

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Contents.

Leader.—Campaign of Slander.
Books.—Some Reviews.
Quiet Moments.—Experience of Christ.
The Late Primate.—Bishop Knox.
The Oxford Movement Centenary.
The Universal Day of Prayer for Students.

"THE AUSTRALIAN CHURCH RECORD"

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Editorial

An Orgy of Abusel

SYDNEY Churchmen have just cause to be indignant at certain press propaganda and invective hurled at their recent Diocesan Synod, at which Bishop Howard Mowll, of Western China, was elected with so overwhelming a majority to the vacant Archbishopric of Sydney. We note with special satisfaction, the resolution passed unanimously by the Standing Committee of the Diocese with regard to these base and monstrous attacks upon the transactions of honourable and high-principled gentlemen, as they fulfilled their duties in the parliament of our Church. We might well expect such low-down and vitriolic journalism from a cheap and nasty secular yellow press, but when a certain Church periodical stoops to such methods, we stand humiliated, aghast! However, these press attacks upon Sydney Diocese are not new. They are all of a piece. Sydney has been maligned and traduced not once, but again and again. The trouble is her type of Churchmanship. Go to various parts of the Commonwealth and talk with people of certain ecclesiastical colour, and before long Sydney Diocese, with its redoubtable Protestant and Evangelical Churchmanship, is sneered at. Even in London, in highly placed contacts, we have seen the lip curl and the contemptuous movement of the countenance come, as "Sydney" is sneeringly referred to, meaning, of course, Sydney Diocese. No stone has been left unturned by certain people to belittle Sydney—one of the largest dioceses outside England in Anglican

Communion—in the attempt to undo her. The recent attacks are in keeping with this studied propaganda, all because of her Churchmanship. However, such action defeats its own ends. Sydney Churchmen are determined to maintain their Protestant and Evangelical position. And nothing more need be said, except that the world beyond knows the truth and the reason for these jaundiced attacks.

The Meeting at Washington.

WE trust that the informal conferences at Washington, between President Roosevelt, Mr. Ramsay MacDonald, and M. Herriot, will be fruitful in the best results. They are for the purpose of so clearing the way that definite proposals may be placed before the World Economic Conference to be held this year in London. World issues are so complicated and the problems of industry, trade and finance so intricate, that heart to heart talks of this kind by our chief leaders are a great advantage. They quietly learn each other's point of view, they can discuss points on the principle of give and take as man to man, and there can be a crystallising of each other's thoughts and plans. What the world asks to-day in the light of its desperate condition and needs, is a larger appreciation of reasonableness in negotiation. Not only so, they and we have all to learn that the best national is he who seeks the good of the world as a whole. We shall never get out of this world-wide slump in commerce and industry, this "slough of despond," unless we act internationally. The prosperity of each nation is bound up in the prosperity of other nations. It is of no use putting a high wall around ourselves with the placard up, "all for ourselves alone." That way spells disaster. And if these preparatory conversations can help to break down barriers, they will do untold good. But we must be much in prayer for God's over-ruling providence and for the spirit of goodwill

Misguided Action.

LOVERS of the Lord's Day, with its worship and work amongst the young, cannot but view with deep misgiving the action of the Vicar of Coraki, New South Wales, who, on Sunday, March 26, attended by an "Altar" boy, blessed tennis courts which had been put down on his Church grounds. "The courts are to be open for Sunday play, so long as they do not interfere with Divine Worship." Such is the euphonious way according to the press, that the Vicar glozes over his inglorious action. Even the slightest knowledge of the West-

ern parts of this State reveals the universal spread of Sunday sport, in fact, the Lord's Day has become a veritable sports day—and all to the detriment of the quiet Sunday and spiritual religion. Allowed in by the "broad-minded" Bush Brothers, even sponsored by the highly placed in the Church, and fostered by the Roman Church, the gates were opened several years ago to this way of spending Sunday, with the result that the flood has come in with a vengeance.

The result is that the Church is almost submerged in a hedonistic Sunday. Advocates of Sunday recreation, "so long as it does not interfere with Divine Worship," have only themselves to blame. With no little interest and significance we note that the Roman Catholic Bishop of Bathurst, voicing his protest against the violation of sacred days, asks:—

"But what can we expect? As things are going we can no longer count on any of our sacred days being kept inviolable, not even the Lord's Day itself. The latest to conspire to profane it is the Bathurst Ambulance Committee, which proposes to invade the quiet and decency of Sundays in the countryside with money-making, organised Sunday games, with their attendant evils of drinking and gambling. The pagans of the Sydney Show Committee annually desecrate what should be sacred to all, as the anniversary of the day on which the Saviour died, and thousands of other pagans aid and abet them by flocking through the turnstiles to make a holiday of what should be sacred to the world's redemption. "If the memory of the Cross does not check them, how can we expect that thought of little narrow graves in Flanders or Gallipoli will make them pause?"

Truly, the Church is wounded in the house of her friends, by the Vicar of Coraki's action.

A Fruitful Ten Days.

MANY Evangelical parishes make much of the ten days between the Ascension and Pentecost as a period of earnest prayer for the outpouring of the Holy Spirit on the lives of God's people. In early days of Evangelicalism in Sydney, there was a widespread observance of the period. It can be singularly fruitful. Besides, it affords an opportunity for systematic teaching on our Lord's work in heaven, and about the work of the Holy Spirit. Our Lord Jesus Christ, in His glorified humanity, is our only High Priest, and He ever lives to make intercession for us, while the Holy Spirit is God's representative on earth—the true Vicar of Christ amongst men. It is He Who takes the things of Jesus and reveals them to us, Who guides into all truth and empowers Christians for true and acceptable service. We need to make much of the teaching and opportunity of this time, and we would suggest that now is the time to make adequate preparations.

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IS EMERGING IN EVERY

MISSION FIELD

But it must be Fostered.

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INSPIRING TASK.

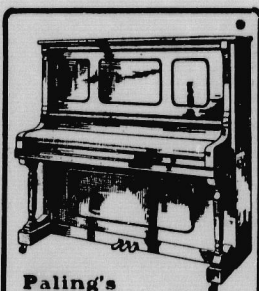
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Quiet Moments.

"The Experience of Christ."

A WELL-KNOWN American preach-
er had been speaking to his people
about the Resurrection of Christ.
At the close of the service a lawyer
went to him and said something like
this: "I am a lawyer; I have listened
to your statement of the case; I con-
sider it incontrovertible. The case
now demands a verdict. This is no
mere intellectual debate. There is life
in it. If, and I am sure now that it
is so, the facts are as you have pre-
sented them; we must submit to
them."

We have been pondering the Fact
of Christ. We have seen something
of the wonder and secret of His life.
There remains now the verdict, with
the question, what we are to do about
it?

That He came once as Friend, with
power to help, and authority to call
men to account; that as Son of Man,
and Son of God, He established a link
of life between men and God, we have
seen. But the question remains: Is
all this true and effective for men to-
day? Can He, does He, help and
bring men to God now? Can we enter
by actual experience, as men did of
old, into touch with Him, so as to live
the eternal life, which is a life with
God in it, to-day? This is the supreme
problem in connection with Christ. It
is to discover whether a historic per-
sonality can become a supreme religious
fact and factor for the twentieth
century. Where shall we find the answer?

I.

We shall find the first material for
our answer in His Resurrection. If
He really rose from the dead, and is
alive and accessible now, then we may
surely expect that what He was and
did then He is and is willing to do
now. Yes, His Resurrection is the
ground of our certainty both of His
power and His willingness.

But can we be sure of His Resurrec-
tion?

It would take long, too long for this
paper, to recite the positive evidence.
But let us weigh the conclusion which
comes to us with the authority of so
sane a student of history as the late
Professor Gwatkin. He says, in his
book, *The Sacrifice of Thankfulness*:—"The central miracle of our Saviour's
resurrection is, to the best of my
judgment, as well attested historical-
ly as any event I know, and would
have exceedingly strong evidence even
if the Gospels were lost."

But granted that He is now alive,
can we still count on Him? It seems
an irrelevance to suggest the question.
Still, what is the evidence? There is
the testimony of experience. From the
first, men have affirmed with convic-
tion, and proved in their lives, that
what helped and saved them was con-
tact of a living and working character
with Him, now living. "I live, yet not
I, but Christ liveth in me." It was
the realised, enjoyed Presence with
them of their Master through His
Spirit that made them face death,
and, what is still more difficult, life
with such exultant confidence and
strength. It was this experience that
nerved them to face the world and turn
it upside down.

All down the ages it has been the
same. Men and women of every na-
tion, of every class, of every type of
mind and degree of culture, have

borne witness that they had found, not
truth so much, not a new way of liv-
ing so much, but Him. No locality, no
time, no special occasion has limited
His Presence with them. The "Real
Presence" has been the profoundest
experience in their lives. It needed no
argument, it needed no defence. They
did not try to explain it. They just
knew it, and that was enough. To
them the "comfort of the Holy Ghost"
"the joy of the Lord," was an incon-
trovertible experience.

It is still the same to-day. In let-
ters, in books, in vocal testimony, in
the evidence of glowing and triumph-
ant lives men are still saying every-
where: "I live, yet not I, but Christ
liveth in me." "I know—not what—
but Whom I have believed and am con-
fident He is able."

Donald Hankey, in one of his pub-
lished letters, said: "I was once long-
ing to feel more love to Christ, and a
keener sense of His Presence, and the
thought came: 'If you would find your
Lord, go, look for Him in His vine-
yard, you will find Him working
there.' And I am sure it is true. I
do not think I have ever felt Christ so
near as at the bedside of a boy dying
of consumption in a Bermondsey
slum."

Christina Forsyth, who died in 1920,
the "loneliest woman in Africa," who,
for thirty years lived in a village of
heathen people seeking to win them to
Christ, said in answer to a question,
"I am never alone," for, as her bio-
grapher adds, "Her Master was very
real and close to her. He was her
intimate companion and counsellor."

To take evidence from quite another
type of person—an old woman liv-
ing alone in one room in a London
slum. Her doctor, in pity for her,
said: "You must feel very lonely some-
times." She instantly replied, "Oh,
no, sir, I am never alone. Jesus is
with me all the time."

It will not do to say that this is all
subjective delusion. So much evi-
dence covering all the generations of
men since He came, from such varied,
scattered and separated sources, must
tell of an objective reality. At any
rate, to those who have thus found
Him there is no doubt. "He is no dis-
tant Lord, no King of some remote
star, but here and now life of our life,
He lives to-day. The Jesus that was
first the Jesus of history and criticism,
and then the Jesus of conscience and
of moral inspiration and decision, be-
comes now the Jesus of an inward ex-
perience."

II.

What, then, is the secret of such
an experience? How then, can you, I,
any man, enter into it? In well re-
membered words St. Paul gives us the
clue: "Ye received Christ Jesus the
Lord" (Col. ii. 6). And if we ask
what he means, memory takes us back
to St. John's Gospel: "To them that
received Him . . . even to them that
believe in His Name" (John i. 12). So,
"receiving" is "believing." By this
we understand at least three things:
We believe His word, we trust His
goodwill and power, and we confide in
Him. We take in what He says, we
are sure it is effective, and we risk
all upon His assurance. And we find,
what? We find it is so. Of course,
to embark our all upon Him means to
quit any and every other hold. And
it means something more. What we
gain must be used. It is a tragic
fallacy when a man seeks a blessing,
the presence of Christ, and expects to
let it stop there. The promise: "Lo,
I am with you always" is connected by
the conjunction "and" with the
charge: "Go ye" (Matt. xxviii. 19f).

