most Distinguished Order of Saint Michael and Saint George.

Dr. Donaldson was consecrated Bishop of Brisbane in 1904, and in the following year became Archbishop, and Metropolitan of Queensland. He returned to England in 1921 on his translation to the Bishopric of Salisbury, and in the same year was appointed chairman of the Missionary Council of the Church Assembly, a position which he still occupies.

The Bishop's father was Sir Stuart Donaldson, first Premier of New South Wales, and his grandfather was an Australian merchant.

The Bishop of Adelaide, on behalf of many friends, has presented the Very Rev. G. S. Young, lately Dean of Adelaide, with a cheque for £225 as a token of their appreciation. The Bishop said that "Dean Young was 34 when he was ordained, which was not an ordinary thing. Before that he had been a station manager, and had had much valuable experience in the country. He had, he believed, never been to a university or a theological college. Young men were not to gather from that that ordinary men could do without the university and colleges; but they were to realise what sterling work secured." He further said: "The Dean has been my right-hand man for many years, and four times admitted the affairs of the diocese during my absence in England. He has always been ready to help in every way, and has had a high conception of the dignity and honour of the Diocese of Adelaide, which he has always upheld."

At a special meeting of the friends and supporters of the Church Army, held in London recently, Mrs. Chambers, wife of the Bishop of Central Tanganyika, spoke of the Church Army activities in East Africa. Speaking of Tanganyika, she remarked how wonderful had been the progress there during the last few years. They had the railways there, and motor cars, and even aeroplanes, which the natives described as the European birds. They were able to sit on their verandah and listen in to the wireless, and to hear Big Ben booming out the hours. Mrs. Chambers said what a help Capt. Shaw, the Church Army evangelist, had been to them; he had been doing a very real spiritual work among the boys in one of the schools there. There were many primitive tribes untouched with the Gospel, and they were hoping that Captain Shaw would be the means of linking up a chain of mission stations. They badly needed a Church Army sister to work among the women and girls.

The late Alderman Sir George Cusaden became a parishioner of St. John's, Toorak, seven years ago, and for six years of that period served on the vestry, being the Vicar's churchwarden at the time of his sudden death. Members of the Melbourne City Council attended the Church on Sunday morning, 12th February, when the vicar, the Rev. Dr. A. Law, conducted a Memorial Service. The anthem was "Thou wilt keep him in perfect peace," and after the blessing the organist, Mr. Welsford Smith, played Chopin's Prelude in C Minor, the congregation standing. Sir George Cusaden was marked, the vicar said, by unassuming and unassertive manner, while ever being ready to express wise and sympathetic advice. He had concluded a life which extended five years over the 70 allotted span, according to the Psalm (90th) of Moses, which was sung at the service. The text was the final phrase in 1 Cor. 13, v. 58; "Your labour is not in vain in the Lord." It is good to have public men who associate religion with their lives. It is good to have public men who are willing to give valued service for love of work and who are not always estimating the value of work by the amount of money attaching to it. We owe our City Fathers much on this ground. Work needs to be redeemed from drudgery, and should be related to personal character. The true worker is a co-worker with God, and this exalts all labour. Sir George Cusaden had retired from practice, but continued his municipal and charitable duties, taking much interest in health work in various ways, being senior honorary surgeon at the Women's Hospital, etc. He was born in 1837 in Wexford, Ireland, and qualified as a surgeon in 1880. He became president of the Victorian Branch of the British Medical Association.

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Churchman's Reminder

"The pleasure we enjoy is lost by coveting more of it."—Proverb.

"Covet earnestly the best gift."—St. Paul.

MARCH.

- 5th—1st Sunday in Lent. Let us have a good Lent, by really abstaining from some self-indulgence, and by paying special attention to sermons.
- 6th—Slave Trade abolished in all British Dominions, 1807. And Anglo-Catholics pretend that religion was dead 100 years ago!
- 7th—First Prayer Book of Edward 6th published, 1549. British and Foreign Bible Society established, 1804. Again, what about religion being decadent 100 years ago?
- 8th—The Rev. G. C. Gorham acquitted, 1850. Ember Days—also 10th and 11th. Prayer for the ministers of the Church.
- 10th—Statute for burning heretics passed in England, 1401, in days of R.C. Domination.
- 11th—Fall of Bagdad, 1917. First daily paper published in London, 1709.
- 12th—2nd Sunday in Lent. God our Protector, is the subject. How we learn the need of dependence on God when we try to raise our individual standard of religious life!
- 16th—Next issue of this paper.



The Challenge of Lent.

IN one way or another the majority of Christians keep Lent. There will probably be millions of Christians in the world who will during the forty days of Lent set themselves afresh to face the duty of Self-Denial.

This is what the Season of Lent really means, if taken seriously. It invites us to look forward to Passion Week and the Sacrifice of the Cross of the Son of God, and in prospect of what that wonderful Sacrifice means, seek to arm ourselves with the same mind. Man's redemption is rooted in the Divine Sacrifice and if we really understand its meaning we shall recoil from human selfishness.

Lent to many people has lost its meaning. Mere abstinence from some thing which we can really do without is not necessarily Christian. Nor is the ascetic ideal necessarily Christian although we know it has had great influence over Christendom. The Reformers rejected the doctrine that Fasting in itself has any meritorious value, although it may aid devotion.

But the Forty Days of Lent does remind us that Christ is calling us to something higher and nobler than physical comfort. Self-denial is a Christian duty. Confronted as we are with the simplicity and severity of Christ, how can we as true Christians be self-indulgent? The essence of self-denial is the surrender of the will to Christ. The sacrifices of God are

a broken spirit and nothing less than that.

And what is true of the individual is also true of the Church. There is a corporate Call to Sacrifice, to Prayer and Faith. The cause of Christ must not languish at home and abroad. Luxury is as inconsistent in the case of a Church as in the case of an individual. Let there in every parish this Lent a serious attempt at united giving for the work of God. Perseverance and Prayer will carry through any scheme for the furtherance of the Kingdom of God. The blighting influence of worldliness will be resisted and fresh purity of life and increased power will be felt as a result.

And of the world outside, there comes the challenge to us all. What is thy Moral Value to the world? The picture to-day of human society is very disquietening. The evil spirit stalks through the land. Civilisation has had a set back. The forces of Righteousness are being openly defied. There has been an appalling apathy towards the things of God, and a carelessness about moral and ethical standards. We see industrial stagnation and unrest, an amazing development in armaments, and the masses discontented and disillusioned.

The Real Danger in life to-day is that Evil things are made to appear harmless. The sense of Sin has been lost in our individual and corporate life, and we are reaping a terrible harvest. We are reminded that "Every tree which God has not planted shall be rooted up." God's judgment will fall upon us unless we repent of our sins.

The Church must again recover something of the spirit of Pentecost. There must be a greater spirit of Reality in all her work. The things that have been stifling her work must go. Lent calls us all to deepen our understanding of the power of evil, and realise the great resources there are at our disposal in God and to present afresh a humanising gesture towards a world which, above all, is asking for true sympathy and spiritual help in its sore struggle with the ills of life.

The Problems of Evil.

(By W.F.P.)

THE problem of evil has perplexed human thought from the very earliest days. God's Word gives us, in its own masterly way, its origin and significance. We know the power of evil in our experience. We are often amazed at its subtlety. Our best plans are often baffled and thwarted.

We are reminded by St. James that no man is tempted of God. That the same fountain cannot bring forth both sweet and bitter water. The source of evil must be some other agency that is hostile to God. It takes its origin from the freedom of the will. Our Lord teaches in many parables, that there is a personal spirit of evil which has rebelled against God. We see this spirit at work through human society.

There are many people who disbelieve in the personal power of evil, but we feel the forces of evil in the world around us. It is a strong, subtle, organised, directed force, which cannot be explained in any other way. We must recognise this and take cognisance of it.

