

Arnott's

Famous

Biscuits

members of the Anglican Church League had arranged, and were arranging, meetings of its loyal supporters and trusted adherents, to consider names. It thus became evident that we, who were not of that school, were going to be ignored, and that the election was proceeding on strictly party lines. We felt that we, as well as they, had a right to give our contribution, and therefore we called that public meeting to give expression to our ideas. The Church, as the Body of Christ, is more than any party within it, and because the supporters of the Anglican Church League ignored this great truth, they made their first mistake, which had such disastrous consequences upon the harmony and goodwill of the Synodical election. At our public meeting we deliberately attacked no one, no party, but only stated positively the qualifications we thought necessary in the new Archbishop, whoever he might be. No names whatever were mentioned. The point is that that meeting would never have been held if the Anglican Church League had not held its insular and exclusive meetings. The attack came from the Church Record itself in the publication which followed our public meeting. We were accused of all sorts of things, not least among them of camouflage—an effort to change the churchmanship of the Diocese because we used the terms "broad," "social problem," and "modern scholarship" in setting forth our ideals for the new Archbishop.

The Church Record thus commenced its campaign of bitter attack and misrepresentation to poison minds against us—a campaign which was continued in subsequent issues, and which its supporters carried right into the sacred business of Synod itself.

Further, you say, in the same leading article, that "there was no secrecy and no caucus methods about the four private meetings held by Evangelicals." I was told, and I would like to be corrected if I am wrong, that about eighty Protestant Evangelicals met about mid-day during the early stages of Synod, and pledged themselves to vote for Bishop Mowll. Whether this was one of the four meetings you refer to, or an extra one, or that it never took place at all is for you to say. If it was so, and I sincerely hope it wasn't, then the election was decided by a caucus without any doubt whatever, and prayer in Synod, especially the Veni Creator, just before the last vote was taken, was not of the nature and essence of prayer as given to us by our blessed Lord in the New Testament.

It is a great pity that the whole unfortunate and painful matter keeps on appearing in print. I have no desire to prolong it, but when you attach the whole blame upon other people for it, I cannot remain silent, and feel that in fairness, you should publish in your next issue what I have said above.

[In spite of all Mr. Abram writes, we simply reiterate what we stated in the last issue of the "Church Record."—Editor, A.C.R.]

BOGUS COLLECTOR.

The Rev. W. Deane, President of the N.S.W. Temperance Alliance, writes:—

Would you kindly insert the following in your news paragraph:—

IMPORTANT NOTICE.

Readers of this paper are hereby warned that unscrupulous persons are collecting in the name of the N.S.W. ALLIANCE.

We notify the public that there are no collectors working on behalf of our organisation.

Thanking you for your co-operation in the past.

The Upper Kurrajong Convention.

(By H.N.P.)

THE second annual clergy convention, inaugurated last year by a small group of the younger clergy, was held in the same elevated spot, Kurrajong Heights, as in 1932, about 40 miles from Sydney, from Monday, April 17th, till Friday, April 21st, 1933.

The weather was fine throughout, but the air for one day and night was wintry, yet bracing. The Convention opened with Evening Prayer in St. James' Church, Upper Kurrajong, in which building all the services were conducted. The Church was within easy walking distance from the boarding house.

The evening devotional addresses were delivered by the Very Reverend Dean Johnson, of Newcastle, who set the tone for the whole gathering by his opening address on the first evening. At the close of each day the Dean gathered up the leading strings of the day's work, and inspired the assembly. At the very end of each day, in response to the Dean's invitation, many of the brethren offered extempore prayer.

Each day commenced with a celebration of Holy Communion at 7.30 a.m. Every member had a part to perform. The celebrant and assistant were changed every day, likewise at evening prayer, the readers took their turns. Even at the meal table, different men were called upon to recite grace. At the main morning discussion, a new chairman was appointed every day. The Rector of Ashfield very ably presided at the organ, his playing was much appreciated.

Study circles were formed every morning after breakfast, at 9.30 a.m., and sat till 10.30 a.m. The subject of the discussions at these circles was entitled: "The Teaching of Christ on Social Problems." Facts and Ideals, the Doctrinal Basis of Social Reform, the Importance of the Individual, were the three studies.

At 10.45 a.m. each day the convention met in the Church, and gave earnest attention to the three papers read by the Very Reverend Dean Holmes, of Bathurst. The general subject was "The Present Situation Regarding Morals."

1. The attack on the Christian ethic.
2. Humanism as a basis for a new ethic.
3. Some aspects of the Christian rejoinder.

A very interesting discussion followed each paper. Each one present was led to realise that he must give more time to reading and studying of the present-day attitude to Christianity and be ready with the answer for the critic, and especially for the destructive critic.

The attendance averaged about 24 each day. In all, over 30 put in an appearance, or stayed the whole time. The afternoons were given over to recreation of various kinds; some played tennis, some walked, others motored, or rested.

On Wednesday afternoon the members of the party visited the Rectory at Kurrajong, where the ladies of the parish entertained the brethren at afternoon tea in the Rectory grounds. After tea each night a paper was read and discussed on parish difficulties. The Rev. W. H. Stanger, M.A., opened up the first subject, the Difficulties of the Clergyman in the performance of his duties in the Church. This paper was well written, and covered a good deal of the ground of difficulties often met with. A spirited discussion followed.

The Rev. H. N. Powys opened the discussion on the next night with the subject: "Music as an aid to Worship," in which the pros and cons were weighed, with emphasis on the affirmative side. As on the previous night, the discussion proved fruitful and helpful. Each night, as at the other session, the chairman was changed. On the closing night, the Rev. H. M. Barber opened up a discussion on the subject: The Sacraments, their importance, and our responsibility.

This was somewhat allied to the subjects of the previous evening, and provoked a useful discussion. After breakfast on Friday morning, farewells were said and the clergy dispersed to their various parishes, much enlightened and refreshed spiritually for their labours in the various spheres. A committee has been formed of the following clergy, to make arrangements for the next convention:—Revs. C. H. Tomlinson, R. Harley-Jones, Mottram, W. H. Barber.

A very fine spirit of brotherliness permeated the convention from beginning to end. In the lighter moments stories, mostly humorous, were bandied about. Some of the brethren revealed themselves in quite a new form to their acquaintances and friends in this respect, though we missed the droll humour of the Rector of Darlinghurst, who did not appear at the convention.

The Rev. W. H. Barber is deserving of praise for the good work performed in arranging the details for the conduct of the gathering, and also for the smooth running of all the arrangements. The second Kurrajong is now past history, and all who attended voted it worth while, spiritually, mentally and physically. The thanks of all the brethren are due also to the Rev. A. Barwick, for the comfort of the clergy while resident in his parish.

Renew Your Subscription

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

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 54. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JUNE 1, 1933.

[Issued fortnightly.] 8/- per year, post free

Contents.

Leader.—The Need and the Means of Right Judgment.

Letters on Important Matters.

The Centenary of the Oxford Movement.—Bishop Cranwick's Charge.

The Enforced Conflict.—Bishops' Action! The Oxford Group Movement.

Editorial

The Census.

WITHIN a week or two the Federal Government authorities will take a full and adequate census of Australia and Tasmania. The actual work involved in such an undertaking is immense. It grows with each succeeding census. A huge army of more or less experienced people are employed for the work. There are those who raise objections to the numbering of the people, some on account of religious prejudice, others because they resent the growing inquisitiveness of Government departments into people's affairs. But such people are comparatively few in number. The vast majority of citizens fully realise the practical usefulness of securing the facts secured by a census. The returns thus obtained are valuable as a basis of many kinds of sociological investigation. To the historian they are indispensable. Future historians will find the returns of our day as important for their purposes, as we found those of the past century. The first census was taken in Great Britain in 1801, and it and subsequent numberings, have proved of inestimable value to publicists and sociologists. The subject of birth-rate, the religious denominations and totals, the areas and spreading of population, the conditions of living, are all revealed, the consideration of which afford much food for reflection, and give real guidance in important issues.

Tasmanian Stalwarts.

TASMANIAN Evangelicals are a sturdy lot. Their earnest and devoted support of the Church Missionary Society, their zealous advocacy of Protestant and Evangelical Churchmanship, through the Church of England League, and their ever ready watchfulness, are a constant inspiration to their colleagues on the mainland. Not once, but many times, those of us who are behind our Australian Church Record have been uplifted and encouraged by their ever ready help and goodwill. Vigilance and unwavering faithfulness to the

cause are the price they pay, evidenced quite recently in their monster petition with many hundreds of signatures, presented to the Bishop of Tasmania, against any official recognition and diocesan celebration of the Oxford Movement Centenary. The Bishop of Tasmania received the petition, and leaders who accompanied it, with every courtesy, but to date we await his promised reply. That the petition was altogether warranted, there can be no doubt whatever! The petitioners were deeply concerned, and have serious cause for their action, and it is no use the Bishop of Tasmania, in a letter in a recent issue of his diocesan magazine, and quoted in all good faith in our issue of May 4, trying to belittle the petitioners by drawing their attention to his earlier letter in his "Church News" of November last. He there follows the current episcopal mind, and states: "In accordance with the action taken by the Church in England, where a committee has been appointed by the Archbishops of Canterbury and York, representative of the various schools of thought in the Church, I have decided to form a general committee on similar lines"—and so on! It is no use, after such words, the Bishop drawing a red herring across the trail, as to whether churchmen read the "Church News" or not. Official imprimatur has been given to this Oxford Movement Centenary, and faithful Evangelicals dare not remain silent. Hence the petition and protest. They demand an answer, and we bid our Tasmanian friends Godspeed in their endeavours.

President Roosevelt's Appeal.

PRESIDENT ROOSEVELT'S appeal to the rulers of fifty-four nations, including Russia, to enter into a solemn pact of non-aggression, to eliminate weapons of aggression, to refrain from sending any armed force whatsoever beyond their own borders, and to join sincerely to ensure the success of the Disarmament Conference at Geneva, and the forthcoming Economic Conference at London, should find universal support. The President writes as a deeply religious man—as a Churchman, who, for a generation, has been the faithful churchwarden of his parish church, and who, immediately before and after his election to the Presidency, joined with the members of his family in prayer in the Episcopal Church hard by the Capitol in Washington. The message has met with the warmest approval in Great Britain, while the proposals are being studied with a genuine desire to co-operate effectively in obtaining fulfilment of Mr. Roosevelt's hope "that peace may be assured through practical measures of

disarmament, and that all of us may carry to victory our common struggle against economic chaos." We look upon the message as an appeal to common sense. It should stir the nations into concerted action. The doings and sayings of the last few weeks in Europe have filled people with suspicions and fears. In such moods, statesmen may easily commit irreparable follies. That a tremendous responsibility rests upon them and their advisers just now, is clear to everybody! Our responsibility as church-people is that of earnest and unceasing prayer for God's over-ruling Providence and blessing.

A Commercialised Press.

WITH aptness of phrase and telling emphasis, the Bishop Administrator of the Diocese of Sydney, castigates a certain type of secular press much in evidence in these days. "It appears to me," he writes, "that the Church will have to face the greater question of the dangerous ascendancy over morals, manners and men, exercised by syndicated and commercialised journals with which England has been long afflicted. Australia is entering upon her sufferings. Many newspapers are drunk with power and wealth. These bear-eyed and frothy-mouthed productions, sold daily in the streets of our capital cities, acknowledge no god but that of circulation and dividends. The old ideals held dear when 'the liberty of the Press' was won from tyrants, have been discarded. That rich ministry of public enlightenment and of impartial guidance into truth to which editors were once ordained, has been abandoned. In fact, managing directors of journals are now deemed more important than editors. Thank God there are exceptions, but their worth only brings into clearer and uglier contrast the general futility and unworthiness of much that passes for journalism to-day." These are words that all responsible citizens should take to heart, and especially those who have interests in the concerns which control such newspapers. The greatest care needs to be taken by those who are members of responsible bodies and committees, that bits of official and other information are not carelessly and unwittingly disclosed. Agents are about with ready wits and facile pens, and no little stretch of imagination; and "news" is pieced together, or couched in rhetorical verbiage, and even interrogated—and the ordinary reader swallows such garbled persiflage, accepting it as truth. The result is no little harm is done; persons are put in false positions, and causes of importance are greatly hindered.

The Church Depot

(Miss M. Corner) Phone M3479.
The only Address—
Commercial Chambers, 10 Bathurst Street, Sydney.
Show Windows, 2nd Floor (Facing Cathedral) in
George Street.
Church Needlework of all kinds.
Materials, Furniture, Brass and Silverware and Books.
Inexpensive, well-made Articles can be supplied in all
lines.

TO PARENTS & GUARDIANS YOU ARE RESPONSIBLE FOR THE WELFARE OF YOUR BOYS AND GIRLS.

After recent events, are you alive to your responsibilities?

Send to our Office for "Helps to Parents in Explaining Matters of Sex to the Young." This Booklet, issued by the Bishops and General Synod, together with 10 White Cross Booklets suitable for Boys, Girls, and Parents

FOR ONE SHILLING.

Teach your children what they have a right to know in the purest style.

THE AUSTRALASIAN WHITE CROSS
LEAGUE,
56 Elizabeth Street, Sydney, N.S.W.

W. E. WILSON, Hon. Secretary.

NEW LIFE

IS EMERGING IN EVERY

MISSION FIELD

But it must be Fostered.

THE C.M.S. ASKS YOUR HELP IN THIS
INSPIRING TASK.

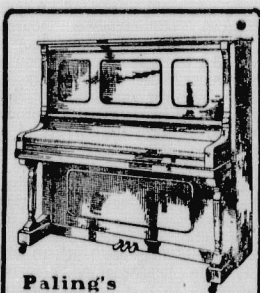
Wisely's Chambers, George and Bathurst
Streets, Sydney.

Cathedral Buildings, Swanston Street,
Melbourne, C.I.

69a Gawler Place, Adelaide.