But, granted the abandonment—or
perhaps it were better to say the will-
ingness to abandon—everything which
would be incongruous with His Pre-
sence, and the willingness to let Him
control all, then we may expect Him
to come in, and what may follow no
one can predict.

"The Fact of Christ," Carnegie
Simpson, p. 42.

The Ascension and Humanity

(By W.F.P.)

OURS is a restless age. We are living
in the midst of social unrest which is
transforming all our habits and con-
ventions, and our general ways of think-
ing and living. We live too near to all
these changes to be expected to estimate
aright their general trend. Some would
question whether we are building a better
civilisation. There is certainly need for
more seriousness, idealism and devotion,
in the community when we see what is
taking place in these days of crisis in Aus-
tralia and in the world.

There are, however, many others who
look hopefully and with confidence to a new
day as people are facing the stern facts
that are presented to us from all quarters.
There is a greater desire on the part of
earnest-minded Christian people, at any rate,
to face the fact that God is calling us to
look at things in His way and to hold fast
those things that are vital to our life and
to our Church.

The wonderful response which seems to
have been experienced during Holy Week
this Easter in all our Churches shows that
there has been a desire for serious reflection
on the problems that are affecting our
peace. Life to so many seems to be set in
"Jazz and Movement" that the beauty of
slower pace and deeper harmonies are not
realised.

On Thursday, May 25, the Church will
commemorate the Ascension of our Lord into
Heaven. This Festival in our Church has
never secured for itself the rightful place
that it should hold. Its teaching is of the
highest significance.

Christmas and Easter receive their due
observance, but the Ascension is perhaps
not clearly understood as it seems to speak
of removal and separation. It seems to
bear little relation to our ordinary human
life and home and business and friends.
It speaks of a Heaven far above the stars.

We live in a very materialistic age, when
men are not trained to look upwards. They
live in the midst of material things which
occupy them in the struggle for existence.

The Ascension brings a richer and more
attractive view of Heaven than the less
satisfying one of harps and crowns and
golden streets with the endless rest and static
bliss of the Apocalypse.

Great teachers like Sir Oliver Lodge are
painting us to-day: wonderful word-pictures
of the majesty of the Creator's work. They
tell us of infinite space and of the infinite
time that lies before man in his upward
progress. Man needs this assurance of the
length of days, for this life is so short and
full of difficulty.

The Ascension gives us that wonderful
assurance of a life beyond the grave where
we shall find fuller opportunity for love
and service in the nearer presence of God.
To that sphere Christ has gone in the
power of His endless life. His Body has
passed through the experience of death and
resurrection. It is no longer the body of
humanity which He took at birth. It is
glorified and independent of time and space.
Jesus said, "It is expedient for you that I
go away." Their faith must take the place
of sight. He had begun a friendship with
His disciples which needed a faith which
they could not have while He was in their
midst. So their friendship becomes immor-
tal, independent of time and space, it be-
comes a direct communion with God in
Christ.

Henry Drummond has a vivid page in one
of his books in which he describes what
would have happened if Christ had not gone
and were now living in Jerusalem. Every
ship bound for the East, every train rushing
across Europe would be crowded with
pilgrims to see Jesus. Every mailbag
would be filled with letters containing the
prayers, confessions, difficulties, sorrows
and the gifts of homage and gratitude of
mankind. The port of arrival would be
blocked. Caravans would move in endless-
procession as men came from all parts of
the world. Scorching sun, blinding dust
and elbowing crowds would only oppress a
mass of humanity around the Holy City.

They have been there for months and have
not seen Him.

You recognise how impossible it would
be; how physically impossible for Christ
in the flesh to minister to the needs of every
race. So He said "I go away." He went
away in order that He might be nearer to
us. "You will find Me," He says, "not
in any fixed earthly dwelling place, but at
your ordinary work, at your desk, or in the
kitchen, rich or poor, soul-sick or body-
sick. He stands beside us quiet and tran-
quil on the border of the seen and unseen
worlds, to make us sure of both."

The Ascension teaches us this very simple
truth that, though we cannot see Him, He
can always find us, that He is never far
away, that, in very real truth, He is never
away at all.

And if our Lord's Sacrifice and Resur-
rection has meant anything at all to us,
then His Ascended Life will inspire us to
keep our affection on things above. We
must acquire the heavenly mind, by choos-
ing the best things, by cultivating a godly
taste in literature or art, or conversation.
This is easy in theory, but difficult in prac-
tice. Our Lord and Master is now not on
a Cross, but on a Throne, crowned with
glory and honour. We must make His
Kingship a reality in the world to-day.

The Oxford Group Movement

A Criticism by an American Professor.

"I should view an adoption of the Oxford
Group Movement by the Church," writes
Professor H. E. Luccock, of Yale Divinity
School, in "The World To-morrow," "as
a calamity of the first order. My conten-
tion of the utter unfitness of the message
and emphasis of the movement as an ade-
quate expression of Christianity in this day
of extreme need is not made from the ethi-
cal or economic point of view, but on dis-
tinctly religious grounds."

"The Oxford Group Movement is an ex-
tremely partial, fragmentary and superficial
presentation of Christianity, inadequate in
its conception of two crucial fundamentals
of the Christian message, God and Sin; in-
adequate also in that it lacks any expressed
understanding of the profound meaning of
the cross. The picture of God presented
again and again 'For Sinners Only,' is not
so much a Father as a solicitous Grand-
father. In place of the moral majesty of
the God of Jesus, the emphasis on guidance
in the most inconsequential details of etiq-
quette and daily programme expressed a
conception of a deity almost completely ab-
sorbed in sending down hourly directions
to His favourites . . .

"It is not the revolutionary religion which
Christianity is, and lacks the will to seize
and overturn a life so completely that shar-
ing becomes not a parlour conversation, but
a willingness to share the privileges, wealth,
and power which our whole order has creat-
ed. The Group has shown no trace of a
Christian ethical realism which sees the
causes and results of entrenched anti-Chris-
tian codes in our way of life."

"To imagine that an 'evening dress evan-
gelism' which talks easily of 'changed lives'
to groups of the rich and comfortable, with
the shades pulled down on those social mal-
adjustments which condition the spiritual life
of millions, is an adequate evangelism for
our times, is vanity. The pivotal question
is, What does the 'changed life' mean? Is
it a change to a thorough-going spirit of
love, honest enough and deep enough to
question in the name and Spirit of Christ
the whole code of a profit-driven society?
For it must not be forgotten that religion
which gives comfort without rebuke may be
one of the most immoral things in the
world."

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The Oxford Movement Centenary.

The Evangelical Attitude.

FOR some time a Committee, formed
by delegates from various Protest-
ant and Evangelical Societies in Eng-
land, has been at work with a view
to present to the public a true account
of the nature and effects of the Oxford
or Tractarian Movement, whose cen-
tenary is to be celebrated next July.

Under the auspices of this Commit-
tee, a very successful and representa-
tive meeting was held on Friday, Feb-
ruary 17, in the Hoare Memorial Hall
of the Church House, London, with Sir
Thomas Inskip, K.C., M.P., Attorney-
General, in the chair, accompanied on
the platform by a number of leading
Evangelical clergy and laymen.

The question before the meeting
was, "Should Churchmen join the cele-
brations?" and the names of the Chair-
man and selected speakers were
enough to account for the deep inter-
est shown. On this occasion, Sir Tho-
mas Inskip, K.C., M.P., occupied the
chair, and the two addresses were de-
livered by Prebendary Hinde and the
Rev. T. C. Hammond.

Sir Thomas Inskip, in a singularly
forcible address, said they had been
invited as Evangelicals, to associate
themselves with the Centenary of the
Oxford Movement, and it was neces-
sary that they should state in clear,
but restrained language, their reasons
for declining so to do. There was no
question at all of any attempt on their
part to interfere with anyone's right
to celebrate any event which might be
deemed worthy of celebration, but the
questions involved were not questions
as to the personal piety of men who
were long since dead, or, for that mat-
ter, who were still living. About a
year ago Sir Thomas said he received
a personal invitation from the Bishop
of Salisbury to associate himself with
the deputation which was to be re-
ceived by the Archbishop of Canter-
bury, as he thought, in recognition of
the Centenary of some event in the
life of John Keble. Sir Thomas was
unable to attend owing to a public en-
gagement, but he wrote a letter ex-
pressing his appreciation of the per-
sonal character of John Keble. He
certainly did not understand that it
was intended to be the inauguration
of a movement of which the culminat-
ing point was to be the celebration of
Pontifical High Mass at the Stadium
of the White City. "I need hardly
say," said Sir Thomas, "that if I had
suspected anything of that character,
I would rather have cut off my right
hand than have associated myself with
it."

A Party Demonstration.

Sir Thomas Inskip said he had no
intention of attempting to trace the
course of the Oxford Movement from
the time when John Keble preached
his famous sermon at Oxford, but he
would call attention to its tortuous
course, which could be traced in the
Tracts which were issued, and which
gave it the familiar name of the Trac-
tarian Movement. It was impossible
to acquaint themselves with the main
thesis of each of those successive
Tracts without convincing any Evan-
gelical of the impossibility of approv-
ing either the argument of those
Tracts, or the principles which those
arguments were intended to support.
While they did not attempt to pass
judgment, they were entitled to take
up an attitude which would justify their
own position, and prevent other people

from falling into errors from which they deemed it their duty to protect them if they could. It might be said that they were preventing a demonstration of the unity of the Church by refusing thus to associate themselves with the Celebration of the Oxford Movement, but, said he, "it is not we who have caused the schism. It is the Anglo-Catholic Movement that has provoked what is a veritable schism within the ranks of our National Church." What they had to judge a Movement by was its balance, and they had to consider what was its main effect upon the life of the Church. In calling attention to its spirit and purpose, Sir Thomas Inskip spoke of the various services outlined on the programme of the Celebration of the so-called Catholic Revival, and which indicated the true nature of the intention of the whole Centenary.

Here Sir Thomas read out the details of High Masses, Low Masses, Requiem Mass and Pontifical High Mass. He did not think that the Bishop of London was so simple or ingenious as he would sometimes have them believe. His Lordship's request that the name "Pontifical Mass" should be dropped made no difference to the fact, or to its nature.

It would not be the Holy Communion according to the doctrine of the Church of England, but a revival, under very challenging circumstances, of the "Mass" in the Church of England. They were not prepared to associate themselves with a party demonstration, especially when it was associated with such errors as those that had been from all time connected with the Mass and with Transubstantiation.

It was their simple right and their plain duty, not merely to refrain from participation, but to state in the plainest terms their reasons for so doing.

The Resolution.