There has been in the world a great fallacy often expressed by idealists, that the world will "automatically"

progress towards goodness. Their idea of human society is that we see a steady, marked advance in goodness, and a steady decline of evil. This view was popular in the nineteenth century. Poets, artists, scientists, looked forward to a millenium called "the golden age."

The world received a rude shock fourteen years ago in the Great War. We have seen, since the war, a "devolution" as well as an "evolution." The struggle for the mastery goes on between the forces of righteousness and those that would overthrow them. There are many fundamental lessons our people have not yet learned well enough; we have received a "set-back."

There is a great need to-day for a careful discrimination between good and evil. There are many things which made rapid progress during the last century which were then looked on as a blessing, which have proved a curse.

Our trade and competition were the delight of the economist sixty years ago; it was then the way of progress and efficiency. But we are now told they are the root cause of our unrest and industrial strife. Armaments were applauded as the emblem of security, but these things have now left the world crippled and broken. The production of cheap literature was going to be the means of awakening the intelligence of the people, but the world has been flooded with much that only poisons the mind.

The real danger to-day is that evil things are made to look harmless from the outset. There is a tendency to disguise their true character. People need great discrimination. The problem of life to-day is to know how to choose. The Church, by her fearless leadership, should increasingly come out and declare the mind of Christ on all questions involving moral issues. As individuals also, the choice we are making in our daily actions and lives will help others to choose the best and hold it fast.

Diocesan Celebrations of the Oxford Movement

Letter to the Bishop of Chichester.

A CORRESPONDENCE was recently initiated by a Committee formed in the Diocese of Chichester, England, when the members learned that an advisory committee appointed by the Bishop of the Diocese recommended that the Oxford Movement Centenary celebrations might be made diocesan.

The Committee felt that those who could not conscientiously take part in the celebrations would be made to appear disloyal to the Bishop; and Mr. Arthur F. Griffith, as chairman, and Mr. T. C. Lawson, Hon. Secretary, were appointed to carry on the correspondence. They pointed this out to Dr. Bell and desired reconsideration of the proposal. Failing in this object, the Committee sent a letter, the salient passages of which we print below. At the Diocesan Council, it was pointed out that the proposal had not been submitted to the Diocese, or even to that Council, and with a very substantial body of loyal members of the church unable to join, the proposed celebrations could not be treated as diocesan. The Bishop, in his subsequent remarks, made it quite clear that the clergy and laity were free to take no part; without incurring any suggestion of disloyalty, and in his capacity

as editor of the "Diocesan Gazette," most courteously complied with the Committee's request to publish there the letter.

Extracts.

"The members of our Committee recognise that this correspondence cannot be continued indefinitely, and hope that they are making quite clear that the objections to the celebrations felt by many in your Diocese are insuperable, and indeed that it is a duty to our Church that, in view of this Celebration, the injurious results of the Movement should be unambiguously exposed.

"In your letter your Lordship would urge 'the importance of a non-party celebration; also of avoiding the use of language on either side which wounds rather than heals.'

"Surely your Lordship cannot wish your Diocese to join in a celebration as a non-party proceeding, the culmination of which we learn is to be a celebration of Pontifical High Mass in the Stadium of the White City by the Bishop of Colombo in the presence of the Bishop of London. Through the Centenary, an attempt, only too successful so far, is being made to harness our Bishops to disloyal practices; the celebration cannot promote unity, but only strife throughout the Church.

"Again, can we rely on the supporters of the celebration observing your Lordship's anxiety for avoiding the use of language which wounds rather than heals?

"But is not the avoidance of acts that would, of even more importance? We know only too painfully how the actions of many followers of the Movement are wounding our Church.

"Now we beg to add the following reasons, which are amply sufficient to make the Celebration impossible for a large and loyal section of the Church of England in your Diocese.

"1. Reunion among our Christian fellow-countrymen is grievously hindered by the rigid, unhistoric theory of Apostolic Succession, emphasised by the Movement.

"2. Anarchy, complete disregard of authority in the Church, has been a result of the Movement, and is strangely at variance with their profession of reverence for Episcopacy.' So, too, our Bishop Durnford wrote in 1896, 'With such principles, loyalty to the Church of England is impossible, and, indeed, for all practical purposes, does not exist.'

"3. The very word 'Mass,' implying the theory that a change in the bread and wine of Holy Communion is effected by the words and acts of the 'Priest,' along with the accompanying ceremonial, obscures the truly Anglican and Christian doctrine of the believer's spiritual reception in the heart, not with the mouth.

"4. The belittling of our incomparable Book of Common Prayer, and the use of alien 'Mass' services, even in Latin, is weakening and deeply wounding our Church, and destroying the national respect which she once held.

"5. Distrust of the clergy has arisen from this Movement ever since Tract 90 so successfully, and with clever causticity, invited our clergy to twist our Articles into support (in spite of their obvious repudiation) of unreformed Roman doctrine; and to accept their Commission as ordained ministers, on public promises which they intend to violate.

"6. The constant stream of secessions to Rome from adherents of the

Movement commenced with Newman, one of the Founders, continued with Manning, a former Rector in the Diocese and Archdeacon of Chichester, and has included Vicars of St. Bartholomew's, St. Martin's, and the Annunciation in Brighton alone. In 1878 our Bishop Durnford said, in his Visitation Charge:—'Whatever may have been the case in former years, converts to Rome are now chiefly drawn from ritualistic Churches. . . . From one parish alone, five clergymen have passed over to Rome, but not before they had instilled Romish doctrine into all whom their office enabled them to influence. Craft, subtlety, and secrecy, are the characteristics of the Romish propaganda, and in this instance these arts have been unsparingly employed. . . . We ask in fear and doubt, Where is this treachery to stop?'

"Is this constant stream now a matter of congratulation to our Diocese?"

(Signed) ARTHUR F. GRIFFITH,
Chairman.

T. C. LAWSON,
Honorary Secretary.

Church Union in South India.

Appeal from Twenty Bishops.

THE following letter, signed by the Bishops of Birmingham, Blackburn, Bradford, Bristol, Chelmsford, Exeter, Gloucester, Guildford, Hereford, Leicester, Liverpool, Manchester, Oxford, Portsmouth, Ripon, Rochester, Sheffield, Sodor and Man, St. Edmundsbury and Ipswich, and Worcester, appeared in "The Times" recently:—

At the recent session of the Church Assembly the Archbishop of Canterbury called the Church to prayer for those engaged in the attempts to solve the pressing problems of unemployment, disarmament, and Indian disunion, and reminded us that in each the spiritual factor was of primary importance.

We venture, in view of his Grace's appeal, and of the vital connection between a united Church and the last-named problem, to call the attention of the Christian public in England to the critical stage which has been reached in the negotiations for Church union in South India, and to ask that prayer may be made throughout the Church at home that the Indian Diocesan Councils, which are to meet early in the New Year, may give final approval to the proposals.

We would recall that two years ago, the assembled Bishops of the Anglican Church at Lambeth, in a resolution (No. 40), passed almost unanimously, expressed their strong desire to their brethren in South India that "as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated." Their hope was "that it will lead to the emergence of a part of the Body of Christ, which will possess a new combination of the riches that are His." And they called "the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous goodwill."

We believe that nothing that has happened since has lessened these expressions of generous goodwill and of hearty support for the scheme of union on the part of the Bishops who voted for that resolution, while on the other hand, there has been growing a more earnest will to unity on the part

of the Churches at large. The scheme as proposed carries out the intentions of the Lambeth Conference, and nothing in the scheme in any way goes beyond what is recognised and allowed by the Conference.