29 Murray Street, Hobart.

92 St. John Street, Launceston.



Paling's
Victor
PIANO

is renowned for its deep
rich mellow tone, its
responsive touch, its
beauty of design and
wonderful durability.

It is built specially for
the Australian climate.

Let your choice be a Victor.

Sold on Easy Terms.
Catalogues Free.

Paling's
338 GEORGE ST.
and 208 Pitt St.,
SYDNEY



Some Thoughts on the Trinity.

IT is quite easy to understand that something is a trinity, if it means that it can be divided into three parts. If God the Father, God the Son, and God the Holy Ghost were each separate parts of a great being called God, we could grasp what was meant; but we are told that each of the three is God Himself, and that He cannot be divided. They are not separate existences. How can the Son of God be God Himself, when the Father is God? The same problem applies to the Holy Spirit.

Now I once thought out a very beautiful illustration, which helped me to understand this mystery, which no one can properly explain.

Every Flower is a Trinity.

You may take a rose tree, and, as you watch it in your garden, you notice how it grows. What makes it grow? The scientist says it has a mysterious something in it called life, which makes it grow; but he cannot explain how it makes it grow. You ask him where this life is, but he cannot tell you, because it is invisible. If you ask him if it is the root, or in the root, he will say no, because a rose cutting will grow if planted. If you ask him why a geranium, for instance, will not grow on a rose-tree, he will tell you that every plant has its own kind of life. The rose-tree has rose-life, even as man has man-life in him.

Now you do not doubt the existence of the life in the tree, merely because you cannot see it, or explain it. You believe it is there, because you see it grow. Then why say you do not believe in God, because you cannot see or explain Him? You see the evidences of His work and presence all around you. You know that the life in a rose-tree rules and controls it, so does God the Father rule and control the world.

But if the rose-tree is a mystery in itself, it is also, like God, a trinity of mysteries. There is the mystery of its colour and shape. What is colour? How does it get its shape? The scientist will tell you that colour is sunlight absorbed and reproduced, and that the shape is because of the kind of life in the rose-tree. Now, if you could see the colour and shape you would not know what kind of life was in the rose. You recognise it as a rose-tree by what you see. That is what Jesus is like. God wanted men to know what He was like, but as they could not see Him, He came down, and became a man in the person of Jesus Christ. Jesus said, "He that hath seen me, hath seen the Father." He meant, "If you want to know what God is like, look at me." When we look at Jesus we see love, kindness, pity, goodness, and self-sacrifice. That is what God is like, and men did not properly know it till Jesus came. Jesus is God revealing Himself to man in the way that man can best understand Him.

Now, when we come to study a rose-tree, we find another mystery—its scent. You cannot explain its scent. You cannot call it part of the rose, because you cannot separate it from the

rose, and say here is the rose, and here is the scent. The scent is the rose itself, throwing itself all around, and reaching out to a distance. That is what God the Holy Spirit is like. He is God reaching out and making His presence felt far and wide. You cannot say He is part of God, or separate Him from God. He is God Himself, shedding His presence abroad, and dwelling in men's hearts.

We see, then, that a rose is a three-fold mystery, yet it is one rose-tree. You cannot explain any one of those mysteries, yet you do not doubt about its existence, because you see it grow, pick its blooms, and enjoy its scent. Why doubt God, and that He is the great Three in One?

What is true of the rose-tree is also true of man. If a rose is a faint image of God, being a trinity of mysteries, man is a more perfect image. God said, "Let us make man in our image," and "God made man in His own image." Man, then, is like God—one, and yet three.

Man possesses a threefold image of God. He has life, which is the God-the-Father image. He has a mind, which is the God-the-Son image. You can tell what God is like by studying Jesus. You can tell what a man is like by studying what he says and does. His words and actions reveal the kind of life and character in him. That is why his mind is the Jesus-Christ image in him. Then he has a mysterious something called influence or spirit, which he sheds around him. That is the God-the-Holy-Spirit in him.

A man's influence or spirit is the man himself throwing himself around, making himself known and felt at a distance, even as the Holy Spirit is God reaching out, and making His presence known abroad. You cannot explain a man's life, or his influence. They are invisible. Nor can you explain the three persons of the Trinity. But these three mysteries in both God and man make one God, and one man.

When we realise that we are thus a threefold image of God, how careful should we be of our lives. Satan tries to harm us for this very reason—that he may harm the image of God in us. He tempts men to ruin their bodies by drink, drugs, and immorality, because the body is the case which holds the image of God the Father. He tries to spoil their minds by bad thoughts, through bad books, suggestive pictures, questionable cinemas, and wrong conversation, because their minds are the Jesus-Christ image. He tries to make them shed a wrong influence around them, because their influence is the God-the-Holy-Spirit image in them.

Chatswood Convention.

The 27th Annual Convention for the deepening of the Spiritual Life will be held at St. Paul's, Chatswood, on Monday, 5th June, the King's Birthday Holiday. There will be sessions at 11.15 a.m. and 2.15 and 4.15 p.m. The speakers will be Canon Begbie and Hammond, Principal Morling, Revs. H. G. Hercus, R. J. Williams, and Miss Grershanova of Russia. A cordial invitation is given to all to attend.

The Centenary of the Oxford Movement.

Bishop of Gippsland's Charge.

IN his presidential address to the Synod of the Diocese of Gippsland on May 10th, 1933, Bishop Cranwick dealt at length with the Oxford, or Tractarian Movement and its approaching Centenary. He began by pointing out the evils in the Church today wrought by a certain section of Anglo-Catholics, but that they were not representative of the whole body of that school of thought, nor are they "the natural heirs of the founders of the Oxford Movement." He then makes an appeal for the spirit of brotherhood in churchmen's attitude to the Centenary celebrations, stating that "the Oxford or Tractarian Movement was not a completely new thing; rather was it a re-emphasis of ideas of which the Church of England had never completely lost sight. The High Church divines of the Caroline School were its legitimate predecessors. There is no doubt that at the beginning of the 19th Century the Evangelical Movement, which had made such permanent contributions to the Church's life, was losing much of its original force. Both religion and theology needed to be vitalised afresh. Liberalism in politics and theology alike was the order of the day. The Church and the Nation were growing apart. The Conventions were not functioning."

The Bishop proceeds to define the ideals of the early Tractarians, and the principles which governed the Movement. First, the appeal to the past, then its conception of authority as an appeal to the conciliar decisions of the undivided Church, third, the Tractarians' conception of the Church turning, as it did, upon the doctrine of Apostolic Succession, while their fourth principle was found in the Sacraments.

Following upon this elaboration, the Bishop sought to estimate some of the gains which the Movement brought. First, quickened appreciation of worship, then he proceeds, the Movement was fundamentally ethical. It was deeply concerned with "the necessity of self-discipline, of taking real trouble with one's self to keep thoughts and wishes in order, to lay the foundation of habits, to acquire the power of self-control." Although the Evangelicals put personal holiness in the forefront of their teaching the general standard of clerical life at the time was undoubtedly low. Without question the Movement created a new appreciation of the clerical profession, and made a fresh tide of religious life to flow in the land. Consequently all schools of thought have benefited from this coming of new life and new ideals, and from "the banishment of the spirit of lethargy."

In the third place, the successors of the original Tractarians laid a greater emphasis on the Incarnation as involving the sacredness of all aspects of human life, whether social, political or economic. Care, they said, must be given to men's bodies as well as to their souls. They thus played a large part in directing attention to the social implications of Christianity. This generation will not forget the passion for social righteousness for which Scott Holland and Charles Gore stood. Anglo-Catholics, however, may not claim a monopoly in this matter. Broad Churchmen and Evangelicals—notably such a man as Lord Shaftesbury—played their part, too. But one great result of the Oxford Movement was the quickening of the social conscience of the Church.

Yet again, at every stage the Movement has boldly asserted principles, and has called attention to the supernatural character of Christianity. Men may dislike some of these principles, and think some of them untrue, but in an age which questions fundamental theological principles and in which various types of "reduced" Christianity are common, it has been a real gain to have had the "steady reminder that the kingdom of heaven is 'from above,' and that God is spiritually creative in His World."

A century has seen great changes in the Movement itself, as I have tried to indicate. Many of the younger intellectual leaders of the Anglo-Catholic party are liberal thinkers, and the definitely Romanising wing, though noisy, is not really powerful. "Time alone will show what the future development of the Movement will be, but there are many indications that it has reached its zenith," and that we stand on the verge of

A New Religious Synthesis.

I cannot help thinking that there lies in this new synthesis of religious experience the big message of Christianity to this age. From the eighteenth century onwards, the

life of our Church has been enriched and inspired by the Evangelical Movement. Through it the spiritual life of countless individual souls has been quickened, and attached personally to Christ, the source of all life. Broadly speaking, the abolition of the slave trade, and of slavery itself, with all its implications in the realm of human independence and the right of private judgment, is due to Evangelicalism. It opened up and immensely expanded an entirely new vision of world-wide missionary enterprise. It was responsible in great measure for the beginning of factory legislation. It gave to the ministry of the Word and the work of preaching a fresh power and effectiveness.

To the influence of the Evangelical Movement was added that of the Oxford Movement, exhibiting the Church, not only as a living society, having its life from God, and making it available for every member of it, but also as the Body of Christ, the vehicle and instrument of His Spirit. Side by side with these two we have the Liberal Movement exercising its critical function of keeping the other two sane and accurate, and saving them from eccentricity on the one hand, and from corruption on the other.

Seeing that no group or individual can fully express the riches of Christ

The Call to Brotherhood

is very emphatic just now. Each school of thought needs the other if the full and complete message of God is to be given to a world of anxious and distressed individuals, in which both collectivism and criticism are strongly marked. Together they can present the Church as she is, and is meant to be—"a living society, in which all the members have their place." There is a tendency in some quarters to apologise for the Church of England. But where is the need? "Ours is the richest spiritual heritage of any Communion in the world." It is also the world's safety-valve in the religious sphere against a further extension of the spirit of sectarianism. It may be difficult, and sometimes risky, to attempt to bind to one the various elements which make up the wealth of our contribution. But is it not worth the attempt, and are there not abundant signs that it is meeting with victorious success? Surely only the blindly prejudiced will deny that all, whether Evangelicals, Anglo-Catholics, or Liberal Churchmen, have something to learn from each other, and together something tremendous to give.

The Oxford Group Movement

TWO criticisms of this great Movement, which has become a definite force in the religious life of several great countries in the world, were published in our last issue. They, quite manifestly, come from opposite ends of what is usually termed "Evangelicalism," and consequently make an interesting pact in their common antagonism to the aforementioned Group Movement.

Professor Luccock, of Yale Divinity School, attacks it from the side of what is termed a Liberal Evangelicalism, and judges the Movement from the absence of a definite and stated Group Movement policy in relation to the social evils of the World. He has read that intriguing book, "For Sinners Only," but seems to have missed the true meaning of the book. Surely we use it wrongly when we strive to see in it an authoritative treatise in explanation of what the Movement stands for. It is an autobiography of a journalist who came seeking "good copy" for his journal, but was gathered in by the Groupers, and came to consecrate his life to the Service of Christ.

Mr. Russell has given to the Christian public the record of his soul's pilgrimage, written in the easy and graphic style of a brilliant journalist. Hence it is that Professor Luccock has allowed himself to be misled and in danger of misleading others, when he makes the deplorable statement: "The Oxford Group Movement is an extremely partial, fragmentary, and superficial presentation of Christianity, inadequate in its conception of two crucial fundamentals of the Christian message, God and Sin; the picture of God presented again and again in 'For Sinners Only,' is not so much a Father as a solicitous Grandfather."

To those who have read "He that Cometh," by Geoffrey Allen, Chaplain and fellow of Lincoln College, Oxford, this criticism will be seen to be woefully shallow. Yet this is a book that should be read by anyone who desires to know the inwardness of the Movement. In this book we have a serious setting out by a scholar and theologian of those Christian principles to which

the Group Movement gives a special emphasis. There we are reminded that "The living God is a God strong in love, stern in anger against Sin, most strong in love when He forgives that which has moved Him to anger. . . . Modern theology has taken away the reminder of the anger of God, and has pictured God as an amiable figure, Who is not allowed to rebuke Sin, and cannot heal it." Again, "The doctrine of the forgiveness of God in Christ starts with a Cross, and there we must learn how greatly we need to be forgiven."

"The whole importance of this essay is to magnify the majesty and the forgiveness of God, and to prevent it from being sentimentalised into an amiability which leaves things as they are."

Every great spiritual movement of the past has had to stand hostile criticism on the part of some, and at the hands of others of cold neglect. The story of Charles Simons is one that Evangelicals, at any rate, should scarcely forget.

But if an American divine of high standing like the Yale Professor seems to regard the Group Movement as "a calamity of the first order," there are not lacking in the English Church men of at least equal standing with Professor Luccock, who are giving the Group leaders the right hand of fellowship.

Among the many friends and supporters of the Movement are men like Canon Grensted, Professor of the Philosophy of the Christian Religion at Oxford, Canon Spencer Elliott, till recently Vicar of Bolton, Lancs., and sometime Diocesan Missioner of Liverpool, the Bishop of Liverpool, Bishop Linton, late of Persia, Rev. J. G. Thornton Duesbury, lately Chaplain of Corpus Christi College, Cambridge, and now called to fellowship in work with Bishop Graham Brown, the Bishop in Jerusalem. Besides, one of the best of our English Church Newspapers, the C.E. Newspaper, is right behind the Movement. Only the other month, Dr. Garfield Williams, Dean of Manchester, in a Lenten address, referring to the Oxford Group Movement, said that "every ideal and method of the Movement was entirely scriptural and in consonance with the recognised teaching of the Church. It was its realism that was so vastly important and significant." Dr. Williams also noted among those in the Movement "a confidence that was not self-confidence, a confidence that was well placed, and worked by the complete surrender of their lives to Christ."