Prebendary Hinde was the first speaker, and moved the following resolution:—"That this meeting of clergy and laity of the Church of England, believing that the main principles of the Oxford Movement are not in accordance with the Scriptural Faith of the Reformed Church, and that its results have been detrimental to the interests of true spiritual religion, regards it as undesirable for loyal churchmen to join in celebrations of its Centenary, the purpose of which is to thank God for the Movement, and to carry further the objects it had in view." In speaking to the resolution, he desired to follow on the lines laid down by the chairman in his opening address. He remarked on the patience and perseverance which had characterised the Oxford Movement all through its history. From the first its aim was to move the Church of England from the position she had taken up, to move their Church Romewards, and away from the Reformation. When Evangelicals were asked to join in the commemoration of the Movement, they were invited to do something which they could not do. They were told of the great things God had done during the past hundred years, but they did not attribute the beneficent changes of the last three or four generations, to the Oxford Movement. Much had now been said of the Evangelical fervour of a hundred years ago; it could not be claimed that the Oxford Movement came to a Church which was dead and lifeless. The founding of monasteries, convents, and the like, was one of the results of the Oxford Movement, but they would not describe that as a beneficent result.

Newman had demanded, "Give us monasteries," and now they had some three hundred convents and similar institutions in the Church of England. The Bishops had "recognised with thankfulness" in their Lambeth resolutions the growth of communities of men and women and the contribution they had made to the life of the Church. The Upper Houses of Convocation were asked to draw up regulations for the conduct of these establishments, and by doing so they would be giving official recognition to a system which had not been so recognised since the Reformation. He deprecated the taking of monastic vows, by which at an impressionable age, people were persuaded to deny themselves all participation in riches, marriage, love and freedom. He did not regard it as Scriptural or as typical of the life the Christian should live. He was not uneasy on entering on a line which might be called controversial, because the Oxford Movement had been controversial from its inception. There were no "parties" before it came into existence.

The C.M.S. and other Societies came into being, not as party societies, but as fellowships in service. The formation of the English Church Union caused the Church Association to be established. The reason which weighed supremely with him in refusing to join in the commemoration of the Movement was that it was in direct opposition to some of the fundamental doctrines which they had received, and by reason of which they had peace with God. His great predecessor in the vicarage of Islington, Daniel Wilson, was moved to indignation against the Oxford Movement because of its denial of the great doctrine of justification by faith only. Between Protestantism and the Oxford Movement there was a vast contrast concerning the Person and work of the Lord Jesus Christ. Their one concern for the souls of men was that they might know the truth, and to this end they must proclaim the positive Gospel of Christ. Indeed, it was because they believed that apart from any merit of their own they were justified by faith in Christ, because they took their stand on that, they were bound to protest against the teaching which had marked the Oxford Movement throughout. They were not merely protesting against error, but were protesting for the truth.

The Results of the Movement.

Decay of Learning.

The Rev. T. C. Hammond seconded the resolution, and said that when they were confronted with a situation such as the present they ought to know what the Movement they were discussing really was. It was no mere scheme of church decoration. It certainly joined in the aesthetic movement, but it had a much bigger aim. Its leaders set out under the impression that they were going to revolutionise the religious thought of England. If they took the testimony of Pusey and Newman, and even Proude, what they said was that they had re-discovered for the Church of England Catholic principles, that they had delivered her from wandering in a barren Protestantism, and that they had brought her back to the heritage which she had almost lost. Was there anything in the Oxford Movement that might give them cause for thanksgiving? When they were asked to thank God for the Oxford Movement it was important that they should know what they were thanking God for, unlike the reciters of the Roman breviary, who gave

thanks for things that never happened. What had the Oxford Movement done? In the first place it had magnified the doctrine of Apostolical Succession. He believed in an Apostolical Succession of doctrine, of the Christian Church, and of an ordained ministry, but not in the Apostolical Succession of the Church of Rome. Dr. Pusey, in his "Eirenicon,"—a book in which they would expect to find the most moderate expressions of the writer's view—said that the only people in England who were capable of giving the Body and Blood of the Lord Jesus Christ were the clergymen of the Church of England. It was impossible that Evangelicals should fail to protest against such a statement.

In the second place the Oxford Movement was the cause of anarchy and disorder in the Church of England. It had brought the Ecclesiastical Courts of England into contempt and had rejected the authority of individual bishops and of the Privy Council. Its promoters took solemn obligations upon them and proceeded to interpret them in accordance with what they conceived to be the Catholic Faith.

In the third place the Movement had instituted and fostered a widespread decay of learning. They had their Mirfields and Kelhams, and yet to-day genuine learning was less common in the Church of England than at the commencement of the Oxford Movement. Pusey's misinterpretations of his patristic authorities had been thoroughly exposed by Dr. Harrison. He noticed that the Bishop of London had recently referred to the Bishop of Down as "pontificating" in Belfast Cathedral. He would ask the Bishop of London to consider the nature of this "pontificating." It was at a Table, and not an Altar; at a Table on which there were no lighted candles and no Cross; at a Table from which bread, not wafers, was administered, with wine which was unmixured with water; where there was no ceremonial elevation and where he was prohibited from taking the Eastward position. If this were the sort of "pontificating" adopted by Anglo-Catholics, we should have nothing to say against it. It is the only kind of "pontificating" which is allowed by our Sister Church of Ireland.

In the fourth place, the Oxford Movement, judged by its own standard, had been a failure. The Evangelical Revival found a licentious England, and quickened the religious life of the masses of the people. When it reached its height, the Table of the Lord was crowded with communicants, so much so that early communions were instituted as an emergency measure. To-day, after the hundred years, they saw a declining number of communicants, and an increasing population. Love to the Person of Christ was the real motive which should inspire people to remember His death in the Sacrament of the Lord's Supper, but the Oxford Movement had shifted the central emphasis from the Person of Christ to the Church. Hooker had rightly said that in the Roman system "every wound was incurable unless the priest had a hand in it." It was so with Anglo-Catholics.

If the House of God was not to be turned into a theatre for the display of human ingenuity, their resolute determination should be that the evil that had progressed so far should progress no farther.

After the resolution had been carried unanimously, and with acclamation, the meeting, which had been enthusiastic throughout, was closed with the Benediction.



Dr. Crotty, Bishop of Bathurst, is on a visit to Adelaide. He will preach in the Cathedral there on Thursday next, May 7th.

Mrs. Margaret Mary Ludlow, of Waverley, Sydney, died in December last, and in her will has left a legacy of £500 to the Home of Peace, Marrickville.

The Rev. Reginald Henry Pearman, rector of Auburn, Adelaide, has accepted the charge of North York's Peninsula, and the Bishop has arranged to institute him at Maitland, on Wednesday, May 3rd.

The Bishop of Armidale conducted a quiet day for Sunday School teachers at St. John's, Parramatta, on Anzac Day. There was a large attendance of teachers and a most profitable day was spent.

The Rev. Henry Nelson Drummond, Priest in charge of St. Michael's, Henley Beach, Adelaide, has accepted the living of Balhannah, Woodside and Tweedvale. The Bishop will institute him at Balhannah on Thursday, May 4th.

The Rev. E. A. Wight has booked his passage per the s.s. "Barrabool," which sails from London on May 12th, and is due to arrive in Sydney on June 22nd. He comes to join the Brotherhood of the Good Shepherd in the Diocese of Bathurst.

The Rev. Canon Moore, vicar of All Saints', Lismore, Diocese of Grafton, has resigned from his parish as from July. He has gone to Melbourne for special medical treatment before sailing with Mrs. Moore on a health trip to England.

The Rev. Donald Redding has resigned the charge of North York's Peninsula, Diocese of Adelaide, and has accepted the parish of the Burra. He is leaving for Easter for a trip to England, and will begin his work at the Burra on October 1st.

The Rev. E. Bull, of the Diocese of New York, U.S.A., arrived in Sydney on a visit several days ago. Mr. Bull is an Australian by birth, and was trained at Wycliffe College, Toronto. He served in Canadian dioceses and then became attached to the Protestant Episcopal Church of U.S.A.

The Council of the Diocese of Tasmania has extended its warmest congratulations to Mr. S. C. Burbury on his admission to the Bar after a brilliant scholastic career. Mr. Burbury has been a lay reader at St. James' Church, Hobart, for some years, and is secretary of the C.E.M.S. in the parish.

St. Michael's Church, Vaucluse, Sydney, was crowded on a recent Sunday morning when Archdeacon Charlton dedicated the chapel seats in memory of the late Bishop D'Arcy-Irvine. Archdeacon Charlton reviewed the life of Bishop D'Arcy-Irvine, who was rector of the Church for 14 years.

The Rev. C. Allen, Hon. Sec. of the Church of England League in Tasmania, and Chairman of the Tasmanian Branch of the C.M.S., has left for a short visit to England by the Largs Bay. Before leaving, a farewell afternoon tea was given him by a gathering of his friends at the C.M.S. Room, Hobart.

The Rev. Charles H. S. Matthews, former Vice-Principal of the Brotherhood of the Good Shepherd, Diocese of Bathurst, and now chaplain of Marlborough, England, has published through the Student Christian Movement Press, "A Religion of Your Own," a book for Confirmation candidates and others.

At the Annual Meeting of the Tasmanian Branch of the C.M.S., held this year in Launceston, the resignation of H. J. Wise, Esq., as Hon. Treasurer, was accepted with regret. Mr. Wise has held this position with marked ability for more than twenty years, and the Society is deeply indebted to him for his careful management of their financial affairs.

The Rev. Cecil Black Hawkins, M.A., a former Principal of the Brotherhood of the

Good Shepherd, Diocese of Bathurst, has been appointed chaplain of the House of the Association for Promoting Retreats, situated at 36 Eccleston Square, S.W. 1. The association (known familiarly as the A.P.R.), publish a quarterly magazine known as "The Vision."

Miss Ethel Colebrook, B.A., a daughter of the late Canon Colebrook, who has been for twelve years on the staff of the Melbourne Church of England Girls' Grammar School, has been appointed headmistress of "Tintern," Hawthorn, in succession to Miss Peterson, who goes to the Geelong Girls' Grammar School. Miss Colebrook will take up her new work at the beginning of the second term.

Harold Buxton, son of Sir Fowell Buxton, a former governor of south Australia, was consecrated Bishop of Gibraltar on St. Matthias' Day, in St. Paul's Cathedral, London. He was confirmed in Adelaide by the then Bishop, Bishop Harmer, in 1895. He has been Archdeacon of Cyprus under the late Bishop Rennie McInnes, of Jerusalem, and since then in Palestine under the present Bishop, Dr. Graham Browne.

The Right Rev. E. S. Talbot, formerly Bishop of Rochester, and of Winchester, the oldest Bishop in the Church of England, attained his eighty-ninth birthday on February 19. Asked by a reporter if he had any message for the youth of to-day, the Bishop said he did not think they needed it. He expressed himself as "Victorian," and added, "I think the Victorian era was finer intellectually, morally, and spiritually, than the present, but this is a greater testing time."

Over a thousand persons met at High Wycombe Town Hall, England, on Sunday, March 12, to celebrate the bicentenary of the birth of Hannah Ball, founder of the first English Sunday-school. In her day Hannah Ball had made history. She received great inspiration from John Wesley. The movement she started has grown to such an extent that there are now 33,000,000 Sunday-school children all over the world. Robert Keble, who started the first Sunday-school, in 1780, at Gloucester, was eleven years later than Hannah Ball, who opened her school in 1769.

Captain A. W. Pearce, F.R.G.S., a Sydney Churchman and Editor of the Pastoralist's Review, has put forth a most readable volume, "Windward Ho! Windjammer Days." It is dedicated to Lord Jellicoe, and is a fascinating history of one who during the last sixty years has had a varied experience. We wish the book every success, and we trust that the captain will have a very pleasant voyage to the Old Country. He sailed on April 11th, but not on the "Cardigan Castle," on which he left Gravesend for his first voyage on April 11th, 1875, taking ninety-two days to reach Australia.