We understand that there are some people who are disturbed by the fear that what is proposed is antagonistic to Catholic Church Order. This arises entirely from misconception. The whole purpose of the scheme is to promote the union on the basis of the acceptance of the traditional ministry of the Christian Church. The Lambeth Conference has made quite clear that the purpose is the building up of a Catholic Church, and that the departures from the strict ecclesiastical rule under an emergency are not anything which is beyond the competence of the Church to allow, nor will they interfere with the really catholic character of the scheme.

In view of the urgency of the matter, and of the vast importance of the issues at stake, and especially of its bearing on the future prospects of reunion at home, we would earnestly hope that the Church will be instant in prayer for the speedy inauguration, if God so will, of the proposed United Church of South India.

The Bishop Coadjutor.

(By Nemo.)

With the sudden and lamented "passing" of the Archbishop of Sydney, a certain interest attaches, of necessity, to the Administrator of the Diocese of Sydney, who, by reason of his office, is the Right Reverend S. J. Kirkby, Th.Soc., the Bishop-Coadjutor of the diocese.

Curiously enough, ever since Bishop Kirkby's selection for the office of bishop-coadjutor, even in the better informed press, including the Church press, there has been a certain haziness concerning the whole question of the bishop's position and title, indicating a rather lamentable confusion of ideas regarding ministerial order and office.

There are only three Orders in the Sacred Ministry of the Church, those of bishop, priest and deacon. Although there are various Episcopal offices, there is only one Episcopal order. The Archbishop only differs from other bishops in the office he occupies, and in the order of his ministry. A bishop-coadjutor is in every way just as much a bishop as even an Archbishop, in the matter of his order of ministry. So when churchmen read in an important organ of the press that "As Administrator of the diocese, Coadjutor Bishop Kirkby becomes Bishop Kirkby," they must have wondered, because it is still fresh in the memory of most that, on the death of the late Archbishop Samuel Smith, the Administrator of the diocese was not one of the Episcopal Order, and that he did not become a bishop of the Church on assuming that office.

As a matter of fact, when the late occupant of the See of Sydney was elected the Administrator of the diocese was the Senior Priest; but in a later Ordinance providing for the appointment of a bishop-coadjutor, provision was made that in certain circumstances, the bishop-coadjutor should, ex-officio, be Administrator of the diocese. Hence, Bishop Kirkby, as bishop-coadjutor, has, ex-officio, on the death of the Archbishop, become the Administrator of the diocese. But this step in no way affects his standing as a bishop, which he is by virtue of his consecration, that took place last year. To the writer, at any rate, there seems some flavour of discourtesy, of course not intended, in referring to the bishop-coadjutor as "Coadjutor-Bishop Kirkby."

Of course not intended, because probably no other clergyman in the diocese is so esteemed generally and affectionately regarded as the good bishop, to whom the passing of a great saint, a great man and a great friend, has brought a very sad work and heavy responsibility. But for that task he is well equipped. His simple faith, his sweet reasonableness, his sanity of judgment, and not least, his loyal devotion to his Lord, leaves those who know him in little doubt of the successful issue of that task.



NEW SOUTH WALES.

Diocese of Sydney.

C.M.S. HEADQUARTERS.

The N.S.W. Branch of the Church Missionary Society has removed to new premises, namely, Wisely's Buildings, corner of George and Bathurst Streets, Sydney. The new offices are handy to the Cathedral and the Town Hall underground station. All the offices, Book Room and Luncheon Room will be on one floor, the third, which has a frontage to both streets and the entrance is at 109 Bathurst Street. The Society hopes to be settled in by March 1st, and there will be an official opening on Thursday, 9th March, at 3 p.m.

ST. ANDREW'S CATHEDRAL, SYDNEY.

Lectures During Lent.

Archdeacon Gunther Memorial Lecture.

Ven. Archdeacon Davies, M.A., B.D., will deliver the "Archdeacon Gunther Memorial Lecture" in the Cathedral on the Third Sunday in Lent (March 19) at 3.30 p.m. Subject: "I Believe in God."

Week-day Lectures.

Week-day Lectures will be given on Tuesdays, 1.10 to 1.50 mid-day, to be followed by sermons at the Thursday Evening Services at 8 p.m. Tuesday, March 7: Subject, "Church Architecture as an aid to Worship." Lecturer, Professor Wilkinson, of Sydney University. Thursday, March 9: Preacher, Rev. E. F. N. Cash, M.A., B.D. (Rector of Christ Church, North Sydney). Tuesday, March 14: Subject, "Jesus and Nationalism." Lecturer, Rev. P. V. Portus, M.A., B.Litt., Director of Tutorial Classes in the University of Sydney. Thursday, March 16: Preacher, Rev. O. V. Abram, B.A. (Rector of St. Alban's, Epping). Tuesday, March 21: Subject, "Divine Providence in the Evolution of the Earth for Man's Habitation." Lecturer, Dr. G. D. Osborne, Lecturer in Geology. Thursday, March 23: Preacher, Rev. R. Harley Jones, Th.Schol. (Rector of St. Chad's, Cremorne). Tuesday, March 28: Subject, "Christianity and Youth." Lecturer, Mr. R. H. Swainson, O.B.E., General Secretary of the Y.M.C.A. Thursday, March 30: Preacher, Rev. W. G. Coughlan, B.A. (Rector of St. Alban's, Cormal).

ST. ANDREW'S CATHEDRAL.

Question of New Site.

Committee to Investigate.

The State Government has appointed a Cabinet Committee to discuss the question of a new site for St. Andrew's Cathedral, with representatives of the Anglican Church.

The committee, the Premier said, would consist of the Deputy-Premier and Minister for Transport (Mr. Bruxner), the Minister for Works and Public Health (Mr. Weaver), and the Minister for Justice (Mr. Martin).

This action by the Premier is fulfilment of a promise made to a deputation led by the Archbishop on January 27. On that occasion the history of St. Andrew's was traced from the laying of the first foundation stone in 1819. It was stated that the original grant by Governor Macquarie had been whittled down by degrees, until to-day the cathedral

was left without adequate ground for expansion.

The committee will meet under the chairmanship of Mr. Bruxner as soon as the Archbishop of Sydney (Dr. Wright) has nominated the church representatives.

CHURCH ARMY MISSIONERS.

A special service for the reception of the missionaries of the Church Army was held in St. Andrew's Cathedral last Friday week.

Bishop-Coadjutor Kirby said that the Church must be evangelistic, or it would die. He commended the Church Army for its loyalty to the evangelistic message.

Each missionary was presented to the congregation, and gave a statement of the work on which he was engaged.

ST. PAUL'S, CASTLE HILL.

The Bishop Coadjutor of Sydney set the foundation stone of a new rectory at St. Paul's Church of England, Castle Hill, on February 18. The rectory, which is to be of brick, will replace one erected in 1866. Bishop Kirby said the rectory should be the focus of Christian home life in the parish. One of the weaknesses of Australian home life was the failure to realise the gravity of not taking the Church into the homes.

Mrs. Best, who was present at the laying of the foundation stone of the original rectory, was a spectator.

ST. ALBAN'S, FIVEDOCK.

Sir Kelso King set the foundation stone of a new school hall at St. Alban's, Fivedock, on Saturday afternoon. The building will be of brick, will seat 550, and will cost about £4,630.

The rector (the Rev. W. T. Price) said that, although the debt on the church property was £5,000, the need for a school hall for young people was imperative.

THE KING'S SCHOOL, PARRAMATTA.

New Headmaster.

The new headmaster of The King's School, Parramatta, Rev. C. T. Parkinson, received a warm welcome at the Old Boys' Union Annual Dinner. In reply to the welcome, Mr. Parkinson said that things in the world were not very easy for the rising generation, and he suggested that they look with wide sympathy on the young men of to-day. When those present were leaving school the world was anxious to have their services. To-day work was not easy to get. The professions were overcrowded; offices and businesses had no room for school-leaving boys. An anxious time was ahead of young men. That materially affected our educational point of view.

