

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. Barder tells us in his letter published in your last issue. Neither can I understand how Mr. Barder'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. Barder 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 10th, was interesting reading. His statement that "It is a perverted reading of history that gives of thought to oppose the giving 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 "Meditate" God's pardon through the priesthood? Meditation 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 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 there 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

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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 to-day 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 opponent 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 Ollard'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.

Quiet Moments.

"Also."

THE scene in the home at Bethany, where Martha and Mark entertained our Lord, is one that has greatly impressed the minds of Christian people. An older generation would often say of a young woman, diligent in her household duties, "So and so is a Martha." We may wonder, however, whether the meaning of that narrative is as well understood as it might be. It is not easy at this distance to visualise the whole scene; but we should try to do so.

Look first at the two sisters as they appear in the opening words. "A certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard His Word." Look carefully at these words. What do they mean? Probably the best commentary on Luke's Gospel is that by Dr. Plummer. Discussing this sentence, he says: "Perhaps Martha gave him a welcome and Mary also expressed her devotion in her own way"; or "Mary joined in the welcome and also sat at His feet." It is the second of these alternatives that seems to us to express the meaning. Martha (as the elder sister, we imagine), received Him into her house. She was the hostess. She may have been a widow. Mary shared in that welcome, but "also" sat at the Lord's feet and heard His Word.

Notice next what is said of Martha. The Evangelist writes: "Martha was cumbered about much serving." "Cumbered"—this means that her mind was drawn about in different directions, or diverted from its proper object. The word is used of an army being diverted by some stratagem. "Much"—evidently more than was necessary, too much. In the next sentence the Revised Version inserts the word "up," to give a more vivid picture of what the writer wishes to convey. "And she came up to Him and said, 'Lord, dost Thou not care that my sister did leave me to serve alone?' There is respect in the address, but this is complaint, and perhaps some temper. We can imagine the look and the tone. This recalls a verse in the second Epistle of Peter: "He that lacketh these things is blind, seeing only what is near." Martha was near-sighted. She saw the immediate clearly, or rather, the material. She did not see the spiritual as she might have. Judas (in a later scene in Mary's life), was near-sighted even to blindness. He said: "Why was not this myrrh sold for three hundred pence and given to the poor?" Poor, blind, near-sighted Judas. Our Lord's reply to Martha throws further light on her state of mind. "Martha, Martha, thou art anxious and troubled about many things." "Anxious"—this state is not Christian. Jesus said elsewhere, "Be not anxious." "Troubled"—in a bustle (this word is sometimes used of an uproar in the street), mental distraction caused outward agitation. "Many Things"—this recalls the words of the Evangelist, "Much serving."

Martha was evidently over-doing her household duties. Duty is not only concerned with the material and the obvious. Duty includes the spiritual and the unseen. "Mary also sat at the Lord's feet and heard His Word." It is not sufficient for a woman to be a faithful housewife or for a man to be diligent in business. We must all re-

member the "also." It is true that we cannot have our Lord with us in bodily presence, and we may not hear His audible voice. But He still speaks to us. He speaks through His Word. We must make time, like Mary, to sit at the Lord's feet with our Bible open. The Holy Spirit will teach us. We have for this our Lord's most sure promise. This may necessitate the "much" and the "many" of daily duty being reduced.

The final verse of this narrative has an alternative reading in the margin of the Revised Version. The old reading is, "but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her." The alternative reading (found in some ancient copies of the Gospel), is: "but few things are needful or one." Professor Burkitt (a great living authority), says that in his opinion this is the true reading. The meaning then would be, "few dishes are needful in a meal, even one would suffice."

A correspondent in the English Church Record for 17/2/33, who prefers the old reading, gives the following as the meaning: "Martha, thou art busy preparing many things; but one thing is still wanted. And that good dish (literally, portion), Mary hath chosen." And he adds this remark: "Jesus seems to be playing on the word 'part' or 'portion,' a well-known convivial term, which in His mouth, suddenly takes on a spiritual significance."

We would recommend to our readers the careful study of this passage (St. Luke X., 38-42), with the Bible in their hands and the above article before them. Why not devote an hour on Sunday to this? The other two Gospel incidents in which we find Mary of Bethany at the feet of Jesus (John XI. and XII.), are also of deep interest, but we cannot now speak of them. The three together would form a beautiful Bible reading or Sunday School lesson.

A Remarkable Confirmation.

French-Canadian Roman Catholics.

In its issue of February 27 of this year, the "Daily Star," of the city of Montreal, Canada, reports "The confirmation of 420 French-speaking converts to the Anglican faith was administered in Christ Church Cathedral yesterday, with an Archbishop and two bishops assisting in the ceremony. The candidates, ranging in age from 15 to 83 years, were presented by Rev. Victor Rahard, rector of L'Eglise du Redempteur.

"Bishop Farthing instructed the candidates on the vow they were to take, his remarks being interpreted. Owing to the presence in Montreal of the Archbishop of Rupert's Land, the Most Rev. L. Stringer, D.D., and Bishop J. R. Lucas, of Toronto, their services were enlisted for the confirmation."

The Toronto "Sentinel," of March 16th last, states that "The splendid work being done in the Church of the Redeemer in spreading the light amongst the French-Canadian Roman Catholics has, perhaps, not been fully appreciated. It is only when a news item such as that quoted above appears, that one realises that even in the Roman Catholic stronghold in this Dominion there are hundreds who have the courage to throw off the shackles of Romanism and embrace the Reformed Faith.

The Social Side of the Evangelical Revival.

(By W.F.P.)

(Paper read at the Sydney Clerical Prayer Union at St. Stephen's, Willoughby, by the Rev. W. F. Pyke, B.D., Rector of St. Luke's, Concord.)

ANYONE who reads current Church literature will, no doubt, find the writers on the Oxford Movement repeatedly claiming that all the social reforms of the Nineteenth Century were due to the efforts of that party. They further assert that the Evangelicals of that century were stagnant and utterly indifferent to the woes of the community. That they had no sense of corporate responsibility. It is the object of this short paper to show that this is so far removed from the facts as to be a libel on those great evangelical stalwarts who were the leaders of the Evangelical Revival, and who brought so much blessing to the Church.

Social Conditions in England in the Eighteenth and Nineteenth Centuries.

In 1833 the social conditions in England were deplorable; worse than had been at any time in our history. The Enclosure Acts passed in the reign of George III were economically necessary, but owing to them the agricultural labourer, who had before been impoverished by the passing of the village industries, became a landless man. Wages were so low that Poor Law Relief had to be given even to men in employment, until the new Poor Law was passed in 1834.

The Industrial Revolution dates from 1760. Its effect on the lives and conditions of the people can scarcely be imagined. It was an era of wage-slavery. The moral significance of the submission to factory discipline is little known.

"No economist of that day, in estimating the gains and the losses of factory employment, ever allowed for the strain and violence that a man suffered in his feelings when he passed from a life in which he could smoke or eat, or dig or sleep as he pleased, to one in which somebody turned the key on him, and for fourteen hours he had not even the right to whistle. His work was his prison. No wonder he ultimately revolted against it."

In 1833 the factory population in England was about 200,000. Half the workers were under eighteen, a quarter were under fourteen. The cotton mills employed 60,000 adult males, 65,000 adult females, 48,000 boys, and 41,000 girls under eighteen.

It is impossible to exaggerate the misery of the lives of the population of industrial towns and mining villages. They worked and lived under the foulest conditions. Wages were miserably low, parents were compelled to send their children into factory and mine when they were little more than babies. The average wage of a man was ten shillings per week. Reports by Factory Commissions show the conditions of the work in the mines as disgusting and unnatural.

The national conscience had to be aroused and who was it that led the way? No other than that stalwart Evangelical, Lord Shaftesbury.

The Act that was passed in 1831, as a result of his agitation, did a great deal to prevent child-exploitation in factories and mines.

It is very difficult for us to realise the low state of morals and religion into which the nation sank during the reigns of the first and second Georges. The Universities which ought to have been centres of light, and the training grounds of the leaders of the nation, were neglectful and inefficient in the performance of their work.

The state of the higher classes of society was immoral from the throne downwards. Political morality was at its lowest ebb. Statesmen lived in open defiance of the laws of morality. We find luxury without taste, and profligacy without refinement. The lower classes were in the lowest state of most abandoned wickedness. It was unsafe to walk in the streets on account of the prevalent robbery and murder. The criminal law was barbarous. Any theft of over 40/- was punishable by death.

The Church also suffered from the prevailing environment. Fat Bishops and drowsy Deans flourished and cared no more about the Church than a Hottentot.

In the eighteenth century the English nation was going through a crisis, the Industrial Revolution was changing the old order for the new. Taxation fell on those who were least able to bear it. Education was the possession of the few, while even educational endowments sometimes had the habit of straying into the pockets of the

parson or the squire. The general public amused themselves in ways lawful and unlawful, and developed a callousness which was as useful to Tyburn as at the cockpit. "Executions are intended to draw spectators," asserted Dr. Johnson; and of them there was no limit.

It was Wesley who stirred up the people to philanthropy. He founded schools for the poor and scattered abroad cheap literature. He set his people, like himself, to visit the prisons. He prosecuted a vigorous temperance campaign.

The Religious Situation.

The religious situation of England was well-nigh desperate. Ever since the English Revolution of 1688, a barren intellectualism had settled like a blight upon religious thinking, and emotion was generally discounted. Among the clergy the scandals of pluralities and non-residence grew yet more scandalous. Bitterness characterised the relationship between the various parties within the Church, and a spiritual inertia was over the whole.

The leaders of the Evangelical Revival gave their strength to the working class neighbourhoods, from which most of the converts came. Yet they gave an academic contribution in a literary output which was amazing. Wesley's pamphlets were much more popular than Newman's Tracts—they were broadcast at the usual price of a penny, and every penny that was made (and they ran into £30,000 or more), was spent in distributing charity to the poor. The social effect of this can be readily appreciated.

The people responded by flocking to the Evangelical Churches. There were huge communion services, sometimes 2,000 communicants at one service, which occupied many hours. These amazing sacramental gatherings show that the Evangelical leaders were thorough-going, prayer-book Churchmen, though by no means sacerdotalists.

The emphasis on personal salvation and social service was the result of a deep piety and a wide culture.

The ideal of Fellowship was foremost in the Revival. In all the preaching of the Gospel, the conviction of its leaders was the need of salvation for every man, and their passion for righteousness led them to seek to the utmost the good of the needy masses with whom they were brought into close contact.

It was a true Christian Socialism, if I may call it so, which also overflowed into a renewal of missionary enthusiasm at home and abroad.

They taught holiness of life, and the doctrine of the witness of the Spirit, and were very practical in their application. It was not merely Religious Sentiment, and a worship of one's feelings, but a regeneration of soul and body to the service of Christ.

The tests of our Evangelical leaders seem to have been the standards of Holy Scripture, the fruits of the Spirit, and the Christian's social relationships within and without the Church.

They believed and taught that all life, whether culture, art, politics, amusement or business, must find its unity in Christ. They brought everything to the judgment of God's Word. They realised that the cause of the slums and bad social conditions was due to a spiritual destitution which a real change of heart alone could change. That mere Acts of Parliament and schemes of statesmen were helpless to achieve for the people a life of happiness and social uplift. It was through the Gospel alone that the world would be righted.

The Social Side of Parish Work.

The early Evangelicals were parish men. They believed in doing their work in their parishes. They held long incumbencies. In London there was William Romane, who, by his lectures, drew great crowds; Henry Venn, at Clapham, John Thornton, an influential layman, who spent £100,000 on charity and in securing livings for the clergy.

In the North we see Grimshaw, of Harworth, whose parish had lapsed into open heathenism. He brought into action a vigorous leadership, stopped Sunday football, and with his riding whip, drove people to church and to penitence.

And what congregations he had, Whitfield noted that 35 bottles of wine were used for one celebration of the Holy Communion. He was a strong Churchman, and believed the Church of England to be the soundest, purest, most apostolic Church in the world.

Henry Venn, at Huddersfield, had the gift of moving men to repentance and tears. Shepherds, weavers, saints and sinners, flocked to his study for advice.

Joseph Milner, Headmaster of Hull Grammar School, used to preach in the largest Church in England. The doors used to be

thronged as drunkards and debauchees were reformed; the care of the sick became the common conversation, and great numbers of the poor and middle class became truly religious.

There are many others in the North of England whose ministry changed the whole character of the parish and countryside.

In the West, Fletcher, of Madeley, whose character resembled that of the Master. So said the infidel Voltaire. He was a great personal worker, and ceased not night and day to warn sinners. At first the opposition of his parish was such that people refused to pay tithes, and they tried to drive him from the parish; but he won through.

At Bristol and Truro there was a great ingathering into the Kingdom, of Everton, in the Midlands, Berridge, of Everton, found the Church too small, and had to preach (through a window that had been removed), to the crowds outside.

John Newton was one of the best-known men of the Revival. He had been a rough, profligate sailor, and his conversion from an evil life was the means of helping many similar men back to a life of Christian service. He used to get hundreds of letters from men, confessing their sins, as well as from others who asked for spiritual help.

William Cowper, the poet and hymnwriter, Thomas Scott, a neighbour, whose commentary is well-known, Charles Simeon, at Cambridge, whose work among the undergraduates was the means of influencing the younger generation, were other well-known men among the Evangelicals.

What was the social effect of all this variety of work all over England? Did it not uplift the masses from their degradation? Did not the preaching of the Gospel bring morality and ethics to bear upon the lives of the people, with the result that many social evils were gradually wiped out?

Evangelicalism had become a power in the land. The question was, Would the movement fade away, or produce lasting results? The leaders were strict self-disciplinarians. They made the most of their time, were early risers, given to hospitality, and made time for prayer and the study of God's Word.

Wilberforce and the Slave Trade.

It has become the fashion of the Anglo-Catholics to abuse the eighteenth century in a wholesome manner, to say that religion in England was certainly at a very low ebb; that there was a revolt against religion and churches, by rich and poor alike, and this is largely true.

The latter part of the century was, however, marked by a great spiritual revival under Wesley and Wilberforce and others, and even in the middle of the century there was a stir and a movement in the direction of reform. Two great examples of philanthropy stand out, viz., Howard and Wilberforce.

John Howard was the greatest of prison reformers. His attention had been called to the condition of prisoners while he himself was one in France in 1756. Howard was very far from a sentimental reformer. Penitentiaries were erected in his lifetime, and after his death, and the task of reforming criminals was taken up in earnest.

But we turn to William Wilberforce, whose century we are observing this year. He was a singularly pure, attractive, and unselfish character. He was born in Hull in 1759, his parents were merchants. As a child his health was delicate. He often heard Whitfield preach. At Cambridge he made the friendship of William Pitt, who was of his own age, and his character had a remarkable influence on Pitt. Under Isaac Milner, his tutor, Wilberforce underwent a spiritual change. He became converted to God, and his family life became all that could be desired. He came later under the spiritual influence of the saintly John Newton, who was a conspicuous leader of the Evangelical school.

Wilberforce's first enterprise was to form an Association for the reformation of morals. He called attention to the profanation of the Lord's Day, the prevalence of swearing, drunkenness, and licentious publications.

Soon after this his mind was aroused to the enormities of the Slave Trade. Clarkson and others were already in the field, agitating for its abolition, but their efforts made little way until Wilberforce joined them. His abilities, his wealth, and his popularity gave promise of success. He obtained, as early as 1787, an Act to limit the number of slaves in ships and to otherwise mitigate their sufferings.

Pitt, Fox and Burke, were all his friends, and unanimous in their support of the abolition of the slave trade. For forty-three years the work of Wilberforce continued to be conspicuous in the House of Commons. In 1797 a Bill was brought in to limit the slave trade for a given time, but he was frustrated

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by those who were satisfied by merely regulating it so as to deprive it of its worst features. But when he died in 1833, he was able to say, "Thank God that I should have lived to witness a day in which England is willing to pay twenty millions sterling for the abolition of slavery."