The Diocese of Nelson, N.Z., has lost, through death, two prominent churchmen. Dr. S. A. Lucas, son of the late Canon Lucas, Vicar of All Saints' Parish, Nelson, and a vestryman of the Cathedral, passed away on February 26, and Mr. J. H. Baxter, manager of the Nelson Branch of the Union Bank of Australia died on March 17. Mr. Baxter was a vestryman of the Cathedral Parish, a Synodsmen, a member of the Standing Committee of the Diocese, and a member of the Nelson Diocesan Trust Board; on the Committees of the Nelson Club and the Nelson Bowling Club; and a prominent golfer. To all the deliberations of these bodies he brought a wide experience and knowledge which was invaluable, and his place will be hard to fill.

More than 100 members of the All Saints' College (Bathurst) Old Boys' Union attended the annual dinner of the union in Sydney on Thursday, April 26th. The Rev. L. G. H. Watson, the headmaster, said that the

school had passed through the depression period, and, in the last year, there had been a substantial increase in the number of boys at the school. Mr. A. W. Steel reported that much progress had been made with a history of the school which he was compiling. A presentation was made to Mr. R. R. Billmann, who is leaving for South Africa with the Australian Rugby Union team. Among those who attended the dinner were Bishop Wilton, Dr. C. E. W. Bean, Messrs. W. J. Kessell, W. Kell, G. H. McDougall, and C. W. Sloman. Mr. W. G. Geikie was re-elected president of the union.

Bishop Frodsham, D.D., sometime Bishop of North Queensland, and now vicar of Halifax, Yorkshire, noting that the congregations in his parish church have been "miserably small" this year, has come to the reluctant conclusion that broadcast religious services, despite the help they give to the aged and infirm, "have become a grave menace to public worship, including Eucharistic worship." Writing in his Parish Magazine, he expresses the belief "that a growing number of people, both young and old, are kept away from the proper performance of their religious duties unnecessarily by the religious activities of the B.B.C." He points out that in broadcast services there must be a total absence of sacramental grace: "To lounge in an easy chair before a pleasant fire, smoking a pipe, while the music of York Minster echoes in the room, is very far removed from that sense of reverence and awe which is the result and expression of public worship."

C. M. S.

NEW HEADQUARTERS.

The official opening of the new premises of the New South Wales Branch of C.M.S., situated in Wisely's Chambers, on the corner of George and Bathurst Streets, Sydney, took place on Thursday, 9th March. The new rooms are opposite St. Andrew's Cathedral, and the Offices, Book and Luncheon Rooms are all on the Third Floor.

A large number of friends of the Society attended the opening, and Mr. C. R. Walsh, Chairman of Committee, took the Chair on this occasion. The Very Rev. The Dean of Sydney performed the opening ceremony, and paid tribute to the wonderful work of the Church Missionary Society.

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.

May 7, 3rd S. aft. Easter.—Morning: 5, 318, 249 iii., 122(41). Evening: 419, 92(332), 562, 212.

May 14, 4th S. aft. Easter.—Morning: 8, 295(149), 361, 275(7). Evening: 151, 373, 235, 422.

May 21, 5th S. aft. Easter.—Empire Sunday.—Morning: 54, 55, 62, 600(131). Evening: 574, 308(427), 559(383), 590.

Thursday, May 25, Ascension Day.—Morning: 220(211), 229, 233, 232 ii. Evening: 247, 24, 235, 248.

A. & M.

May 7, 3rd S. aft. Easter.—Morning: 4, 176, 228, 258. Evening: 223, 439, 300, 127.

May 14, 4th S. aft. Easter.—Morning: 7, 373, 356, 220. Evening: 184, 274, 304, 497.

May 21, 5th S. aft. Easter, Empire Sunday.—Morning: 516, 379, 709(331), 142(233). Evening: 545, 202, 742, 707.

May 25, Ascension Day.—Morning: 147(134 ii.), 301, 146(108), 149. Evening: 231, 201(63), 304, 148(436).

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"O how hard it is to die, and not leave the world any better for one's little life in it."—Abraham Lincoln.

"Redeeming the time."—St. Paul.

MAY.

6th—The King's Accession. God Save the King! St. John at the Latin Gate.

7th—"Lusitania" torpedoed, 1915. This brought the U.S.A., though late, into the Great War.

8th—3rd Sunday after Easter. This ancient Collect of Gelasius tells us of the need of consistency. "Consistency is a jewel!" indeed.

18th—Next issue of this paper.



Campaign of Slander.

IN another column we publish a resolution passed unanimously by the Standing Committee of the Diocese of Sydney, indignantly protesting against the false and misleading charges made by the "Church Standard" in an Editorial Note published on April 7th, in reference to the recent session of the Sydney Synod. That a Standing Committee representing the largest diocese in Australia should characterise the remarks of the Editor of the Standard as "a baseless accusation, incompatible with decent journalism and absolutely contrary to the facts of the case," is a plain indication of the real indignation felt by leading clergymen and laymen at the action of our contemporary. The article in question was quoted in the Daily Telegraph of April 7th as having aroused interest among Synodsmen on the previous evening, and therefore, must have been circulated before the final vote, when Bishop Mowll was elected by such an overwhelming majority.

The Church Standard claims that no names should have been mentioned in public until Synod had made the choice and the public should not have been notified of the name of the New Archbishop until he had accepted the position.

That Sydney Diocese fell short of such a Utopian ideal we readily admit. With a Synod of over 500 members, and a Diocese of considerably over half a million members of the Church of England, many of them keenly anxious to know who the new Archbishop is to be, such a result would be well nigh humanly impossible, even if it were wise or reasonable. The Editor of the Church Standard surely must know this. The Archbishop of Melbourne, being a man of common sense, realises this difficulty, and points it out in a letter to the Church Standard published on April 21st.

At the conclusion of his letter the Archbishop says:—

"When I saw your leading article quoted in full in one of the Melbourne papers, I felt ashamed, not so much of the mistakes made by the Sydney Synod, as of the lack of Christian charity displayed by one of our own Church papers."

We are deeply grateful to the Archbishop of Melbourne for this dignified and timely rebuke, and we feel sure that our appreciation will be shared by a very large body of Churchpeople throughout Australia.

Unfortunately, the Church Standard article has been copied or quoted in some secular papers in other parts of Australia, thus spreading far and wide this false and slanderous account of the doings of a great diocese.

One of the Australian papers, of a type that has at times been characterised by the Church Standard in terms that are far from complimentary, has published an article elaborating and extending the misrepresentation, and quoting pretty fully extracts from the Standard article.

We are ashamed to have to admit it, but the extracts from this Church paper appear to be quite in keeping with both the language and method shown in other parts of this notorious publication.

Another paper, of a somewhat similar type, but little known, attained to some notoriety for once in its short history, by publishing a suggestion that Bishop Mowll was hesitating about accepting, owing to the circumstances surrounding his election.

Bishop Mowll had not even received the official notification of his election when this fabrication was put forth, and consequently no reply had been received from him, nor could it be expected, until the canonical fitness of Bishop Mowll has been endorsed by the bishops of the Province. At the time of writing, this approval has not yet been given.

As a result of this fabulous report, no end of disturbance was caused to Churchpeople throughout Australia, and the Church authorities in Sydney were deluged with inquiries, and even long-distance telephone calls from other States.

Thus the slander spreads, with its wicked results, and the article that was responsible for starting it, is now said by the Editor of the Church Standard, to have received commendation from many Churchmen, "including members of the Episcopate." As this casts an aspersion on the whole bench of Bishops, it is only just and proper that the Church Standard should name the Bishops to whom this particular honour belongs.

In replying to the letter of the Archbishop of Melbourne, the Editor of the Church Standard refers to a letter signed "Synodsmen," and to which he refers as the authoritative statement of an eye-witness of what took place in Synod. This anonymous correspondent criticises and attempts to reply to the letter of the Archbishop of Melbourne published in the same issue of the Church Standard. In that letter by "Synodsmen," statements are made with regard to Synod that are utterly misleading, but to answer them fully would require the breaking of that compact of secrecy that the Church Standard appears to be so anxious to observe. Is this quite fair? "Synodsmen" speaks approvingly of the public meeting convened by the Diocesan Reform Association, and sets it off in contrast to the private meetings held by the Evangelicals, and which he designates as caucus meetings.

It was that public meeting held by the Diocesan Reform Association that started the publicity to which the Church Standard objects. It was the only occasion in the history of the Church in Australia when a "public" meeting of members of the Church of

England" has been called for the purpose of discussing the necessary qualifications in the person to be chosen to fill the position of Archbishop or Bishop of a diocese. That responsibility, as we pointed out at the time, is one that rests upon the members of Synod, and is not a matter for discussion at a public meeting just before the solemn meeting of Synod.

The Church Standard reported that meeting at some length, in a most prominent position, in its issue of March 31st, thus becoming itself a party to the publicity.

It is true that at the meeting in question the speakers dealt with the qualifications required in the new Archbishop, and not with any particular name. Subsequently, however, it was announced in the Public Press that the Reform Association had decided to support a certain Australian Bishop, and the qualifications of this Bishop were referred to publicly as well as by circular to members of Synod.

One of the speakers at the above-mentioned meeting—Canon Garnsey—referred to "other meetings that had been held, to which he and others had not been invited. If these meetings," he said, "discussed possible nominations, he would like to have the information that was available."

In order to show that there was nothing secret about the deliberations of Evangelicals at their private meetings, and to let all other members of Synod have the fullest possible information concerning the nominations then under consideration, we published that information in our issue of March 30th, six days after the meeting of the Diocesan Reform Association—and sent a copy of the paper to each member of Synod.

There was no secrecy, and no caucus methods about the four private meetings held by Evangelicals. Out of many names suggested, four were selected by the Committee appointed by the meeting, and a fifth was subsequently added, and these were recommended for nomination. No member was in any way pledged to vote for any particular nominee, nor was he ever asked to do so.

The meetings of Synod were orderly throughout. Bishop Kirby made a splendid President, and at the conclusion was heartily thanked by the whole Synod for the admirable way in which he had presided.

One or two strong speeches were made, but, as the President declared, although it was hard hitting, it was fair hitting.

Instead of the Evangelicals voting according to any one particular "ticket," as has been implied, they were themselves divided into two, if not three, distinct groups. In every case where a High Church Bishop was nominated, his proposer and seconder received a most courteous and attentive hearing, and in one case, at least, two prominent Evangelicals spoke in favour of the nominee. Prayer occupied a very real place, both before and during Synod, and we are confident in saying that the Synod as a whole earnestly desired to decide upon the one chosen of God.

MY CHILD'S PRAYERS.

This is an enlarged edition of Dr. Law's most useful publication, entitled "My Child's Prayers." It has reached its 27th thousand, is of 16 pages, with coloured cover, 1/-, Suitable for Baptisms, birthday gifts. Graded prayers for various ages of children. Familiar hymns and practical prayers. Obtainable from Dr. Law, St. John's Vicarage, Toorak, Victoria.

Indignant Protest.

By Standing Committee of Diocese of Sydney.