It looked as though, in the future, people were going to have more leisure. He hoped they were also going to have more money, though that was not so certain as that the world would be able to do without the labour of a large number of its citizens. That was a very dangerous thing. People who had a great deal of leisure and did not know how profitably to employ it might become a menace to the State. They must seek with sympathy to find a solution for the young people. The division of labour made men's jobs dull. Where the bootmaker of old gained creative pleasure in his craft, to-day he spent his time punching eye-holes in

shoes, which was deadly monotonous. Educationally the world must take a new and a long view. Perhaps they would discover what they must give boys which they had not given before. They must not run away with the idea that the education which was good enough for them was good enough for their sons. Circumstances had changed, and methods must change, too. Unless the people who had leisure were able to employ it intelligently they would become a menace. Unless the schools aroused in them a sensibility of the arts, music, literature, and the finer associations of life, they would not succeed in their jobs.

Brawn without brains was dangerous, Mr. Parkinson added. Mentality without morals was more dangerous, but the privilege of wealth and leisure without the assumption of civic responsibility was most dangerous.

"Australia," he concluded, "has a great future. In the next 150 years Australia must be the centre of civilisation. There is more hope in the young countries than in the old. We must build for the future, but with a long view and not for the present. (Applause.) I hope that so long as I am headmaster of The King's School that its motto will be 'true religion, sound learning, and wise citizenship,' as well as 'Fortiter et fideliter.'"

C. OF E. BOYS' SOCIETY.

Country Visitors in Sydney.

To the strains of beautiful organ music 80 boys took part in a procession which was a preliminary to the fourth special C.E.B.S. admission at St. Oswald's, Haberfield, on Sunday, 12th February. Seventeen representatives from the Society's branches at St. Mary's, West Maitland, and St. Luke's, Homeville, under the care of Messrs. Charlton and Will Taylor, formed part of the procession whilst senior members of St. Oswald's branch acted as sidesmen.

The admission service proper was conducted by the Rev. A. J. A. Fraser, who also preached the sermon to a large congregation, including Mr. W. L. Headford, J.P., Inspector of Child Welfare, who brought a party from the Northern suburbs. The Rector emphasised the value of true friendship, taking as his example the love of David and Jonathan. A courtesy letter from Rev. C. W. J. Gumbley, rector of St. Mary's, West Maitland, expressed the value of the movement as a means of widening the outlook of his boys in church fellowship. The matter will be brought up before Clergy at the next Newcastle Diocesan Synod.

As many of the Junior country members had not previously visited Sydney, an interesting programme was arranged, including a preliminary welcome on Friday evening, 10th February, with introductions to the boys who were to act as hosts for the visitors over the week-end. An inter-town cricket match on Saturday morning proved very popular, and during the afternoon a fleet of cars conveyed the boys to the Sydney Harbour Bridge for an inspection, followed by a drive to Manly Beach. Saturday night gave an opportunity for a grand welcome Social in the local Parish Hall, when presentations were made as souvenirs of the trip.

All boys were present at the Admission Service at 11 a.m., and later left for a tour of the city Cathedrals and Churches. The younger members amazed at the size and wonders of the city. Right Rev. S. J. Kirby, Bishop Coadjutor of Sydney, was untiring in his efforts to make the boys feel at home at St. Philip's Church. All were delighted with his reception, and with the opportunity of learning about the historic place of worship. The boys handled the first Bible used in Christian Service in Australia and eagerly accepted souvenirs which the Bishop handed them.

A combined tea at St. James' Hall, where the party was welcomed by Rev. W. Hume, of St. James', Sydney, concluded a most happy week-end, cementing the bonds of friendship between the Anglican boys of three parishes. The party left Central at 6.18 p.m. for Newcastle and the Maitland district.

VICTORIA.

Diocese of Melbourne.

BISHOP-COADIUTOR?

The Church of England Messenger, the official organ of the Diocese of Melbourne, writes:—

There have appeared in the columns of certain Church and other newspapers paragraphs referring to the possibility of the appointment of a co-adjutor Bishop to assist

the Archbishop in the work of this diocese. Whilst it would be true to say that no official consideration has been given to this matter, it would be untrue to deny that it has been discussed unofficially by many prominent churchmen. Realising the tremendous demands made upon the time and energy of the Archbishop in the performance of the multifarious and onerous duties attached to his office, both on the spiritual and administrative sides, and the necessity for adequate time for preparation if he is to come to his work fresh and vigorous, with the addition of the many public functions which, by reason of his office, he must attend, it is keenly felt by many that it is unfair that all these should be left to one man, without the assistance that only one in episcopal orders can give. The diocese has grown in population, and with it has increased, in greater ratio, the duties expected of the diocesan. There is no possible subdivision of the diocese which would noticeably decrease the burden of work falling upon the Archbishop of Melbourne, so that the only remedy seems to be the appointment of a co-adjutor or suffragan Bishop. There are many questions arising from such a proposal which cannot be answered in a moment, nor is there any likelihood of the problems involved being quickly solved. We sincerely hope that some such step will be found to be practicable, and that in due time such an appointment will be made, but we reiterate what appeared above, that up to the present no official step whatever has been taken in the matter, and that it is not at all certain that an immediate solution of all the difficulties in the way will be found possible.

ST. COLUMB'S CHURCH, HAWTHORN.

Jubilee Celebrations.

Wednesday, the 8th instant, was the actual date of the Dedication of St. Columb's Church, Hawthorn, fifty years ago. It was commemorated by the holding of a "Temple Day," when parishioners visited the Church some time during the day for the purpose of prayer and offering. The day began with a service of Holy Communion at 6.30 a.m., and concluded at 7.30 p.m. with Evensong and Doxology. At the close of the day it was ascertained that £800 had been cast into the Lord's Treasury.

At 8 p.m. past and present parishioners, to the number of approximately 1,000 assembled at the Hawthorn Town Hall, and took part in the Reunion Social. Sir Robert Best presided, and welcomed especially the many old-time parishioners present. Among the other speakers were the Mayor of Hawthorn, who conveyed greetings from the City of Hawthorn to the congregation of St. Columb's; the Ven. Archdeacon Hancock, representing the Archbishop, extended the congratulations of the diocese; and Mr. J. P. Bainbridge, Registrar of the Melbourne University, in a happy manner, recounted reminiscences of the earliest days of the parish, and acknowledged the welcome given to the "old timers." The vicar, Archdeacon Herring, paid a tribute to the generosity of the congregation and read the following message from the Bishop of Derry, after whose Cathedral Church their parish Church was named:—

"The Bishop of Derry, from his Cathedral Church of St. Columb, Londonderry, to the Vicar and parishioners of St. Columb's, Hawthorn: Greeting.

"Our Cathedral Church in Derry is holding its Tercentenary this year. It has passed through many vicissitudes, and faced many dangers in those 300 years, not least in 1689, during the famous siege. But it stands to-day, dear to the hearts of the people of Derry, the centre of the worship of the city, still witnessing for God.

"You are keeping your Jubilee in the same year, 1933, and in the walls of your Church there is built a stone from our old Cathedral. My Jubilee message to you from St. Columb's, Derry, is this: Regard this stone as Samuel asked the people of Israel to regard the stone which he set up—'Eben-ezer,' 'Hitherto hath the Lord helped us.' God has brought our Cathedral through difficulties and dangers unnumbered. He has, I doubt not, brought your Church, too, through many trials and troubles and anxieties. 'Hitherto hath the Lord helped us.' And whatever comes He is the same God. He will help us still and see us through all the future days, if only we do not fail Him.

"I wish you good luck in the name of the Lord."

Diocese of Wangaratta.

THE BISHOP'S LENTEN WORD.