When he died men of all ranks and parties wept over his grave, and honoured him in death as in life.

Ten years later Fowell Buxton succeeded in getting a Bill passed declaring slavery an unlawful thing in any British possession.

Lord Ashley said that he was satisfied that most of the great philanthropic movements had sprung from the Evangelicals.

As a member of Parliament, he was instrumental in bringing in reforms of the lunacy and factory conditions.

There is no party that can show such a splendid record of Christian Socialism as that which boasts the names of Wilberforce, Buxton and Shaftesbury.

It has been often stated that on the eve of the Oxford Movement the Evangelicals were somnolent and decadent,—that as a class, they were quite degenerate, with narrow minds, filthy churches, empty shillbotheis and lazy lives. Dean Church wrote: "The Evangelical School presented all the characteristics of an exhausted teaching, and a spent enthusiasm." There were, of course, unworthy men in the movement, as in every other movement, but there was no degeneracy in the real Evangelicals, nor were they narrow-minded.

In 1829 they voted for Catholic Emancipation, and in the Bible Society controversy they were opposed to any test of orthodoxy. Their churches were the best kept in the whole country. True, there was little decoration, but the roof was water-tight and there were no mushrooms growing on the seats.

Mr. G. W. E. Russell writes, regarding their personal religious life, "I recall an abiding sense of religious responsibility, a self-sacrificing energy in works of mercy, an Evangelistic zeal, an aloofness from the world, and a level of saintliness in daily life such as I do not expect again to see realised on earth. Everything down to the minutest detail of action and speech was considered with reference to eternity. Money was regarded as a sacred trust, and people with comfortable incomes kept their expenditure within narrow limits that they might contribute more largely to objects which they held sacred."

Liddon writes: "The deepest and most fervid religion in England during the first three decades of this century was that of the Evangelicals."

The Oxford Movement—A Criticism.

In looking back to 1833, when Keble preached his famous sermon on National Apostasy in the University Church, it seems incomprehensible that the occasion which is held to have started the Oxford Movement should have been confined to the fear of State encroachments on the prerogatives of the Church, without making any reference to the alarming condition of the working classes whose unrecognised demands and claims were soon to bring about an apostasy from the Church of a more far-reaching kind. It makes clear in what a purely academic atmosphere the Oxford Movement arose, that so great a disturbance should have moved the University to the depths about matters which, after all, were only of limited interest and importance to the outside world.

At a time when the old abuses of the nation were crying aloud for adjustment, when reform was in the air, and a Reform Bill maturing, when the Industrial Revolution had brought about an entirely new situation in the social life of the country, when the cry of the little children held in the slavery of the pits and mills was pitiable and deplorable, Oxford was taken up with Church controversies, while the nation was sunk in squalor and poverty. In "the hungry forties" the people were crying out for bread and freedom, and the Oxford Movement regarded other matters as much more important—it offered the starving a stone instead of bread.

In what a different position the Church would have been had the Oxford men taken action on behalf of the down-trodden workers in the dark days of the Industrial Revolution!

The National Apostasy from organised religion which has since taken place might have been avoided, and the ideals of the Labour Party might have been working inside instead of outside the Church.

The Oxford Movement missed its opportunity; it had non-social limitations.

Dr. E. J. Martin, of Ripon Training College, has asked: "Do we owe anything to the Oxford Movement?" The benefit of

their revival of religious orders and monastic life is very questionable. Zeal for Foreign Missions was not their prerogative, and their new conception of the Episcopal Office cannot be substantiated. As to the claim that the Oxford Movement applied the corporate ideal to social life, the original Tractarians were without social realism.

Newman's sermons never refer even obliquely to the real subjects of the day. Chartism, the Irish Famine, the Abolition of Slavery on British Soil, etc. Social zeal had no root in the principles of the Movement.

Dr. Headlam says the weakness of the Oxford Movement lay in its failure to make any popular appeal. The Tractarians stood for learning. They were right in this. Activity will prove to be barren unless behind it there is a well-stored mind. But they had no emotional appeal. The Evangelical Revival put new zeal into English Religion, and made feeling the test of religious experience, and even created experience by means of religious emotion.

Conversion to God came first, and the Sacraments and social reform naturally followed.

The Prime Minister of England, Mr. Ramsay Macdonald, in his book on The Socialist Movement, under the heading of "The Intellect under Capitalism" (page 79), says: "The economics and politics of the Prophets, and the spirit of the Gospels are awkward inspirations in the existing order; and would be revolutionary if they were not only preached from temples, but put into practice in market places. This is seen whenever a breath of fresh wind blows over our faith, and is felt as a motive power for daily conduct. A Christian Revival, as a rule, strengthens the active body of social ethics; human rights and social equality are asserted, and in consequence the fruit of every religious agitation has been political and social reform."

The Intellectual Strength of Evangelicalism.

(By Rev. W. H. Irwin, M.A.)

THE Evangelical Movement started out with a good intellectual framework. In the 18th Century, sound and lasting work was done in Christian apologetics, and into this inheritance Evangelicals entered. In those days an educated man found no strain upon his intelligence in being a Christian, for doubts about the essentials of the faith were not prominent in men's minds. Since most people took the truth of the Christian religion for granted, the great problem was a practical one, viz., to get people to carry out in their lives what they theoretically believed.

It was to this problem that the Evangelicals addressed themselves. Not the evidences of Christianity or theological speculations were the burden of their message, but the saving gospel of redemption. Consequently, the intellectual side of religion held little interest for them, and yet they could not escape the dominant ideas of their age.

The 18th Century was the age of Reason, and, though the Evangelicals were in conscious reaction against Rationalism, it was impossible for them to avoid being influenced by it. The spirit of the age led them to formulate their spiritual experiences in a carefully thought-out scheme of salvation, expressed in a series of theological propositions drawn out from the Scriptures. This was quite satisfactory to the minds of their day, but its very success meant that it would fail when the surrounding mental atmosphere changed. The intellectual equipment of the Evangelicals was to be found wanting in the 19th century.

Intellectualism is an ever-present danger in religion. We know that no amount of speculative attention to the doctrines of Christianity can ever make a man a true Christian. We are

not saved by intellectual activity. Further, it is all too easy for interest in theology or archaeology or philosophy to take us away from our own main business of preaching the Gospel and bringing souls into the Kingdom. Indeed, the intellect has not the importance in religion which so many people consider that it has. Saving souls is more important work than scientific research into Biblical or other theological problems. Evangelicalism is sometimes criticised as never having been very strong intellectually, but nevertheless it has done a mighty work in the world.

On the other hand, the intellect has its place on the Christian life, and we neglect it at our peril. Intellectual shortcomings, mistaken theology, false ideas, do not at first hinder the labours of those who sincerely preach the good news of salvation, because success in such work depends more upon spiritual power and Christ-like character than upon speculative correctness, but no amount of spirituality of mind or enthusiasm in soul-winning can make theological errors anything but errors, and in the long run they produce their bitter fruit. Early or late, both truth and error work out to their predestined end. The intellectual framework of Evangelical theology, built up in the 18th century, was not perfect, for it was composed of elements, in part true, in part false, and it became intellectually a stumbling block during the 19th century. A movement which prefers to remain intellectually weak is bound to develop defects which prove its undoing.

New Tides.

All through the 19th century, new truth poured in like a flood upon men's minds, so that many things, consecrated by the past, were shaken to their foundations. We see now that Evangelicals ought to have been undismayed, welcoming the new truth and seeking to put it to the service of God. But this was not what happened. They held aloof in fear from intellectual pursuits, as having something "carnal" about them, and likely to come between a man and God. In such an attitude there lurks the danger of obscurantism. The fact was that theological difficulties were springing up all around, owing to the great advance of scientific knowledge, but the Evangelicals could give no aid in these matters. Also, if people started out on an attempt to solve some of these problems in a new way, Evangelicals looked upon them with suspicion, doubting the "soundness" of their faith. We cannot wonder that a nemesis descended upon Evangelicalism.

It was not their message which was at fault. The old Gospel still had saving power, but many, bred in the Evangelical tradition, whose spiritual life was true and strong, drifted away from the Evangelical school. As the intellectual life of these people grew, they found their religious ideas falling away from them, because the framework of their theology was antiquated. There can be no doubt that the Anglo-Catholic movement received great accessions to its numbers from the refusal of Evangelicals to face facts and use their brains in their religion. Others, who found no attraction in the Catholicism, gradually grew out of sympathy with the bulk of the Evangelical party.

The Modern Outlook.

Of course, it is very easy to criticise our Evangelical forefathers and to be wise after the event. They were in-

involved in the inrush of new knowledge which seemed to be sweeping away the landmarks of the faith, and they hardened their attitude against the teaching of those who were often openly antagonistic to revealed religion. Perhaps that was the only way in which the precious truths of the Gospel could be carried safely across the stormy seas of 19th century thought and speculation. We, in our day, are better placed than our predecessors, for we can see the points at issue more clearly. Splendid work has been done by Christian thinkers in defence of the faith, and science has corrected many of its mistakes of earlier days. The result is that Evangelicals can look out fearlessly at new knowledge, and strive to build up a theology with a sound intellectual basis, fully in sympathy with the best thought of the age. No other party in the Church occupies a position of greater strength than those who, maintaining stoutly the essentials of Evangelical religion, seek to express it in terms of modern thought.

1. **Biblical criticism** long had a benumbing effect upon Evangelicals, for it seemed to introduce doubt into the very foundations of their beliefs. But what part of an essential Evangelical faith do we lose if we accept the results of careful and reverent criticism of the Scriptures? If the Bible is the Word of God, criticism may alter our theories about it, but the truths of Scripture cannot be overthrown. The theory of the verbal inerrancy of the Bible is not really the support to faith which those who hold it think that it is. They, like every one else, are finally confronted with the task of giving sound reasons for believing that the Scriptures are a revelation of the mind of God, and their particular theory encounters a great many difficulties, which are avoided by a more critical view of what inspiration means. However, in their whole-hearted maintenance of the supremacy of Holy Scripture as a doctrinal authority, Evangelicals occupy an excellent standing place to-day. Since scholars have used critical methods in the study of the development of church doctrine, the belief in the Church as an infallible authority in matters of faith and morals has become one that no intelligent person can accept. For men to-day, Jesus is the ultimate authority, and in the Scriptures alone can one learn from Him and about Him.

2. Though the conflict between religion and science has died down at present, it is ridiculous to speak of it as a thing of the past. The difficulties connected with the miraculous have by no means been overcome. But here

the Evangelical is no worse off than other churchmen, and in some ways he fares better. At least the Evangelical is free from the necessity of trying to show that magic and magical sacramentalism are compatible with scientific knowledge and thought. When we appreciate the ideals active in the finest and best scientific work, and find that the intellectual classes in non-Christian lands are learning to use scientific methods, there is much reason for regarding science as a 'preparatio evangelii.' The scientific pursuit of truth has much in common with that aspect of the Christian life suggested by our Lord's saying, "I am the Truth."

3. Evangelicalism stands for liberty, since it maintains the direct and unmediated relation between God and the souls of men. This claim that the redeemed have free access to their Heavenly Father, is the foundation of Evangelical individualism. It was no accident that slavery was abolished in the British Dominions as a direct outcome of Evangelical teaching. Further, the free spirit of Evangelicalism has created new societies to meet new needs, and has led to the adoption of new methods of evangelisation at home and abroad. At its best, Evangelicalism is not bound by the chains of tradition. Originally it was a movement of the people, democratic, equalitarian, whereas the Tractarian Movement was in origin aristocratic. Hence, modern democracy, as such, has no terrors for the Evangelical, though he is not likely to fit in easily with a socialistic or a communistic society. Should these arrive, Catholicism will probably be found more natural to them. We do not claim that all Evangelicals have the spirit of freedom and enterprise. But if they do not possess it, their reactionary conservatism is due to other causes than their Evangelicalism.

4. **The speculations of the philosopher and the thoughts of the man in the street** have intimate and subtle interactions. What the former thinks in his study in time infiltrates into the minds of men outside, forming and determining the contents of their minds. Current philosophies must affect our thinking, if only by way of reaction. No one who has read a history of philosophy and observed how philosophic doctrines rise and fall and reappear, is likely to make metaphysical opinions matters of life and death. Still, our philosophy of life and of the universe is one of the most fundamental things about us, and inevitably finds expression in the theological opinions we make our own. Consequently, each generation is called upon to expound its beliefs and explain its religious ex-

perience in relation to current philosophy. No harm can come from this unless we regard a particular philosophical expression of religion as perfect and final, as e.g., Rome regards the philosophy of Aquinas. Some philosophies are more in harmony with Evangelicalism than are others. It happens that a leading aspect of philosophy at the present time, viz., the insistence upon the importance of personality, is directly favourable to the Evangelical attitude towards human life. It fits in admirably with the Evangelical stress on the value of the human soul and its supremacy over tradition and institutions.

5. Lastly, theology is being based increasingly upon **experience instead of upon authority**. This plays right into the hands of Evangelicals, with their old watchword, "experimental religion." The proof of Christianity lies in its vitalising power in the human soul. We need not labour this point, as the congruence of Evangelicalism, with the mystical side of religion, is self-evident.

Enough has been said to explain why, in the past, Evangelicalism was charged with being weak on the intellectual side. For good and bad reasons it was weak. But as we survey contemporary life and thought, we perceive that Evangelicalism is in a most favourable position for meeting the intellectual demands of our time. Bishop Gore was the finest intellectual product of the Anglo-Catholic school, and in his day his was a name to conjure with in the Church of England. But when we study the writings of men like Temple, Headlam, Henson, Inge, Barry, Quick, Mozley, no one of whom would call himself an Evangelical, we are struck with the fact that these men are more in sympathy with the Evangelical outlook than they are with Gore and his fellow Anglo-Catholic scholars. This is a sign of the times, and in conjunction with other considerations, justifies the prophecy that more and more of the best minds of the Church will gradually swing over to the Evangelical side.

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"The Drama of the Mass."

THIS phrase is often seen in Anglo-Catholic books as a description of the Service of the Holy Communion. They view the Holy Communion as a Sacrifice, a sharing in the One Perpetual Sacrifice which Christ, they say, is continually offering before the Father in heaven.

The reason for the Evangelical opposition to the predominant emphasis given to this aspect of the subject is not far to seek. It is not a matter merely of Ritual or Ceremonial in connection with the Service of Holy Communion. We all love dignity, warmth, and beauty in the worship of God, so long as it is in accordance with the custom of the Church of England and loyal to the Prayer Book and its rubrics.

Why is there a fundamental cleavage between Churchmen on the Question of Holy Communion to-day? It is a Sacrament of Unity and should be the meeting ground of all faithful Christians.

What are the vital differences which cause our brethren within the Church so much anxiety and misgiving? Controversy in religious matters should be avoided if possible, and the widest sympathy given to those who differ from us. But controversy is necessary sometimes, in the cause of truth. The Epistles of St. Paul are full of it, as he seeks to point out the errors of the Churches and call them back to the truth as he has received it. Controversy, conducted in the spirit of love, often stimulates the mind and forces us to face the bare, naked truth as revealed in the Word of God.

We believe there is just cause for a bold statement of what the Bible and the Prayer Book teaches about the Church and the Sacraments. Is the Holy Communion a Feast or a Sacrifice? Is it a Mass or is it a Communion? Let us examine the teaching of our Anglo-Catholic brethren, as obtained in their Manuals and compare it with the teaching of our Church.

We must remember that Anglo-Catholicism began in the Oxford Movement of the nineteenth century (three hundred years after our repudiation of Roman doctrine and dominance at the Reformation). Men like Keble, Newman, Froude, etc., as a protest against the dominance of the State over the Church, began to stress the Divinely ordered character of the Church, the three-fold orders of the Church, Bishops, Priests, and Deacons, as being the vital nerve of continuity by the due transmission of grace from the Apostles and Bishops downwards. This is what is called "Apostolic Succession," the willing submission of the Clergy and Laity to disciplinary rules and customs which have "universal authority," of Sacramental Grace, by which certain things are the vehicles of God's Redeeming Grace.