1. That this Standing Committee, representing the Diocese of Sydney, indignantly protests against the false and misleading charges made by the "Church Standard" in an Editorial Note published on April 7th in reference to the recent Session of the Sydney Synod. In particular it regards the charge of the "organised hypocrisy of reciting Veni Creator Spiritus, after making as sure as possible that God should have no part in the election," as a base accusation, incompatible with decent journalism, and absolutely contrary to the facts of the case.

2. That a copy of this resolution be supplied by the Registrar to the Church papers.

The Universal Day of Prayer for Students.

THE call has gone forth from the leaders of the World's Student Christian Federation, asking that Sunday, May 7, be observed as a Universal Day of Prayer for Students. This call is being sponsored in our land by the heads of the Australian Student Christian Movement, who, in seeking the active co-operation of all Christian congregations in the observance of this day, inform us that the heads of the various denominations have expressed their sympathy with this request in the following terms:—

"We commend to the Christian people of Australia the request of the Australian Student Christian Movement for co-operation in the observance of Sunday, May 7, as a Day of Prayer for students throughout the world, and for the work of the Australian Student Christian Movement and of all its sister Movements in the World's Student Christian Federation."

Now, the very thought of such a day kindles our imagination. Our Universities are full of young life in all the fair blush of budding manhood and womanhood. Many of them are bound to become leaders in a score of spheres in life. That these future leaders of the World's thought may be laid hold of by Christ; that the eyes of youth everywhere may be open to see, that at the back of this clamorous, absorbing, competing material world, there is a world of spirit where the creative life of God is working; that in all Universities and Colleges there may be groups of men and women witnessing to the power of the Redeeming and Risen Christ in their lives and thereby demonstrating Christianity, not by argument and talk, but by life and fellowship; that class consciousness and sectional hatreds may be broken down; that race prejudices and national antagonisms and selfish bigotries may feel the full impact of a world-wide league of youth, held together by the saving and magnetic power of Christ, and may go down before it; that God may so pour out His Spirit that young men and women shall see visions and dream dreams and be haunted by a Christ who will not let them go; that through the dedication and the brotherhood of youth and the fire of youth, the evangelisation of the world may be set forward and the Kingdom of our Lord may come—here surely are things greatly worth our prayers and the prayers of all Christians and Christian congregations.

That there are over three hundred thousand of the World's Students within the Federation is a fact worthy of note. It is a fact that should thrill the heart with hope, for when God has an instrument like this to His hand obviously anything may happen. But the need and the task are great—never greater than to-day.

The New Knowledge.

The two factors which at the moment are most profoundly affecting the religion of students are the new knowledge and the breakaway from authority. Canon Raven indeed has said that the baptizing of the new knowledge into Christ is the biggest need of our generation. The late Poet Laureate, in "The Testament of Beauty," pictures a man peering in through the window of a darkened house, but unable to see anything but the reflection of his own face mirrored on the glass of the window: some, Dr. Bridges reminds us, have come to hold that life is like that, that the house of faith has nothing in it, and what they think they see, what they call God, is just the projection of themselves. That is a familiar enough position now—religion explained away, God almost unnecessary. We are back at Swinburne's "Glory to Man in the highest." That is what the new knowledge, baptised into the materialist spirit, inevitably ends in, and what it is ending in for many keen youthful minds to-day. We need men who will baptize the new knowledge into Christ. Always in our prayers for students let us remember that.

The Question of Authority.

The other factor vitally affecting the religion of youth to-day, and the religion of students in particular, is the breakaway from authority. Almost nothing will be accepted to-day on mere external authority, whether the authority be Church, Book, man or dogma. For a truth or teaching or dogma to have compelling authority to bring about a transformed life, it has to be known in the realm of living experience. Its saving, redeeming and transforming power has to be felt, experienced in the secret places of the soul. A mere hard external, unreal authority without living power ultimately leaves the soul dead. There is such a thing as being held in the cold, dead bondage of mechanical infallibilities. It is possible to hold inadequate ideas of God and thus erect in our personality the slave mentality. This is the very antithesis of spiritual religion. It savours of the hardened doctrines of the Scribes and Pharisees. The letter killeth but the Spirit giveth life. We need to be delivered from the unreality of second-hand religion; from words and attitudes that do not, and never did, ring true. The danger in that when the Christ of tradition goes there may be nothing yet to set in His place—no clear Christ of experience. We cannot, thought Benjamin Jowett, "concentrate our thoughts upon a person scarcely known to us, who lived 1,800 years ago." That is the difficulty of many, and ultimately it is only a personal discovery of the living Christ that ever solves it. "There is but one thing needful—to possess God," wrote Amiel. "To possess God in Christ—let us make that the burden of our prayer for the students of the world."

It needs to be remembered that Christianity is in its essence the religion of the young. Its founder was a young Man, Who died without any experience of middle life or of old age. His comrades and disciples were young men. When St. Paul writes to the

Corinthians, he says, that Jesus was seen after His Resurrection by more than five hundred people at once, the most of whom were still alive at the date of his letter—thirty years after that event. So these five hundred people must have been a gathering of somewhat younger folk. To such younger generation Christ appeals to-day. His message is in the spirit of a modern publicist's challenge to young men in a recent book, "My Early Life." "Come on now, all you young men all over the world, you must take your places in life's fighting line. Twenty to twenty-five! These are the years."

Well, the call to this Day of Prayer has gone forth. The leaders of all the Churches have commended it. On May 7 there will be a circle of prayer right round the world. Let us do our part, expecting great things from God, attempting great things for God, as He in Christ challenges the youth of our Universities.

The late John Charles Wright, D.D.

Archbishop of Sydney, Primate of Australia.

The Right Rev. Bishop Knox, D.D., formerly Bishop of Manchester, in the English "Record" for March 3, 1933, paid the following in Memoriam tribute to the late Archbishop of Sydney.

ON the first Sunday after Trinity in the year 1885 the newly-ordained curate rose to preach his first sermon in Kibworth Parish Church. His choice of his text was characteristic. It was from the First Chapter of Joshua, the Lesson for the day:—"Only be strong and of a good courage." His inmost self was revealed in the sermon—a natural modesty cultivated by Divine grace into such humility that self-reliance was gone, and was replaced by faith that laid hold of the strength of God. In that strength he was strong. A congregation formidable for a young preacher with fox-hunting squires and their families in the front seats, and behind these, sturdy, independent, thoughtful yeomen of Leicestershire, not only listened, but was moved at once to intense sympathy with and appreciation of, the young parson. He won not only their sympathy, but their respect. They knew him for "a man of God."

He had followed me from Merton College, where I had known him as Tutor and Dean of the College, and chosen him out of many possible candidates, as my first curate. He had steered a straight course there, under conditions of some difficulty, and by steady industry, had won high (though not the highest) honours, and had become a valued friend as well as a loyal supporter. Our joint ministry at Kibworth deepened our mutual affection, and, when he had served his apprenticeship in the country, I had to drive him out to a town curacy, so loth was he to leave me. That curacy he served under Bardsley, of Bradford, of whose sterling qualities, and specially of his powers as a debater, he used to tell thrilling anecdotes. Those Bardsleys were great men, great champions of the Protestant faith, and great parish priests. They held also, as some other of the old Lancashire clergy did, civic influence such as appertains not even to the bishops of to-day. They were the 'personae' of our great towns. To serve a curacy under them was to be educated in public administration as well as in spiritual service. It was in Bradford

(Continued on page 10.)



NEW SOUTH WALES.

Diocese of Sydney.

C.M.S. ANNUAL MEETING.

The Annual Meeting of the N.S.W. Branch of C.M.S. will be held in the Chapter House, Sydney, on Tuesday, 9th May, at 7.45 p.m., when it is hoped there will be a large gathering of friends of the Society. The Right Rev. Bishop Kirby has been asked to take the Chair, and the speakers will be Rev. W. Wynn Jones, M.A. (Tanganyika), and Miss Nancy Walsh, B.A. (India).

LADIES' HOME MISSION UNION.

The Annual Meeting and Exhibition of Clothing will be held in the Chapter House on Wednesday, the 3rd of May, at 2.45 p.m. The Right Rev. S. J. Kirby, Bishop Administrator, will preside. The Rev. R. P. Gee, of Erskineville, will speak. Members are asked to make a point of sending their gifts in time for the meeting, and of being present.

HAMMOND'S PIONEER HOMES.

Hammond's Pioneer Homes Ltd., a non-profit making company, has been registered in Sydney. The first directors are: Sir Samuel Walder, Mr. F. H. Stewart, Mr. E. J. Coote, and Canon R. B. S. Hammond. Canon Hammond explains that the registration related to the homes provided at Liverpool under his housing scheme for the unemployed. Previously the whole burden of carrying on the scheme had rested on his shoulders. Now the task would be shared by four persons. Already 18 homes had been built at Liverpool for the unemployed, and funds had been raised this week for the building of three others. The occupants had asked that they might pay a nominal rental, and it had been agreed that they should be given an opportunity to purchase their homes at the nominal rate of not more than 5/- a week. The income derived from these payments would be used to provide homes for other unemployed. The company would not make any profits. The registration of the company would ensure the perpetuation of the scheme.

ST. MARK'S, ERMINGTON.

Special Services to mark the jubilee of St. Mark's, Ermington, were held on April 23 and 30. The church was opened on March 14, 1883. Additions, comprising chancel and vestry, were dedicated in 1904. St. Mark's at different times has been attached to four different parishes, and is now linked with the parish of St. Columba's, West Ryde.

C.E.B.S.

One hundred and fifty members of the Church of England Boys' Society attended early morning service at St. Andrew's Cathedral recently, and afterwards were entertained at breakfast in the lower hall of the Chapter House. The Communion service was conducted by the Precursor (Rev. A. N. Sutton), who was assisted by other clergymen. One hundred and eighteen of the lads partook of the sacrament. They came from centres as far distant as West Maitland, Newcastle, and Camden. The Rev. R. H. Pitt-Owen presided.

Bishop Kirby, in welcoming the boys, said that he had enjoyed the fellowship in the event afforded. The society was a valuable

adjunct to the Church, since from its ranks came members of the Men's Society.

"Many of you," he said, "are asking yourselves what is to be your life's calling. I want at least some of you to consider whether you should not enter the ministry, where there is so much to be done for humanity. If you consider the opportunities for service and grasp them I am sure that the old Church of England will never fail."

NEW GUINEA MISSION.

Rev. A. J. Thompson in Sydney.

It is almost impossible to convince the natives of New Guinea that anyone dies a natural death and consequently, they cling to their death customs most tenaciously, said the Rev. A. J. Thompson, who arrived in Sydney several days ago by the steamer Macdhui.

Mr. Thompson said that the custom of beating the dead was frequently seen at villages near his mission at Wanigela, about 150 miles from Samarai. Whenever a member of the tribe died, someone was blamed. Rites were conducted as had been done before the arrival of Europeans in New Guinea. The body was held aloft by natives and the chief armed himself with a long stick and stood beside it. The body was supposed to be sleeping, and capable of giving information under special conditions, although it was dead to ordinary observation.

The chief gave the body sharp blows at intervals, and after each blow he said the name of one of the villagers. It was supposed that the body would recognise the name of the person who had caused his death, and would move. The bearers seldom failed to move, and impartial observers believed that the custom was a convenient means whereby unpopular members of the tribe were disposed of. In earlier days the man held to be guilty was speared out of hand, but the administration had latterly prevented bloodshed. However, the man believed guilty by this method was still treated roughly and insulted by all members of the tribe.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Recent Synod.