The Bishop writes:—

When we speak about self-control and self-denial we must not make the mistake of

thinking that self is a bad thing. A man without a well-developed self is a bundle of impulses. Instead of possessing a strong character he acts on the spur of the moment and his appetites suggest. Instead of holding settled opinions, he believes every rumour that he hears. Instead of adhering to a steady purpose he changes his mind continually. He is, says St. Paul, like a wave, tossed to and fro, and carried about by every breath. A strong self is just one of those good things—perhaps the best of them all—that can be abused to evil ends. So to abuse it is spiritual suicide, the most tragical of failures and one of the worst sins.

It is by self-control that the self grows strong—with a will that cannot be overthrown by appetite, with a faith that cannot be shaken by rumour, with a purpose that cannot be broken by difficulties. Acts of self-denial are its athletics. By them we put it in training and keep it fit and in form. But a larger question is plainly forcing itself upon us. What are we going to do with our "self" when we get it trained and full-grown? Psychologists tell us that what we call "sins of the devil," such as anger, pride, arrogance, vanity, revenge, are all excessive self-assertion. Every man's devil is apt to be his self misused. The only way to keep it right is to devote all its wonderful powers to something beyond itself, to some one higher than we. It becomes corrupt if it turns in upon itself. Listen again to St. Paul: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice to God." "The body is for the Lord." "Ye are not your own." "Ye are Christ's and Christ is God's."

There are three great duties of religion which the Gospel puts together—almsgiving, prayer and fasting. Now, if we give each of those its full meaning we shall see that they make a good picture of a religious life. Fasting is all the discipline of the self by which it becomes strong. Prayer is all the worship and devotion by which we yield ourselves in complete surrender to live for God and to do His will. Almsgiving is every service of our fellows which God assigns to us, by showing us the need for it and by giving us the power to do it. Whatever creates goodness and beauty and truth in the world is the will of God. Whenever we see ways in which these could be created, it is as if we heard God saying, "Whom shall I send and whom will go for us?" And the only proper answer is, "Here am I. Send me."

Now, dear people, I want you all from March 1st, which is Ash Wednesday, to keep your forty days of Lent. First, it must be some kind of fasting or self-discipline. Secondly, it must be some kind of prayer or drawing near to God. Thirdly, it must be some kind of giving, or service of God in your neighbourhoods. It is not safe to separate the three. The first, by itself, might make you a devil. The second, by itself, might make you a sentimental mystic. All three together will make you more like Christ.

The disciples prayed Him, saying, "Rabbi, eat." But He said, "I have meat to eat that ye know not. My meat is to do the will of Him that sent Me, and to accomplish His work."—(St. John 4: 31-33). Do you see all three duties in that passage?

QUEENSLAND.

Diocese of Brisbane.

ARCHDEACON CLOVER'S WORK.

The Archbishop writes:—

It will be remembered that at the Special Synod held in September, the hope was expressed that Archdeacon Glover would devote himself to forming a Central Diocesan Fund for the purpose not only of preventing the Diocese from running more deeply into debt, but also of establishing a Fund which will gradually put the finances of the Diocese into a satisfactory condition. And the Synod passed a resolution with regard to this. The Archdeacon is going to undertake this work at my special request and will make his home in Brisbane in order that the work may be carried out more adequately. He will retain his title of Archdeacon of Toowoomba and Residential Canon of the Cathedral, and will also be Diocesan Finance Commissioner. I am most grateful to the Archdeacon for being willing to carry out the rehabilitation scheme, and to set out on such an extensive and vitally important campaign after having worked for twenty-nine years in this diocese.

I have just spoken of his work as vitally important, and that is just what it is. It is of vital importance that he should succeed,

and therefore of equally vital importance that his efforts should be backed up by the whole diocese.

He will begin his work in full force in the beginning of February.

PRESENTATION TO REV. A. W. ETHELL.

One evening in December, a pleasant surprise was accorded the Rev. A. W. Ethell, rector of St. Peter's Church, Gympie, by the members of the Church Choir and friends, to mark the 25th anniversary of his ordination. On behalf of the choir, Mr. Byrn Jones presented the rector with a handsome smoker's stand, with congratulations on his anniversary and best wishes for his future welfare. The felicitations were supported by several speakers.

The Rev. A. W. Ethell, in responding, thanked them all for their gift and good wishes, and expressed a desire that he might be spared for further work for God in His Church.

In addition, the Rev. Mr. Ethell received many congratulations from parishioners and friends on the celebration of his jubilee. It is interesting to note that he has performed practically 27 years' service in the diocese. In January, 1906, he was accepted by the late Archbishop of Brisbane (Dr. Donaldson) and, whilst preparing for Holy Orders, was placed in semi-sole charge of the parish of Bulimba, Brisbane. He was ordained on 21st December (St. Thomas' Day), 1907, and since then has served in the parishes of Nambour, Ingewood, Laidley, Esk, and Gympie. It is noteworthy that the greater part of the 25 years have been served in two parishes, namely, nine and a half years in Laidley, and he is now in his ninth year in Gympie.

Diocese of Carpentaria.

THE ABORIGINAL QUESTION.

The Bishop, writing to his diocese, states:—

"After General Synod I went to the Darwin Parish and had Confirmations at both Darwin and Pine Creek. Whilst in this parish I could not help noticing how very much better the aboriginals were in health and general welfare than they were a few years ago. The Chief Protector is to be congratulated upon this improvement; the most depressing thing about the aboriginal question in the Northern Territory is that Australia seems fated to change the Minister for the Interior every few months and each new minister announces that he will look into the aboriginal question and lay down a policy, but he takes some other portfolio before he has had time to do so. There will be a change in the Darwin parish after Easter, the Rev. W. H. Davies is leaving after seven years' work there and Rev. J. A. G. Housden will take charge."

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TORRES STRAIT MISSION.

The people of Badu Island are getting money together for the erection of a new concrete church. They have already a nice sum in the bank, but are maintaining their efforts, and held a bazaar during the Christmas period at which the fine amount of £185 was received. Each of the three villages is aiming at raising £333/6/8, in order to make up £1,000 for the necessary materials for the building. The Mothers' Union is active in making mats, etc., for sale as a means of raising revenue. For the Bazaar, one man conceived the idea of getting a supply of ice cream from Thursday Island, over 30 miles distant, and ran in with his dinghy and outboard motor. The venture was so successful financially that another man decided to emulate it for next day's sale, but his engine broke down and he had to pull over the reefs, arriving at midnight with the ice cream oozing into a liquid condition. Undeterred, however, he roused out the slumbering villagers and disposed of his ice cream for the good of the cause. His project was viewed with a certain amount of jealousy by some, though; and a letter was sent in to the ice cream manufacturer in Thursday Island asking that the rival vendor be not supplied, as "He steal my idea!"

WEST AUSTRALIA.**Diocese of Perth.****DIOCESAN APPOINTMENTS.**

The Archbishop writes:—

I am glad to welcome back to active ministry the Rev. P. T. Caton, whom I have appointed to be Vicar of Carlisle, in succession to Dr. Parrish, who becomes Rector of Queen's Park. The Rev. P. Seymour is to be at present in charge of Palmyra. The Rev. C. S. Hardy goes to St. Paul's, West Perth, and continues his part-time work at the A.B.M. I have arranged that he should be assisted at St. Paul's by Mr. A. J. Cutts, who has spent two years at Morpeth College and whom I hope to ordain Deacon during the course of the year when he has had some parish experience. I received with very great regret the resignation of the Rev. J. A. Priestley, to take effect at the end of February. His unbounded energy has overtaxed his strength and his doctor advised him that he could not possibly continue the arduous work at Leederville. He has served the Province of Western Australia for 26 years and has been in the metropolitan area for the last 20.

REV. F. BROWNING.

In spite of it being a public holiday, when almost everyone is out of town, and a record hot day to boot, between 45 and 50 people gathered at the Cathedral School room to meet the Rev. F. Browning, of Siota, in the Melanesian Mission, who was passing through by the Hobson's Bay on his way to England on furlough, after 18 years in the Islands.