A recent critic of the Movement, realising the miracles of life-changing that are really happening, voices a warning that surely is very timely. He says: "When God gets busy—and He's working overtime in the Group—queer and unexpected things happen, and a wise man will lay his hand upon his mouth (and not upon his pen!) and stand aside to see what God will do."

We might commend Gamaliel's example and words to some who are rather forward in condemnation; but we would rather remind them and ourselves of One greater by far than Gamaliel, Who said to His protesting disciples, "Forbid him not, for there is no man which shall do a miracle in My Name that will lightly speak evil of Me. For he that is not against us is on our part."

Melbourne Anglican Church League.

Addressing a well-attended meeting, arranged by the Anglican Church League, in the Chapter House, St. Paul's Cathedral, on Monday, May 22nd, under the chairmanship of Mr. F. L. D. Homan, the Rev. A. S. Devenish, M.A., traced the history of the Oxford Movement. He dwelt at length on the personalities and characteristics of the leading Tractarians. The ideal of many of them was to restore the Mediaeval Church. Newman's attraction toward Roman Catholicism long before his secession was explained. Evangelicalism was the only live element in the Church, the Oxford Movement appealing to the moribund element. Any virtues in Newman's Oxford Sermons, so frequently quoted, were due to his early Evangelical training rather than to his association with the Tractarians.

The tendency of this Movement was to go backwards rather than forwards, and it never sought the full light of day. The leaders of the Movement were not always quite honest—one, Ward, while engaged to be married, was urging celibacy upon the clergy. When the Tractarians spoke of the Reformation, it was with a deep and burning hatred. They were intolerant of other opinions, and had little respect for authority. They frequently caused trouble, and then threw the responsibility on to the Bishops, Froude, the Historian, a clear-headed thinker, eventually broke with the Move-

ment, and became hostile to it. Patterson also stated that the Tracts desolated Oxford. Froude said that the Tractarians were Romans without the Pope, and Anglicans without Protestantism. A long list of those who joined the Church of Rome, as a result of this Movement, was read by the speaker.

The Oxford Movement was not the cause of any revival in England. Tractarianism was one element in a wide movement, and it was the least wholesome of them all. The diocese of Ripon was quoted to show the outstanding progress made by Evangelicalism.

Some of those who went over to Rome, from the Tractarian Movement, chose that course in preference to the open infidelity which faced them.

After an exciting question time, during which several Anglo-Catholics contributed to the debate, a vote of thanks was carried to the speaker.

The meeting was closed with the National Anthem.

The third and final lecture of the series will be given on June 12th, when the Ven. Archdeacon Davies, Principal of Moore College, Sydney, will speak on the "Thirty-Nine Articles."

Wayside Jottings

(By a Wayfarer.)

The Conquering Jew.

"WHAT'S all this trouble between the Germans and the Jews?" asked a young lady. "We used to look upon the Germans as a level-headed, peace-loving people, who, by their industry, and by their skill in manufacturing cheap goods, were rapidly annexing all the trade of the world. Then came the war—a German attempt at a military (as well as an industrial) domination of the world, in which, thank God, they failed. And now comes Hitler, no statesman, but only a half-baked politician, suddenly invested with almost unlimited powers, and beginning his reign with outbursts of mob fury against Communists and Jews. Against the Communists I can understand it; but why against the Jews?"

"It's not hard to explain," said a young man. "The Jews are twice as clever as the Germans, and this persecution arises from jealousy. In Germany, as everywhere else, the Jews are steadily annexing the chief places in the State and the Professions, as well as in finance and commerce; and the Germans are beginning to realise it. Hence these outbursts."

"How do they do it?" asked another lady.

"They can't help it," said he. "Wherever they get a fair chance, the Jews can no more help coming to the top than oil can help rising to the surface of the water. God has a great future in store for the Jews. They are specially His people, and though at present they are in exile, and under punishment for their sins—and especially for that greatest sin of all time, the murder of their Messiah—yet their time of punishment is, I think, expiring; the 'Times of the Gentiles' (Luke xxi. 24) are, I believe, nearly over; and the day, I hope, is not far distant when God will gather them back to their own land and they will occupy it from the Mediterranean to the Euphrates, the most influential nation in the world."

"Will they rebuild their Temple?" asked another, "and restore the Law of Moses?"

"I think that is what some of them hope," said he. "In fact, I believe they are already making great preparations for it. I read some time ago (I forget where), that a traveller in Italy was shown a magnificent pair of brass gates, and was told that they were for the Temple in Jerusalem."

"I hope better things for them," said an older man. "I think that the first Resurrection, with the coming of Christ for His people, is not far off, and I believe that will be the time of the conversion of the Jews as a nation, that they will then look on Him Whom they have pierced and mourn; and that when converted, they will be the most wonderful missionaries to the heathen, completing the work of which we Gentile Christians have, through all these centuries, only touched the fringe."

"But it isn't only the Germans that dislike them," said the young lady. "Until lately, Pogroms, or Jew-hunts, were a favourite amusement in Russia; and every country in Europe, even England has persecuted them. Why?"

"In the Middle Ages," said he, "the reason was largely religious. Ignorant and superstitious mobs and even religious princes, thought there was a merit in thus avenging the murder of Christ. But since then the reason has been economic—their success in money-making. When we read in Acts xviii. 2, that Claudius had commanded all Jews to depart from Rome, the reason was the same. The Jew was always and everywhere a great financier, and he used to lend money at high interest to the profligate young Roman nobles, just as he does to their like to-day. That led, then as now, to mortgages that couldn't be redeemed, and so the Roman nobility saw themselves becoming poorer, and the Jews becoming wealthy at their expense. Then came a general outcry and an Imperial decree, banishing all Jews from Rome. Out they went, with their money sewn up in their shabby garments. But not for long. The young nobles must needs go on with their horse-racing and gambling. Money must be borrowed; and who but the hated Jews could lend it? So back they came, by general connivance, one by one, to their old haunts, until another expulsion occurred, and out they went again. And with varying details that, or worse, has been their history in every country. Persecution, robbery and murder has everywhere been the lot of the Jew. Yet every country that has treated him well has prospered, and every country that has persecuted him has suffered for it. I think it might even be shown that the present misery in Russia can be traced to their ill-treatment of the Jews. The first leaders of their tyrannical Oligarchy were renegade Jews, Lenin and Trotsky. Our English Cromwell was, I think, the first to grant them civil and religious liberty, and England, under Queen Victoria, was the first country to grant them the full rights of citizenship; and the Jews have splendidly repaid England's hospitality, by making England the first commercial nation of the world. At the outbreak of the Boer War, a Jewish lady wrote:

"Thou hast given us home and freedom, Mother England,
Thou hast bid us live again,
Free and fearless, mid thy free and fearless children;
Sharing with them, as one people, grief and gladness,
Joy and pain."

Now we Jews, we English Jews, our Mother England,
Ask another boon of thee;
Where thy best and boldest lead, there let us follow;
Let us share with them the danger and the glory,
O'er the sea."

For the Jew has heart and hand, our Mother England,
And they both are thine to-day,
Thine for life and thine for death, and thine forever,
Wilt thou take them as we give them—freely, gladly?
England, say."

"But tell us more about the trouble in Germany," asked another.

"Read it for yourselves," he said, "in Foster Frazer's book, 'The Conquering Jew,' page 157. He says, 'In a country where 'The Army' is the Nation,' the caste feeling among the old nobility is amply shared by the officers in the Army, and intensifies the dividing line between them and the Intellectuals and the bourgeoisie and the rest of the nation... Into this clique of frigid tradition comes the Jew, brilliant, audacious and successful. The aristocracy, richer in ancestors than in money or brains, hate him for his ostentation, but if they venture to compete with him, the result is mortgaged estates. The Army and the Intellectuals equally fear and detest him, because, by his success in examinations, for which he is eminently qualified, he breaks down all barriers and secures all coveted positions. The people in general hate him because, into the old, simple life of Germany, his ostentatious display of wealth is bringing envy and malice where once was content. In all centres of fashion or of commerce, he is increasingly powerful and increasingly disliked. (Abridged.)"

"I am bewildered," said one of the party. "What is it all going to lead to?"

"Study your Bible," said the other, "and you will see how the whole world-history, past and future, has the Jew for its centre, as they are the Nation from which, for us and for our Salvation, came the Incarnate God. They are the people to whom we owe all our knowledge of God's dealings with men in history, and all our hopes for Eternity. Over three thousand years ago Moses wrote in one of his inspired poems:—

"When the Most High gave the nations their inheritance,
When He separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel."

—Deut. xxxii. 8.

Alas, they threw away their high prerogative. Idolatry and rebellion marked their whole career. And when their Messiah came, they were blinded by Pharisaism and Rabbinism, and they rejected and crucified Him; and the wrath has come upon them to the uttermost. Only now is their doom lifting. Jerusalem is no longer trodden down of the Gentiles. The times of the Gentiles (Luke xxi. 24), are ending, and what shall happen next? Learn it from St. Paul's words, "If the casting away of them was the reconciling of the world, what shall the receiving of them be but Life from the Dead!" (Romans xi. 15.)"

New Guinea Mission Work.

Miss Edith Williams, who returned to Sydney by the Montoro several days ago, after ten years' nursing service in Papua with the Australian Board of Missions, said there were still many untouched areas inland where the natives were primitive. Most of these natives had never seen a white woman.

Only one native in about every 200, she said, was a Christian, even in the coastal areas, where the mission was doing useful work. Many patients at the Gona Hospital where she was the only nurse, came for treatment, and then rushed to a magic doctor. Frequently, when the doctor or she left the ward, some friend came along and took away a patient. The natives were still fearful of spirits, and even the men would not walk alone at night. The hospital had treated patients from 115 native villages last year. Most of the sufferers were treated for tropical skin diseases.

Miss Williams said most native children, if taken in hand at an early age, by a capable white teacher, could do well. They were apt at handicrafts, and they engaged in hunting and fishing.



The Rev. F. C. Philip, M.A., Principal of St. George's C.M.S. High School, Hyderabad, Deccan, India, is returning to Sydney on furlough, within the next few days, with Mrs. Philip and family.

Mr. C. R. Walsh, the well-known Sydney Churchmen, and Diocesan Registrar, has been unanimously elected President of the Church Missionary Society of Australia and Tasmania for the ensuing year. We offer warm and mutual congratulations.

The Rev. T. Terry, organising missionary of the Bush Church Aid Society, has recently visited the Far West, and Darling River areas of that Society's work. He is now on an official visit to the Mallee district in Victoria.

The Rev. C. C. Compton, owing to continued loss of voice, has sent his resignation of the parish of St. Andrew's, Lutwyche, to the Archbishop of Brisbane. General sympathy is felt throughout the Diocese for Mr. Compton.

The Rev. W. H. Davies, who recently resigned the post of Rector of Darwin to return to Wales, mentions that during the seven years he has had charge of the parish he baptised 128 people, prepared 63 for confirmation, and celebrated the marriage of 32 couples.

The Rev. G. Kennedy Tucker, rector of Adamstown (Newcastle Diocese), has been granted 12 months' leave of absence to establish a branch of the Brotherhood of St. Laurence, of which he is head in the diocese of Melbourne. The Rev. J. W. Russell will have charge of the Adamstown centre during Mr. Tucker's absence in Melbourne.

The Rev. W. Wynn Jones, of Tanganyika, East Africa, a former scoutmaster of 2nd Dulwich Hill Scout Troop, Sydney, was entertained on Saturday night, May 20, at a complimentary dinner, tendered by Mrs. Christian Thornette (patroness of the Dulwich Hill district). Some 60 Scoutmasters were present. Mr. Wynn Jones gave a missionary talk, illustrated by lantern views.

The authorities of St. Philip's Church, York Street, Sydney, have decided to complete the decoration of the western porch of St. Philip's Church, bringing it into keeping with the impressive appearance of the interiors of the building, as a memorial to the late Right Rev. G. A. D'Arcy-Irvine, Bishop-Coadjutor of Sydney, and sometime Rector of the parish.

The death of Mr. F. J. Nicholls, of Haberfield, N.S.W., removes a devoted churchman, Headmaster in the State Education Service, wherever he lived he zealously supported the Church. He was closely associated with Church life at Lismore, Newcastle Cathedral, and in recent years, at St. Oswald's, Haberfield, where he was Rector's Warden.

In the death of Mr. Burris Butler, which occurred at his residence, Male Street, Brighton, on May 4, St. Mark's, North Brighton, has lost a faithful worker and supporter. Mr. Butler has been actively associated with the Church for nearly fifty years, and had occupied the positions of secretary and treasurer for long periods. He was 73 years at the time of his death.

The Rev. W. A. Butler, M.A., who, for urgent family reasons, has resigned the cure of Ellerslie, Diocese of Auckland, which he has held for the past two years, sailed for England on the "Niagara" on May 2nd. Mr. and Mrs. Butler will be greatly missed, and the presentations made to them by parishioners, testify to the great esteem in which they are held.

The Rev. A. W. Setchell, Rector of Sutherland, met with a serious motor accident a week or two ago, and is in the Penrith District Hospital. His car skidded on the greasy road, and, running into a post, was wrecked. Mr. Setchell had two ribs broken, the other occupants of the car, Mrs. and Miss Setchell, and a friend, suffering shock and bruises. The Rev. C. J. Chambers is taking duty at Sutherland during Mr. Setchell's absence.

The Rev. E. H. Davies has resigned from the position of chaplain to the penal settlements in Victoria, which he has occupied with credit to the Church for the past thirteen years. He was responsible for much good work amongst the prisoners, being highly esteemed by them, and by the officers of the gaols. The Governor of Penitence (Mr. J. J. Bowen), has spoken sympathetically of Mr. Davies' influence amongst the prisoners.