The Lord's Supper is regarded as symbolising and conveying to the faithful the Body and the Blood of Christ; that Christ Himself, in His stainless human nature, is the strength and refreshment of our souls. They claimed that the Holy Communion is not only Sacramental, but also Sacrificial. While they reject the mediæval suggestion that Christ's Sacrifice can be repeated, they nevertheless maintain that Christ's Self-offering, as touching the spiritual essence, is eternal and continuous in heaven. That every offering of Christ in the Holy Communion by the Priest is one with Christ's

heavenly and spiritual self-offering and so partakes of its efficacy.

The Evangelical Position.

What does the Church teach about the Sacrament of the Holy Communion as against this comparatively "new" view of the Anglo-Catholics? What was the purpose of Jesus Christ; for He is the Author of the Sacrament? His purpose is seen in the words He spoke and the Acts He performed as recorded in the Scriptures.

The first recorded Sacramental beginnings in the Church are seen in Acts 2: 42-46. There we read that "the disciples continued in the teaching and fellowship and in the Communion and the Prayers."

Again we read they "broke bread from house to house, taking food with gladness and singleness of heart." Whenever Bread was broken they were joined together in thanksgiving to God. Every meal was a Sacrament.

The Holy Communion grew from two sources—the common meal of men who recognised from whom all good gifts came, and from the Sacrifice of the Passover, both of which were used to fulfil His purpose. Christ took the deep-seated ideas and instincts of making food a pledge of protestation and goodwill and made it a starting point of a Sacrament.

The Passover of the Jews was the other source. He determined on the night of the betrayal to provide a New Way of eating the Passover in which He would meet them. As they were eating He took bread, blessed, brake, and gave to them." The old familiar action with a new significance, new words, new beginnings, for the supper was already over and Judas had departed. This time He blessed bread, gave it to them with words, "Take ye, this is My Body." He took a Cup, gave thanks, and gave it to them, and they all drank of it, and He said, "This is My Blood of the Covenant which is shed for many."

These words could only have one reference to His coming Sacrifice on Calvary for the sins of the world. The central feature of His action was the Eating and Drinking—this is the core of the Sacrament. If this is left out, the Sacrament is without its vital centre.

The early Christians never dreamt of omitting to eat and drink the Sacrament.

As the centuries moved on the Middle Ages became the "Dark Ages" as indeed they were; the average level of life was low, coarse, cruel and sensual. Most people were ignorant and superstitious.

The prevalent superstition tended to look for magic in the sacrament rather than an opportunity for spiritual life. Attention was diverted from the act of Communion to the Material Elements and the supposed magical change in them by the priest at Consecration. Most people were spectators at Mass in those days. The ceremony was in a language not understood, performed in their sight, making little or no demand on personal faith or character.

Tractarians and the Mass.

The English Reformation turned the Mass into a Communion, in which the central action is the eating and drinking—a symbol representing Communion with Christ and a participation in His supreme Sacrifice of self-consecration on the Cross. In all the Prayer Book Revisions our Reformers recognised our Lord's Purpose in the Pri-

tive Christian practice. Since the Reformation Communion became general. There were to be no spectators, but all partakers as our Prayer Book teaches to-day.

The Tractarians attacked this position from a fresh angle. To earnest and devout minds, they sought to make use of the Sacrament as a matter of Devotion. They allowed their imagination to run riot. They dressed up the Sacrament in all the colour of an age that had passed away. They brought in again all the trappings of Roman vestments and ornaments which were discarded at the Reformation. They taught that Christ is present on the altar under the forms of bread and wine and its presence as an aid to devotion. They encouraged people to come to the Holy Communion as spectators, and inaugurated "Children's Eucharists" for the same object.

We believe it is impossible to define the precise relation of the Elements in the Holy Communion to the presence of Christ, and our emphasis is always on the spiritual purpose it serves. What is really at stake in this Roman doctrine concerning the Holy Communion is a right conception of God. To believe that He is in any way imprisoned within a piece of bread and that prayer said before the reserved sacrament has any more virtue than prayers said at home or on the hillside is sheer superstition!

We believe that the basis of the Christian faith is in one's own experience—the life that is hid with Christ in God. All creeds, sacraments, and even the Church itself rest on this fundamental belief.

As Evangelicals we emphatically state that there is no vital union with Christ in the Sacrament without faith and spiritual effort. We feed on Christ by Faith. His Presence is there, not in the bread and wine set apart on the Holy Table or locked up in a Tabernacle or Aumbry in the Sanctuary of the Church, but in the Heart of Every True Believer.

We urge all true Churchmen to stand firm for these precious truths for which our forefathers gave their lives and to determine to oppose every effort within our Church to bring back again mediæval and sacerdotal conceptions of the Christian ministry and sacraments.

G.M.S. Roper River Mission.

TWO years ago the General Committee of the Church Missionary Society decided that the affairs of the aboriginal work in North Australia should be administered by a special sub-committee. The members of this committee have given much thought and prayer to the development and general policy of the work, both at the Roper River and at Groote Island, and until the beginning of 1933, things have been proceeding with their normal enthusiasm and success.

In January last, however, the General Secretary received a mysterious notice that it was proposed by the Government to hold an inquiry into the affairs of the Roper Station, and inviting a representative of the Society to be sent. Repeated requests that the scope and meaning of the inquiry should be communicated to the Society have failed to elicit the desired information. Seeing that the renewal or confirmation of the grant of land is due for consideration by the Government, it is possible that interested local people may have suggested the need for such an

inquiry. Further than this it is not possible to offer any sort of explanation.

On the 24th April a small party, consisting of three of the leading members of the sub-committee—Rev. C. H. Nash (chairman), Rev. R. C. M. Long (general secretary), and the Venerable Archdeacon Herring (who voluntarily undertook to join the party)—left Melbourne by motor car to journey to the Roper Station by way of Adelaide and Alice Springs. News was received that they had safely arrived at Newcastle Waters, and it was hoped then they would reach their destination in a few days.

In the meantime, and until the report of the delegation is received, it will be well to disregard rumours and casual press references to the matter. Whilst the party are at the North they will visit both stations, and a full investigation of the management and prospects of further development will be made. They are expected back in Melbourne this month.—C. of E. Messenger.



The Rev. W. Auguste Wilson, lately Rector of Rochester, Diocese of Bendigo, has joined the Staff of St. Anne's, Soho, London, where the Rev. B. G. Bouchier is Vicar.

The Rev. Canon R. B. S. Hammond, the well-known Rector of St. Barnabas', Sydney, left for Honolulu on June 28, and will be absent for about six weeks. He will attend the International Bible Conference there.

On Monday, June 5, the Archdeacon of Melbourne (the Ven. W. Hancock, M.A.), celebrated the 40th anniversary of his ordination to the diaconate. On the same day, three years later, he was married, so that it was also the 43rd anniversary of his wedding day.

Mother Elizabeth, head of the Order of St. Elizabeth of Hungary, who has been on a visit to Western Australia, returned to England on the R.M.S. Ormonde, on June 5th. She is accompanied by Mother Margaret who, for years has been in charge of the Order of St. Elizabeth's House, in Bunbury.

The Ven. Archdeacon Davies, Principal of Moore Theological College Sydney, has been visiting Melbourne at the invitation of the Anglican Church League, for the week-end June 10-12. He was the guest of the Rev. Dr. and Mrs. Law, at the Vicarage, Toorak, while in Melbourne. He lectured in the Chapter House on the 39 Articles of Religion.

A clergyman is wanted for the parish of Alice Springs, in the centre of Australia. £200 is guaranteed, and all other expenses will have to be supplied by local contributions. The white population numbers about 120, mainly Anglicans; and there are aboriginals and half-caste children to be cared for. It is a post of great interest. Will any minister volunteer? Full particulars can be obtained from the Bishop of Willochra.

Sydney Churchmen feel greatly honoured, and they warmly congratulate Mr. Justice Harvey, of the Supreme Court, Sydney, on the Knighthood conferred upon him by His Majesty, the King. Sir John Harvey, who is the son of an English clergyman, graduated at Oxford. He is an earnest and devoted Churchman, always ready to give of his best in presiding at important Church gatherings, in Synod labours, and the general furtherance of the Church's witness.

Canon Beck, formerly Rector of St. John's, Darlinghurst, and prior to that Rector of St. Clement's, Mosman, has just celebrated the jubilee of his ordination. Fifty years ago, on May 20, Canon Beck was ordained

Deacon by Dr. Jackson, Bishop of London. During his long ministry he proved the ideal pastor. Methodical, keen and devoted, he was a model parish clergyman. He now lives in honoured retirement at Rose Bay, Sydney. We offer him our warmest felicitations.

Mrs. J. C. Wright, widow of the late Archbishop of Sydney, and her daughter, Miss I. Wright, journeyed by train to Melbourne, where they joined the Cathay, en route to England, where they will make their permanent home. A farewell meeting and service in their honour was held in St. Andrew's Cathedral, Sydney, followed by a gathering in the Chapter House, at which representatives of the various women's organisations spoke words of farewell.

All citizens of New South Wales have learned with regret of the approaching retirement from office of the Chief Justice, Sir Philip Street. His resignation will date from July 22. He is a devoted Churchman. Apart from his labours in the parish of St. John, Darlinghurst, he warmly supports the Missions to Seamen, St. Luke's Hospital, the Home Mission Society and the Bush Church Aid Society. With Lady Street, he is ever available in good causes. We wish him and Lady Street many years of happy, honourable retirement.

The Rev. H. G. Barnacle, M.A., Rector of Rosalie, Perth, W.A., has resigned from June 30. Mr. Barnacle took his degree from St. John's College, Cambridge, 60 years ago, and was astronomer to the British Government Transit of Venus Expedition to the Pacific in 1874, and since then he has been a Fellow of the Royal Astronomical Society. He was ordained deacon in 1877 and priest in 1879, with the late Archbishop Riley, whose lifelong friend he was. He came to W.A. 22 years ago, and has served in the Perth Diocese ever since. We wish him every joy in his retirement.

The Vicar-General of Tasmania, the Ven. Archdeacon Whittington, has kindly consented to act as the Hon. Secretary and Treasurer of the Tasmanian diocesan effort to make a worthy contribution to the Montgomery Endowment Fund which the Society for the Propagation of the Gospel is raising as a Memorial for the late Bishop Montgomery. It is thought that old friends, who have happy memories of the good Bishop and his work here, will welcome the opportunity to participate in this Memorial. The Vicar-General will be pleased to receive and acknowledge contributions.

The Bishop of Christchurch, N.Z., writes:—"The Diocese has lost another valued link with the past in Archdeacon Ensor, who passed away in his home in Picton, N.Z., after a long illness. It is many years since he retired from active service, and, to many of the present clergy he was only slightly known; but, especially at Phillipstown, his work will long be remembered. His interest in the Diocese never failed, and I value memories of his kindness to myself. Our sympathy is with those who mourn his loss. We are glad to have his daughter, Mrs. Wilson, wife of the Rev. C. Wilson, of South-bridge, still with us as a link between the Archdeacon and his old Diocese."

The Rev. F. C. Philip, M.A., Principal of the C.M.S. St. George's High School, Hyderabad, Deccan, India, accompanied by Mrs. Philip and family, has returned to Sydney on furlough. Interviewed on his arrival, Mr. Philip said:—"Whatever might be said of Mr. Ghandi's political activities, there can be no doubt that his attitude towards the 'untouchables,' and particularly the fast he has just concluded, is having a wholesome effect in focussing attention on the plight of the depressed classes of India. As a result of Mr. Ghandi's stand, several temples had been thrown open to 'untouchables.' If Mr. Ghandi succeeded in his aims, it would mean a big thing for India, as it would go a long way towards the uplift of depressed classes."

The Bishop of Bunbury, Dr. Wilson, who has been recuperating in N.Z. after his serious illness earlier in the year, kept his 30th anniversary of his consecration as Bishop on June 11th (St. Barnabas' Day). He was consecrated at Auckland, N.Z., on June 11th, 1894, to be Bishop of Melanesia, and has been Bishop of Bunbury since 1918. There are few Bishops still living who are senior to him in consecration. Among those few are the aged Archbishop of St. Asaph (Wales), who was consecrated in 1889; the Bishops of Shanghai and North Tokyo, both consecrated in 1893, and Bishop of Perrin, formerly Bishop of Columbia, and afterwards Suffragan Bishop of Willesden until 1929, who was consecrated on March 25th, 1894. The Bishop, with Mrs. Wilson, expects to be able to return to his Diocese at the end of this month, and we trust that his recovery has been completed.

Owing to the serious fall in the income of the Christchurch, N.Z., Bishopric Estate, several substantial reductions have to be made in the grants from its revenues. The Bishop's income has been reduced twice since the "depression" began to be felt, and he has signified his willingness to accept a further reduction of his stipend to the irreducible minimum prescribed by the Trust Act, namely, £1000 a year—a total reduction now of £300 per annum—with other considerable reductions in travelling expenses, upkeep of Bishops court grounds, and secretarial expenses. Archdeacon Julius also had suffered a previous reduction of pension, and has indicated his willingness to accept a further "cut." Several grants from the estate to the clergy who are regarded as Bishop's officers—the Archdeacons and the Editor of "Church News"—have also been materially reduced on account of the deficit in the income of the estate.

The Rev. C. C. Dunstan, of St. Matthew's, Bondi, has retired from the active work of the Church. He began his long and effective ministry in the Diocese of Bathurst 57 years ago, serving first as incumbent of Bourke, then at Dubbo, and from 1882-1895 at Orange. He then became Rector of Christ Church, Enmore, Sydney, and for the last 25 years he has been in charge of St. Matthew's, Bondi. Through many years he was one of Sydney's leading Evangelicals. His fine upstanding figure and many voice were always in evidence in any important Church conference, as well as in Synod. He was a man of deep convictions, and was never afraid to give expression to them. With the late Canon Archdall, the late Rev. W. H. Yarrington and others, he did much to build up Evangelical traditions in Sydney, through the Protestant Church of England Union. Mr. Dunstan was ever a spiritual leader and greatly advanced the cause of missions. We wish him and Mrs. Dunstan many happy years of retirement in their new home at Dulwich Hill.

The Story of the Sydney Harbour Bridge.

The Rev. Frank Cash, M.A., B.D., Rector of Christ Church, North Sydney, published a book on the construction and growth of the Sydney Harbour Bridge.

The book of 540 pages, inclusive of 120 photographs, and a large key photograph of 15 x 7 inches, describes the preparation and construction of the bridge up to Anzac Day, 1930.

The foreword, written by Mr. Lawrence Ennis, O.B.E., C.M.G., says that "the information given about the bridge is very accurate."

The last supply of books came to the Rectory at North Sydney early this month. Copies for private distribution may be secured for five shillings each. Postage 9d. Apply to Rev. F. Cash, Christ Church Rectory, Lavendar Bay, North Sydney.

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The Churchman's Reminder.

"A man loves his friend's soul, and to do that he must have a soul himself."—Buffon.

"A friend that sticketh closer than a brother."—Prov. 18: 24.

JUNE.

22nd—Coronation of George V., 1911. God save the King!

23rd—Prince of Wales born, 1894.

24th—Nativity of St. John the Baptist. The Fore-runner and the union between the Old and New Testament economies.

25th—**2nd Sunday after Trinity.** This day speaks of fear and love, another necessary balance in all true religion. There should be no contradiction felt in these two which are supplementary one to the other. Love casteth out slavish fear, but filial fear of hurting our Heavenly Father springs from love.

25th—St. Paul's Cathedral, London, reopened, 1930. Floods at Gundagai, 1852.

26th—Christ's Hospital founded by Edward VI., 1552.