The Archbishop occupied the chair and welcomed Mr. Browning, who then spoke a few words in which he detailed his vivid impressions of the change that came to the natives of the Islands when they were liberated from the terrors of the superstition and "magic" and devil worship of heathenism.

The Rev. R. E. Freeth, who was one time in Melanesia, told the gathering that Mr. Browning's parents were early day members of the Melanesian Mission and had worked with Bishop Wilson, now of Bunbury. Their son, the guest of the evening, had been in the Islands when nine years old, and as soon as he had been ordained in England, had returned to take up the work where his parents had left off.

Diocese of Bunbury.**BISHOP'S ILLNESS.**

The Bishop of Bunbury, Dr. Wilson, has undergone a critical operation in Karenya Hospital, Perth, W.A. He is now, we are glad to state, well on the road to recovery.

COMMITTEE IN ENGLAND.

In England last year a strong Committee was formed to look after the interests of the Diocese of Bunbury; Sir William Campion is Chairman, the Rev. Canon C. Gordon Savile, Hon. Secretary; the Rev. Mother Elizabeth, O.S.E.H., Lady Campion, Sir Tristram Eve, the Rev. Canon Hyde, G. H. B. Coleridge, E. D. Arundell, Theo. Greatorex, B. W. Tan-

ner, and others are members of the Committee.

Under the auspices of this Committee, an association of "Friends of Bunbury" has been formed, and many people in various places in England have become "Friends of Bunbury" by the payment of not less than 2/6 per annum, in return for which they will receive the periodical Provincial Magazine. Several people, for the most part priests, who formerly worked in Bunbury Diocese, have consented to act as local secretaries.

It is hoped that all this will help to maintain the interest of our friends in England, and will, in some measure, make up for the practical cessation of the Australian New Settlement Fund, which made its grants only for a period of five years.

The way in which churchpeople in England continue to help us is very splendid and encouraging. We cannot expect to receive as much from them in the future as we have in the past, although our financial needs are greater than ever. We know how they have been hit by increased taxation, and by the depression generally. The Missionary Societies have constant new claims pressed upon them, but they have to refuse very urgent requests, partly because of decreased revenue, and partly because of exchange problems. Notwithstanding all this, we are confident that those who are interested in our Diocese will continue to do their best, and we know that we have the support of their prayers.

Diocese of Kalgoorlie.**CHURCH ARMY.**

The Bishop writes:—

Those of you who remember with gratitude the missions conducted by Captain Cowland and Captain Dann, in Kalgoorlie and Boulder, will be glad to know that a definite move is being made to form an Australian Church Army. The Bishop of Newcastle, N.S.W., has offered to put a house at the disposal of the Church Army to serve as a training college, and to give plenty of scope for the training of men and women in a large industrial area. When they met in Sydney in October the Bishops decided to accept this offer, and willingly gave their approval for the issue of an appeal for £5,000 in order that the work might go forward without financial embarrassment. A special fund has been started, called the Church Army Founders' Fund. Any person desiring to become a founder is asked to give at least £1 per year for three years. Subscriptions may be sent to the Bishop of Newcastle, Diocesan Registry, Tyrrell House, Newcastle, N.S.W. The opportunity of establishing the Church Army in Australia is too good to be missed. The evangelistic and social work which it could do in both town and bush would be invaluable to the Church. I am convinced that there are many young men and women who would eagerly grasp such an opportunity of serving the Church, and I sincerely hope that the project will not fall through for want of money. Please help by sending your subscription to the Bishop of Newcastle.

**Dr. Barnes and the Oxford
Movement.**

At the forty-fourth meeting of the Birmingham Diocesan Conference, the Bishop (Dr. Barnes), commented on various matters of interest, including unemployment, the Means Test, Sunday cinemas, tote clubs, and in particular, the Oxford Movement Centenary, (reports the C.E.N.). He said there would be no celebration of the centenary in Birmingham next year. "I personally," remarked the Bishop, "am certain that the Church of England today would be better fitted to give religious guidance to the English people had the Oxford Movement never taken place."

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SOUTH AUSTRALIA.**Diocese of Adelaide.****LENTEN PASTORAL.**

The Bishop has sent a Lenten Pastoral to his diocese. He says: We live in stirring days, but they are difficult and anxious days.

What can we do? How can we help? It is our task to bring Australia back to God—a big task, but not impossible, for "our sufficiency is of God," and "man's extremity is God's opportunity." And I have often noticed that it is in times of trouble and anxiety that people turn more readily to the Church for help.

This is our task and privilege, and Lent is a good time to begin. I ask you all to join with me in making it a time of new beginnings.

The Bishop then outlines how Churchmen should address themselves to their spiritual life, foreign missions, and better Church music. He ends:—

"Let us thank God for past mercies—for the results on a modest scale of our Boys' Training Scheme, for the good help given to unemployed men by our Men's Hostel in Wright Street, for the acquisition and blessing of our Deaconesses' Home in Toorak; and let us reach forth with a great hope to those things which are before, continually pressing towards the mark for the prize of the high calling of God in Christ Jesus!"

Letters to the Editor.**SYDNEY DIOCESE.**

"Clericus" writes:—

I notice in the daily press that a Diocesan Reform Association has been formed in Sydney. The names of the newly appointed officers are interesting and suggest to me a small body of men who are in opposition to the traditions and policy of the Diocese.

They are aiming at the new elections to Committee, which will take place at the forthcoming Synod, and all Evangelical churchmen, especially our laymen, should be alive to the issues involved.

The Sydney Diocese has always stood for a sane, Evangelical, Prayer Book Churchmanship, and under the plea of "reform," these men are out to openly resist the settled traditions of our Diocese. There was never a time when all true lovers of the Reformation should be up and doing in their parishes and in the Synod, and clergy and laity alike should see that at the meetings to be called for the elections of Synod Representatives the men of broad, evangelical sympathies should be chosen to represent them. The Anglo-Catholic party seems to be using the present dissatisfaction over the Presentation Ordinance (although I see nothing wrong with it, and it has worked very well for many years), as a pretext for "reform."

The Diocese at the present time has many "reforms" in view for the better working of the Diocese and the Standing Committee can be trusted to carry them out, but it behooves Sydney Churchmen to keep their eyes open to the real issues, viz.: whether the evangelical traditions and witness of the Diocese are going to be maintained. It largely rests with the laymen of the new Synod (there are two laymen to every clergyman). I hope they will again prove their loyalty to the true character of the Anglican Church and resist any attempt on the part of a small minority to change the character of the Diocese. Evangelicals need to awaken

from their apathy and join in fellowship and prayer that God will continue to guide those in authority in their witness for Prayer Book churchmanship and Bible truth.

BRITAIN AND PALESTINE.

"Patriot" writes:—

Is the British Government mad; or does the gift of statesmanship involve a necessary loss of commonsense.

We read, I am not sure whether in the A.C.R. or in the S.M. Herald, that they are treating Palestine as if it were England or Australia, and introducing the English and Australian system of granting liquor licenses; and that already there are 1000 licensed houses in Palestine. Such a thing was unknown under the wiser Mohammedan rule.

Then again, we read that they have taken over the Missionary Schools in Palestine; and are carrying them on as if they were Australian Public Schools, where religious teaching is to be allowed only a very limited space; and Moslem scholars must not be taught Christianity at all.

Have they any idea why these schools were established? Do they know that their very existence is the result of Christian devotion and self-sacrifice; and that the spread of the Gospel is the one aim for which they were established; that we read that there is now less opportunity for teaching the Gospel under British rule than there was under Turkish rule.

Then again, look at India, with its 400,000,000 people, nine-tenths of them wholly illiterate. If we understand rightly, the British Government has a mad scheme of bestowing upon those hundreds of millions of illiterates a system of electoral franchise, such as exists in England and Australia.