Miss F. Phipps, B.Sc., Headmistress of the Church of England Girls' School, Warwick, Queensland, has received word that she has gained the Diploma for Education as Licentiate of the College of Preceptors of London. The Diploma may be gained only by those who are graduates of a University within the British Empire, and have had some years' experience in practical teaching.

The Church Chronicle, Diocese of Brisbane, states:—The Rev. Canon J. B. Armstrong, Rector of St. Augustine's, Hamilton, has announced that he will be retiring from his Rectorship during the year. Recently Canon Armstrong celebrated the fiftieth anniversary of his ordination. There are many in the diocese who will remember with a sense of gratitude, his ministrations among them, and who will wish him and Mrs. Armstrong every happiness when he shall enter upon his retirement.

A devoted parishioner of St. James' Church, King Street, Sydney, has just died to her reward in the person of Mrs. Winifred Kett, of Roslyn Gardens. She took an active part in the work of the Mothers' Union, and was keenly interested in the Deaconess' Children's Home, Strathfield, being for many years a member of the committee of that institution. Mrs. Kett was a member of the Women's Club, and took a keen interest in its literary and musical activities. She was a vice-president of the club's music circle.

Miss Blanche Tobin, who has been working under the C.M.S. in China, arrived in Auckland by the Wanganella on the 26th April. She was due to come on furlough in a few months' time, but her visit home was expedited by the unfortunate fact that she was bitten by a mad dog. Prompt treatment, however, has averted any serious results, though Miss Tobin was ordered straight from Shanghai to New Zealand. She sails from Auckland, where she was formerly a teacher in the Victoria Maori Girls' School.

The death of Mr. W. T. Dench, of Riverstone, N.S.W., removes one who, for several years, was a churchwarden of St. Paul's Church, Riverstone, a member of the Church committee, and parish council, and one of the Synod representatives of the Parish of Riverstone from its formation. The late Mr. Dench was born at Ockley, Surrey, in 1863; he joined the Royal Navy at the age of 18 years, and served on H.M.S. Dreadnought with the King, then Prince George. On retiring he received the medal and pension for long service, and came to Australia, eventually settling at Riverstone, where he was engaged in farming for the last 18 years.

The Rev. W. S. McLeod, after three months' valuable locum tenency work at Port Kembla, has returned to Sydney. The Rev. E. L. Millard was inducted as Rector of Kembla Parish last Friday, May 19th, by the Rev. R. Le Huray, acting Rural Dean of the South Coast. Kembla Parish is extensive, and has churches at Port Kembla, Fig Tree, and Mt. Kembla, as well as the districts of Berkeley, Cordeaux, and two unemployed camps, being really too much work for any one man. The Rev. W. S. McLeod recently, on relieving work at Dubbo, preached at Holy Trinity Church, the Church in which his late mother and father were married. Seldom this privilege comes to a clergyman.

"The Church News" of the Diocese of Christchurch, N.Z., writing in favourable terms of the election of Bishop Mowll, of Western China, to the Archbishopric of Sydney, refers to the Bishop's visit to New Zealand in 1931, and then goes on to state: "The impression left by Bishop Mowll in his Christchurch addresses and in his personal contact with the clergy was of a devout man of great practical ability, broad vision and warm-hearted personality. It is a pleasure to be able to offer, on behalf of the clergy of the Diocese, our hearty congratulations on his preferment as to one who made himself a personal friend to the clergy he met here. Not to many men in the mission field is the honour given of a call to so important an episcopal post as the Archbishopric of Sydney, mother of the Church in the South Seas."

The Rev. M. C. Chapman, M.A., Vicar of Hailsham, England, says that there are three reasons why he could give no allegiance to supporting the Oxford Movement celebrations:—(1) It had not done what it had been said to do, namely, revived the Church of England. On the other hand, it had introduced a worship of a more sensual, and therefore, of a less spiritual, character. (2) The type of worship it had fostered had been far from helpful. It had side-tracked the worshipper by the introduction of strange ornaments and images, and strange acts of ritual, tending to draw away the mind and heart which should be wholly occupied with God. (3) It had alienated many from the Church of England. Anglo-Catholicism differed entirely from Apostolic teaching, and their great call must be to the English Church to return to the Word of God.

The Rev. A. W. King, Vicar of Redcliffe, Diocese of Brisbane, has retired from active service. Thus Mr. King has completed a long term of service in the ministry, having been ordained Deacon at Grafton in 1882, and Priest in the following year. He was born in London in 1856, and came to Australia when he was 22 years old. Both his father and grandfather were clergymen. After his ordination Mr. King worked for a time in New South Wales, and then went to Victoria. Thence he came to the Brisbane Diocese in 1905, to be Rector of St. Thomas', North Ipswich. Since then he served at the Tweed, West End, Children, Chinchilla, Gatton and Kelvin Grove. He took charge of the Redcliffe Parish in 1925. On Trinity Sunday last year, Mr. King celebrated the golden jubilee of his ordination as Deacon. Another interesting anniversary will be his golden wedding, next year. Their many friends will wish the Rev. A. W. King and his wife happiness in their retirement.

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.

June 4, Whit-Sunday.—Morning: 258, 254, 267 (247), 251 (113); Evening: 255, 53, 278, 261.

June 11, Trinity Sunday.—Morning: 1, 263, 266, 40 (41), 40 (141); Evening: 39 (44), 363, 278, 37.

June 18, 1st S. aft. Trinity.—Morning: 8, 277, 299, 264; Evening: 324, 159, 422, 20.

A. & M.

June 4, Whit-Sunday.—Morning: 673 (380), 209 (155), 525 (488), 154; Evening: 585 (327), 207, 155, 210.

June 11, Trinity Sunday.—Morning: 169, 164, 161 (545), 166; Evening: 163, 162, 281, 22.

June 18, 1st S. aft. Trinity.—Morning: 77 (79), 431, 193, 261; Evening: 520, 255, 437, 27.

IMP
FLOOR AND FURNITURE
STAIN
IF S
IMPROVED
PAVING PAINT



"A fervent and diligent man is prepared for all things."—A Kempis.

"In an hour that ye think not."—Christ.

JUNE.

- 2nd—William Carey, the great Indian Missionary, died, 1834.
- 3rd—King George born, 1865. God bless his Majesty!
- 4th—Whitsunday. We need to teach and to believe in the ministry of the Spirit. He moves in men's hearts throughout the ages. He orders the lives of His people. We find peace in accepting His will in our lives.
- 5th—Whit-Monday. Boniface, British bishop, missionary to Germany. Martyred, 754 A.D.
- Earl Kitchener drowned, 1916.
- 6th—Tuesday in Whitsun Week.
- 7th—Ember Day, also 9th and 10th. Let us pray for the Clergy in days when it is not easy to believe and to teach positive doctrine.
- Papal Temporal Power restored, 1929. For a while Rome has another little day. It remains to be seen whether she can reform herself as some fondly hope.
- 8th—Seven bishops committed to the Tower, 1688. These Non-Jurors refused to take oath to serve a King they did not believe had right to the Throne.
- 9th—First Prayer Book used, 1549.
- 11th—Trinity Sunday. This great Festival of Christian doctrine of God is very much an Anglican observance, as Rome dates subsequent Sundays as after Pentecost. When there is so much need for clear teaching of God, it is incumbent on all to study the Doctrine of the Holy Trinity.
- 13th—(Transferred from 11th). St. Barnabas, Apostle and Martyr.
- 14th—House of Commons rejected the Revised Book of Common Prayer for the second time on account of its Anglo-Catholic wording.
- 15th—Next issue of this paper.



The Need and the Means of Right Judgment.

NEVER in our time, perhaps never in the history of the world, has there been such urgent occasion as there is to-day for joining, with all our hearts, in the prayer of the Whit Sunday Collect, that God will grant us, by the help of His Spirit, "to have a right judgment in all things." We have, before our eyes, the most tremendous illustration ever afforded of a world awry, devastated by exaggerated nationalism, held apart by high and estranging tariff walls, and hurt and injured by internecine strifes, of one kind and another. This sad and heart-breaking world condition to us is due in the last analysis, to the absence of a right judgment, and the prevalence of a wrong judgment. Surely we have need to cry to God, with the most intense earnestness, that He will grant to the nations of the world, to all who act for them, to us and to all who act for us and with us, the help of His Spirit to give a right judgment in all things. This gift of a right judgment may seem, perhaps, in ordinary times, a comparatively small matter to be treated as the culminating blessing, to be won for us by the Death and Resurrection and Ascension of our Lord.

Within a couple of days we shall reach the final festival of the series which commemorates the great events of His life; for Trinity Sunday, which follows, does but sum up the whole substance of the Christian revelation, as the work of the Father, Son and Holy Ghost. The Whit Sunday Collect embodies the final craving of the Christian life, for those gifts which, by our Lord's Ascension, He became empowered to bestow on His Church. But we may appreciate at this time, better than ever before, why all those gifts are summed up in the prayer that we may be granted a right judgment in all things. Upon that right judgment in the leaders of the Christian nations, depends the peace and progress of the whole world, and the possibility of ourselves leading a peaceable life in all godliness and honesty. It is demonstrated, by the most awful example ever given, namely, the Great War and the subsequent collapse of the nations, that all the wisdom, all the experience, all the knowledge of human nature, accumulated for twenty centuries, are insufficient, of themselves, to ensure that right judgment; and we are driven to-day to act upon the exhortation of St. James, "If any man lack wisdom, let him ask of God" and "it shall be given him."

We look at Europe to-day, at Russia and at Germany; we ponder the financial and industrial debacle which confronts Great Britain, the United States of America, and our own Australia, as well as others; we think of China, Japan and India, with colossal problems, and it is our judgment that common human nature has succumbed to degraded judgments, and which are false to the principles of Christian civilisation. What we ought to learn from so distressing a spectacle is the absolute need of some influence higher than any that mere human nature, when left to itself, can exert, if the moral judgment, the moral sense, the moral character of nations and races, and of ourselves among them, are to be kept true to the ideals towards which human nature, at its best, has always been striving, and which our Lord Jesus Christ has revealed as the eternal standard established by God.

There can be no doubt respecting one cause, at all events, of this terrible world position in which the nations find themselves! It is the product of a false philosophy. The authority of God's Word and the example and teaching of our Lord have been abandoned. Faith in God and God's Word and the love of Christ have ceased to mould the character and guide the thoughts of the various classes and the consequence is that human nature has broken loose from all control, and has abandoned itself to an unbridled lust of power, selfishness and of earthly pleasure.

The study of history is a tonic for drooping spirits. It is, therefore, encouraging to bear in mind that a similar spectacle and crisis existed in the world at the time when our Lord spoke of the coming of the Holy Spirit. The Roman Empire was, in His day, developing terrible despotisms, and its rulers were becoming the incarnation of ruthless and unscrupulous forces. The age of the twelve Caesars, some of whom were monsters of violence and vice, was commencing; and at that moment there appeared another influence, that of the twelve Apostles, who proclaimed in the world the authority and the inspiration of another King, their Lord and Master, Who taught the blessedness of another ideal—the ideal of poverty of spirit, of mourning, of meekness, of mercy, of purity, and of

peacemaking. The two ideals struggled side by side for three centuries; but the spirit of violence proved unable to crush the spirit of meekness, and had, at last, to acknowledge its superiority, and to submit, in great degree, at all events, to the authority and example of our Lord. The most highly organised physical force that the world at that day had ever seen was slowly but surely undermined by the spirit of Christian meekness and love; and from that moment Christian principles of conduct extended their authority more and more over the whole range of worldly life, and even over the fierce passions and struggles of war. Gradually there became established those principles of chivalry under which, as a great statesman described it, there prevailed "that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil by losing all its grossness." That great amelioration of human passion, and of human evil, was won by the persistent contemplation and assertion of the authority and example of our Lord, and by the perpetual inculcation of the teaching of His Apostles.

If we desire to preserve the Christian instincts in the world (and these alone can protect us against those dreadful relapses into a world of violence and ungoverned passion, of which human nature is proving capable), let us submit ourselves with renewed earnestness to the Divine Word, and to that Christian discipline of which the Apostles speak. If only we will read the Scriptures, the Eternal Spirit, which our Lord said would guide into all truth, will open our minds to understand them. He will also bring home to us, by His indwelling presence, the grace of our Lord Jesus Christ, and the love of God. He will save us from false judgments of all kinds and will enable us to uphold in our own hearts, and in the world at large, that truth and love, that meekness, gentleness and humility, which alone make the peoples of the nations truly great. May we strive to secure peace and goodwill amongst men, and may we labour to make our country the honoured servant of God and His eternal principles amongst the nations, by living more devoutly in His faith and fear and seeking more diligently the grace of His Holy Spirit.

The Enforced Conflict.

IT will be seen in our columns that the Bishop of Gippsland has delivered himself on the Oxford Tractarian Movement. The various aspects of that Movement which he raises in commendation, have had, through many months past, our earnest consideration. We have not lost sight of anything in that Movement which might possibly be considered as gains. It is, however, our considered opinion that there should be no official support of the Centenary of that Movement in our Church, in any shape whatsoever. As lovers of the Church of England, we cannot contemplate with satisfaction a Movement which has meant a fundamental cleavage in our Church. It is essential, therefore, that our Church should not be committed to any official endorsement of the centenary commemoration, or of the Movement itself. Let it be said that this was attempted in England—and unfortunately has met with some measure of success!

Just now, in certain quarters, it is constantly being asserted that "comprehensiveness" is the note that must be sounded—divisions within the Church must not be advertised or accentuated. "Let us live and let live." "Shun individualism in our holy religion as a poisonous thing." The old days of strong and deep convictions on vital matters of faith, and a resolute adherence and advocacy of the same are lost in the weakness of an hour "when strife and conflict are to be avoided and episcopal decisions accepted as all but Divine revelations. We have fallen on flaccid times when unflinching testimony to the great Protestant and Evangelical truth and witness in our Church is considered narrow and partisan. We might well make our own the prayer ascribed to that stalwart, Bishop J. C. Ryle, of Liverpool, England, 'From the liberality which says everybody is right, from the charity which forbids us to say anybody is wrong, from the peace which is bought at the expense of truth, may the good Lord deliver us.'"