29th—St. Peter, Apostle and martyr.

JULY.

1st—Dominion Day, Canada.

2nd—**3rd Sunday after Trinity.** Visitation of the B.V. Mary. Crammer born, 1480. The teaching of the day is of prayer. To have a hearty desire to pray would radically change the character and the appeal of every congregation. There is nothing conventional or formal in such deep desire.

4th—Independence Day, U.S.A., 1776.

6th—King George married, 1803.

Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

Is it Synthesis or Syncretism?

ON the face of it, the appeal of the Bishop of Gippsland at his recent Synod, and which we published in our last issue, for a new religious synthesis of the distinctive messages of the Anglo-Catholic, Broad-Church and Evangelical sounds very nice! However, can such a synthesis be? We have grave doubts. Will it work? And again we say, we have grave doubts. The Bishop may belittle the Romanising wing of the Anglo-Catholic party by saying that it is noisy and not really powerful. We only know too well the inroads that Anglo-Catholicism has made in our Church. It is not a question of mere minor differences, it is question of a faith and doctrine subversive of the New Testament doctrines of free grace and the doctrinal balance of the Reformation. As an outcome of the Oxford Movement it is our considered opinion that the Church of England has been invaded by superstition—an invasion which is a matter of extreme importance to Churchmen. And now that the whole gamut of medievalism has come back like a flood, we are asked to consent to a new synthesis in which the teaching of all sections in the Church from extreme Anglo-Catholicism to extreme Liberalism, according to some—according to others, to individualistic Evangelicalism—will have their place. Many who plead for the synthesis between Anglo-Catholicism and Evangelicalism rule out Liberalism as destructive of Christian Truth and some rule out Anglo-Catholicism as superstitious. Others consider Evangelicalism so deficient in Sacramental doctrine that it has no real place in the

Catholic Church! But a number of leading men are crying out for a synthesis which is really a syncretism. We are asked to admit what we can definitely prove to be of late growth and the fruit of Pagan influence, because a large number of people find it helpful. We are besought in the name of brotherliness, of the Church presenting the big message of Christianity to this age of progress, to admit conceptions of our Lord's Person and Work which are the result of certain phases of modern thought, because we must preach a Gospel acceptable or useful to our day. We freely admit that there are aspects of Divine Truth which appeal to some temperaments more than to others, and it is necessary in a comprehensive Church—a Church broad as Truth itself—to have a synthesis that will bring the fullness of Divine Revelation to all types of men. But it is quite another matter when we are told the synthesis is to include what, to us, is avowedly Pagan and, from the New Testament standpoint, superstitious, and are urged to admit rationalistic teaching which is corrosive of Christian Truth and is due to a submissive acceptance of current phases of thought as necessarily final truth. There is abroad to-day a harking back to the beggarly rudiments about which St. Paul warned us—the on-coming of the priest as a pure go-between with all his so-called mystic powers. Whenever life is at a low ebb spiritually, and worldliness and carking care eat like a canker into the vitals of a people, the priest comes in. But the ramparts of superstition from whatever angle they look, will never preserve the citadel of Truth, and human reason will never of itself be the measure of the mind of God and His infinite love. We have in Christ the final Revelation. His truth is unchangeable. It may be re-stated in words that commend it to men of the day, but as a historical religion we can never depart from the facts of Revelation or admit into our faith that which is foreign to the teaching of the Master. We wish that the advocates of synthesis would not confuse the word with syncretism. By so doing they darken counsel and mislead those who do not see beneath the surface. Because certain men in the Church hold certain ideas, "it is the duty of the Church to make them comfortable" is a counsel of expediency which may very easily involve the surrender of Truth.

There is a world of difference between "synthesis" and "syncretism." Synthesis is the grouping into a whole of the various truths that have been revealed by God to man or have been discovered by human investigation from the works of God in nature. Whatever is true must be held by Christian men as part of the Divine Revelation and there is no real conflict between the various parts of Divine Truth. Truth is greater than the word, and the more we learn of God and His Truth the greater our conception of Truth becomes and the richer in content. We can never in this life go beyond the Revelation of God in our Lord Jesus Christ. He is Truth incarnate, but the more we learn of His work in the hearts of men and the deeper we study the records of His life and teaching the uniqueness of His Personality becomes clearer. To Christ all synthesis in religion and theology must be brought. If there be any element not in accord with His teaching, it must be sacrificed, not unwillingly, but as a duty. It cannot be Christian Truth, and the progress of human knowledge shows us that in Him we have the Way, the Truth and the Life. He stands alone as the Incarnate Son of God and we worship Him as such.

Christianity was cradled in Judaism. Judaism had entrusted to it the oracles of God. Our Lord accepted the teaching of the Old Testament and enriched it by giving it a fuller and a deeper meaning. The august conception of God, His unity and His demands for worship in spirit and in truth were all enforced by our Lord. What was transitory in Judaism was swept away by His "but I say unto you," but its permanent Revelation of God and man's relation to Him was asserted by our Lord to the men of His day. The New Testament testifies to the purity of the conception of God held by the primitive Church as well as to the fact of the Incarnation and the sending of the Holy Spirit. But Christianity expanded beyond its original environment. It became a world religion and in contact with Paganism it adopted teaching and practices which were avowedly Pagan. "It baptised them into Christ"—so it was said, and the Faith became corrupted by inroads that have made havoc of its original purity. As has been tersely stated, "the nomina were changed, the numina remained the same." Names vary, but the false divinities continued in the Church.

Roman Catholicism is the religion of the Mediterranean people, and to-day its theology is a syncretism which unites into a whole Christian and pagan ideas. We can trace when some of them entered—we see in other cases the effects of the blending of the Pagan with the Christian. In other words, much that goes for Christianity in the so-called "Catholic" presentation is paganism with a Christian varnish. Newman propounded his "development" theory, which has caught not a few Anglo-Catholics; and what is this but the syncretism that flows from the impact of the Paganism that was rejected in name by heathen converts, but was retained in practice by the Church. So far has this proceeded, that even the positive commands of Holy Scripture have been abandoned and in some cases reversed. And this is the case with Medieval Christianity as a whole, a Christianity which ires the Anglo-Catholic and causes him to paint the period of the Church before the Reformation in glorious colours, and to wish that we were in it!

It is all very delightful to picture Anglo-Catholicism in lovely array, to write in glowing terms of Evangelicalism and then state: "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." Not only will it not work in practice, but mutual exclusives cannot agree, and there we leave it!

The history of religion is full of instances of men finding useful for devotion what has been proved false. With the discovery of its falsity, faith in the Truth also goes. Nothing but Truth can be admitted by the followers of Christ as part of the teaching of the Church. There has always been liberty within limits for men to hold what the great mass of Churchmen and the best scholars believe to be out of correspondence with its general opinions on secondary matters. The evil may be trusted to remedy itself in time. Only by a deliberate failure of duty can the Church admit into its official teaching that which has been proved false, and has no warranty in Scripture or History. And it is on account of the so-called synthesis which is really syncretism attempting to do this under the guise of a Church Revival, including the Evangelical and Tractarian, that we are compelled to oppose with all our might proposals brought forward by those who strive for a peace which is not a "peace of God."

The Oxford Conference of Evangelical Churchmen.

Evangelicalism: Yesterday and To-day.

THE Oxford Conference of Evangelical Churchmen was opened at St. Peter's Hall, Oxford, under the presidency of the Rev. C. M. Chavasse, M.A., M.C., Master of St. Peter's Hall, on Thursday, April 6, and continued for two days. This was the sixteenth gathering of the series, and, taken as a whole, this year's Conference was one of the best that have so far taken place. The attendance was above the average, a large number of representative Evangelical clergymen and laymen being present, and a splendid spirit animated the whole proceedings. The general subject for consideration was "Evangelicalism: Yesterday and To-day." The Rev. C. M. Chavasse, in his presidential address at the opening of the Conference, gave a brilliant exposition of the content and purpose of the Evangelical Message, both in regard to the past and the present.

The Evangel of Personal Religion.

It may be urged as a complaint, said Mr. Chavasse, that I have omitted from this year of anniversaries, any mention of the centenary of the Oxford Movement. But that Movement, however important, was not properly a religious revival in the Evangelical sense. It is only, I think, in the past year or so, that such a claim has been put forward; and its own qualifying designations—"Tractarian," "Ritualistic," "Catholic," "Sacerdotal,"—point rather to the Movement being a supposed rediscovery and development of the institutional aspect of religion, as expressed by the Church, than a proclaiming of that personal relationship between each individual soul and God which has been the pulsing heart of every religious revival from Elijah's day to our own. Indeed, Evangelicalism is greater than any of its expressions such as we have thought of—Lollardism, Protestantism, Puritanism, or Methodism; and I would venture to define it as the Evangel of Personal Religion, which is the keynote of them all. As such, Evangelicalism will be recognised as that religious stream which, in the old Testament, was "Prophetic," as distinguished from "Priestly," and its Evangel has been voiced for all time by Jeremiah, in his New Covenant, or New Relationship, with God. In the reign of Josiah, the prophet had watched with sympathy, but with increasing disappointment, what we might term the Catholic Revival occasioned by the finding of the Book of Deuteronomy in the Temple. But its failure to redeem human nature opened his eyes to that "wisest love" and "loving wisdom" of God which permitted the destruction of Jerusalem and the Temple, and the exile of His chosen people from all the racial ordinances and sacred places of their religion, in order that as individuals they might learn, each one, their personal relationship with the God of Israel, and the possibility of direct access to Him.

Mr. Chavasse then dwelt upon "the good news of Redemption and Salvation, The Gospel Complete in Christ, the Central truth of Christian Doctrine, and Humanism put out of Court."

On the one hand, the Cross means that man is nothing, and cannot hope by his own merit to find either God or himself. The Evangelical Message is one of "Sovereign Grace," even as To-day has expressed it for all time:—

"Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly,
Wash me, Saviour, or I die."

Continuity of Evangelicalism.

The Rev. A. J. Macdonald, D.D., Rector of St. Dunstan's-in-the-West, Fleet Street, read the first paper on "The Continuity of the Evangelical Tradition." In explaining the difference between the Catholic and the Evangelical traditions, Dr. Macdonald said that the Catholic tradition embodied not only primitive elements, such as were found in the Creed; it also laid great stress upon the function of the Church, not merely as the guardian and interpreter, but as the moderator and amplifier of the content of tradition. Church authority was the principle active factor in the Catholic tradition. On the other hand the Evangelical tradition tested its content, not by Church authority, but by the Bible.

It was addressed to the individual who had complete freedom of access to it, and freedom to accept or reject it; thirdly, it was interpreted for the individual, and in the individual by the Holy Spirit. Dr. Macdonald proceeded in a most interesting and comprehensive way, and with a wealth of historical detail, to trace the continuity of these principles, of this tradition throughout the ages of Church history. In his summing up, he contended that "whether we trace the history of doctrine, of the medieval sects, of politico-ecclesiastical theory, we find throughout the Middle Ages the Evangelical tradition, involving the appeal to Scripture for authority, the freedom of individual thought, controlled by the guidance of the Holy Spirit, operating within three distinct spheres of life and thought, and with increasing effect as we pass from doctrine to the practice of Christianity, and from practical Christianity to politico-ecclesiastical theory. The Evangelical tradition did not begin with the Reformation; it was everywhere in operation throughout the Middle Ages, and comes down to us in a direct line from New Testament and Apostolic times."

Preaching and Conversion.

The Rev. J. R. S. Taylor, Principal of Wycliffe Hall, Oxford, next dealt with the Evangelical Revival in connection with the lines of its leaders. Evangelicals, if their name was to be more than an empty title, must put the Evangel in the forefront of their ministry, because they had been called to be "ministers of the Word and Sacraments" in that order. The two elements of preaching—truth and personality—would abide as long as men existed. Books would never supplant the sermon, nor would the microphone displace the pulpit. The parish priest who knew God and knew his people still had a unique power in his pulpit.

Results of Evangelical Revival.

The Conference went on to consider the results of the Evangelical Revival in Church Life and Work. The Rev. G. Foster Carter gave a thrilling account of the daring innovations of the "audacious pioneers" of Evangelicalism. He showed their boldness in adventure in the spread of the Gospel, in the formation of the numerous religious and philanthropic organisations of the early days of the nineteenth century. The Evangelicals, though few in number, were the leaders of constructive religious work. It was unfortunate that they were turned aside from their great designs by the neces-

sity which they felt was laid upon them to controvert the errors introduced into our Church teaching by the Tractarian Movement. The Oxford Movement came to a Church that had already re-awakened, and to that awakening churchmen of all shades of thought contributed. When people spoke glibly about the deadness of the Church when the Oxford Movement began, they forgot that the first third of the last century was the greatest period of Church building in England since the Middle Ages. The Church was awakening to the spiritual needs of a population that was marvellously shifting, and growing. Men will hesitate before they admit that the Tractarian Movement did the lion's share in creating the fuller Church life of to-day.

Two main features of the work of the early Evangelicals were their efforts for Human Welfare and World Evangelisation. Canon Guy Rogers showed the value of their philanthropic work, and the limitations due to its individualistic character. Preb. H. W. Hinde gave an account of their widespread work for the evangelisation of the world. They brought to the Church a larger vision of Christian life and work. They applied the Evangelical message to every aspect of human need. The writers showed that the call to-day is to press forward to a fuller application of the teaching of our Lord Jesus Christ to every aspect of human life and world problems. Two papers representing the ideals of Evangelicalism in respect to a National Church and a Christian Nation were read by Mr. Robert Stokes and the Rev. Bryan S. W. Green. The whole Conference was an excellent example of the way in which Evangelical Churchmen can gain fresh inspiration for the work which lies before them, from a study of the energy, zeal, courage, enterprise and spiritual effectiveness of the leaders of the past.

The Group Movement.

(By "Bondservant.")

ONE is naturally interested in a Movement which, it is claimed, recalls the days of the Apostles with the fellowship, the experience, the realisation of sin and the changed lives which marked the times of Paul, the chief of sinners. It is even more attractive when we learn that men, definitely Evangelical in heart and mind, are drawn into its fold. There is one thing however, which should warn every true Christian, even before he knows any more about a new cult, Buchmanism, or the Oxford Group Movement, is the type of movement which claims to attract anyone or everyone. There is room in it for the modernist and the fundamentalist, for the ritualist and the evangelical—one might say, with the utmost truth, for the agnostic as well as the humble believer. Possibly most people would argue that this is in its favour, and if Christianity were nothing more than a brotherhood of men, they are right. On the contrary, the Bible clearly teaches us in numerous instances that fellowship with unbelievers is not to be countenanced. The prayer meetings of the Apostles were followed by such outpourings of the Spirit, not because every type of belief was represented, but because they gathered there "with one accord." Experience throughout the ages has shown that for a movement to be truly used of God it must be made up of men bound together by something more definite than a sense of sin (many people have that), and

a mystical experience; there MUST be a common accord of the fundamentals of faith. Buchmanism is found wanting in this respect. Moreover, this is not the only failure of the Movement. The Rev. C. M. Chavasse, of Oxford, writing in the Church Record of November 18th, 1932, shows the Group Movement is more sound on the circumference than at the centre. The deeper it is studied the more contrary to Scripture it is seen to be, until the ultimate conclusion of the devout Bible student will be that it is clearly not of God, but of Satan. Practically, every one of its characteristics can be tried and found wanting by Holy Scripture. Bishop Chavasse advises: "Do not fight it; hold aloof from it!" but that this warning may be passed on to others, a candid criticism is necessary.

While it is impossible to deal with all the objects of the movement in one article, a number of points will be selected in the hope that those who are doubtful about its orthodoxy or reliability will pursue the matter further from the abundant supply of critical material available.