Adult franchise works badly enough in England and Australia where every brainless boy and girl, on reaching the age of 21, is given a share in the Governing of the country, equal to what is possessed by the wisest and best educated citizen. But in India it can do little else than precipitate a revolution.

An old proverb ran, "Whom the gods wish to destroy they first make mad." I hope the British Empire is not marked for destruction for its conduct under sane government seems to me to be the one hope of the world.

MIGRATION COUNCIL OF N.S.W.

Dr. H. C. McDouall, Acting Chairman of the Committee, writes:—

As Acting Chairman of the Church of England Migration Council for New South Wales, may I ask you to insert the following in the next issue of the "Record"?

A Fete in aid of the funds of the Church of England Migration Council of New South Wales is to be held in the grounds of Quambi, by kind permission of Sir Kelso and Lady King, on Saturday, April 1. Lady Game has graciously extended her patronage and is permitting a preliminary gathering of all interested at Government House on 27th inst., at 11 a.m.

This Council has been instrumental in selecting immigrants from the Mother Land belonging to the Church and looking after them on arrival and afterwards, not only materially, but also by linking them up with their Church wherever they may be situated; thus acting in all ways as agents for the Church of England Council for Empire Settlement in London.

During the past seven years some seven hundred persons, chiefly farmers and farm labourers, belonging to the Church of England, have been thus established in New South Wales and almost all have made good. The Council has been financed by grants

from the Dioceses, contributions from sympathetic persons or organisations and, to an equal amount, by a subsidy from the British Government through the London Council. Owing to the depression the first mentioned source has yielded a very diminished revenue and the subsidy from the British Government has ceased entirely for the past twelve months, thus leaving the Sydney Council financially crippled.

It is hoped that a good sum may be realized at the proposed fete and thus enable the Council to continue to carry on its present work of "after care" and be in readiness to take its former part in securing Church immigrants when prosperity returns and immigration is again active.

**Hymns for Sundays and
Holy Days.**

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parentheses signify easier tunes.

Hymnal Companion.

March 5, 1st S. in Lent. Morning: 142, 147, 151, 42; Evening: 149, 154, 629, 81.

March 12, 2nd S. in Lent. Morning: 143, 145, 163(90), 574; Evening: 178(100), 173, 159, 175.

March 19, 3rd S. in Lent. Morning: 144, 149, 365(173), 155; Evening: 145, 150, 160, 22.

March 26, 4th S. in Lent. Morning: 154, 329(279), 166, 295(149); Evening: 151, 361, 172, 306.

A. & M.

March 5, 1st S. in Lent. Morning: 92, 254, 184, 480; Evening: 298, 200, 279, 28.

March 12, 2nd S. in Lent. Morning: 698, 191, 248, 225; Evening: 221, 269, 255, 198.

March 19, 3rd S. in Lent. Morning: 1, 238, 224, 706; Evening: 228, 183, 258, 266.

March 26, 4th S. in Lent. Morning: 240, 349, 466, 373; Evening: 184, 233, 626, 19.

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Wanted a Saviour.

IT is a commonplace to say that never before were the problems of the human race so great, so numerous, and so complex as they are to-day. The questions and difficulties which confused and divided mankind in the great crises of the past bear no comparison, either in volume or intensity, with those which trouble us to-day. The interests of the nations were then confined in a much larger proportion to internal concerns. In one sense the world is a much bigger place than it was, and the forces which move its incomparably vaster populations, are mightier than those with which they had to deal. To-day the nations touch each other at so many points that the most difficult and urgent questions are largely international, and what in those days would concern neighbouring nationalities, now may affect States and Kingdoms half the round world away. At the present moment the tension of the whole world of politics is as electric as that which reached no further than the nations of Europe in the days, say, of the first Napoleon. The miles, it would seem, are not so long as they were then, and it no longer takes six months for news to reach the other side of the globe. Swifter transport, the complex interrelations of commerce, the growing pressure of their rapidly increasing numbers, which is compelling some nations to seek new outlets for their surplus populations, the growing fear and suspense which this, in turn, creates, and a multitude of other factors, make the world a much more difficult place to dwell in and to keep the peace.

The World's Great Need.

Never, therefore, in the history of mankind, was the need of a saviour for the world so great and pressing as

it is now. Never has this need been seen and realised, as now. Never, consciously or unconsciously, has this saviour been so eagerly and so universally sought. Not that the world is agreed as to who or what should bring about the salvation which it seeks. Neither is it agreed as to what the character of this salvation should be when it arrives. Moreover, this desire is not merely local, sectional, nor even national—it is world-wide. From time to time it may vary in intensity, but the need of humanity never permits the desire to die away.

For instance, what would the nations of the earth give for some great financial genius to arise and lead them out of the bewildering labyrinth of economic and financial disaster now hanging like a pall above all of them? There are economists of world-wide reputation, and thousands of brilliant masters of finance, but from among them there has arisen no saviour to guide mankind to the haven of economic safety.

Take another aspect of this universal problem. It is but yesterday that everywhere there could be heard wise and learned disquisitions concerning the Great War which was to end all wars.

For four sad years the nations were divided into two great camps, while millions of their bravest sons laid down their lives "to make the world safe for democracy." So far, however, no saviour has appeared. Since the League of Nations came into being, some good has been accomplished through its influence, but hitherto comparatively little has been achieved. At the present time its efforts to restrain the passions of China and Japan seem to have failed. What if the flaming torch of war should again be kindled between these nations, and should, among the restless and awakened masses of the East, blaze out into a veritable Armageddon? Meanwhile, war still continues to claim its human hecatombs from cities teeming with human beings swept by a tempest of fire, and shot and shell. Yet in spite of the utmost efforts of the wisest leaders and teachers of mankind, the longed-for Saviour has not appeared.

And what shall be said of the Drink Traffic, of the Drug Traffic, of the vice that claims its victims in every city, of the gambling which has found a place even among some of the Churches? These things, and many others besides, have their evil ramifications everywhere. They mar the lives and happiness of rich and poor, high and low, wise and foolish alike, and from their degrading influence there is world-wide salvation, neither is there any saviour!

Man and Failure.

We stand, therefore, face to face with the obvious fact that there is no man living great enough, strong enough, wise enough, to accomplish the world's salvation. Man, like another Frankenstein, has created, to his shame and torment, those monstrosities of evil which now he is unable to destroy, and his most successful efforts reach no further than to mitigate the evils thus produced. The mighty forces which he has to fight have entrenched themselves in his customs and traditions, his passions and appetites, his ambitions, and by no means the least, in his common pastimes and pleasures. In America the best elements of the nation, by a magnificent effort of self-denial, banished the use of alcohol as a beverage, and prohibition became the law of the land. To-day that law is in danger of revocation. The conscience of the nation

has not proved strong enough to resist the forces of greed and self-pleasing; and the salvation of which, in this respect, so many were assured, seems, little by little, slipping from the nation's grasp.

It may be said that to take up such a position is tantamount to a confession that Christianity, too, like the other great religions, has failed to convert the world. But we may ask, Is the immediate purpose of the Christian religion the conversion of the world? The forecast as given in the Christian Scriptures, reveals no reign of universal righteousness as the result of Christian teaching; and in the end of the age is seen in the deepening shadow of impending judgment, from which the efforts and the wisdom of this age and its leaders find neither saviour nor salvation.

The Coming Saviour.