The Bishops' Action.

Months ago now, in England, a Committee was formed, professedly representative of all "schools of thought," to arrange for a Church-wide recognition of the Centenary. This committee approached the Archbishops of Canterbury and York, and secured their sympathy and support, since when the open advocacy of the matter has ardent and archiepiscopal support. The acquiescence of the diocesan bishops followed as a matter of course, and the way became open for the appointment of diocesan committees to arrange details and secure the co-operation of clergy and laity. The latter step necessitated the sending out of lecturers to instruct the people as to the Movement to be celebrated. Accordingly, this propaganda work has been in active operation for some time. Our press cuttings testify to its nature and extent. Much emphasis is laid on the personal piety of the early Tractarians. The state of England at the time when they commenced their campaign is represented as deplorable. The dangers of individualism and the desirability of more corporate vitality are stressed and the need of maintaining what sacerdotalists mis-name as "the Catholic Faith" is duly emphasised. But we fail to find any trace of the message of the Gospel, nor can we be surprised at an omission which is necessitated by the nature of the case.

Having set on foot all this episcopal and diocesan activity, the leading Anglo-Catholics proceeded to issue the famous programme of the celebrations to be held in London in July, with its full-blown announcements of Pontifical and Requiem Masses, pilgrimages, and so forth. The publication of this programme in the London "Times," as if it were official, led to an explanation by the Bishop of Salisbury in the columns of the same paper, in which he stated that the programme has issued from the Anglo-Catholic, and not from the General Committee, but that the two Committees were working in harmony. Meantime, because of strong protests to the Bishop of London, a modification of the wording of the programme took place, which no one who is at all acquainted with the subject can regard as materially affecting the real nature of the proposed proceedings. Every Bishop who gives his official sanction to the commemoration is committed to approval of the purposes for which far-sighted Anglo-Catholics have set it on foot.

Attack on Protestantism.

We look upon the Oxford Movement and its loudly trumpeted Anglo-Catholic centenary celebration as an attack on the Protestantism of the Church of England. The word Protestant is anathema to an increasing number of such churchmen. This is only in keeping with the teaching and sentiments of the Tracts for the Times issued under Newman's auspices, with their naked and unashamed sacerdotalism. For example, Tract I., "Exalt our Holy Fathers, the Bishops, the representatives of the Apostles, and the angels of the churches, and magnify your office, as being ordained by them, to take part in the ministry," referring to those ordained episcopally by the bishops as transmitters of the Holy Spirit. Tract IV., referring to those who separate themselves from the Church of England, says they separate themselves not only from a devout, orderly, useful society, but from "the only Church in this realm which has a right to be quite sure that she has the Lord's body to give to the people."

Tract X., "We (i.e., the clergy), who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood, are far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly rights" (1st edition).

The foregoing are not an exhaustive list of passages insisting on apostolical succession as confined to the ministry of the Church of England. They are but illustrative and could be easily multiplied. We can see, however, their purport. It is a teaching which Evangelicals can never accept. And we are thankful to be able to record that both in England and here in Australia, Evangelical stalwarts have actively undertaken a defence which is proceeding apace. In the homeland, our leading Protestant Societies have wisely combined in the establishment of a joint committee to deal with the emergency. A number of instructive and educational articles on the subject have appeared in the columns of Evangelical journals, meetings have been held, as the result of Evangelical organisation in some places, and under the auspices of the various Protestant Societies in many others, Bishop Knox has rendered most effective and timely service by the publication of his book on "The Tractarian Movement, 1833-1845"—a book worthy of the widest circulation, to which we referred in our last issue—and many pamphlets have also been issued, dealing with various features of the Movement. Signs are not wanting that the Evangelical clergy are realising the seriousness of the situation, and are warning their flocks accordingly. What is particularly inspiring is the decided and out-spoken attitude of many leading laymen,—Sir Thomas Inskip, K.C., Attorney-General in the British Cabinet, Sir John Haslam, M.P., Lady Bates, member of the Church Assembly, Sir Edgar Plummer, of Exeter, Sir Archibald Campbell, Sir C. A. King-Harman and a host of others.

Call of the Hour.

Much, however, remains to be done, in the direction of informing the people of England and Australia of the real nature of Tractarianism and the real aim of those who are now engaged in its glorification. We dare not remain silent, or prove equivocal. We confess that we cannot understand the Bishops' attitude. It is in startling con-

trast to the outspoken repudiation of Tractarian teaching and methods, as shown by the episcopal bench of Newman's day. There are not wanting those who think that the action of the Archbishops and Bishops in England in regard to the approaching commemoration is a sad proof of their sympathy with the root principles of Tractarian theology. They further think that this official advocacy of the centenary celebration has enforced a conflict on Protestant churchmen, and that from the conflict Evangelicals dare not shrink. The issues are not only momentous, they are of most vital importance. They will decide whether we shall go back to the weak and beggarly elements of the law and externalism, or whether we shall stand fast in the liberty wherewith Christ has made us free.

Ourselves.

The Board of Management of the Australian Church Record draws attention to the notice on the first page, announcing that the price of this paper has been reduced from 9/- to 8/- per year. It is earnestly hoped that even this small reduction in the cost will bring about an increase in the number of subscribers. Present subscribers are urged to become zealous advocates of our paper amongst their friends. There are many Evangelical churchmen who have both the influence and the opportunity to help our Church paper and its witness. We trust that they will use these powers. We are the only independent Evangelical Church paper in the Commonwealth.

Bishop Gilbert White Memorial at Thursday Island

The authorities of the Diocese of Carpentaria have sent us the following message, which we gladly publish:—

THE Diocese of Carpentaria is considering plans which they hope will be a worthy memorial to their first Bishop, and which will be acceptable to his many friends throughout the world. After his consecration, in 1902, Bishop Gilbert White selected the All Souls' Quetta Memorial Church at Thursday Island, as his Cathedral, in the new Diocese. It therefore, seems most suitable that the memorial should be connected with this Cathedral, and it is proposed that the tower and spire be erected to his memory. This Cathedral Church, which is a memorial of the Quetta disaster, was built at the suggestion of the Rev. A. A. MacLaren, who was at Thursday Island in 1890, at the time of the disaster, waiting for a boat to take him to New Guinea. It has never been completed. In his address to the first conference in the Diocese, the late Bishop expressed a hope that the Cathedral would be completed, so that the Spire should be seen as a finger pointing to God above from sea and land. Knowing the many people who have benefited by the late Bishop's influence, the present Bishop of Carpentaria feels certain that a memorial such as planned will be a means by which churchmen and others may offer their gratitude to Almighty God for the life and work of Bishop Gilbert White. Further particulars may be obtained from the Bishop of Carpentaria, and contributions may be forwarded to the Diocesan Registrar, Box 57, Thursday Island.



NEW SOUTH WALES.

Diocese of Sydney.

PERSECUTION OF JEWS.

Speaking at a great citizens' meeting in Sydney, relative to the persecution of the Jews in Germany by the Nazis, Bishop Kirby said:—

"I am here because I want it to be known that, as head for the time being of the Anglican Church, I stand right behind the purpose of this great gathering." Bishop Kirby said, amid a great outburst of applause, as he moved that the previous motion be communicated to the Federal Government for transmission to the British Government.

Bishop Kirby went on to say that those responsible for the meeting had not made any attempt to influence his mind with regard to the purpose of the meeting. From another quarter communications had reached him that afternoon. He received two courteous letters from the Consul-General for Germany, enclosing some papers. Some extracts he read, and then made acknowledgement of the debt which Christians owed to God's ancient people. He could not forget that his Master was suckled by a Jewish mother and nurtured in a Jewish home. He felt he should register his own definite protest against the ugly nationalism which was menacing, not only the Jews in Germany, but the whole wide world. Some hoped that this ugly and fierce nationalism had been killed at the end of the war, and that in a mystic and real fashion the nations of the world had come to realise they were all interdependent. So, when they saw the ugly faces of tyranny and intolerance, they realised they were confronted with a danger calculated to do harm to everybody. The atrocities of the last few weeks had caused him to wonder whether the great things they had been killed at the end of the war were not being taken away from them altogether. (Applause.)

"This ugly nationalism of the ascendant section of Germany to-day is opposed to the ideals of peace and liberty," Bishop Kirby said, in conclusion. "We have no right to interfere with anything domestic in Germany; but this is bigger. It affects the whole circle of humanity. Freedom is at stake. In 1833 the liberation of slaves in the British Empire was brought to a fruitful conclusion. Here I see what Great Britain fought against being raised again, and I want 1933 to have a similar significance as regards freedom as 1833." (Applause.)

TANGANYIKA NATIVES.

Preaching at St. Andrew's Cathedral on Sunday, May 21, the Rev. W. Wynn Jones, M.A., of Tanganyika, said that Australia had a real share in bearing the burden of the natives of Tanganyika. Where Australia once looked with confidence to the mother country for aid in the field, she was now being asked to assist others. The Church in Australia had responded well in providing a bishop (the Right Rev. G. A. Chambers) and 40 workers, who represented the Commonwealth in Tanganyika. There had been encouraging progress in the diocese, where schools, and hospitals had been erected and staffed. On June 25 a new cathedral would be opened, at which it was expected one of the greatest gatherings of converts in the history of the place would be present. Having this in mind, he hoped Australia would be mindful of her responsibility and continue to help bearing these other people's burdens.

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas.

BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.

MOORE THEOLOGICAL COLLEGE.

The Embertide League.

In 1929 the Synod of the Diocese of Sydney passed a resolution relative to Diocesan support of Moore Theological College, the centre of training in the Diocese for candidates for Holy Orders.

In October 1929 an Appeal was sent out from the College in consequence of the decision of Synod. The late Archbishop wrote a short letter of commendation which was printed with the Appeal. Forty-four parishes responded.

In May, 1932, the Embertide League was formed to make the Appeal for funds more effective. All the parishes were circulated so that the aims of the League should be well known. The main object is to assist students to attain a high standard of education. Funds are to be raised by asking every parish church to contribute £1 each Embertide, every branch Church to give 5/- each Embertide, and individuals to give £1 per year.

The replies to the circulars indicate that there is a large measure of sympathy in the Diocese with the aims of the League, because, in addition to many expressions of sympathy and promises of future help, at times become better, over £34 was received up to 31/3/33.

To maintain their spiritual leadership the clergy must be able to meet educated men and women on common ground. The Embertide League aims at helping to secure the necessary financial support to enable students to reach that ideal of high intellectual ability and spiritual fervour. It is hoped that there will be a greater response to the Appeal in the coming year.

ST. PHILIP'S, AUBURN.

Temple Day.

St. Philip's Church, Auburn has been celebrating the Jubilee of the parish. From the occasion half a century ago when a small band of worshippers met together, the story of the Church's life has been one of steady progress. To-day in Macquarie Road there stands a fine edifice of which any parish might be proud, better still, there is the Church of living souls throbbing for God. It was in 1883 that the Rev. W. A. Phillips conducted the first service. Two years later, on December 19, 1885, the foundation stone of the original St. Philip's Church was laid and the building opened on February 6th, 1886, with the Rev. Edmund A. Colvin as curate in charge.

His successor was the Rev. Wm. Harris Saunders who, at the age of 44 years, died while still the incumbent; his place being filled by the Rev. F. C. Williams, whose term saw the erection of the present Rectory, the foundation stone of which was laid in June 1897.

Following on Mr. Williams' retirement the Rev. A. J. A. Fraser was appointed to the charge, and during his time a large sum of money was raised towards the erection of the present Peace Memorial Church.

In this period the district was raised to the status of a parish, Mr. Fraser becoming the first Rector.

The Rev. Walter Ellis followed as incumbent for a few years, and was succeeded by the Rev. P. J. Evans in December, 1918. During Mr. Evans' ministry the present Church was built at an approximate cost of £8,000.

On October 4, 1923, the present Rector, the Rev. F. A. Reed, was inducted. He is

now in his tenth year, and from the commencement of his ministry has enjoyed the confidence and esteem of the whole district.

In connection with the Jubilee Celebration, Saturday, May 20, was made "Temple Day," during which from 8 a.m. to 8 p.m. St. Philip's Church was open to receive offerings towards the Church Debt Fund.

The first of a constant stream of cheerful givers arrived at the church at 8 a.m., and the last of the many who responded to the appeal, tendered an offering shortly after 8 p.m.—total for the day £260/4/-.

Upon one envelope, containing its small token was inscribed, "Jobless."

The next day, Sunday, saw a crowded Church for the final services, the Rector preaching in the morning and Bishop Kirby at the evening service.

ST. THOMAS' CHURCH, ENFIELD.

Sunday School Anniversary.

Sunday, 14th May, witnessed the usual Anniversary Services at St. Thomas', Enfield, which each year seem to create a more lasting impress than ever. This year, the Special Services commemorated the 86th Anniversary of the beginning of Sunday School work in this historic parish. It is recorded that in the year 1847 some few children were gathered together in the district, which was then all bush country, and in a small building, long since demolished, they were instructed in the principles of the Faith. In the years 1844-1866 the late Archdeacon Boyce, who was then a student at Moore Theological College, at Liverpool, took a great interest in the work of the Sunday School, occupying the post of Superintendent for nearly the whole of that time.

The Archdeacon used to often refer to the children coming long distances in all kinds of conveyances to attend Sunday School, the enrolment in what was then a sparsely and scattered district being about 30 or 40. To-day the Sunday School enrolment in the parish is over 1100, with a staff of 100 teachers.