1. Changed Lives.—This is the stumbling block to most of the movement's adherents. Surely a movement with such undoubted (?) results must be blessed of God. Two questions immediately follow, namely, is it not possible that the individual born-again-Christians within the movement have been used in every true conversion; and secondly, is it not possible for the one who is able to transform himself into an angel of light to change the lives of others. The Bible tells us of changed hearts rather than changed lives. Buchmanism makes a great deal of these "moral" conversions. Pentecostalism does the same, and it cannot be denied that the "Tongues" movement has also seen some true conversions within its ranks. What is meant by the term "life-changing"? There is an experience and there is often a forsaking of some besetting sin, but sin as a whole remains untouched. A drunkard may come under the influence of the movement and cease to drink, but that is all—perhaps in cases, seven other spirits more wicked enter in, "and the last state of that man may be worse than the first."

Members talk much about their experience, but all sense of the sinful state of their hearts seems absent. How different to Brainerd, McCheyne, the Wesleys, and their contemporaries, and others who have been used of God. Till their dying days they have counted themselves as worthy of naught save the punishment of hell.

2. Doctrine.—The Group Movement practically claims to be without doctrine. Officially, perhaps, the fundamentals of Christianity are not outright denied, but they are not taught. Many individual groupers certainly deny them.

J. C. Brown (see below), claims that Dr. Buchman was converted (?) by a Pentecostalist. This may explain why there is so much talk about experience or about the Group, or about Dr. Buchman, but little about the Lord Jesus Christ. The group is central. People are converted by coming in contact with the group. They give the group the honour and swear allegiance to it. And apparently the leader of the movement quietly takes his share, with no recollection of how Paul thanked God that he baptised none save, perhaps, a half dozen, lest men be attracted to him and not to his Master.

The Movement claims to be inspired by the Holy Spirit, but this, we fear, comes near blasphemy. The work of the Holy Spirit is to glorify Christ and

point men to Him; "He shall not speak of Himself." Surely this must be grieving the Spirit!

There is no mention of the atoning work of Christ. It would almost seem to suggest a Christianity without Christ—the Holy Spirit having taken His place, excepting as He may serve as an example instead of a Saviour. Surely no more need be said about this. The Rev. W. Scott, M.A., of Oxford, in an article, "Why I left the Oxford Group Movement," says, in referring to members, "They spoke as though salvation depended simply upon the surrender of the will to the ideals of a disciplined religious life." Paul said, "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

3. Fellowship.—The group teaching rather suggests a fellowship in sin than a fellowship of the saints. It may be true that a bond of sympathy will arise between people delivered from the same besetting sin. It may be helpful at times to recount to friends the way in which God has delivered us from the power of the evil one. But surely it was a bond of sympathy, based upon devotion to the Lord Jesus, that bound Paul to Timothy, Peter to John, and now binds us ourselves to our fellow-workers in the Lord. Our fellowship alike with our experience, must be born from and based upon the love of Christ which "constraineth us."

Little need be said about sin "sharing." The Bible condemns it outright in Ephesians v. 3 and 12; Philippians iv. 8; 1 Timothy v. 22 (read "sharer" for "partaker"). The practice is full of danger and delusion, and much more so when men and women of all ages and classes meet together with the undue familiarity encouraged at the house parties. It is conducive to a lowering of morality and a lessening of the realisation of the sinfulness of sin. Chavasse points out that the movement is sex-obsessed, and there is little wonder that some who have taken part in this practice of sharing learnt of things which they had never imagined before.

4. Guidance.—Bunyan tells us that as Christian passed through the Valley of the Shadow of Death, evil spirits crept up to him and whispered in his ear in such a way that he could not tell whether it was his own voice or no. The peculiar method in which the groupers receive guidance is crude to say the least. It seems to be based upon a misapprehension that the normal method of guidance by the Holy Spirit to-day is no different than it was 1900 years ago. We might well ask, "Why was the Bible given to us?" Again, the evidence of men of God throughout the ages has been that God guides His servants by illuminating His Word. This is not the only method of guidance, but at least all guidance should be tested by the Word. The Group, however, relegates to the Bible a back place in its bookshelf. Other books are preferred before it. The Word which has been to so many a lamp unto their feet, and a light unto their path, is not needed by them. The house parties are noted for the absence or the paucity of Bible study, and yet they believe that they are in the direct will of God!

It is very plain then, that the Oxford Group Movement is anything but a movement of the Holy Spirit. The old rugged Cross is out of sight; the Lord Jesus Christ is a Patron or President of the groups, not more. (Chavasse); the Word which endureth forever is placed behind a book such as "For Sinners Only," which speaks about the group, but not about the Lord, and finally, man has sinned, but

there is no guilt attached to his sin, and no penalty for him to endure, or which Christ endured in his stead.

Dr. Basil Atkinson, of Cambridge University Library, said in October last, "I believe we are getting the victory over this thing in the Universities. I hear it is supposed to be so at Oxford. . . I believe at Cambridge we have at last been able definitely to part company with it." And, as Chavasse points out, there is another movement growing steadily within the universities, built upon the same foundation of which Paul tells us in Ephesians 2: 20. It has its house parties, but they are planned that its members might draw near to their crucified Lord. They have their guidance, and it comes through the Scripture. They have their missionaries, but they are not missionaries for the group or union, but for the Lord Jesus, who loved them and gave Himself for them. And finally, they have had an experience of the Lord Jesus Himself, honoured, exalted and illuminated by the Holy Spirit.

Further reference should be made to the numerous articles in the Bible League Quarterly, "The Oxford Group Movement," by J. C. Brown, etc. The movement referred to in the concluding paragraph is the Inter Varsity Fellowship of Evangelical Unions, of which Bishop Mowl is a vice-president.

Leading Characters in the Oxford Movement.

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

It must not be supposed that the Oxford Movement sprang, like Minerva, fully-armed, from the Head of Jupiter, into the full light of day in 1833. There were pre-disposing causes of the Movement, of which John Keble's Assize Sermon was the exciting cause. The reprint of this discourse issued by Mowbray's, states that John Keble was "the true and primary author" of the Oxford Movement. With all his virtues, and his great name and literary status, there was a pontifical aloofness about Keble, which, conjoined with Lock's statement in Keble's vicarage the seeds of the movement were sown, plus the subsequent notorious careers of his pupils, Hurrell Froude, Isaac Williams, and Robert Wilberforce, all point to the fact that the Tractarian Movement had beginnings at least a decade prior to the Assize Sermon of 1833. Coleridge, his biographer, describes Keble as a consistent churchman, but he "developed" as time went on, and seems to have taken a high sacramental view of the H.C. He wrote (Pusey also), to Dr. Gray, Bishop of Capetown, giving pontifical advice, which landed Gray in two disastrous law-suits, the repercussions of which are still being felt in South Africa, and perhaps in S. India.

Dr. Chas. Lloyd (1784-1829), was, for the last two years of his life, Bishop of Oxford. Mr. Gladstone spoke highly of his wonderful talents, and Dean Church remarked that, had Lloyd lived, he would have played a considerable part in the Oxford Movement. Although he died in 1829, Lloyd imbued his pupils' minds with ideas which soon bore fruit. All the earlier prominent leaders of the Oxford Movement, except Keble, were in Lloyd's classes, including Newman, Pusey, and Frederick Oakeley. Lloyd mercilessly chaffed his young pupils on their callow and simple-minded Protestantism, and being a man with a powerful, decided and learned outlook, he charged their minds with principles he himself had gathered from Jesuit priests who had been driven from France in the Revolution. Lloyd's teaching produced fatal results. By 1833 sufficient combustible material had been accumulated to provide an explosion when ignited by Keble's unworthy firebrand.

Richard Hurrell Froude was, at first, said to have led the movement. He may more properly be said to have misled it. His meter was that of a gadfly. He introduced Newman to Keble, and himself taught Newman to admire the Church of Rome, dislike the Reformation, and espouse the cult of the Virgin Mary. Newman was soon tarred with the Keble-Lloyd brush; and became less mystical in mind and belief, as he more and more emphasised the Apostolical Succession. Froude died early, and his Re-

main, published in 1838-9 created a sensation. Arnold said that "impudence" was a feature of the immature production, and its morbidity and Roman bias helped to turn the tide against the Tractarians.

Frederick Oakeley was from 1827 in residence at Balliol College, and falling under the influence of W. G. Ward, he discarded his evangelical principles and became a ritualistic minister at St. Margaret's chapel, 1830-45. He asserted his claim "to hold, as distinct from teaching, all Roman Doctrine," joined Newman's "Monastery" at Littlemore, after suspension by the Bishop of London, and joined the Roman communion in October, 1845. He was Canon (Roman) of Westminster for 30 years, and died in 1880. His work on the Ceremonies of the Mass was translated into Italian, and amongst his 42 published works was a small volume entitled "Historical Notes on the Oxford Movement." Both Ward and Oakeley, in the British Critic, and elsewhere, helped on the Crisis of 1845. They began by throwing doubts on the right of the Church of England to be regarded as, in any sense, a branch of the Church Universal; but doubt they proceeded to a denial of any such right, and openly repudiated the idea that the Church of England had any external notes of a Church whatever. Their protest against Roman corruptions became more and more feeble, and Roman doctrine more fully accepted. Ward went over to Rome advocating celibacy when engaged to be married, and they both lived in Rome, and were honoured by the Pope. They, as now commonly done, became less catholic as they emphasised catholicism, and the word "apostolical" was denuded of all meaning, as Apostolical Succession was more sharply accentuated. These words are now little more than meaningless counters, or rather tokens of a depreciated and debased religious coinage.

Isaac Williams, a spiritually-minded man, went heart and soul into the earlier phase of the years 1833-45, but eventually broke with Newman, and agreed with his friend, C. Cornish, that Tractarianism needed less sail and more ballast. There was too much brilliance and too little practical reality in the whirling maelstrom of opinions that swept men off their feet and landed them in Rome. Williams wrote a Tract on Reserve, which brought some odium on him; but subsequently he says that he "threw off Newman's yoke." On page 121 of his autobiography, Williams makes this statement: "A vast number of persons have joined the Church of Rome owing to Newman's influence—for indeed, almost all the secessions are in some way or other traceable to that influence, either immediately or in its effects." This statement is strongly at variance with those who to-day continually repeat, and it is too ominous to be believed by the unwary that only a few went over to Rome. Williams, who lived in the midst of the movement, and long after, says: "a vast number."

Blanco White was a converted Spanish priest. He came to Oxford in 1826. He taught Newman and Froude, and perhaps Hampden, a good deal of the inside of Latin Christianity, and unfolded to them the order and use of the Breviary. White had a corrosive, sceptical intellect; he was destructive rather than receptive or constructive, and ultimately became a Socinian; but his restless and mordant dialectics created an atmosphere in which men began to hanker after an infallible authority, and while many of them found this authority in Rome, he himself found it in a hateful unbelief. It was the rock of authority on which the movement ultimately split and went to pieces. White helped to hurry on the crisis.

Rev. Wm. Palmer, of Worcester College, was a theologian of repute, and the author of Origines Liturgicæ. He wrote also a Narrative of Events connected with the Tracts. He gives a melancholy account of the intestine strife between the opposing forces; the bitter hostility showed by many to the established church, the abuse of the Reformers and the Reformation, and the steady drift to Rome. Oxford had become a babel, and Mark Patison described it as a desolation.

Walter Farquhar Hook provided a wholesome leaven by bringing in knowledge of active parochial work. A social centre was grouped around the Hon. and Rev. A. P. Percival, whose interest lay in religious and social subjects, and who wrote a catechism on Church doctrine. Charles Marriott was a solitary and saintly scholar who, dragged into the movement in spite of himself, devoted himself to the Library of the Fathers, and helped others by advice and correction in the same work. These remained to steady the ship when the crisis occurred.

J. B. Mozley, a scholar of repute, with Pusey, Keble and others, remained also in the Church of England, which, after 1845, reeled as though struck by Euraquion, and for a time staggered under the blow. Glad-

stone said that Newman's secession was a disaster of the first magnitude, and the seceder drew a third part of the stars of Heaven after him.

Newman, Pusey and W. G. Ward might be described as the "big three" of the Oxford Movement. The story of the Oxford restless and basilisk fascination of the brilliant Newman is well-known. He made and unmade the Movement. Pusey, called "The Great," provided a powerful scholarship, not unmixt with a weird superstition, which gave great offence to thinking and earnest men. Ward was the stormy petrel, a dialectician of an inscrutable type, and one who, when in 1838-9 struck into the Movement, gave it that baleful twist Romewards from which it has never and probably never will, recover.

The Evangelical Principle.

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

THE idea, so often promulgated, that the Evangelical religion was moribund in England in 1833 is probably the outcome of ignorance rather than an expression of ill-will towards the Evangelical Faith. G. W. E. Russell, in his short but very interesting and picturesque history of the Evangelical Movement, gives some hard facts that completely dispel this false and foolish fiction. Russell quotes J. B. Sumner as writing, in 1815: "We acknowledge, with lively gratitude, that religion has much stronger hold on the affections of the English nation now than it could be said to possess before . . . in the active zeal of Wesley and Whitefield," and two years later Robert Southey wrote to a friend, "the state of religion in the kingdoms is better at this time than it has been at any time since the first fervour of the Reformation. Knowledge is reviving, as well as zeal, and zeal is taking the best direction." William Wilberforce, in 1827, referring mainly to Yorkshire, which he had known for forty years, speaks highly of the prospects opening out and the highly improved state of the clergy. "Hannah More wrote of the genuine increase of religion in 1825 among the higher classes of society." Both she and Wilberforce thought the numbers of Christian people had multiplied twelve-fold in thirty years. It was the Lord's doing, and they regarded the ingathering as marvellous. But perhaps the most pertinent testimony is borne by Dr. Pusey, who declared that "the deepest and most fervid religion in England during the first three decades of the nineteenth century was that of the Evangelicals," and to the last day of his life Pusey retained that "love of the Evangelicals" to which he often adverted, and which he describes as making religion a living power in a cold and gloomy age. In the life of T. P. Dale it is recorded that Canon Dale and Melville were London's most popular Evangelical preachers, so much so that the omnibus conductors used to shout out two names as rival destinations for church-goers. The Rev. Mr. Dale, who had young couples would attend these crowded congregations, expecting to be unobserved in the throngs of worshippers. They were not unnoticed, however, by Dale's serious and searching eye, and those who came to flirt remained to pray.

Evangelical Preaching.

The decades mentioned by Pusey were really a golden age for Evangelical preaching, who recognised the Scriptural injunction to preach the word and be instant in season and out of season. Dr. Mansel, Master of Trinity, declared in unmeasured terms his admiration of Robert Hall, and stigmatised his colleagues by confessing that if he were not Master of Trinity he would attend the Baptist chapel himself. Jay of Bath was described as "the prince of preachers," and Sheridan said that this mighty Evangelical was "the most magnificent man he had ever heard." Cambridge had Charles Simeon, who, it is said, influenced more young men at Cambridge by preaching the Gospel of free Redemption "through the Blood of Christ, than Newman influenced at Oxford in his Tractarian days. Simeon was an Evangelical of the Evangelicals, and when he died in 1836 Cambridge business and class rooms closed for the day of his funeral, his funeral being attended and witnessed by an immense throng of mourners, a large number of whom were undergraduates. The ministry of preaching and a consecrated life were the great august twin means of spreading the Evangel of Christ's Gospel of Saving Grace. The Venens, Sumners, Conyers, Bickersteth, all fanned and kept the Evangelical flame burning.

Moreover, there was a goodly company of devout and honourable women, who used

their means and social influence to spread the Gospel. This they largely did by means of Tracts, which were circulated by thousands, far and near. These were the true Tractarians, who disseminated light and truth, in strong contrast to the later Tractarians, who propagated error, to wit, Apostolical Succession, which a great scholar described as the minimum of fact and maximum of theory. The Evangelical Magazine (1738), the Christian Observer (1802), and the Record (1827), were scattered abroad like autumn leaves. Tradidit enim vitali Lampada.