Writing to his diocese, the Bishop states: The Synod of 1933 is now a thing of the past. It was a very happy gathering, and we did some most important work. The adoption of the Constitution made history, because this was the first Diocesan Synod to consider it. Personally, I am very happy about it.

In the course of our discussions, misgivings were expressed, and very well expressed, by some speakers as to one or two of the provisions of the draft Constitution. But, whilst I respect their opinions, I am convinced that in practice the difficulties will be found to be more imaginary than real. We shall await with interest the actions of the other Dioceses who will consider the Constitution in the course of this year.

The Synod Service was a great inspiration, and we are all most grateful to the Acting-Primate (the Archbishop of Brisbane) for coming to preach to us. The sermon was a notable one, and had the advantage of being heard even in the furthest corners of the Cathedral. The window in memory of Dr. Long is a beautiful addition

tion to the Cathedral possessions. The likeness is a most striking one, and the window has the added interest and value of being the work of an artist resident in Australia.

I would bespeak in advance a cordial welcome from the Clergy and Church Officers of every Parish for the Rev. A. R. Holmes, when he begins in July his work as Organiser for the Diocesan funds. I said in my address to Synod that I was certain that all the money we need will readily be contributed when once parishioners generally understand the purposes for which the funds are used, and the responsibility of the whole Church for supporting them. Mr. Holmes is well qualified to bring about this understanding, and I look forward with confidence to the results of his work, which he has undertaken for a period of at least six months.

I am writing this on the very eve of my departure for England, and I want it to tell you that all the time I am away I shall have you and the Diocese in constant remembrance. No Bishop could ever possibly have had a happier experience, made more real friends, or enjoyed a greater measure of loyalty, confidence and co-operation than I have since I became your Bishop, and it was in no formal way that I assured the Synod that from the moment of my departure I shall begin to look forward to the day of my return.

Diocese of Goulburn.

QUARTERLY MEETINGS.

Most of the Diocesan Councils and Committees met on the 6th and 7th April. Archdeacon Pike of Queanbeyan, presiding throughout, in the absence of the Bishop through illness. On the Thursday sub-committees of the Diocesan preparing and precisising business for the Council. In the evening the Church of England Property Trust met, a long meeting devoted to the anxious problems attending all investment and trustee matters at the present time.

The Chapter met on the Friday and was occupied chiefly in arrangements for the proper and due observance of the Centenary of the Oxford Movement. The Diocesan Council met on the Friday afternoon and despatched a long agenda in some three hours, without, however, scamping anything. A number of personal and parochial loans from the Diocesan Guarantee and Loan Fund were made and the terms of repayment of others rearranged. A grant was made in one case of clerical sickness. The annual accounts were adopted for Synod. The Diocesan auditors were re-elected (Messrs. J. L. Bush and R. J. Sands, Chartered Accountants). A warm tribute was paid to the Church Office staff. The Bishop's suggestion for Synod round about September 24th was concurred in and all arrangements for Synod remitted to a sub-committee.

Another sub-committee is to explore the possibility of the appointment of a diocesan relieving priest. Various matters in preparation for Synod, notably the amendment of the Parochial Administration Ordinance were advanced another stage. The annual returns from the parishes were reviewed. The Council expressed its sympathy with the Bishop in his illness and its prayers for his speedy restoration to health and strength.

VICTORIA.

Diocese of Melbourne.

TWO GREAT MYSTERIES.

The Archbishop's Letter.

Writing to his Diocese, the Archbishop states:—

May God give us all a special blessing at this Holy Season. We are faced in life by two great mysteries. The first is the mystery of the power that exists behind the universe. "What is God like?" Thinkers in all ages have tried to answer this question, and the different religions and philosophies give us their answers, but Good Friday comes year by year to answer that question for us Christians. Jesus Christ dying on the Cross shows us what God is like. He has almighty power, but there He uses His power to win man's love in response to His love for them. We should never have dared to imagine that God was like that unless Jesus Christ had come to teach us that it is true.

The second great mystery is what faces us after life here is over. Men have always been baffled by death. Poets and philosophers have tried to explain, but they have only covered up their ignorance by

their longings for some kind of certainty. Easter Day solves for us Christians the problem of life beyond the grave. Jesus Christ lived and loved and taught and died, but that was not the end. He came back again to His disciples, and by His resurrection He showed that He was Master even of death. To know Him in this life is to have the assurance that after death we shall still be with Him where He is. "This is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent."

Men have wondered about Heaven and Hell. We Christians take the Lord's own words to show what Heaven is. "I will come again and receive you unto Myself, that where I am there ye may be also."

So we face the two great mysteries with joy and faith and courage, for we are the disciples of Him Who reveals to us what God really is, and gives us in the promise of companionship with Him beyond the grave the answer to our questionings about death.

God bless us all, and give us all a happy Easter as a climax to the lessons we have been learning during Lent.

HOLY TRINITY, KEW.

Seventieth Anniversary Celebrations.

Holy Trinity Church, Kew, was founded in 1863, and at the end of April celebrated its seventieth anniversary. A "History of Holy Trinity Church" has been issued. It contains numerous illustrations. The celebrations began on Sunday, April 23, when the Archbishop preached at the morning service; Bishop Green spoke to the children in the afternoon and also preached in the evening. On the following Sunday the preacher morning and evening was the Bishop of Gippsland. Wednesday, April 26, was set aside as "Temple Day," during which friends of the Church came and cast their gifts into the Lord's Treasury. The churchwardens appealed for £1,000 to enable them to avoid methods of indirect giving for this year, to reduce liabilities on the building fund, and to set up some permanent memorial of the seventieth anniversary. During the day there were two celebrations of Holy Communion at 7 and 11 a.m., and Evensong (without address) at 7.30 p.m. The same evening there was a reunion of past and present parishioners, when a very large number were present. Marquees and amplifiers were provided so that everyone present was able to take part and to hear all the proceedings.

ST. PAUL'S CATHEDRAL.

Special Thanksgiving Services in connection with the completion of the Towers and Spires of St. Paul's Cathedral were held in the Cathedral on 30th April, 1933, as the culmination of over fifty years' work since the laying of the Foundation Stone and the expenditure of upwards of £250,000.

The services were worthy of the great achievement. The Lieutenant-Governor, the Lord Mayor and Councillors, the Premier and Members of the Cabinet, the Architect, Mr. John Barr, the Master Builder, Mr. G. E. Langford, and the workmen who took part in the erection of the Spires were present.

There are still living only about twenty-four of the clergy who were present at the opening service at the Cathedral forty-two years ago and many of them were present. These included Bishop Green, Bishop Stephen, Bishop Sadler, Archdeacon Hindley, Archdeacon Hancock, Canon Hughes, Canon Sutton, the Revs. H. W. Lane, C. H. Barnes, G. Pennicott, E. D. Fethers, W. McKie, G. N. Bishop, T. Quinlan, A. P. Chase, H. Collier, F. J. Price, W. Green, D. R. Heyton, J. B. Johnstone, W. E. H. Percival, T. H. Rust, F. Vanston and E. G. Veal. The only surviving laymen associated with the Consecration Service in 1891 are Professor Nanson, Sir John Grice, and Dr. Leeper. The only survivor of the Diocesan Registry Officials is Mr. J. M. French. Those associated with the Diocese at the time of the laying of the foundation stone in 1880 who are living are much fewer: Bishop Green, Archdeacon Hindley, Revs. G. N. Bishop, H. Collier, W. Green, T. Quinlan, E. G. Veal, Dr. Leeper, and Mr. E. H. Bromby.

The whole of the members of the Cathedral Erection Board of 1880 have passed to their rest.

The members of the Citizens' Committee who assisted in raising funds at the initiation of the work were present as also representatives of the other Dioceses of the Province.

The preacher in the morning was the Archbishop, and in the evening Bishop Green.

"Job and Mr. Job of Australia." This tableau and play, which was produced suc-

cessfully last year, is to be repeated on 23rd and 24th June, at 8 p.m., in the Bijou. Most of the former performers have consented to help again, and a strong list of patrons is announced, including the Archbishop of Melbourne, Sir G. Fairbairn, and other leading people.

QUEENSLAND.

Diocese of Brisbane.

RELIGIOUS INSTRUCTION IN SCHOOLS.

The following resolution has been passed by the Archbishop in Council:—

"The Archbishop in Council regards with surprise the request of the Teachers' Union to the Honourable the Minister for Public Instruction that regulations should be introduced to reduce from one hour to half-an-hour the period allowed for Ministers of Religion to visit schools to give Religious Instruction. The Archbishop in Council points out that following upon a referendum of the people carried by an overwhelming majority Parliament enacted the State Education Acts Amendment Act of 1910, Clause 3 of which reads:—After section twenty-two of the Principal Act, the following section is inserted: Provision for religious instruction in school hours.

"Moreover, any minister of religion shall in accordance with regulations in that behalf, be entitled during school hours to give the children in attendance at a primary school who are members of the religious society or denomination of which he is a minister, religious instruction during one hour of such school day or school days as the committee or other governing body of such school may be able to appoint.

"The Archbishop in Council points out accordingly that if any alteration is to be made in the direction indicated by the Teachers' Union an amendment of the Act itself would be necessary.

"Further that in the case of larger schools particularly it is found necessary to divide the children into two classes occupying half-an-hour each, and that even then these classes are in many cases too large and could with benefit be further reduced requiring further time; if the matter is to be re-opened the Archbishop in Council would press for further consideration in this respect.

"Moreover, as the Act was passed consequent upon a referendum, it would seem that if there is to be an amendment of the principle laid down in the Act, it should be only after adopting a similar procedure by the taking of a referendum."

Canon Garland was authorised to submit this resolution to the Government, and to act in the matter on behalf of the Archbishop in Council.

DIOCESAN FINANCIAL SCHEME.

Recently Archdeacon Glover, at the request of the Archbishop, accepted the post of Diocesan Finance Commissioner. He immediately set forth a scheme of raising £5000 per year. There has been some response. During February promises amounting to about £180 per year were received and cash payments totalled £81/10/6. During the early part of March, however, a still greater response was made, and we gladly record the receipt of a further £140 in cash payments. The promises have already reached the respectable sum of over £300 per annum.

C.E.B.S.

The Church of England Boys' Society is progressing in the Brisbane Diocese. There are now some 20 branches and monthly meetings of the Council are held at which there is great enthusiasm.

Arrangements are well forward for a big athletic field-day about September for the members. This is an event which in Victoria (where there are 80 branches) is the biggest youths' athletic fixture of the year.

Several fine silver cups have already been presented by well-wishers of the movement, especially by members of the C.E.M.S. A programme of inter-club debates will also be arranged, and a Rally and Corporate Communion is being discussed.

This represents a determined effort to organise the youth of our own Church for their spiritual, intellectual and recreational profit.

SOUTH AUSTRALIA.

Diocese of Adelaide.

YOUTH LEADERSHIP CAMPAIGN.

A Youth Leadership Campaign is in progress in the Diocese of Adelaide. It has

been arranged by the Council of Religious Education of South Australia to give training in leadership to all Sunday School superintendents, Bible Class leaders, fellowship and club leaders, and also to teachers who have latent capacity for leadership.

Mrs. L. C. H. Barbour, of Melbourne, arrived on April 7th to lead the campaign, and will be in Adelaide for three months.

The Opening of the Campaign.