But here the Christian religion differs from other systems of belief. It foretells that when the purpose of the First Advent is fulfilled, the Second Advent will see the complete and utter overthrow of all those forms of evil under which the world suffers and groans to-day. In the person of Jesus Christ it reveals a coming Saviour Who will be all and do all that man, throughout the ages, has vaguely sought, and vainly striven to achieve. Christ the Crucified still stands, as ever, the Divine Sacrifice and the Divine example for the race—then He will be manifest as the King of Righteousness, ruling in the glory of His power. The hellish brood begotten of Sin and Satan shall be scattered on the great summer threshing floor of Time by the rushing winds of God, until there be no place left for them. Then, and not till then, will the rejoicing world realise the fulness and splendour of the angelic message, and echo again that song of thanksgiving for the returning Saviour—Glory to God in the highest, and on earth peace, goodwill towards men.

C.M.S. Summer School at Hobart.

The 13th Summer School was held at St. George's from Saturday, February 11th to Thursday, February 16th. The welcome meeting was combined with a farewell to Miss Vera Dobson; the chairman of the Branch, the Rev. C. Allen, presiding over a large gathering. He said that it was very fitting that the commissioning of a new missionary should take place at the opening meeting, for it was in order to further the Gospel that the C.M.S. Summer Schools were held. Miss Dobson very simply and earnestly told how she had been led to offer herself for the mission field, and the charge was read by the Rev. R. H. Simmons.

After welcome speeches to the leaders on behalf of the Diocese and Parish, the Rev. S. M. Johnstone, M.A., of St. John's, Parramatta, took his place as Chairman of the school. It was the first time he has acted in this capacity in Tasmania, and the Rev. R. Long, of Victoria, who gave the interesting Bible readings, was also a newcomer. Deaconess Lora Clayton was warmly welcomed by her old friends, and her addresses on India were again deeply interesting. She is an excellent deputation speaker.

We were all looking forward to hearing tales of Tanganyika from the Rev. W. Wynn Jones, and we were not disappointed; his youth and enthusiasm have gained many friends, both for the Kongwa Training College and the new school for European children, which is to be opened on his return.

Dr. Granville, of the C.E.Z.M., and Miss Ruth Taylor, also gave short addresses on their work.

The Thanksgiving Service with Holy Communion, on Thursday evening, brought the School to a close. The Rev. S. M. Johnstone was the preacher, and his discourse centred round the words, "Bless the Lord, O my soul." He said the Communion Service was a most fitting conclusion, for it was a service of praise and thanksgiving, and a re-consecration of "ourselves, our souls and bodies," to our Lord and Master.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 49. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

MARCH 16, 1933.

[Issued fortnightly.]

Single copy 3d. 9d. per year, post free

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Editorial

The Financial Year.

WITH the close of the present month comes the end of the financial year of many parishes and many of our great church societies. Doubtless the occasion is one of special anxiety for churchwardens and secretaries and committees of these important organisations. We are thinking especially of the Church Missionary Society and the Home Mission Society. During the last weeks of the financial year a very considerable portion of annual income is received from the parishes and local auxiliaries; and the officers of the societies have either the joy of seeing a sufficient sum coming in to meet the cost of the year's work or the disappointing experience of reckoning up the deficit. And it is possible there may be accumulated deficits of earlier years. Never have the strains and anxieties with regard to the maintenance of religious and philanthropic work been so heavy as during the past year or two. Work has been curtailed to a minimum, new workers are being held back, the societies doing all that is possible to keep expenditure low. Workers at home and abroad have willingly submitted to the curtailment of their stipends and have shown no little self-sacrifice. If we ponder afresh the significance of this holy time and the stupendous events of our Lord's Life and Death which gather within the next few weeks, we are confident that enhanced giving will result. Holy Week and Easter bring before us with unexampled vividness (as does no other period in the Church's year) the message of man's redemption. The Love of God for us manifested in the Cross of Christ is the greatest inspiration of all our Christian work and we trust that under the guidance of the Eternal Spirit of God, giving this year will be in a measure commensurate with what God has wrought for us.

Jehol.

THERE is no doubt that Japan is defiant. Evidently she has her mind made up with regard to the Manchurian territory termed Jehol, and all the Leagues of Nations in the world will not turn her from her attitude. It

is a desperate position and especially when the military junta holds the power as it does in Japan! Should all negotiations fail and war on a large scale issue between China and Japan, the League of Nations will receive a shattering blow. Naturally, there is intense bitterness in China towards the Japanese. But China has little soldiery or equipment, and her leaders can be bought. Ever since Japan took a lien of Korea, her ambition has been to gain suzerainty and ultimate sovereignty of the mainland of Asia adjacent to the Japanese Archipelago. This, not only as a colonising field for her over-populated islands, but also as a buffer against any future aggression and principally because of Manchuria's enormous wealth in minerals and agriculture. She has not been remiss in reminding European powers that they have acquired territory beyond their borders for colonising and trade purposes in Africa and elsewhere, and what is good and equitable for one is the same for the other. If this present unhappy and evil foreboding situation in the Far East serves the purpose of ridding China of internecine strife, of creating in her competing war-lords a true love of country, of welding the Chinese people into one people with one destiny, of banishing banditry and bribery from the land, it will prove ultimately of untold value. Japan seems bent upon scoring from China while she is weak through faction and strife.

Disarmament.

WE all realise that Disarmament is a pressing problem in the world to-day. Ever since the horrors of the Great War and the chat-terings of the Peace Treaties, the nations have talked and planned and proposed Disarmament. Great Britain is the only nation that has been faithful and sincere in the matter. She has disarmed to the extent of imperilling her world-wide territory and trade. The other nations, especially in Europe, are armed to the teeth and standing armies are larger than ever. Yet the task of devising a practical scheme which will give to all nations real protection against the horrors of war to which imagination can put no limit—is the paramount need of the hour. Every week there is some invention, either in guns and projectiles, gasses, chemicals or explosives, more deadly than anything hitherto invented. Just now authorities are concentrating on the misuse of aircraft. The development of this arm of service in the last few years has laid open to attack cities and centres of population lying far behind the frontiers. Each year has seen an increase in speed, range, and carrying capacity of machines, so that already aircraft exist which could launch an

air attack from one end of Europe to the other. Even oceans are no longer a barrier, and as aircraft, whether civil or military, are increasingly annihilating time and distance, the whole world is becoming as one continent. Hence Geneva experts are examining the possibility of the entire abolition of military and naval aircraft and bombing from the air combined with the effective control of civil aviation. What the outcome will be, only time will tell. If something is not done, the outlook is full of sinister portents. Aviation is only in its infancy. The future must be safeguarded.

The Need of Watchfulness.

CHURCHMEN need to be alive to the official special pleading which marks the present-day advocacy of the Oxford Movement Centenary Celebrations. Most extraordinary statements are being canvassed as to the alleged dead state of the Church of England in 1833. Isolated churches are singled out, and people are made to believe that they were but examples of the condition of the whole Church in England one hundred years ago. Readers are made to infer that any present-day brightness in Divine Worship in the Church and its music are direct results of the Oxford Movement. Then, too, the social outlook of the church, with regard to industry, wages, housing and so forth, is due to the Tractarians and their successors. In fact, we are made to think that the Church would have been as dead as the dodo to-day in a hundred and one ways, but for this Movement. Nothing is said of the Church's part in the suppression of the slave trade, or her part in the great foreign missionary activity of one hundred and nine years ago. It would be thought that the Church was dead to her social responsibilities, when such was not the case. We are told nothing of the hymnody of Charles Wesley, Toplady, Newton and Cowper! Of course, the position of the day must be painted as black as possible, so that the Oxford Movement may stand out in contrast. We are told much about Church revival, and the fight against Puritanism and Non-Conformity, the story of the persecution and imprisonment of certain clergy for lawlessness, the uprising of conventual life, outstanding theologians and the Christian Socialists. All this is portrayed in purple patches, but little is said about Sacerdotalism, Apostolical succession, and mariolatry, or about Walsingham and Nashdom, still less about the secessions to Rome and the Romanising of our Church. Evangelicals are urged to be watchful lest they are caught in the silken web spun about the words unity, brotherliness, and co-operation.