There was a large moribund element in the Church and undoubtedly—the "high and dries," and "two-bottle orthodox"—and it was to these that the Oxford Movement in the main appealed; these high Churchmen, with no Gospel of Saving Grace to preach, and little or no living experience of the saving power of Christ, grasped at the first straw that came along with any promise of reinstating the Church, and so of enabling them to continue to make a fair show in the flesh; these unedifying shepherds so amply described by Bunyan and Milton, were strangers, if not hostile to the Evangelical principle, and they continued largely to maintain this attitude. But Evangelicalism was still a thriving and powerful force, even when Oxford Tractarianism was at its magnificent height, as the following record shows:—

Bishop Bickersteth.

The See of Ripon was constituted in 1836, when the Tractarians were becoming engulfed in a vain controversy as to whether England were in a state of schism or no. Bishop Longley, in spite of trouble with Romanising clergy, increased and extended the work of his diocese. One hundred and thirteen new parish churches were built, and 137 consecrated, including those newly erected; 18 were rebuilt or enlarged; 6 were chapels of ease, mainly in remote hamlets. In one instance Bishop Longley had to treat some Romanisers with great firmness. The incumbent and four clergymen went inconspicuously over to Rome. In 1857 Bishop Bickersteth succeeded Longley; the number of confirmation centres was then 19, but these were subsequently increased to 63; the persons confirmed increased from 3753 to 10781, so that, while the population increased 50 per cent., the number of confirmations increased by nearly 200 per cent. Bishop Bickersteth consecrated 158 churches, of which 92 were new churches. The number of clergy increased from 564 to 700. During the fifteen years of Bishop Bickersteth's episcopate, £1,695,062 was raised for various church purposes. Bickersteth was the "champion" of Anti-Tractarianism, and all its works. He said that an immense change for the better had passed over the clergy in the fifty years prior to 1878, and only Evangelicals were appointed in Bickersteth's diocese; the Papacy was regarded as the gigantic lie which attempts to stand between the soul and Christ, and Tractarianism was said to be "digging the grave of the Establishment." And as in the Diocese of Ripon the Word of God was multiplied, and the number of the disciples multiplied accordingly, and a great company was obedient to the faith.

A parallel may be drawn between the Methodist Revival of the 18th century, and that of the Evangelical Revival which followed. After the death of the Wesleys and Whitefield and other leading spirits in that great movement, Methodism did not recede; it had its set-backs, difficulties and divisions but it continued to wax, not wane, until today it is robust and powerful, and 30 million strong. Similarly, the Evangelical Movement, after the death of Simeon, the Venens, and others, continued its course; it, too, had its set-backs, difficulties and divisions, but the Evangelical Principle prospered more and more, though weakened by some becoming involved in the Tractarian vortex, and even by secessions to Rome. Moreover, it was loosely organised, and without political activity. But we have seen how, when properly led and sagaciously in action, it was a power to be reckoned with.

Finally, it must ever be remembered that the Evangelical Faith cannot live on its past; it cannot continue by merely waving the wand of its valiant progenitors; it cannot subsist and continue on forms of sound—words and traditional shibboleths; it must be repeatedly reborn; its very life depends on the living power of spiritual paligenesis. Not so Anglo-Catholicism; even before the secession of Newman the ritualistic drab had set in, and sacerdotal claims were being made; these outward signs, gauds and decorations, are its very life. These may continue with ever-increasing pomp and show, while death reigns within. A sensuous activity can always be maintained, and even developed, so long as external mechanism and material are available, and the seductive appliances of paganism worship can be produced and acclaimed.



NEW SOUTH WALES.

Diocese of Sydney.

THE ADMINISTRATOR'S LETTER.

Writing to the diocese, the Bishop Administrator states:—

This is a year of celebrations. We surely shall not forget to give honoured place to the forthcoming Wilberforce Centenary, to be held in Sydney in August next. The year 1833 marked the completion of the great man's work: the abolition of Slavery in the British Empire. A powerful and representative committee, including the leaders of all Protestant Churches and of humanitarian organisations, has been formed, and as Chairman, I ask that the interest of our Church be aroused and engaged on behalf of the movement. It stands not for a mere glorying in past achievement, but rather for a determination to rid the world of the oppressions and inequities which still exist. The programme of the celebration will be set before the public in the near future.

I hasten to identify myself with the resolution concerning the State Lottery, recently passed by the Standing Committee on the motion of the Ven. Archdeacon Davies. The widespread growth of this mean, irrational, anti-social vice of gambling, and the sinister fringe of "syndicates" appealing to people's credulity and cupidity, which drapes the activities of this State Lottery, give just cause for alarm. Economic as well as moral principles are being outraged. After all, wealth is not produced by rolling a barrel of marbles.

By the time this issue is published, Mrs. and Miss Wright will have left Bishopscourt on their journey to a new home in England. A fitting farewell was expressed at the Communion Service held in the Cathedral on Monday morning, May 29. About 300 representatives from all the women's organisations of the Diocese attended. The meeting in the Chapter House was marked by thoughtful and affectionate messages, as well as by the presentation of gifts. The prayers of all were that Mrs. and Miss Wright should have a calm and restful voyage. I am sure that the whole Diocese, remembering the 23 years of service which Mrs. Wright gave, tenders sincere farewells in the Name of the Lord.

MELANESIAN MISSION.

Many Sydney Churchmen met the other day for the annual commemoration of the Melanesian Mission (of which the festival is kept on St. Barnabas' Day), and to meet the Assistant Bishop of Melanesia (the Right Rev. J. H. Dickinson), and the Rev. R. P. Fallowes, of Ysabel, British Solomon Islands.

Several other overseas workers were present, including Miss Salstrom, who is returning from furlough; Nurse Mackenzie, who is en route to take up work at the hospital in the Solomons; and Miss Waller (China). Bishop Dickinson spoke of the drawbacks of the Condominium Government in the islands, and the difficulties under it of giving effect to British conceptions of justice to the native peoples.

The Rev. R. P. Fallowes told of his work and surroundings in the islands, and referred to the hospitality extended to him in Sydney, and his appreciation of the gifts sent to him by the women's auxiliary in Sydney.

LADIES' HOME MISSION UNION.

As there will be no central Sale of Work for the Ladies' Home Mission Union this year, it has been decided to hold an exhibition of flowers, hand-work and cooking in the Chapter House on Friday, 25th August. Schedules will shortly be out, and will be obtainable from the Honorary Secretaries of the Branches, or from the General Secretary at the L.H.M.U. Office.

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

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Chairman of Council: His Honour, Mr. Justice Boyce. W. S. Leslie, M.A., Headmaster

HOLY TRINITY, MILLERS' POINT.

The ninety-fourth anniversary of Holy Trinity Church, Miller's Point, was celebrated yesterday at special services. More than 100 men from various branches of the military service, under the command of Major Shannon, were present at the evening service. They marched from the Customs-house to the church, led by the 8th Infantry Brigade Band. In the parade were troops from the 1st Heavy Brigade, A.C.A., 1st Divisional Signallers, 8th Field Company of Engineers, 35th Battalion of the 53rd Infantry Regiment, a detachment of Sydney Grammar School cadets, the 8th Infantry Brigade, and representatives of the South African Veterans, Anzac Fellowship of Women, Girls' Friendly Society, and R.S. and S.I. League.

The Rev. John Bidwell, in his address, said that the church had stood as a testimony to the belief in the Holy Trinity. This faith had met the test of ages, and had been the basis of the greatness of the nation. The old church had many associations with the very earliest settlement in Australia. In it many persons prominent in the life of the colony worshipped. In the schools adjoining many political and civic leaders received part of their education, including Sir George Reid and Sir Edmund Barton. The church stood for the glory of God and the uplift of the community.

The service was conducted by the Rev. Stanley Best, assisted by the Rev. H. Gowling. The lessons were read by Major Coulter and Dr. J. C. Bradfield.

TOC H.

Annual Function.

Speaking at the annual function of Toc H, Sir John Harvey said that Toc H was not a mere inanimate object, but was a war memorial that lived and grew. Toc H, standing for the spirit of comradeship and of sacrifice, not only for others, had been described as the greatest of war memorials, because it was not merely a silent witness, but was a speaking and living witness of the spirit that animated their men in the Great War. The movement, summoning its members to exemplify that spirit in their daily lives, had spread throughout the world. Toc H was not a new religion, but it aimed at being a body which would exemplify Christianity in action. It offered to those who professed the religion of Christ the opportunity of displaying the spirit of Christ in their daily lives.

Sir John Harvey, proceeding, said that, with so much bitterness in the world today, in their political and social lives, they could hope to achieve much for a better world if all men took to heart the simple message embodied in the Toc H prayer. It was the boast of the Roman Empire that all its roads led to Rome. It was the boast of Christian religion that all its roads led to the mount of crucifixion. It was the mount of sacrifice and of service for others—that was what Christian religion offered men. It was the spirit that had so inspired Toc H permeated the world, then they would have the answer to those who preached that social reform could come only from class hatred.

Professor H. Tasman Lovell, one of the vice-presidents, in emphasising the ideals of Toc H, said it had been given to that movement to preserve, from the ruins of war, the unexpired sweetness of fellowship, with its spirit of love and of sacrifice, amid an atmosphere of bitterness and hatred that had sadly divided society by regrettable class antagonisms. Never, within the memory of man, perhaps, was the need for fellowship and sacrificial service felt as it was today. The aim of Toc H was nothing less than a high endeavour to live, and to influence living, as to establish, in the hearts of men and women, the kingdom of righteousness.

FAREWELL TO MISSIONARY.

Departure for Tanganyika.

A farewell was given in the rooms of the Church Missionary Society last night to the Rev. W. Wynn Jones, principal of the training college for teachers in the diocese of Central Tanganyika, Africa. Mr. Wynn Jones is returning to Tanganyika, and with his wife, joined the Cathay at Melbourne.

Mr. Wynn Jones was one of the first to go to Tanganyika after the establishment of the diocese by Bishop Chambers, an Australian, in 1927. He has worked there for five years. He recently made a short visit to England. He came back to Australia, and for six months has been doing deputation work in Tasmania, Victoria and New South Wales on behalf of the Church Missionary Society. He is education secretary to the mission, and has been in close contact with the British Government in Tanganyika, which is working with the missionary societies in establishing educational work.

When he returns to Tanganyika, Mr. Wynn Jones will become the first headmaster of the school for European children at Arusha, which is at the foot of Mount Kilimanjaro. This school is being opened to meet the need of planters, Government officials, and other Europeans in East Africa.

Diocese of Bathurst.

DIOCESAN SYNOD.

Bishop's Charge.

Addressing the annual Synod of the Diocese last week, the Bishop of Bathurst (Dr. Crotty) said that the outstanding feature of the modern world was its economic crisis and impasse. The element of crisis in the situation was due to the fact that the world had come apparently to the parting of the ways, and a choice must be made, and made quickly, in a situation that was rapidly and perilously drifting.

The Church, he believed, had neither the power nor the duty to solve the economic problem. It had the power and duty to proclaim the eternal truths, to which this or any other order of society must bow, if the economic problems were to be solved at all. Individual churchmen had no right to invest their individual solutions with the august sanction of the will of God. In so far as the Church's task to dictate or intervene. That was the work of economists and statesmen. What the Church must have was an intelligent understanding of the general situation, in so far as human and moral issues were at stake. It had a duty and an imperious duty, he believed, to lift up its voice. The Church's voice should be loud and potent in regard to the great tragedy of the unemployed, of whom, according to Geneva figures, there were 39,000,000 in the world to-day. It had become a truism to say that unemployment was due to the displacing of the man by the machine. But the world-wide rhythms of production would seem to have become discordant and confused. Its whole tempo, driven inevitably by the profit motive, had been speeded up. It had not been governed by a human aim or tuned to meet a human need.

Bishop Crotty, continuing, said that the people had to tune the machine, before it had quite destroyed them, to the demands of human need and the compulsion of a socialised morality. Only a great new moral renaissance would prompt or enable the people to make that call on the machine. He could not imagine any Church escaping judgment at the hands of God and man that failed with respect to unemployment, to say two things that had not been said, as they should be said, as yet. First, to proclaim and to protest against the utter wickedness of any system that accepted it and condoned it as an inevitable by-product of its economic mechanism or its economic creed; and, secondly, to discern and to announce that fundamental apostasy of any Christian conscience that could endure its shame. "Our human nature needs most to-day the qualities it has temporarily abandoned," Bishop Crotty added. "We need courage and magnanimity—courage to trust ourselves and magnanimity to trust each other."

Marriage and Divorce.

Referring to marriage and divorce, Bishop Crotty said that the Church, in the matter of morality must be less the defender of a castle than the leader of a crusade. She must proclaim morality in an immoral world, in the language of constructive enterprise and adventure. It was not moral disarmament, but moral armament that was needed to-day so desperately. And the Church must give it adequately to the many needs of to-day. She must get ahead of the modern situation and the modern facts, and lead in vital and comprehensive reconstructions.

Her dominant psychology as she led must be faith, not fear. Christian morality found to-day a definite and piercing challenge in the whole realm of industry and economics. But not least of the moral problems of to-day centred in the relation of the sexes and the whole morality of the home. Communism, which many people feared to-day, was much less likely to be inaugurated by its political and economic representatives in the so-called labour classes than by its more unconscious and its more fashionable exponents throughout all classes who were very successfully inaugurating a vogue of sex communism. Economic communism would follow soon enough upon the other variety. A society which had learnt to communise its love would not long hesitate to communise its goods.

He said that Christian marriage was the keystone of the social arch, and stood before the modern world and Communism. The Church, in guarding it, was guarding a realistic human truth. But all was not well with marriage. Most men to-day could not marry until well on in life. Millions of women in the modern world would never have the chance of being married. Those were sheer human facts that must be faced and honoured. It was, moreover, no wonder that so many made a failure of it when men and women, as they so often did, approached it with such abysmal ignorance and such piteous misinformation.

"It seems such an infinite pity," Bishop Crotty declared, "that so many marriages should be allowed to go on being smashed, as they are being smashed to-day, upon the moral rocks, when just a little knowledge and just a little goodwill are needed to convert a source of danger into a spiritual pathway and resource."

Diocese of Goulburn.

THE IMPENDING RESIGNATION OF BISHOP RADFORD.

The Bishop of Goulburn, the Rt. Rev. Dr. Radford, has been advised by his doctors that he must be relieved from the physical strain of a country diocese, and that September must be the very latest time for his relinquishment of the work of the bishopric. Meanwhile, he must not incur the strain of rounds of parochial visitation.

In a circular letter to the clergy, the Bishop writes:—"The questions of the date and conditions of my resignation must await consultation with the Diocesan Council; but it is due to my fellows in the Ministry of the Church that I should give now this intimation of the necessity of my resignation, in the diocese which I have served nearly 18 years, and of my impending departure from Australia, in which I have served the Church now more than 24 years."

Bishop Radford has been an intensely energetic administrator, and he is one of the most distinguished scholars in the Church in Australia. In his younger days he published several authoritative books on historical and theological subjects, and has found time during his extremely strenuous years as a bishop, to continue his work as a scholar. Only two years ago he published his "Colossians and Philemon," a substantial and important volume in the Westminster series of Biblical commentaries.