At the Special Services held on Anniversary Sunday, the congregations were very large indeed. The day began with a celebration of Holy Communion at 8 a.m., when a very large number of Communicants were present. The other Services had to be held in the Parish Hall in order to accommodate the people. The Children, who were given the place of honour in the day's Services, acquitted themselves with great credit. The Sunday School Choir led the singing throughout the day. This choir consisting of 110 voices, has been a feature of the work in this parish for years. The Hon. Conductor, Mr. A. E. Rowlinson, has occupied that post for nearly 10 years, and though the personnel of the choir has necessarily altered, its efficiency each year seems to be more pronounced than ever. The choir possesses many soloists of undoubted ability, several of whom showed marked skill in the rendition of the parts allotted to them. The preachers at the services were the Rev. A. E. Morris at 11 a.m., the Rev. H. N. Powys, Th.L., at 3 p.m., and the Rector, the Rev. H. Lepelstrie, L.Th., in the evening. The Song Service at 6.30 p.m. was conducted by M. A. E. Rowlinson.

The Lessons at all the Services were read by Sunday School Scholars. The duties of Churchwardens and Sidesmen also being undertaken by them.

A day of wonderful blessing was brought to a close with the singing of the Doxology which seemed to express the feelings of all who had taken part in such an Anniversary.

RURAL DEANERY OF PARRAMATTA.

Sunday School Teachers' Association.

The 83rd Quarterly Conference of the above Association was held at All Saints', Parramatta North, on Monday, May 8th. Several clergy, and over 150 officers and teachers, representing 20 schools, were present.

The Rev. G. Manning presided at the Conference. On the motion of the Rural Dean, the Rev. S. M. Johnston, a resolution was passed (all silently standing) recording the Association's deep sense of its loss and the Church generally, in the death of His Grace the Archbishop of Sydney, Dr. J. C. Wright.

A committee was elected to assist in the second Kindergarten Exhibition, to be held at St. John's, Parramatta, on 29th July, under the direction of the Board of Education, Diocese of Sydney.

It was decided on the motion of Mr. L. Wickham, that the Association adopt a badge to be worn by its members.

The main business of the evening was an address by the Rev. P. W. Stephenson, Federal Secretary of the C.M.S. of Australia and Tasmania, on the Sunday School Teachers' Gold Mine—The Inspirational Riches of Missionary Adventure." Before the Ad-

dress the chairman called upon the Rural Dean to present to Mr. Stephenson, for the C.M.S., a cheque from the Thank-offering of the Quiet Day for Missionary Work. Mr. Stephenson acknowledged the gift with gratitude.

The Address told of the lives of pioneer missionaries who found the "Gold Mine" of their ideals when Christ came into their lives. The Sunday School Teacher's task was to instruct and inspire the young to love and serve Christ. Three kinds of riches were to be found in Missionary Adventure: Humour, with a sympathetic and loving understanding of human nature, Service, with a disregard of self to help those in darkness and distress; and Sacrifice in the going to the uttermost in the saving and defending, and leading to Christ those who could not otherwise know Him. The spreading of the Kingdom of God was the greatest privilege anyone could have, and gave the greatest joys and satisfaction above all things in this world.

Diocese of Bathurst.

SUNDAY OBSERVANCE.

Representatives of all the Protestant denominations in Gulgong discussed the question of Sunday Observance at a conference in Gulgong, and formed a movement, to be known as "The Mudgee and District Sunday Observance Movement." The aim is to promote the due observance of Sunday as a day of rest and worship by all sections of the community throughout the district. The territorial scope of the movement was fixed upon as Kandos, Mudgee, Gulgong, Coolah, Dunedoo, Coonabarabran, Baradine and adjacent centres. It is well-known that organised Sunday Sport is making havoc of Sunday in the Western Districts of N.S.W.

VICTORIA.

Diocese of Melbourne.

CATHEDRAL SPIRES.

The Archbishop writes:—

Sunday, April 30, was a memorable day in our history, for we celebrated then the completion of the Cathedral Spires. We remembered in our services the laying of the foundation stone by Bishop Moorhouse, in 1880, and the consecration of the main part of the Cathedral by Bishop Goe in 1891. We thought of the beginning of the Spires in the time of Archbishop Harrington Lees, in 1926. Now, after 53 years, we thank God for the completion of the whole building. At the morning service the Governor-General, Sir Isaac Isaacs; the Lieutenant-Governor, Sir William Irvine, and Lady Irvine; the Premier of Victoria, Sir Stanley Argyle; and the Lord Mayor, Mr. Gengoult Smith; and Mr. George Langford, the Master Builder, were present, and signed the Book of Remembrance. There was a very large congregation, and the form of service was well arranged by the Precursor, while Dr. Floyd and the choir gave us of their best. Some were present who had been there in 1880, more had been there in 1891, and quite a large number, including masons and workmen, who were there in 1926, and have been associated with the Spires since. Those who were there will long remember that service. In the afternoon the Cathedral was filled with Freemasons, who came to thank God for this building, which is such a triumph of their craft. In the evening Bishop Green, formerly of Ballarat, the first Bishop to be consecrated in the Cathedral, preached to another large congregation, and the service ended with the Hallelujah Chorus, as a thanksgiving to God for all His goodness to us.

We continued our celebration on May 3, when the masons and other workmen on the Spires were invited to dinner in the Chapter House to meet the members of the Cathedral Chapter and the Cathedral Erection Board. Mr. John Barr, the architect of the Spires, was present, and also Mr. George Langford. We drank their health and told them in song that they were jolly good fellows. We remembered all the wonderful work of Mr. Clements Langford, carried out without any fee or reward, and completed by his son with similar generosity.

On May 4 a social gathering was held in the Chapter House, to which members of the various Cathedral organisations were invited, the Chapter, the Cathedral Guild, the Communicants' Guild, the Friends of the Cathedral, and the Cathedral Guides. We were entertained with a delightful lecture on Cathedrals and Spires, given by Mr. Rigby.

The whole burden of the organisation of the services on Sunday, and the gatherings

on May 3 and 4 fell on Mr. Rigby's shoulders. He took immense pains about the details, and never spared himself. The success of these celebrations is due to him, and we are very grateful to him for all that he has done.

The name of Mr. A. E. McLennan was also in our minds during these days, for it was his unflinching courage which raised the £20,000 to complete the Spires when it seemed an almost impossible task. To-day the completed Cathedral stands as a monument to the energy and ability of the Langford family, of John Barr, and of A. E. McLennan.

QUEENSLAND.

Diocese of Brisbane.

ANNUAL SYNOD.

The Archbishop writes:—

I should like to give notice again that the Synod will be June 20th—23rd, and the Retreat at St. Francis' College, June 13th—16th.

I have decided to revive the Synod Service which used regularly to be held in the Cathedral on the evening before Synod begins. It will be held, therefore, on the evening of Monday, June 19th, and will take the place of the Rally which, for some years we have had on the evening before Synod opens. I hope it will be largely attended by all Synodsmen who can possibly come to it, by their friends, and by Church people generally. I shall write more about this in the June issue of "The Chronicle."

On the Sunday between Retreat and Synod—that is, Sunday, June 18th—a very beautiful gate of wrought iron, to the memory of Mrs. Dixon, will be dedicated at the entrance of the Southport School grounds. The dedication will take place immediately after the 11 a.m. Eucharist in the School Chapel. It has been subscribed for by a very large number of Old Southport boys and by other friends.

Provincial Synod at Townsville will be held October 17th to 20th, and not from September 26th to 29th, as originally intended.

DIOCESAN FINANCIAL SCHEME.

There is good response in the Diocese to the financial rehabilitation scheme. The organisers have been greatly cheered by Mr. E. L. Ramsay's splendid gift of £50. Since the work began in the early part of February, the Diocesan Finance Commissioner has obtained promises amounting to over £600, and has collected in cash £400. This may be regarded as distinctly encouraging. The Brotherhood of St. Paul at Charleville has adopted an admirable plan for helping the great appeal of the Diocese. It has voluntarily assessed itself at a sum of £200. An effort is to be made to raise £40 in each of the five main districts of the Brotherhood area. It is simply splendid, and too much cannot be said in commendation of the Brotherhood's brave and loyal effort.

Another splendid gesture of loyal co-operation has been made by the Sisters of the Sacred Advent, who have promised generous contributions from the staffs and the institutions under their control. It is also a pleasure to report that the men and women associated with many of our diocesan schools and institutions are making a ready response to the appeal of the diocese.

His Excellency, the Right Honourable Sir Leslie Orme Wilson, in a letter to the Diocesan Finance Commissioner, graciously writes:—

"Lady Wilson and I shall be very glad to help in any way we can, and will certainly become two of the 'Friends of the Diocese.' I sincerely hope that the Scheme will meet with every success."

Many of the letters received by the Commissioner indicate how deep is the love, and how great is the sacrifice on the part of many of the Church's devoted members. Here are two samples:—

"Wishing the fund every success. At present, this is all I can afford, 10/-, as I am without regular work, but I am hoping soon to be settled when I will make it more."

"Herein I enclose my cheque, £1, and am only sorry I cannot contribute a larger sum to help the finances of the Church."

CHURCH OF ENGLAND DEFENCE ASSOCIATION.

Some Correspondence.

The Hon. Secretary of the Church of England Defence Association of Queensland sends to us for publication the following

communications regarding Good Friday services at St. Martin's Church, Rosalie:—

38 Windermere Road, Hamilton, Brisbane, April 15th, 1933.

My Dear Sir,

In the Press announcements of the order of service for Good Friday, there appears in connection with St. Martin's, Rosalie, the following:—

"St. Martin's, Rosalie: 8.30 a.m., Matins, Litanies, and Table of Prayers."

Would you favour by advising me as to the "Table of Prayers"; what constitutes the same?

Yours faithfully,
Henry Caulfield,
Hon. Secretary.

The Rev. R. O. S. Free,
The Rectory,
Auchenflower.

COPY.

The Clergy House, Auchenflower,
18-3-33 (18-4-33).

Dear Sir,

I am in receipt of yours of the fifteenth inst., wherein you ask for information regarding the service, "Table of Prayers."

Allow me first of all to put you right with regard to the proper title, which is "Table Prayers."

On receiving your letter, I at first thought of ignoring it, as I do not wish to spend time, which should be spent in trying to extend the Kingdom of God, in writing letters to an Association, the existence of which I do not believe to be in the best interests of the Church. However, on thinking it over, I thought that a few stray thoughts might not go amiss.

Now, Sir, I do not intend to explain to you at all the service that was held, except to say that it was very beautiful, the Church was full, the people who were there I am sure must have received much spiritual benefit, and that the Foreign Mission Fund benefited considerably.

Perhaps I should mention further that the **Papal Blessing was not given on this occasion.**

As I intend to continue the service each year on Good Friday, I humbly make the following suggestion.

I would suggest that you carefully file the Press announcement, and that next year there should be a "General Parade" of the members of your Association to St. Martin's Church at Rosalie on Good Friday, so that members might learn of the service by actually taking part in it. I am sure this would be of mutual benefit both to your members and to the Parish and people I have the honour to serve. Your members would be helped in a spiritual way, and the Churchwardens would be helped by the collection.

I must add, however, that I was surprised to receive your letter, coming, as it does, from an Association of adult Churchmen.

BROOKS, ROBINSON

PTY. LIMITED

STAINED GLASS STUDIOS



Memorial
Stained
Glass
Windows
Opus Sectile
Mosaic
Memorial
Tablets
and
Mural
Decorations

Designs & Prices
submitted

ELIZABETH ST., MELBOURNE

JOHN ASHWIN & CO.

ARTISTS IN STAINED GLASS

31 DIXON STREET - - - SYDNEY

Telephone MA3467

Since 1872

We have been engaged in the artistic and permanent execution of Stained Glass Windows for 60 years, and owe our success largely to the use of

British Antique Glass**THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA**
Established 1810 and Officially Registered

Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKE, c/o R.S. & A. Bank, Melbourne,
31 Queen Street, Melbourne.

Members:

REV. C. H. BARNES, Camberwell.
REV. A. BRAIN, Elsternwick, Melbourne.
REV. W. T. C. STORRS, M.A., St. John's, Heidelberg,
Melbourne.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.
Mr. H. J. HANNAH, c/o R.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for Administration.

The Home Mission Society
(Sydney Diocese.)

Assists growing Parishes—crowded City Parishes—lonely Bush Parishes.
Thinks of the sick and dying by paying towards Chaplains' Stipends.
Helps the Student to pay his fees, and would like to do much more.

Make it possible by doing your share in the great work.

F. P. J. GRAY, Esq., Hon. Treasurer
VEN. ARCHDEACON CHARLTON,
Organising Secretary.
Diocesan Church House, George-st.,
Sydney.

PHONE BW 2832

**Sydney's Specialty
Hardware Store!**

For more than 40 years Nock & Kirby's have been Sydney's foremost Hardware Specialists—specialising in order to give entire satisfaction—to maintain a constant high standard of merchandise—to offer the utmost value.

The following catalogues POSTED
FREE on request: Fridge, Bar, and
Door Catalogue, Ice Chest Folder,
Ship Chandlery Catalogue.

NOCK & KIRBY'S

"Sydney's Specialty Hardware Store"

188-194a GEORGE ST. - - - SYDNEY

**William Andrews
Printing Co. Ltd.**

Sole Agents for

"Acurato" Bank Deposit Books

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL

DRUIT ST.

CLARENCE ST.

YORK ST.

Q.V. BUILDING

GEORGE STREET

Phone - MA5059

and Churchwomen, as I had thought that every instructed child of the Church, from the age of eight or nine knew what was meant by the service "Table Prayers."

In conclusion, I would point out that no matter what the services are which are held in St. Martin's Church, the fact remains that each Sunday morning the Church is packed with worshippers, which is more than can be said for other Churches where services of a different type are held.

The Churchwardens would readily confirm the latter statement, or you could see for yourself by attending.

Trusting the above few remarks will prove helpful.

I am, yours in our Blessed Lord,

R. O. S. Free,

Parish Priest,

St. Martin's C. of E., Rosalie.