On Monday, April 24th, at 8 p.m., in the Methodist Lecture Hall, behind the Methodist Church in Pirie Street.

Special speaker at that meeting, Mrs. L. C. H. Barbour.

There will be a course of lectures each Monday night at 7.45 p.m., from May 1st to June 28th, in the Guild-room in the rear of Stow Church, Flinders Street.

Syllabus of Lectures.

May 1st—"The Process of Understanding," H. M. Lushby; "Youth in the Life of the Church," Mrs. Barbour.

May 8th—"The Process of Understanding," H. M. Lushby; "Youth at Worship," Mrs. Barbour.

May 15th—"Youth and the Bible," Rev. I. H. Neild; "Music and Art in Education," Mrs. Barbour.

May 22nd—"Youth and the Bible" (Methods of Study), Mrs. Barbour; "Development of Personality through Balanced Programme of Religious Education," Mrs. Barbour.

May 29th—"Youth and Bible Problems," Rev. J. H. Neild; "Recreational Leadership and Club Work," Mrs. Barbour.

June 12th—"Moral Problems," Mrs. Barbour; "Mental Attitudes," Mrs. Barbour.

June 19th—"World Relations and World Movements," "How to Awaken the Christian Conscience," Mrs. Barbour.

June 26th—"Christian Principles in the World To-day," Principal Kiek; "A Survey of the Campaign," Mrs. Barbour.

Special courses will be arranged as desired by students.

Diocese of Tasmania.

OXFORD MOVEMENT.

Petition From Evangelicals.

The Bishop writes in the Tasmanian "Church News":—

I have recently received a petition presented by a deputation of laity, urging that the centenary of the Oxford Movement should not find a place in the Church Revival Celebrations of 1933. I do not propose to deal with this petition in this letter. I prefer first to give my reply to the deputation, which I am inviting to meet me again in the near future. It seems enough for me to say at present, that I am strongly inclin-

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ed to the opinion that many who have subscribed their names to the petition would have hesitated to do so, if they had read my letter in the issue of November last. My experience with the deputation afforded me proof, if I needed any, that our diocesan paper is not read by many of our Church people. That such should be the case is both surprising and to be regretted, seeing that it is the medium for communicating diocesan news and information which should receive the attention and interest of our Church people.

UNEMPLOYMENT.

The Bishop states:—

In response to my invitation, a number of representative citizens attended a meeting in the Town Hall, Hobart, to consider what steps could be taken to ease the baffling and tragic problem of unemployment in so far as it affects our community. A committee has been formed to consider what can be done to relieve the unfortunate position of our unemployed men and youths. Their number, with its background of suffering, mental distress and demoralisation of character, is a challenge to immediate and sympathetic action. We must do more by our co-operative effort to supplement the help and relief given by the government and charitable institutions. We cannot stand by in thoughtless or callous indifference, and allow matters to drift and take their own course.

For the time being, the C.E.M.S. scheme for the cultivation of garden plots and vacant allotments in the New Town area, Hobart, will be carried on under the management of the Garden Committee. The success which has attended this scheme for providing work of a productive character gives every promise of further development if only we can get a little help from generous friends.

THE VOICE OF GOLD.

"Dug from the mountain side,
Washed in the glen.
Servant am I or master of men.
Steal me, I curse you;
Earn me, I bless you;
Grasp me and hold me,
A fiend shall possess you.
Lie for me, die for me,
Covet me, take me,
Angel or devil,
I'm just what you make me."

PRECENTOR wanted for St. Andrew's Cathedral, Sydney. Duties include Principals of Choir School. Must be University Graduate. Must have good intoning voice, and teaching qualifications and experience. Stipend £400 per annum, plus £50 per annum towards House Rent. Written applications, with copies of testimonials, should be sent to the Dean of Sydney at the Cathedral.

PLEASE REMEMBER!The Date: **Tuesday, May 23rd.**The Occasion: **The Home Mission Society Diocesan Festival.**The Place: **Sydney Town Hall.**

(Archdeacon) W. A. CHARLTON,
Gen. Secretary.

CHATSWOOD CONVENTION

(Sydney)

In St. Paul's Church,

MONDAY, JUNE 5th (Holiday).

Sessions: 11.15 a.m., 2.15 and 4.15 p.m.
The Speakers will include Canons H. S. Begbie and R. B. S. Hammond; Principal G. H. Morling and Rev. H. G. Hercus.

Bring Picnic Baskets. Hot water provided.
HYMNS, CONSECRATION AND FAITH.

All Churchmen should read—

"THE TWO REVIVALS."

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The late John Charles Wright, D.D.

(Continued from page 7.)

that Wright acquired the training which stood him in such good stead as Primate of Australia.

From Bradford, where he married Miss Fiennes, Wright went first to Ulverston, and then to St. George's, Leeds. It was not quite easy to move him from the remarkable work which he was doing there to a canonry in Manchester Cathedral, and then to the Archdeaconry of Manchester. There was fierce growling in the Manchester Press over the importation of this stranger, but it very soon died down. Wright was a Lancashire man, and he knew his way to the hearts of Lancashire folk. His combination of modesty, sweetness of disposition, industry and ability were recognised and appreciated. The Manchester Church Congress brought out his organising power, and when the call came that drew him to Australia, it was acknowledged that his departure was a real loss to the Church in Lancashire. Before he went, he had organised the "Group Movement," which has diverged signally from his aims and intentions. What he had in mind was to collect groups of Evangelical clergy for study, and for publication of booklets to inculcate Evangelical teaching. Wright never had in mind, never had any leaning towards Evangelicalism which sat loosely to Protestantism.

Of his Primacy in Australia, the story must be told by those who worked with him and under him there. We were, of course, still in close touch with each other by correspondence, and I received his Diocesan Magazine monthly. But he was not the man to talk about his achievements, even to his most intimate friends. I was aware, of course, that the reorganisation of the Constitution of the Church in Australia, a work that extended over many years, laid on him a burden such as fell to no Primate before him. Every step had to be taken with caution and incessant vigilance in surroundings that were not always friendly. To Archbishop Wright were given that rare evenness of temper, that firmness of principle, and that cautious weighing of all relevant considerations that made for sound and peaceful settlement of most difficult problems. The details of these prolonged negotiations I do not know, but I know that with the general results, reached only a month or two before his death, he was quite satisfied.

Beside "the care of all the Churches," there fell to his lot the extraordinary political and financial trials of New South Wales, in which, with a more impetuous leader, the Church might have been involved with disastrous consequences. But the Archbishop sedulously eschewed all political partisanship, and had such a rare gift of "studying to be quiet and doing his own business," that he never allowed himself, even in intimate letters to me, to take sides in political strife. With calm faith and unflinching trust in God, he walked unmoved in the midst of violent political upheavals.

Of his eloquence as a preacher, his ceaseless industry as a steward in the House of God, of his devoutness in private life as well as in public prayer and administration of the Sacraments, I need not here speak. It is enough to say that he was, to those who "believe, a wholesome example in word, in conversation, in faith, in charity, and in purity," striving to fulfil the high ideal of the episcopal office set forth in the Consecration of Bishops. So he has served God in his day and generation, and accomplished with fidelity

the task that was given him to do. One may, looking back on his career, rightly speak of him as 'felix opportunitate mortis,' blessed in the timeliness of his death, called Home in the midst of his work, yet not before his special task was done. To him was fulfilled the promise given to Joshua:—"I will be with thee; I will not fail thee, nor forsake thee."



The Speaker's Bible.—Psalms Volume IV, published by "Speaker's Bible" office, Aberdeen, Scotland. Our copy from Angus and Robertson, price 14/6.

We have written favourably of earlier volumes of the Speaker's Bible, and this volume IV is no exception to the rest. It fulfils in every way the aim of the compilers "to preserve all that is worth preserving of the modern interpretation of the Bible." This present volume deals with Psalms 104-150—an exceedingly important and suggestive section of the Psalter. It is a veritable storehouse of exegesis, of quotation, of suggestions and of help. Preachers and lay readers will find it of utmost value in their preparation. The special contributions in this volume include articles on Psalm 104, The Joy of God's House, Unity, Our Duty of Praise. Among other subjects treated are The Word of God, Experimenting with Life, the Basis of Morals, Patriotism, The Kingdom of God, and the Sense of Wonder. It is the sort of volume, with others in the series, which might well be given as presents to the clergy. Besides, they form an excellent reading for Christian people. There is a useful index added, so much so that an average preacher will find little difficulty in preparation of first-rate sermons.

The Test of Discipleship.—By Arthur Hird, published by Hodder and Stoughton. Our copy from The Book Depot, Castle-reagh Street, Price 5/6.

Readers of the "British Weekly" know what to expect from the pen of Arthur Hird, and this volume only tends to enhance Arthur Hird's reputation as a preacher. He died not long ago at 48 years of age—leaving behind a name which betokened a passion for the extension of Christ's Kingdom. This volume contains fifteen sermons, selected

for publication by his widow. They include such telling discourses as "The Victory of the Cross," "Easter Day," "The Right Name for God," and "Progress!" We are confident that many will welcome this well printed and handable volume. It makes splendid reading for the quiet hour and the bedside.

Seeking and Finding.—Published by Hodder and Stoughton, of London; our copy from "The Book Depot," 135 Castlereagh Street, Sydney. Price 5/6 net.

The author of this inspiring volume of sermons is Dr. Ebenezer MacMillan, for twenty-one years Minister of St. Andrew's Presbyterian Church, Pretoria, and head of the Department of the Philosophy of Religion in the University there. The book is one of the "Oxford Group Movement." There are eighteen addresses in all, and they are certainly couched in uplifting and inspiring words. The author tells us of his rich experience in finding Christ. He was awakened four years ago by a conversion which was of the Holy Spirit through the witness of the Oxford Group, and this book is the fruit of his new and vital experience. Besides, he has seen the Group at work in South Africa, Canada, and the United States of America. There is no doubt that he has had a true and vital experience. We have been much helped in reading the sermons on "Leaving the good for the best"; "Seeking and Finding"; "The Danger of a great experience"; "Can we pay the price?"; "Elemental Religion." There is an appeal and a sincerity through the whole volume which grip one. Buy and read it, and hand it to your minister. It will prove a source of fruitfulness.

His Life and Ours.—By Leslie Weatherhead, published by Hodder and Stoughton. Our copy from The Book Depot, price 5/6.

This is a volume of a much-read modern author. It certainly is a striking book, full of wise sayings, as he deals with the significance for us of the life of Jesus. As a life it is off the beaten track. Nevertheless it is thoughtful, psychological and in its own way, very inspiring. We would advise our readers to beware of all its obiter dicta. The writer lets his imagination have full play on the boyhood of Jesus. There is much in this that is most helpful. He gives an able discussion on miracles. His study of the Death of Jesus is, to our way of thinking, not satisfactory. He is better on the Resurrection. The book is written from a modern point of view; it is very helpful in a score of ways; it is always interesting, but in some places it is doubtful.

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The Church and Social Order

Bradford Clergy Conference on Unemployment.

EARLY in March the Bishop of Bradford, Dr. Blunt, summoned the clergy of his diocese to an all-day conference on unemployment, the first of its kind to be held in England. One hundred and twenty clergy responded and the Bishop, who presided, was accompanied by the Rev. F. E. A. Shepherd, Organising Director of the Industrial Christian Fellowship for the Midland area. The morning was given up to addresses by the Bishop and Mr. Shepherd, the afternoon to group discussions, and the evening to a general discussion.