He was born in 1869, and is the son of the late John Radford, solicitor of Mansfield, Notts. He graduated B.A. at St. John's College, Cambridge, after a brilliant course, in 1890, was ordained deacon in 1892, and priest in 1893. He received his D.D. degree in 1916. Dr. Radford came to Australia in 1908 to take up the appointment of warden of St. Paul's College, University of Sydney. For the first three years of its existence he was the editor of the "Australasian Church Quarterly Review," and during his term at St. Paul's College he was lecturer in history for the University Extension Board. For several years he was a member and lecturer of the Board of Joint Theological Lectures. He was chosen as Bishop of Goulburn in May, 1915. During these years he has been deeply interested in the Melanesian Mission, and was an indefatigable worker on the Australian Board of Missions. He is a keen debater, quick to see a point and strong in expression. His well-stored mind was ever at the disposal of all the deep, true needs of Church and man.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

Some regrets have been expressed because of the wording of parts of the Masonic Service at the Cathedral on the afternoon of April 30, in connection with the Thanksgiv-

ing for the completion of the Spires. The Cathedral Chapter, at its meeting on June 1, went fully into the matter, and we very much regret that these omissions were made, as the changes in the wording crept into the Service sheet without authority before it was finally printed. We do not now wish to attach blame to any particular person, but we have passed a resolution that in future no Service at the Cathedral, in connection with any outside body, should be printed or issued until it has received the sanction of the Archbishop or his deputy. I do not think that such a rewording of any part of a Service is likely to occur again. I am personally sorry that such an event should have happened in the Mother Church of the Diocese.

On June 1 Archdeacon Booth and I met 100 Church Treasurers and Secretaries at tea in the Church of England Men's Society Room, in order to discuss the needs of the Home Mission Fund and its quotas in the different parishes. I hope that the deficit of last year on this Fund will be turned into a credit balance this year, but this can only be done if each parish loyally determines to help every other parish by paying its quota in full. I suggest that the members of each Vestry should make themselves responsible for taking out the notices and envelopes about the Home Mission Fund to the different houses in the parish, and seeing that the people really do bring or send their offerings to the Church or Home Mission Fund Sunday.

On June 5 we held the Annual Corporate Celebration of the Holy Communion for the Church of England Men's Society at the Cathedral. Some 800 men attended, and afterwards marched in procession to the Town Hall, where we had breakfast. The Society owes a great debt to Mr. G. E. James, its lay President. Our chief speaker was the Bishop of Wangaratta, who gave a wonderful description of the way in which the different sections of the Church may minister to the unity of the whole. I hope that a Branch of the Society may be established in every parish, and that it may increase its value as an organisation by being linked with the Church of England Boys' Society.

QUEENSLAND.

Diocese of Carpentaria.

THE BISHOP'S LETTER.

The Bishop writes:—

"My first duty in this quarter was the pleasant one of dedicating the new College buildings at St. Paul's, Moa, and of admitting two of the new students. Our old friends, S.P.C.K., gave us a contribution towards this building, in which the future clergy for the Torres Strait Islands and the mainland aborigines on Cape York Peninsula will be trained. The Torres Strait Island work is shortly (in July), to suffer a great loss, as Rev. W. H. Macfarlane will be leaving us to take up work in his old diocese of Ballarat. No one has yet been found to succeed him.

It was with feelings of deep sorrow that we heard of the death of the Primate, Archbishop Wright. He always showed intense interest in our work in this diocese, and wished especially to know of the problems connected with the work amongst the aborigines. Whenever I visited Sydney he would find time to discuss these problems, which showed how diligently he endeavoured to fulfil the duties of the high office to which he was called in the Providence of God. His kindness, patience and consideration in dealing with his fellow churchmen won their esteem; and by his private and public life he strove to promote the honour of God and to edify His Church. One who was a real friend to this diocese has been called to higher service. We have also suffered during this quarter another great loss—our first and pioneer Bishop was also taken from us. His death did not come with such a sudden shock, for we had known that his health was failing fast; his bow was worn out by the toils that he had endured in this and other dioceses, but nevertheless we feel the loss of so wise a councillor and guide."

SOUTH AUSTRALIA.

Diocese of Adelaide.

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ST. AUGUSTINE'S, UNLEY.
Parochial Mission.

The Bishop of Kalgoorlie writes:—
On Wednesday afternoon next I leave for Adelaide by the Trans-Train to take part in two Parochial Missions at the invitation of the Rev. H. Wallace Bird, the Rector of St. Augustine's, Unley. Mr. Bird is well-known to many in the West, and especially in the Perth Diocese, for he was Rector of St. Andrew's, Subiaco, and Secretary of the A.B.M. in Perth from 1927 to 1929. The Parish of St. Augustine's, Unley, is not altogether unknown in the West, for many churchpeople must have read of the wonderful Day of Prayer and Offering last October, when enough money was given to pay off the large debt on the church; while more recently still, "listeners-in" all over the State, and, in fact, all over Australia, heard the broadcast of the service for the dedication of the peal of bells given to St. Augustine's as a further outcome of the Day of Prayer, and were charmed by the purity of tone, the range, and the sweetness of the bells. The first Mission, at St. Augustine's, begins next Saturday, May 27th, and is to continue until June 5th. The Bishop of Riverina is to be the Missioner, and I am to assist him. His visit to Perth last year, and his work at St. George's Cathedral, and the Church Schools, will long be remembered gratefully by many. The second Mission, which I am to conduct, is at St. Chad's, Fullarton, a daughter church of St. Augustine's, from June 9th to the 13th. Very thorough and careful preparations for the Missions have been made in Unley. Will you, of your charity, join your prayers to those of many others for a rich outpouring of the Holy Spirit in love and power and converting grace, and so help to make these Missions successful in the edification of the faithful, and the winning of many souls to Christ?

WEST AUSTRALIA.

Diocese of Perth.

THE ARCHBISHOP'S LETTER.

Coming Revival.

The Archbishop writes:—
This letter should reach you before Whitsunday—one of the least thought of, and yet most wonderful of all the Church's festivals. This year, according to the judgment of many scholars, is the nineteenth hundredth anniversary of the first Whitsunday, when that little company of men received the wonderful gift of the Holy Spirit, by Whose power they turned the world upside down. To many of us older ones, when we think of the Christian Faith, the Cross of our Lord Jesus Christ is central. To those of a younger generation were taught to emphasise the Fatherhood of God, bringing with it the great inspiring thought of the Brotherhood of Man; but surely we need a revival, and it seems to be coming—a living belief in the third Person of the Godhead; the Holy Ghost the Strengthenor. Down all the generations the Church has been kept alive by those who have been conscious of the mastery of the Spirit in their hearts and lives. He is the very breath of the Body of Christ, of which you and I are humble members. We of the ancient Church, who have the great blessing of Confirmation, and thereby are linked to that Upper Room of the first Whitsunday, must constantly stir up the gift that is in us through the Laying on of Hands, and renew our consecration.

Diocese of Bunbury.

The Archdeacon of Bunbury, Administrator, writes:—

The latest news that I have of our Bishop is in a letter dated April 20th. He wrote from New Zealand, where he is among old friends, and where he has two married daughters. He says he is feeling very much better and stronger. When he left home he could only walk a few yards at a time; now he can walk a couple of miles easily. He expects to be home about the end of June, and I hope that he will then be sufficiently recovered to take up his work again. I do not yet know what he will ar-

range about confirmations, but I think we ought not to expect him, at any rate for some time, to undertake any long journeys.

It has been decided that there will be no meeting of Synod this year. There is at present nothing urgently needing attention, as we shall still be in time, if we consider the proposed new Constitution of the Church in Australia next year, and it will certainly make things a little easier for the Bishop if he has not to face the labour involved in making the necessary arrangements for Synod immediately after his return home. In these hard times, too, there are probably many members of Synod who will not be sorry to escape the expense of travelling to Synod.

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METHODS OF APOLOGETIC.

The Rev. W. G. Coughlan, the Rector, Corralm, writes:—

Some weeks ago I was impelled by an article in A.C.R.—"The Catholic Hour," by the Archbishop of Melbourne, to write to you in expression of the mental puzzlement caused by my reading in your columns, in the last few months. My point was that His Grace had exposed the weakness of the Roman Catholic argument for Petrine supremacy by using a fairly advanced kind of "Higher Criticism"—going so far as to imply quite plainly that certain words attributed in St. Matthew to our Lord were in fact never uttered by him. In view of the A.C.R.'s well-known championing of conservative views on the Bible, I ventured to wonder whether the point against Rome had not been gained by the use of "critical" arguments which the A.C.R. has always deplored and denounced.

Your footnote to my letter suggested I was "nibbling," and requested further exposition of my phrase, "the recent rage against modernism." And as the Rev. P. W. Dow has now contributed a letter which referred to Dr. Head as being "more than a little bit touched with Modernism," I feel I should state more fully what really gives me a great deal of concern, as I see it in the Church at large, and the A.C.R. in particular.

I am not "nibbling." I am only very anxious to have sincerity and plain speaking in all matters that require the use of intellectual processes. Now I have read the A.C.R., for some years, and have always been impressed with the fact of its conservative attitude in questions of Scriptural authority. From time to time, in Leaders, "Wayside Jottings," correspondence, reviews of books, and reports of meetings and addresses, it has taken the view that "Higher Criticism" and "Faith" are irreconcilable, and that the former is one of Satan's chief means of overthrowing Truth. Moreover, it has quite often shared an erroneous tendency to use "Modernism" and "Higher Criticism" as synonymous descriptions of a faith-destroying attitude and method, so that all who admit the validity of "critical methods" (in however limited a sphere), have been tagged with the fearsome label "Modernist." Such a false and unwarranted identification has caused much harm in countless ways—e.g., its ignorant repetition in Synod recently was repellent to all who know how groundless it is; and the continued perpetuation of this falsehood has so far gone unchallenged. Yet, in order to score a point over the Roman Church, the Modernist—denouncing "A.C.R." approvingly quoted a thoroughly "critical" argument of Dr. Head. My first question, then, is put in the name of honesty and sincerity: does the A.C.R. stand for Dr. Head's "Modernism"? If not, why make use of it? If

it does stand for that attitude, how is it managed so long to give a quite different impression?

The "recent rage against Modernism" may easily be seen and felt by any who will read the issues of A.C.R. immediately before last (special) Synod, and since, here are a few samples of the point of view evidently held by A.C.R. Editorial Staff:—A young lady is made to say ("Wayside Jottings," 16/3/33), as the result of hearing a Modernist lecture, "We are going to give up the reading of the Bible... we have sent for four volumes of the Assured Results of Modern N.T. Criticism, and they will keep us from vulgar errors"; and in the same article scorn is poured on the other professor, who said that the Parable of the Prodigal Son "is only found in one Gospel, and Christ never spoke it... It was probably a product of Luke's poetical imagination." The Leading article in the same issue, discussing "The Sydney Archbishopric," urges readers to abhor with equal fervour the "sacerdotal theories of priestly forms," and "the fantasies of the Modernists" (with no further description of the latter). Similarly, on "The Portents in Sydney," (30/3/33), we have condemnatory references to "evolutionary modernism, which is as shifting sand," and to "withering Modernism," while a desire is expressed for an Episcopal leader who will "stand four-square on the Holy Scriptures of God" (whatever degree of belief in mechanical inspiration that may imply). And in your last issue appears a letter from one who, I understand, has long been identified with A.C.R., in which we are told dogmatically of "the world of difference between those who 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 of Modernists who deny."

It is interesting and pathetic to one who realises the inevitability of Higher Criticism (while not being prepared to accept the label "Modernist," if that term implies the acceptance of certain definite conclusions) to see how, in this fundamentalist, authority-worshipping attitude, Romanists and some types of "Evangelicals" agree—as extremes so often do. But it causes no end of bewilderment to read further in the letter last quoted that certain people "hate Protestantism because it insists on freedom of conscience"! Could confusion be worse confounded?

So, Mr. Editor, if you'll pardon so long a letter—written in response to your own request—will you, by publishing this, please give someone of A.C.R. outlook a chance to answer my original question, "Where are we?"

We thank Mr. Coughlan for his frank and sincere letter. We are glad to have such a keen and close reader of our pages. His letter gives us much food for thought. In subsequent issues we hope to deal at length with the questions which he raises. Meantime, let us at once state that we have nothing to do with what individuals may say and do in Synod! Further, we shall leave "Wayfarer" to himself, and point out that "Wayfarer" is not on our "informal" editorial board. He does, what many more Evangelicals ought to do, and do not do; that is, put his pen to paper and write for the A.C.R. Record. We are most grateful for his help. We are, however, responsible for the leading articles and editorial notes. Everybody knows that there are "Modernists and Modernists"—as evidently there are "Evangelicals and Evangelicals"! There are constructive Modernists, who have one aim in life, and that, the cause of God and His truth in Christ in the world. There are destructive Modernists, and theirs is the "withering Modernism." Our correspondent only

knows too well that when our Faith is brought within the compass of mere human reason and the aberrations of a pure intellectualism, it becomes sterile and lifeless, with no fervour, no martyrdoms, no abandon! The Cause of Christ becomes dead—there is no missionary spirit, for eternal verities are lacking.—Editor, A.C.R.

Church of England Boys' Society.

Progress on all Fronts.

The Church of England Boys' Society, which has its headquarters in Melbourne, reports much activity in all directions. In Melbourne diocese branches have been formed in over 80 parishes, of which over 50 are active at present. In N.S.W. there are some where about 20 branches. Queensland now has 22 branches, and several more are in course of formation. State executives in Sydney and Brisbane are responsible for pushing C.E.B.S. interests in each State.

Permanent Camp at Frankston.

The Chairman of C.E.B.S., Rev. R. G. Nichols, Vicar of St. Mark's, Fitzroy, has gathered in £2,240 for the Permanent Camp at Frankston, 20 miles from Melbourne. Concrete buildings, ground, accommodation for 130 boys, with bunks, mattresses, lockers complete. A large hall 60 x 30 was erected in time for the Easter Camp. A basement of the same area was excavated in the sand. There is a well-equipped kitchen, 20 x 16, tuck-shop, staff quarters, Commandant and Chaplains' Quarters. On the tennis court is finished, and two basket-ball courts have been levelled and sown with grass. The Chairman of the Society acted as contractor. He gathered in gifts in kind worth hundreds of pounds, and saved more than £1,000 on the job. The property is worth more than £5,000. The present debt is about £1,350. A sum of £200 is being borrowed. Mr. Sidney Myer (who donated £400 to the cost) took up the challenge to give a further £100 if £400 more was obtained by the end of August. A drive is now being made for this £500. On King's Birthday week-end a party of 80 Junior C.E.B.S. lads were in camp.

Leaders' Training School at Ballarat.

At Ballarat Synod early in May, a great Men's Rally was held in the Chapter House, when Revs. W. G. Nichols and P. W. Robinson delivered addresses dealing with C.E.B.S. Synod decided to endeavour to establish a branch of C.E.M.S. and C.E.B.S. in every parish. Melbourne's challenge to staff a leaders' training school at Whitsunday was accepted. This proved the most successful achievement in C.E.B.S. history. On the Saturday the chairman and Rev. C. H. Murray and Mr. W. F. Rowe (Hon. Gen. Sec.), brought a contingent of 45 boys chosen from Melbourne branches. They were billeted with Ballarat churchpeople over the week-end, which included King's Birthday. Over 50 young men came to the Training School from parishes 180 miles distant—from Portland, Camperdown, Colac, Nhill, Horsham, Stawell, Dimboola, Murtoa, Clunes. The trainees were housed in St. Aidan's Theological College, now vacant, and the classes were held in the Assembly Hall of the Grammar School. A series of eight sessions was held, the subjects dealing with all phases of C.E.B.S. activity. The School was a great success. It will result in branches being formed immediately in many centres, and it has proved the best means of extending C.E.B.S. influence in the parishes. A boys movement stands or falls upon the question of leadership. It was fortunate that the Leaders' Handbook was published in time for the Ballarat School.

On the Sunday Ballarat pulpits were occupied by visiting Clergy and laymen. Some of the services were of an inspiring nature. At St. Peter's Church 200 were present at the 8 a.m. Corporate Communion. The Chairman addressed a large congregation at St. John's at 11, and held a service at Christ Church Cathedral at 3 p.m., when 240 Christians were present. In the evening he admitted 22 Juniors at St. Peter's, and preached to an overflowing congregation. It was Pentecost all over again. The message was with great power, and the service will ever be a memory to those who were present.

Leaders' Handbook.