The Hon. Secretary,
Church of England Defence Association,
Windermere Road,
Hamilton.

NEW ZEALAND.**Diocese of Nelson.****THE BISHOP'S LETTER.**

Dr. Sadleir, Bishop of the Diocese, writes:—

At the meeting of the Standing Committee held on Thursday, 2nd March, the Arrears Fund, which was made capital fund on the 1st October last, at £2130 16s. 10d. stood at £1713 17s. 4d. This shows a small improvement, but there is room for more strenuous efforts if we are to remove this debt during the current year. We shall be glad to receive donations for this object. The reduction of this debt is vital to the maintenance of our work in the country districts. The new additional taxation of religious trusts, unprecedented in New Zealand, has increased the strain on our resources. At present it is not quite clear what is the right course to adopt. Our financial year closes on 31st March, and it will be a few weeks before we shall have the audited accounts before us.

The congregation of the Cathedral Parish said Farewell to the Dean and Mrs. Askew on Friday, 3rd March, at the Marsden Church House, when presentations were made to both, and addresses were given expressing our appreciation of the great services which they rendered to the Parish and the Diocese. The Dean and Mrs. Askew sailed for England by the "Rotorua," on 10th March. I am sure we shall follow them with our prayers for a successful voyage and a happy life in England. The vacancy at the Cathedral will not be filled until the Board of Nomination meets after the 1st July. In order to allay all conjecture, I may say that the Board, up to the present, has come to no conclusion whatsoever. No one has been offered the position. Considering the great responsibilities attached to the appointment, the Board of Nomination is giving it the gravest consideration. In the meantime, the Sub-Dean, the Rev. H. J. Raymer, is Acting Vicar, and the Rev. B. O. Plumb has been appointed as Assistant Curate.

The Late Primate of Australia.

Referring to the death of the late Primate of Australia (Dr. Wright), the Nelson Diocesan Gazette goes on to state:—

It will be remembered that some nine years ago the Archbishop paid a visit to Nelson, but unfortunately arrived in a very serious condition, suffering from pneumonia. He spent nearly four months in Nelson, during which time he made some very attached friends, who deplore his death. To the Bishop of Nelson the loss is one of a most valued and beloved friend of nearly twenty-four years' standing. The Archbishop was of a most lovable nature, and attracted by his courtesy and simple dignity, a very large circle of friends. Australia has lost a clear-minded, pure-souled leader in its Primate, and Sydney a wise counsellor and able administrator. We express the deepest sympathy with Mrs. Wright and her family, and pray that the God of all comfort may give them His consolation.

ALL SAINTS', NELSON.**Successful Year.**

The Rev. Donald Haultain, Vicar of All Saints', Nelson, and formerly Dean of Bendigo, Victoria, in submitting his report at his recent annual meeting of parishioners, stated that he believed the year had been a year of three things—a year of encouragement, a year of progress, and a year of challenge. There had been much to en-

courage both himself and the people, and that in the face of a very difficult year of financial uncertainty and depression. It was shown that over a period of five years the total ordinary offerings had been:—1929, £185; 1930, £204; 1931, £170; 1932, £177; 1933, £239. The acts of Communion numbered 3483, and the confirmations 52. "I would like to gratefully point out," added the Vicar, "that I believe it is first time in the history of All Saints' Parish that the acts of Communion for the year have reached and exceeded 3000." "I mean by that," continued the report, in referring to the year of challenge, "that we must not be content with a small measure of success, though we may take heart from it and go forward. . . . The very nature of the year is a great challenge to us. . . . and we dare not rest content. I want my work to be largely spiritual leadership—preaching, teaching, preparation, and visiting. Other things have to be done, but I look to you for the continuance of your ever-increasing help."

All Saints' was one of the leading evangelical churches in New Zealand. He doubted whether any other church of the size of All Saints' had evening Communion. The church was probably one of the largest contributors to the C.M.S. He felt it was a great privilege and a challenge to them to make a worthy contribution to the Church in New Zealand. Times were changing and they must move with the times. They wanted in the church, not less music, but more music, not less beauty, but more beauty. He was looking forward to making the church more beautiful inside. They stood for beauty in their worship, and they wanted to make their sanctuary a thing of beauty. The vicar mentioned several things which could be done to improve the surroundings of the church. In conclusion, he said the spirit of fellowship and service was a tremendously real thing in the parish, and he thanked all again for their loyal support.

Diocese of Christchurch.**THE BISHOP'S LETTER.**

Since I began my letter the Most Reverend John Charles Wright, Archbishop of Sydney, and Primate of Australia, has been called to his rest, after a brief illness in Christchurch. For him it is the home-call after a long life of devoted and distinguished service, and we may thank God that he was spared the pain of a long illness. But for those who loved him the unexpectedness of his passing and the fact that he was so far from home made the shock a grievous one. The sympathy and prayers of all the New Zealand Church will be with them. To the Church in Australia, too, we would tender our deep and reverent sympathy.

I had received information from the Archbishop that, in connection with the Flying Column of the Church Army, Captain Banyard leaves England on April 6, followed by the group on June 1. I presume that, as we are the first Diocese to be visited, the Column will begin work about the middle of July. In view of this, and also the fact that the Dean is visiting the West Coast in April, I shall try and arrange to visit the Coast as far as the Glacier in the latter half of September. We welcome the visit of Captain Banyard, C.A., of Walapu Diocese, and are grateful to the Bishop for sparing him to come and prepare the way for the visit of the Column.



Seven Words.—By Dr. W. R. Matthews, Dean of Exeter, published by Hodder and Stoughton. Our copy from The Book Depot, Castlereagh Street. Price 3/6.

Dr. Matthews is one of the foremost thinkers in the Church of England—a great philosopher and yet blessed with an ease and plainness of writing. This is a most useful volume of 174 pages on The Seven Words of the Cross, with an appropriate prayer after each chapter. The author follows no cut and dried way in handling his subjects; he is singularly arresting in his statements. There is a genuinely devotional style about the addresses and he affords much light on present day problems. The book is full of instruction. Only in one place did we find anything to take exception to, namely, on page 57 there is a commendation of the faithful departed, with a petition. Surely this is not in keeping with the teaching of the Reformed Church of England. Otherwise the Volume is cordially recommended.

**CAMPAIGN OF SLANDER.**

Rev. R. B. Robinson writes:—

The Rev. O. V. Abram, in his letter of last issue, states that an Editorial of yours relating to the recent Archbishopric election was misleading to those who did not know the facts. He then proceeds to demonstrate his own ignorance of the facts by suggesting that the "overwhelming majority" of Bishop Mowl was only secured by a last-minute "turnover" of votes consequent upon an appeal for unanimity. He should brush up his arithmetic and study the figures again. The latter are most interesting. Here they are:—

For the Select List the figures pertinent to the discussion are:—Bishop Mowl, 114 votes; Archdeacon Hunkin, 75 votes; Bishop Mowle, 44 votes, out of 146 clergy voting. Three others of those rejected received more than 44 votes, and a fourth received 44 votes. Reference to lay votes is unnecessary at this point.

For the Final List the figures are:—Bishop Mowl, 98 votes out of 142 clergy voting (more than two-thirds); 184 votes out of 234 laity voting (much more than two-thirds).

In the actual vote for the election to the vacancy, the figures are:—Bishop Mowl, 115 votes out of 138 clergy voting; 191 votes out of 226 laity voting.

Thus the actual "turnover" was 17 only clergy, and 7 only laity, 24 in all. Yet Mr. Abram asserts that a "great number" of clergy and laymen who had consistently voted against Bishop Mowl gave in in response to the appeal. If, in your critic's estimation, 24 represents a "large number" in so great an assembly, then your readers are left to the conclusion that Mr. Abram's sense of arithmetical proportion is seriously distorted.

Mr. Abram disconnects himself from the Diocesan Reform League and gives assurance that the meeting held at the King's Hall was called to give opportunity for expression of ideas concerning a new Archbishop. It is extraordinarily difficult to ascertain the facts of the generation and birth of that gathering. Mr. Abram says that "we called" it and further describes it as "our public meeting." The Public Press must certainly have erred again in suggesting that the Diocesan Reform Association

sponsored it. This error on the part of the Press is quite pardonable, when it is remembered that a D.R.A. representative was permitted to "comb out" the meeting for new members for that body.

It appears also that Mr. Abram's free use of the term "caucus" is open to challenge. Here he makes the same mistake as was made by a reckless contributor to "The Church Standard." A "caucus" covers a secret meeting of a section in which the members discuss a question and eventually put themselves under a pledge to vote in a certain direction, no matter what their personal conviction may be. But this cannot be applied to the various gatherings called for discussonal purposes, not by the A.C.L., be it noted, but by Evangelically-minded synodsmen. As a matter of fact, secrecy was not sought for, nor was it maintained and certainly no vote was taken. If the eyesight and memory of one attending member are reliable, it may be added that Mr. Abram himself was present at three of these meetings and enjoyed the freedom of saying what he pleased. Mr. Abram must think out some other term to use than "caucus." It is not wise to follow the "Standard" as a guide in these matters.

By the way, Mr. Editor, concerning the "eighty Protestant Evangelicals" alleged to have pledged themselves to vote for Bishop Mowl. What dread sacrilege did they commit! Did Mr. Abram come to the Synod with his mind in a state of vacuum or of confusion as to how he should vote? If his expressions at Synod meant anything, it is clear that his mind was most definitely made up. After all, the sacrilege of eighty is not worse than the sacrilege of one. Incidentally, the above figures make it clear that even the eighty, if they stood pledged (which I do not believe), Protestant Evangelicals, did not constitute in themselves the overwhelming majority for Bishop Mowl. So what is all the fuss about?

And in this matter there is need for greater particularity in reference and in grammar. Our good friend, Mr. Abram, blandly tells us that "the meeting (King's Hall) would never have been held if the Anglican Church League had not held its insular and exclusive meetings." Mark the plural, please! Does Mr. Abram know how many meetings of the A.C.L. were held prior to the meeting at King's Hall? Does he know how many meetings of that same League were held during the period that led up to the Synod?

Then there is that choice reference to "the poisoning of the mind of Synod." It is a pity that your correspondent did not mention the kind of poison employed. He sets himself to the task of holding a post-mortem on the situation and not being "happy or clear about the matter he whispers to the assembled mourners, the dread and shuddersome word "poison." This sounds oracular, but it really is not effective. After all it can be assumed that the members of

Synod are just as intelligent as the rest of people; and the "poison" diagnosis does not impress them.

THE OXFORD MOVEMENT AND ITS ISSUES.

"Presbyter Anglicanus" writes:—

I read with interest and attention the Rev. H. W. Barden's letter in your last issue. I was sorry to find a man of his ability showing such weakness when attempting to criticise. To put side by side the pamphlet and the letter makes one feel that the latter is too weak to call for a reply.

But it is to be regretted that Mr. Barden should write with such "personal irritation" as he mentions. It is very manifest throughout his effusion. And the "firm belief" that gives him some comfort is based upon a very weak foundation.

I would not enter into a discussion on the main points in his letter; but it seems to me both unseemly and ineffective that in order to defend Newman he should write in such terms of Dr. Whately, the great Archbishop of Dublin. His censures are not justified by his quotations.

THE OXFORD MOVEMENT AND ITS ISSUES.

The Rev. D. J. Knox, Gladsville, N.S.W., writes:—

It must be more than thirty years since I came across a Lecture by Archbishop Whately which was a very real help to me at the time and has been a help ever since.

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, Rev. H. G. Hercus, Rev. R. J. Williams, and Miss Grushenkova, of Russia.

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

Buy the Best

and

Collect the Coupons



The Super-sorted Tea

British and Foreign Bible Society

The Bible is still the ONE BOOK above all others. It is the surest guide throughout life's day. It is the softest pillow when life's evening comes. Will you support the BIBLE SOCIETY in its task of circulating the ONE BOOK that meets every need of the human heart?

Gifts will be gratefully received and acknowledged by the Secretaries in every State.

BUY BIBLES AT THE BIBLE HOUSE.

General Secretary for New South Wales,

MR. H. M. ARROWSMITH,

Phone MA5431.

242 Pitt Street, Sydney.

Wood, Coffill Ltd. Funeral Directors

SYDNEY AND SUBURBS
Head Office—810 GEORGE STREET, SYDNEY Phone M4611 (5 lines)

YOUR FRIENDSHIP

is needed by the 34 Australian Missionaries in Central Tanganyika. They ask for your prayers and your gifts to enable them to win the Africans for Christ!

Send YOUR Contribution NOW to—

REV R. J. HEWETT, Bishop's Organising Commissary,
St. Andrew's Cathedral, Sydney, or St. Paul's Cathedral, Melbourne.

Love Sympathy Devotion

Mark the Work of the

MISSION HOSPITALS,
CHILDREN'S HOSTELS,
MISSION VANS,
TRAVELLING PADRES,
AVIATION MINISTRY

Of the . . .

BUSH CHURCH AID SOCIETY.

Will every reader help by giving to this great work?

Legacies Subscriptions Donations
ARE INVITED.

SEND YOUR GIFT AT ONCE TO—

Organising Missioner, St. Andrew's
Cathedral, Sydney.

Or to—

Rev. T. Jones, Th.L. (Victorian Secretary),
St. Paul's Cathedral, Melbourne.

Arnott's Famous Biscuits

I keep the book by me still for the sake of that Lecture. I possess a number of his books. During the last couple of months I have been dipping, at intervals, into one of the Archbishop's books, "Scripture Revelations on a Future State." I have long valued and used his "Annotations" on Bacon's Essays; I cannot say that I have read his "Life." I have it by me and have read portions of it. But it is an inspiration to look at the covers of the "Life" of a Christian man of such independence, manliness and constructive vigour as Archbishop Whately. No one would say that the Archbishop was generally loved. He was wanting in sympathy (this he himself acknowledges). He was very brusque in manner. He was aloof. But I cannot bring myself to think that "he showed a cruel vindictiveness towards his opponents" as the Rev. H. W. Barker tells us in his letter published in your last issue. Neither can I understand how Mr. Barker's further words could have been true of him. "Blinded by passion and the spirit of revenge he (the Archbishop) sought every opportunity to harm his one-time friend (Newman)." Personally, I am very sorry for any man that had Newman for a friend. The Archbishop may have had faults of temperament, but I think not of character—as we generally use that word. His life was consistent.