In his opening address, Dr. Blunt reiterated his conviction that the Church's basic contribution to the unemployment problem is its pastoral work. He stressed the importance of palliative efforts, but pointed out that there were dangers, which they could not touch. To-day, civilisation was on its trial. The Russian challenge was more insidious and penetrating than was generally realised. It might be true that the "Red" danger to England was at present remote; but gradually the people's minds were being permeated by the ideas of Russian Communism through the pressure of circumstances.

The clergy, the Bishop went on, need not be afraid of the criticism that they were not economic experts, because it was obvious that nobody believed an expert, and that no expert believed another. As for bankers, they were part of the system that was in question, and it was no use looking to them for guidance. As for the average business man, he knew enough to run his own business well or badly; but in regard to general

economic theories he was often a great deal more ignorant than many a working-man.

"You and I," said the Bishop to his clergy, "are people with the responsibility, whether we want it or not, of forming healthy public opinion on this and other questions. The people expect guidance, and they think that we ought to be able to supply it."

The Bishop expressed the belief that the working-man sees the seriousness of the issue more clearly than any other section of the community, because it is on him that the stress mainly falls.

After careful discussion, the following resolution was passed:—

That in view of (1) the failure of the present industrial system to fulfil its functions; (2) the failure of successive Governments to discover any solution; and (3) the danger of inaction or laissez faire in the present condition of affairs, this Conference of over a hundred and twenty clergy of the diocese of Bradford urges Parliament to address itself at once to a survey of the issue without any respect to political partisanship or to industrial or monetary conventions.

Among other things, the Conference also promised its support to any authoritative body which brings forward recommendations based on expert investigation to show how this country may make an effective contribution—consonant with the mind of Christ—to a world solution. It was also of opinion that the Means Test (inquiry into people's financial position) should be administered by the employment exchanges instead of by public assistance committees, and that it should be more humanistic and should not penalize the thrifty.

Winding up the day's debates, the Bishop said: "As a demonstration to the world outside that we are not wedded to the present order as unchangeable, we have done something of great importance. Such a discussion as that of this afternoon would have been impossible thirty years ago. Experience, however, has taught us many bitter things, and may have others to teach us in years to come. We have, to some extent, burnt our boats by stating that we are not wedded to the present order, and that, if a better order is discovered, we are prepared to give our adhesion to it."



ARCHBISHOPRIC ELECTION.

The Rev. A. R. Ebbs, Manly, writes:—
I enclose herewith copy of a letter which I have written to the Editor of the "Church Standard," which speaks for itself.

You may do anything you like with it.
(Copy of Letter.)

The Rectory,
Manly, 18/4/33.

The Editor,
"The Church Standard,"
16 Spring Street, Sydney.

Dear Sir,

I write to say that I take great exception to the remarks which appear in your issue of 7th April, under editorial notes, with reference to the election of the Archbishop. I have written to the Diocesan Authorities, as to whether they or a group of

Churchmen, should take action for a case of libel, against "The Church Standard."

I challenge you to produce a ticket which was used, or to give specific details of the betting transactions.

Yours truly,
(Signed) A. R. EBBS.

METHODS OF APOLOGETIC.

The Rev. W. G. Coughlan, The Rectory, Corral, writes:—

From time to time one is driven into a condition of puzzlement by the strangely contradictory methods of apologetic used by those who profess to have a consistent principle and definite views. Often have I resisted a strong urge to write, asking for the elucidation of such mysteries; but to-night I must set down a few ideas prompted by the paragraphs in your issue of April 13 under the heading "The Catholic Hour."

I take it that the quotation from the Archbishop's "Messenger" is printed because it presents a strong criticism of Roman claims—and, incidentally, may I say I agree heartily with the argument; but will it not rather "prove too much" to those who regard "criticism" and "critics" as of the devil, and refuse to admit that there is any "synoptic problem" to study? Should we make use of an argument based on critical study of the Gospels, even if by so doing we can score a point over Rome? The obvious implications of Archbishop Head's first paragraph are:—

(1) That certain parts of St. Matthew are of less "value" than others;
(2) That the words in Matthew which are not in Mark were never spoken by our Lord at all.

Where are we, then? Do we go to the abominated "critics" when we want to score a point—after the Jesuitical principle that the end justifies the means; or does the A.C.R. really believe in the application of critical methods to the Scriptures in all their parts and for any cause whatever? If the latter—why all the recent rage about "critics" and "modernists"? If the former, why condemn the Jesuitical methods of "The Catholic Hour"?

(The writer is evidently nibbling at something. This we infer from his last paragraph. We shall be glad if he will state definitely what he means by the "recent rage."—Editor, A.C.R.)

"FOR SINNERS ONLY."

Louisa Brown, of Wentworth Falls, N.S.W., writes:—

I write in support of the letter signed by Ross H. Dalley, re the above. He might well be "in doubt," and he is not alone in this respect. I suppose few have read the book without a "thrill" of intense interest, though one was conscious of the omission of any mention of the Atonement, but would make some allowance for the probable ignorance of the author—an Editor out for "fuel" for his "fire"! Personally, I was determined not to lose faith in the "Group Movement" until I could hear something more definite from one of themselves. This I have done now, in an article published by one who identified himself with the work of the "Group" for one year, and explains why he felt bound to leave it. This is very illuminating. His main objections were under two headings—the Atonement, and the Bible. According to the Group's teaching, it seemed as long as one "shared" one's sins (confessed to one another) and "surrendered" to the ideals of perfect honesty, unselfishness, and love, nothing else was necessary for a man's salvation—it is psychological and not evangelical. The cross as they interpreted its significance, and practical value, means the crucifixion of self as the essence of man's consecration, not the death of Christ as the one means of his salvation. He refers to the unscriptural method of seeking "guidance," not by prayer, but by mental relaxation and "luminous thoughts." He was also "distressed at the self-centredness of much of their testimony and teaching, for they appeared far more occupied with their sins and issues" which marred their lives, than with the Saviour who redeemed them. He mentions having spoken to several of the "Group" leaders as to his scruples, many of whom "appeared to have had no personal experience of the atoning work of the Saviour, and no understanding of it as the foundation of our faith."

Surely this evidence, coming as it does from the heart of the "Movement," is sufficient to prove that the "Oxford Group Movement is NOT of the Spirit of God! Are we not warned against Satanic 'ministers of righteousness' in the days preceding the coming again of Christ? Lives are 'changed' by the 'Group' teaching, but to what? To oneness with Christ? Certainly not!

A Paper for Church of England People

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Editorial

Empire Day.

THURSDAY, the 24th instant, will be Empire Day. We plead for a wide and enthusiastic observance of the day. Such observance has been singularly useful in the past in conserving Empire unity. The Day stands for friendship and brotherliness. It is an occasion when our hearts go out in warm remembrance to fellow citizens in the homeland; to those in Canada, South Africa, New Zealand, India, and smaller places, and they all reciprocate by thinking of us. We have a great imperial heritage. It is very wonderful to ask how the peoples of those two small islands of Great Britain and Ireland came to acquire an Empire so vast and so varied as the Empire of which we proudly think today. There was no deliberate scheme of Empire-building. It has been of God, coupled with the spirit of our people. The foundations were laid three hundred years ago, when adventurous men of our race set out from Britain's shores to discover new countries overseas. The years that followed saw the work of colonisation spreading apace, till to-day the King's dominions are so vast that on them "the sun never sets." Our children must be taught that for which we, as a British race, stand. Ideals of patriotism, peace, honour and righteousness, must be fostered, so that all citizens may realise that it is righteousness alone which exalts a nation.

World Economic Conference.

THE League of Nations has invited 66 nations to attend the World Economic Conference, which will open in London on June 12, under the chairmanship of the British Prime Minister (Mr. Ramsay MacDonald). Fifty-six of the invited nations are members of the League, the non-members invited including the United States and Russia. Questions of tariffs, quotas, exchange control and the stability of international currency, are bound to have the closest consideration. The nations of the world cannot go on, pursuing many of the policies of post-war years. Frozen assets are proving a hindrance. There must be the flow of trade. Nations cannot live in lonely isolation with high tariff walls, out of all proportion around them. It is a happy arrangement that his Majesty, the King, will personally open the conference. Fortunately, it looks as if those who are to participate in the discussions will assemble with one aim and that is to help lift the world out of its present impasse. Maybe some will say that we have had conferences enough during the last few years—cannot something be done? This is an age of talk, but Nemesis has been striding, colossus-like, across the world, to its deadly hurt; so that our leaders realise some way out must be found. There is certainly a deadly nationalism which must be scotched. With humanity as it is, there needs a far greater readiness for international co-operation. We trust that delegates will not come to the conference with their hands tied. No single nation or two must have a stranglehold on the others. For if the conference fails, we see little hope for the world. The tragedy of it is that we have this world position to-day after 1900 years of Christianity!

St. Paul's Cathedral Spires.

THE Archbishop of Melbourne, with his diocese, is to be congratulated on the completion of St. Paul's Cathedral spires. Begun several years ago under the enthusiastic lead of the late Archbishop Lees, and supported by the generous gifts of a host of citizens, the work went forward to find completion through the earnest advocacy and support of the present revered Archbishop. It is a work of which all Australian Churchmen may be proud. First, because of the magnificent pile which the Cathedral now presents at the very gateway to the heart of the city; second, because of the wise and zealous lead given by the Church's highest authorities, and then on account of the generous and devoted support of many people. It is a singu-

larly impressive sight to pass up St. Kilda Road and see the three completed spires piercing the sky, and thus giving to the Cathedral that completion which Churchmen and citizens have long desired. There is much to be said in favour of the Church's central shrine—the Bishop's seat—finding place in the very hub of a great city's life. St. Paul's is well favoured in this way. It is situated in what we suppose is one of the busiest thoroughfares in the world. This House of God there makes its witness to the Being of God and man's responsibility to Him, and it ever calls the throngs of passers-by to the worship of the sanctuary. It is an inspiring thought to know that St. Paul's Cathedral is proving a live and worthy witness to God in Australia's Southern Capital.

State Schools and Homework.

WE agree with the Congregational Union of New South Wales with its statement that excessive home lessons set for pupils of State Schools are destroying the Church's social work among the young people. Something should be done to remedy this state of things. There are pupils of adolescent years attending our State High Schools, who are so weighted in this respect that they are unable to attend confirmation classes, and are so tired on Sundays that they cannot avail themselves of worship in the House of God. Unfortunately in many instances, our schools are looked upon as places where young people are prepared for positions—that the only thing in life which matters is the passing of examinations. We say it deliberately that, with vast numbers, our schools have only a "bread and butter" outlook, in other words, the securing of a secular education with a view to getting on! Inculcation in Christian doctrines, character built up on religious foundations are rarely considered. In the primary schools, there is one motive, and that is to gain the "permit to enrol," and then, in the secondary schools, to pass either the intermediate or leaving examinations. There is no question that the secular trend in State Schools is most noticeable. Education is altogether incomplete unless it is based on religious education. The secularistic outlook bodes not well for the future, either for State or for Church! We trust that responsible leaders will have a deep concern in this matter, and seek some adjustment. If the foundations be destroyed, what can the righteous do? Apart from this, a grave responsibility rests upon the Clergy. Besides, the Church must take care to see how her children are being trained.