A publication of unique value has been issued in the form of a 70-page Manual for leaders of C.E.B.S. branches. This deals with every phase of the Society's activities and is invaluable for clergy and leaders. There are chapters dealing in detail with the four-square programme, prayers for use at meetings, form of opening, games, debating, the psychology of adolescence, the house-point system. The Handbook will be posted to any address for the sum of 3/- on application to C.E.B.S. Headquarters, Cathedral Buildings, Melbourne.

Chairman's Visit to Bathurst Synod.

In response to an invitation from Bishop Croft, the Rev. R. G. Nichols visited Bathurst and conferred with Synod on the problem of work among boys and young men. Handbooks and literature to the value of £610.00 were disposed of, and great interest was aroused. Branches at Mudgee and Bathurst will be started at once, and the whole problem will be resolutely faced by each archdiocese. Canon Davidson of Bathurst, is acting as Diocesan Secretary.

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Evangelicalism in the Church of England.

(By W.F.P.)

IN all the great religions of the world, and especially in Christianity, there are three elements, viz.—the traditional, the historic, and the external.

These three are all to be found in the Church of England, which gives it an essentially "comprehensive" character. There is the Anglo-Catholic school, representing mainly the historical, institutional principle, though not exclusively. There is the Liberal school, which stands for the Rational, Critical and Speculative element. There is the Evangelical school, which primarily stands for the Experimental, Mystical element. On the whole, I think, this is a fair description of the Church of England to-day, although these three elements are often combined, and, when they are, they produce a full Catholicism which is rarely seen.

In the mind of the average Churchman the term "Evangelical" stands for that particular party in the Church whose belief and teaching centre in the Cross, and whose worship is characterised by simplicity.

For the sake of clearness, let us confine our attention to the Evangelicals, and see what there is in this term that is distinctive of them as such.

Evangelicalism is a witness and a protest. The positive side far outweighs the negative. It regards with the gravest suspicion any teaching which obscures direct access of the soul to Christ, whether it be priest, Church, invocation of the Saints, or Sacramental confession. It is not averse to private confessions, as allowed in the Prayer Book, which has very definite safeguards.

It is very strongly opposed to doctrines and practices regarded as mediaeval. The dislike manifested by Evangelicals for Roman Catholicism or anything that savours of Romanism takes very severe forms when necessary. They all feel the debt spiritual religion owes to the Reformation, and are not ashamed on that account to call themselves Protestants.

This does not imply that they are blind to the many mistakes and failings of the Reformers, but they do remind Churchmen, through the Church Record and other publications, of the need of standing fast in the liberty which was given to them by the Reformation Movement.

Evangelicals distrust Romanism, whether without or within our Church, and therefore are strongly opposed to Tractarianism and its successors in the Church to-day.

Besides these acts already mentioned there are other elements of interest in the Evangelical Movement. Some are Fundamentalists, others are more liberal in their interpretation of the Truth as it has been received. Many prominent scholars within the ranks have done good service in relating traditional truth to modern thought, at the same time being faithful to the elementary truths of the Gospel. The old and the new views are often discussed among the brethren, and as a result there is a greater desire for unity within the ranks of the movement.

The great missionary work of the Church Missionary Society stands as a wonderful testimony to the power of God in the lives of men and women. God has honoured those who have stood so faithfully for the great commission to "preach the Gospel to every creature."

What is the future of Evangelicalism in Australia? There are many dangers of the movement gradually dying for want of support? This is best answered by ourselves, both Clergy and Laity.

Christianity is an experience, or it is nothing. We believe that Christianity is essentially a religion of Redemption, that man is a sinner and needs to be saved, and that can be effected only by faith in the Saviour's atoning work on the Cross of Calvary. Personal surrender and holiness by the indwelling Christ are demanded of every professing Christian. These facts are fundamental, from which Evangelicals must not give way.

On the intellectual and social problems of the day, there is a great need for an attitude of readiness to learn from every quarter, to throw away any suspicions of the past, and to grapple earnestly with these problems. There is a great need of gathering together into one inclusive body all Evangelicals of every shade of opinion, and of pooling all our resources of experience and knowledge. The older men to give us the benefit of their ripe experience, the younger and more enthusiastic to supply the urge and leadership which is so necessary to-day, for youth will have its way in the end.

Australia has one great need in all our cities and towns. Our motto must be "Australia for Christ." Our country will not be won by hugging the shores of tradition or

convention, whether Evangelical or otherwise, but by "innovations of the Spirit, Who ever unfolds to those who are consecrated, new paths and new power to accomplish the will of God.

Some Results of the Oxford Movement.

(By Rev. W. T. C. Storrs, M.A.)

I HAVE been asked to contribute to this special edition of the Church Record an article on the subject of the results of the Oxford Movement. There are not a few who are far more capable of writing such an article than I am. But I dare not refuse such an invitation, lest I should seem to some to have failed a cause which is very dear to my heart, and which is of vital importance to spiritual religion and to the welfare and stability of the Protestant, Reformed and Catholic Church of England. In dealing with the subject, I propose first to consider the results that are claimed for it by Anglo-Catholics, and by others who are seeking to justify their participation in the celebration of the Centenary of the Oxford Movement.

The Church as Catholic.

Foremost among these results is placed "the renewal of the belief that the Church of England is a true and integral part of the one, holy, Catholic and Apostolic Church of Christ, and as such, derives its authority from the Divine Head Himself." The Catholic and Apostolic Church in which we, in the Creed, express our faith, is something very different from the visible Churches. It is a Church mystical, the Body of Christ. That Body of Christ is made up only of those who are His. It exists wherever two or three are gathered in His Name. No presence of Bishop or Priest is essential to its proper constitution. He is in the midst—that is the one essential condition, and He is there, where only two or three are gathered in His Name. "Visible Churches are folds, enclosed in their own walls. The Church of Christ is a flock, the sheep of the Good Shepherd, Jesus Christ."

Sacerdotalism.

Again, another result is placed before us in this form—the Church of England as a part of the Catholic Church, "derives its authority from its Divine Head Himself, and through its doctrine, its means of grace, its order and discipline, there is continued among us that life of grace and truth which has been bestowed upon the Spouse and Body of Christ for the salvation of mankind." What does this language teach? Surely, plainly, that the Church is the treasury of grace. This involves that the one way by which the soul receives grace and salvation is through the channel of the Church. The Church has its Sacraments. Grace is imparted through the Sacraments. The Sacraments must be administered through the Priesthood. Otherwise they are invalid. No man is a Priest unless he has been ordained by a Bishop. Every Bishop must be consecrated by a previous Bishop. There must have been no break in the succession of Bishops from the time of the Apostles. This theory is called Apostolic Succession. It is a poor substitute for the simple invitations of the Gospel—which Jesus—the Lord Jesus Christ gives—the only way, truth and life, which bids us find in Him our one Mediator. "No man cometh unto the Father but by Me." Peter and John repudiate any idea that they are channels of power or grace. It is by the name—through faith in the name. "Salvation is not doled out by a Church, but is ours through personal faith in Christ." The doctrine of Apostolic Succession leaves outside of the Body of Christ all members of non-episcopal Churches. What a hideous doctrine! When we consider the saintly lives, the great service, and the effectual ministry of so many who have never found a place in an Episcopal Church. Nothing to warrant the doctrine of Apostolic Succession is found in the Prayer Book, the Ordinal, or the Articles of Religion. The Church holds the great Reformation truth of Justification by Faith. It must do so when the appeal is made to Holy Scripture.

To the Oxford Movement is ascribed also "the revival of the corporate aspect of Religion." While we believe there is a deep union and fellowship which exists between all true children of God—that all such are one in Christ Jesus, and that membership of the External body is important for the spiritual welfare of individual Christians, yet we emphatically declare our judgment that the Oxford Movement has not helped forward this unity, either spiritual or external. It has brought about wide and unhappy division, and has made the Church of Eng-

land a house divided against itself and has impaired very greatly its power and influence for the Gospel throughout the world.

Dignity and Beauty.

It is claimed again, that the Oxford Movement has helped immensely the dignity and beauty of our services. We ask, has this help made really for the spirituality and reality of our worship? We see a great increase in Ceremonial. But such external of ritual, processions and elaborate music, have drawn away the hearts of worshippers from that worship which is in spirit and in truth. We advocate a return to the simple, hearty, true worship, preparing the way for a message about the Saviour and Lord, and not an exaltation of the Church, as if such was the main Article of our Faith. But there is more to be laid to the door of the Oxford Movement in this direction.

The Roman Mass has been introduced into numbers of Churches with all its teaching, so utterly contrary to Scripture and to the Articles of our Church. It is claimed there is more reverence in Anglo-Catholic worship. We ask, to what is the reverence directed? Not to Him, to Whose Table we come as unworthy, but welcome, guests, but to material objects, which are, at best, only symbols, by which we remind ourselves, not God, of that one sufficient sacrifice once for all offered on Calvary.

It is asserted also that the Anglo-Catholic helps to enrich the common treasury of the Church. How can this be, when the doctrines of Evangelicals and Anglo-Catholics are so contradictory? The Oxford Movement definitely repudiates some of the chief principles of the Evangelicals; nay, of the Church of England. The effect of the Oxford Movement was not to enrich and develop the teaching of the Evangelicals, but to counteract it. "The introduction into the Christian religion of sacrifices and sacrificing priests is utterly at variance with the whole system of the Gospel, and destructive of its most important characteristics."

No Part in Centenary.

But there are other equally strong reasons why we should not have any part in celebrating the Centenary of the Oxford Movement. These reasons are of really first-class importance. We maintain that it has diminished the authority of God's Word. It is quite true that a large number of Anglo-Catholics are strong in their apparent loyalty to Scripture. But the truth is they have undermined the authority of Scripture by their continued appeal to Church teaching, in contrast to the teaching and history of the Church of Apostolic days. The Church teaching to which they appeal finds no place in the Acts and Epistles. It is the teaching of an age when the Church had largely forsaken the simplicity of the New Testament, and had developed a priestly system wholly foreign to the New Testament. It has undermined the authority of Scripture by making the position of the Apostolic Church a jumping-off place for all kinds of extravagances, instead of recognising "the nearer the source the purer the stream" is true. For the honour of the Word of God, for the honour of the Apostolic Church, we will hold fast to the purity and simplicity found in the Acts of the Apostles and in the teaching of the Epistles.

It is a recognised fact that the teaching of the Oxford Movement has alienated multitudes from the Church of England, and many from religion altogether. Within the boundaries of the City of Melbourne there are Churches (non-Anglican), which are largely officered by those who could stand no longer the priestly claims put forward in their Parish Churches. It is a mercy they have found a spiritual home in Churches where the pure Word of God is preached, and the Sacraments duly administered. But how man have not, but have been driven to irreligion because their common sense could not tolerate the kind of claims made, and teaching given in Churches where they should have found the joy of His salvation.

There is no hindrance so great to the Reunion of the Christian Churches as the existence of the Oxford Movement. With its doctrine of the Corporal presence, with its claims for Episcopacy, and its intervening of the priest between God and the sinner, it is presenting an insuperable barrier to that unity which the Anglo-Catholic professes to desire. If they would but abandon all that cannot be found in Scripture, how soon would a union be effected, which would glorify God and make the Church of Jesus Christ triumph throughout the world.

For these, and many other reasons, hardly less important, we call upon all true lovers of Christ and His Truth to stand outside any celebrations of the Centenary of a Movement which has been so mischievous in its results, and which found its origin in so much prevarication, deception, and treachery.

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Editorial

Bishop Radford to the Fray.

IT was a foregone conclusion that when the pamphlet "The Oxford Movement and its Issues" reached the public, a veritable storm would be raised. That was its purpose. It was bound to raise the dust. The protagonists of the Oxford Movement Centenary were not going to have it all their own way. Incontrovertible facts about the dangers of that Movement had to be broadcast, because it was well-known that forces were at work advocating a misty comprehensiveness and further, they were out to paint the so-called "Church Revival" in the most roseate colours. But Evangelical churchmen, clerical and lay, are not easily side-tracked, nor hood-winked. Bishop Radford has now entered the lists. The fact that he has, in a brochure in defence of the Oxford Movement, tried, statement by statement, to deal with the above-mentioned pamphlet, shows that it had to be reckoned with. But he doth protest too much. The little coterie at Oxford, who set on foot the Oxford or Tractarian Movement, sought to magnify the office of the ministry; to restrict grace to the Episcopal system of Church government, to dilute the Reformation principle by a new and unconvincing interpretation of the Ar-

ticles and Prayer Book; to introduce a system of Church discipline that would make the parish priest an autocrat; to substitute Church teaching for general Bible reading; to restrict to the Bishops, with the possible assent of all other clergy, all Movements of spiritual reform and development; to repudiate the right of private judgment and substitute sacramental infusion of grace for the doctrine of Justification by faith; to approximate the services of our Church to those of the Church of Rome, and to create afresh the condition of a teaching clergy and a hearing laity who dare not oppose the voice of the existing Church, under pain of National Apostasy. The pamphlet, "The Oxford Movement and its Issues," revealed all this in stark nakedness, and that is why Dr. Radford is deadly opposed to it.

Church of England Insurance Co.

WE congratulate the Directors of the Church of England Insurance Company of Australia on their second annual report, just issued, and the improvement in the year's work, both in the amount of insurance placed with the Company, and the net return. There is, however, much land to be occupied. A church like ours, with hundreds of parishes and districts, ought to be paying a premium income to the company of £10,000 to £15,000 per annum. We fear that local church authorities do not realise that the church itself will benefit financially with the profits of this Church Company, when dividends are payable. It is a well-known fact that the Ecclesiastical Insurance Company of Great Britain has handed over hundreds of thousands of pounds to the Church in England for maintenance and extension work, as a result of its profits. That is what this Australian Church Company will yet do. The Directors will begin to do it all the sooner, as the Company gets the support of the whole Church. Our Church Company is in most capable hands; its treaty agreements with other companies for re-insurance are exceedingly sound, all it wants is a much larger support. This we urge with every enthusiasm.

Seminary Priests.

IT is constantly asserted by advocates of the Oxford Movement Centenary, that one of the advantageous results of that Movement was the foundation of theological institutions

for the training of the clergy. The obvious answer to that statement is the retort that until then, the training of men for the ministry was undertaken by the Universities. What is not told us is that that so-called "Church Revival" introduced into the Church of England the Seminary as a training school for priests. Mirfield and Kelham in England are but samples. Thus we have in our beloved Church to-day a crop of professional priests, clever controversialists, great masters in little religiousities, even learned theologians, but not good clergymen, broad in their sympathies and intellectual vision; not trained to search for truth as for hidden treasure, and to feel an affectionate fellowship with all seekers and lovers of truth in whatever Church they can be found. Seminarists, as these trainees are, emphasise the Church as an exclusive institution, the historic succession as an indispensable pre-requisite for sacramental grace, the necessity for auricular confession, and the prescriptive spirituality of the priesthood. All of which is foreign to the New Testament.

The Revival We Need.

VERY many thoughtful, devout people feel that we are on the eve of a Revival of spiritual religion in the world. It is also our considered opinion. But we are convinced that it will only come through a re-discovery of the Bible. Various groups are working themselves up into a frenzy, in the hope that the "revival" they want will emerge from the jostling contacts of the day. But such revivals will not necessarily be of God. It is God the Holy Spirit, through His Divine Word, Who will bring about the much-needed and longed-for revival. The Bible is not read as much as it used to be; but we are convinced that it will be a re-discovery of the Bible will be the thing of all others which will bring new life and new hope to us. The Bishop of Chelmsford states: "People to-day are looking for a lead and for a guide, and though the opinion may be a very old-fashioned one, I am myself firmly of the opinion that the bewilderment which is so characteristic of life to-day will only be dispersed when we can again be described as a Bible-reading nation. . . I believe there is nothing which the clergy could more profitably concentrate upon to-day than the continual urging of the reading and study of the Bible by their people, young and old." Therein lies the secret of true revival.