As for the accusation "He held that the fourth commandment was not binding on Christians." We must remember that it is never once stated in the New Testament that Christian people are to keep the Jewish Sabbath. "Keeping-Sabbath" is nowhere enjoined on Christian people in the New Testament, but the contrary. Archbishop Whately was a lover of St. Paul's epistles. He insisted on candidates for deacon's orders presenting the Epistles as a subject of examination. And in his last illness he asked for the eighth chapter of the Epistle to Romans to be read to him more often than any other Scripture. I have not read his essay on the Sabbath, but from his writings on that subject quoted in his "Life" I should say he did not materially deviate from the teaching of the Apostle Paul. And as to the Bishop of Exeter's attack in the House of Lords, there was not much in that. (See his life, vol. i. p. 104.) And the Bishop of Llandaff defended him.

There is a world of difference between those who honestly and wholeheartedly accept Holy Scripture as the sufficient final authority in matters of Christian faith and practice and those who do not—whether they be Romanists who affirm or Modernists who deny. This is the point where

Archbishop Whately diverged from Cardinal Newman. And this principle contains within it everything else that matters to an Evangelical Christian.

THE OXFORD MOVEMENT AND ITS ISSUES.

Rev. H. W. Barker writes:—

Thank you for publishing that long letter of mine in your last issue. I now make a challenge.

If you or anybody else can show me by the end of June the "1830" publication of "Froude's Remains," and prove thereby that my statements are wrong, I will pay the "A.C.R." subscriptions of ten persons for a year, and apologise for my rudeness—and money is scarce. (Surely our Correspondent is joking!—Ed., A.C.R.)

THE ANGLO-CATHOLIC CENTENARY.

"Clericus" writes:—

The report of the Lecture given by Dr. P. A. Micklem at the meeting of the Junior Clerical Society, as reported in the "Sydney Morning Herald," on May 16th, was interesting reading. His statement that "It is a perverted reading of history of thanks for one of the miracles of religion—the Oxford Movement, calls for some comment.

I think there are few Evangelicals who would not be willing to recognise that there was much in the Movement which was beneficial to the Church which was not stressed by others, although there are historians like Gwatkin and Martin who say that the benefits to the English Church have been greatly exaggerated.

The revival of monastic orders is very questionable. Zeal for Foreign Missions was not their prerogative. A new conception of the Episcopate cannot be substantiated. The early Tractarians certainly stood for scholarship, but they were not the only scholars of the time.

Our quarrel with the Anglo-Catholic teaching and practice is that it has ceased to be Catholic in the true meaning of the word. The term "Catholic" is used too often in a sectarian sense to denote one who holds certain beliefs with regard to the Church, Sacraments, etc., which are not acceptable to Evangelicals. The Oxford Movement begun by Keble, Newman, and others has resulted in an appalling condition of the Church in England to-day. Anglo-Catholic excesses and extravagances are on the increase in England and Australia. The Churches are full of imitations of the Roman pattern in teaching and practice.

They hate Protestantism because it insists on freedom of conscience and emphasises the "personal" side of our faith. Surely our emphasis on the Gospel and New Testament Christianity is both Primitive and Catholic. Our appeal is "Back to Christ and the New Testament" as the standard for faith and worship. We also appeal to the "Early" Fathers in the Apostolic and sub-apostolic age (very early) and are, therefore, more Catholic than those who appeal to the third and fourth centuries.

Evangelicals can show nothing but stern opposition to any kind of false teaching about the Church, the Priesthood and the Sacraments. How can a mere man "Mediate" God's pardon through the priesthood? Mediation is the unique work of Christ, who is both God and Man. How can the "Church" administer God's grace? This is very like the Roman heresy that regards the Church as a mechanical instrument and "Grace" as a kind of impersonal commodity. Sacramental religion surely is only of value when it is the outcome and expression of Faith in Christ by the individual.

In our teaching we must put Christ before the Church, for no Church can save a human soul. We need to make our Protestantism more saintly, our Evangelicalism more fervent, joyous and practical, and we continue to be Bible and Prayer Book Churchmen, our position is invincible.

LOUIS LEPLASTRIER MEMORIAL.

Mr. T. A. Strudwick, Hon. Sec., St. Paul's Church, Chatswood, writes:—

The Warden and Council of St. Paul's Church, Chatswood, have decided that a suitable Memorial should be placed in the Church to the late Mr. Louis Leplastrier.

To those who remember his faithful diocesan and parochial services, so splendidly carried out for many years, I feel sure the suggestion will have a distinct appeal, and I shall much appreciate it, therefore, if you will kindly let it be known through your valuable columns, and thus give them an opportunity, if they so wish, to take a share in this Memorial.

THE OXFORD MOVEMENT.

"Two Churchmen" write:—

A contemporary paper is responsible for the following statement from the Bishop of Gippsland's Synod Charge. "Our thanks are due to the Tractarians for emphasising the importance of quiet dignity and beauty in our services. Again the Movement was fundamentally ethical. It was deeply concerned with the necessity of self-discipline, of taking real trouble with one's self to keep thoughts and wishes in order, to lay the foundation of habits, to acquire the power of self-control." "I cannot help thinking that there lies in this new synthesis of religious extension the biggest message of Christianity to this age. Surely only the blindly prejudiced will deny that we, whether Evangelicals, Anglo-Catholics or Liberal Churchmen, have something to learn from each other, and together something tremendous to give."

Does the Bishop really mean that self-discipline and taking trouble with one's self differentiates the leaders of the Oxford Movement from those of the Evangelical Movement, because the latter did not use hair shirts and such like paraphernalia to discipline their body? Furthermore, how does the Bishop reconcile "the fundamentally ethical" nature of the Oxford Movement with the tortuous explanation of the doctrine of the Church as expressed in the 39 Articles of Religion.

Another thing that concerns us is, how can Evangelical Churchmen join in celebrating a Movement which has been such a disintegrating force in our Church.

TASMANIAN EVANGELICALS AND THE OXFORD MOVEMENT CELEBRATIONS.

"A Signatory" writes:—

In your issue of May 4th you have printed an extract from the "Tasmanian Church News," in which the Bishop states that he is of the opinion that many who signed the Petition against the Diocesan Celebration of the Oxford Movement would not have done so if they had read his letter in the November issue.

It is quite true that not many Evangelicals take the "Church News," but those who do found that the leading article for August was headed "The Oxford Revival Centenary," and was of a most laudatory character. It was naturally supposed that any proposal to celebrate the Oxford Movement would have been brought before the Diocesan Synod, which met in September, when all parties in the Church could have expressed their views. No proposal on the subject, however, was brought forward, but the readers of the October "Church News" found an article headed "Commemoration of the Centenary of the Oxford Movement," which told how the Cathedral Chapter had taken the matter up and suggested a programme "to mark the great revival of the Church which dates from the preaching of the Assize Sermon by Keble in the Oxford University Church on July 14th, 1833." Naturally readers of the "Church News" took it that the Bishop approved of the suggested programme, as he had consented to deliver sermons outlining the events which led to the movement. Naturally, also, the Evangelicals at once set about organizing a deputation to the Bishop, asking that the Celebration be not made a Diocesan one, and the subsequent petition was consequent on his reception of the deputation. Now the celebrations are to be called "Church Revival Centenary," but they are to be held on the same dates on which Anglo-Catholics in England and elsewhere are unequivocally celebrating the Oxford Movement.

A WORD OF APPRECIATION.

The Rev. C. J. Chambers, of Sutherland, writes:—

Recently I received a letter from my brother in W.A., congratulating me upon living amongst so fine a lot of Evangelical Churchmen as those of Sydney and suburbs, and upon being able to boast of such a newspaper as the "Australian Church Record."

More especially I was felicitated upon my personal acquaintance with the Editor, and some of the regular contributors.

That the A.C.R. is read in West Australia shows how real is the paper's claim to be Federal, and that it is so well appreciated 'here' is evidence of its value as a religious journal.

There must be many subscribers just as appreciative as is my brother, and I am sure that a line or two of similar, honest appreciation, occasionally appearing as you may be able to find space for the same, would give pleasure to all your many readers, and be of cheer to yourself.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV, 55. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JUNE 22, 1933.

[Issued Fortnightly.] 8/- per year, post free

Contents.

Leader.—"Is it Synthesis or Syncretism?"

Leading Characters in the Oxford Movement.—Rev. A. S. Devenish.

Some Results of the Oxford Movement.—Rev. W. T. C. Storr.

The Drama of the Mass.

The Oxford Conference of Evangelical Churchmen.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in delivery or change of address.

Editorial

This Issue.

WE have added four extra pages to this issue of our Australian Church Record for the purpose of giving to our readers further light and leading on Evangelicalism and the Oxford Movement. Several of the articles are rather long, but under the circumstances this could not be avoided. We look upon the forthcoming centenary of the Oxford or Tractarian Movement as a major issue. The attempt is being made in certain quarters to differentiate this so-called "Church Revival" of one hundred years ago from present day Anglo-Catholicism, but say what they will, Tractarianism was the parent of modern Anglo-Catholicism. The founders of this Movement planted the seed, and so we have the tree to-day, with its fruitage of mediaevalism and Anglo-Romanism. The imperial idea of the Church, with its sacerdotalism, was revived by Newman and his Tractarians, and thus we have to-day a growing episcopal hardening in our Church, to be followed in due time by a docile laity. There is grave need of teaching and of vigilance.

The World Economic Conference.

THIS MAJESTY KING GEORGE'S words at the opening of the World Economic Conference in London last week will find warm response in the hearts of all thoughtful and res-

ponsible citizens, the world over! The nations of the world are suffering today from common ills and therefore the vital interest of the common people is at stake. No doubt the "experts" will have much to say at the Conference on the intricacies of trade and finance, on the questions of technical economics and the inter-action of politics, but the ordinary rank and file will react much more kindly to the King's words, just because he got near home. "The common ill," said the King, "is shown only too clearly by the rise in the figures of unemployment. The meaning of those figures in terms of human suffering has been my constant concern in recent years. . . . It cannot be beyond the power of man so to use the vast resources of the world as to assure the material progress of civilisation." Doubtless this prevailing unemployment is an aftermath of the Great War, coupled with false nationalisms, high tariffs, poor purchasing powers, and the ramifications of financial groups. It is not the kind of world to expect in this twentieth century of Christianity. The misery of the last few years is a disgrace to this age of enlightenment and abounding production; and that throttling of exchange trade which so vastly contributes to the so-called over-production, is a standing reproach upon our boasted civilisation. It looks as if man at heart is a civilised pagan. Self-interest is the law of the group as well as of the individual. There is only one remedy, namely, the converting and regenerating power of the Crucified, Risen and Reigning Son of God—and men and nations don't want that.

Bishop Radford's Retirement.

A WAVE of deepest sympathy and sincere regret has swept through the Church in Australia at the announcement of the impending resignation of the Bishop of Goulburn on the grounds of continued ill-health. We have not always agreed with Bishop Radford's policy, nor is his Churchmanship ours! We have had occasion to comment, from our standpoint, upon his expressed views. But we have always admired him. His unwearied devotion and service during an episcopate of eighteen years, his learning, his weighty and stirring challenges to his diocese in Synod, his energy and leadership in an endeavour to make his diocese and its parishes efficient; and then, his ardent advocacy of missions, with his labours on the A.B.M. have inscribed his name indelibly on the annals of Australian Church life. He has proved a versatile leader—at all times a doughty warrior and exponent of his Churchmanship. That

he will be sorely missed goes without saying! We shall regret his departure from Australia. He was always so ready and obliging to clergy and their requests—far beyond the bounds of his diocese. We wish the Bishop and Mrs. Radford many long years of useful service in some quiet sphere of labour in England. We trust that there the Bishop, saved from the exacting and exhausting labours of a big country diocese, will find scope for his intellectual powers and ultimately give to the Church in print, the fruits of his reading and thinking.

A Certain Pamphlet.

OUR esteemed contemporary, "the Church Standard," judging by its correspondence columns and other references, is much perturbed over a certain pamphlet, "The Oxford Movement and its Issues," which has been circulated throughout Australia and beyond. That the pamphlet had to be reckoned with is patent to all. We happen to know something about the work of its compilation. It is twenty-seven years since the writer thereof has read Walter Walsh's "Secret History of the Oxford Movement," so that work, which, by the way, has never been answered, did not come into use in the preparation of the pamphlet. Quite a library came under review! There is always the "Tu quoque" retort. Churchmen who accept the two great works, "Newman's Apologia," and Dean Church's "History of the Oxford Movement," as standard authorities, will find themselves in a false position, for both these works are most unsatisfactory from a historical point of view. Both are the works of partisans. While Churchmen who accept Sparrow Simpson's recent volume on the Movement, or Canon Olard's, or that of Dilworth-Harrison, are following the writing of avowed Anglo-Catholics. From the correspondence and articles which have appeared in our contemporary's columns, we can see much prejudice. Macauley quotes Sir James Macintosh as confessing that "he had heard many a speech in the House of Commons which had convinced his judgment, but never one which had affected his vote. Something of the kind would seem to be true of very many to-day, and never more true than in those regions where an opinion or a prejudice is really of some consequence—it may even be, of final consequence. The mind of the ecclesiastic is ever hard and inflexible. We would recommend our readers as well as the correspondents to whom we refer, to read Bishop Knox's new work on "The Tractarian Movement, 1833-1845." It gets down to the sources and is a revelation of the inwardness of the Oxford Movement.