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Famous

Biscuits

High Adventure.

An impression of the Church Missionary Society Summer School, held at Old Oxford House, Brighton, South Australia, from December 27th, 1932, to January 3rd, 1933.

From quiet homes and first beginnings, Out to the undiscovered ends, There's nothing worth the wear of winning, But laughter, and the love of friends.

THIS is the spirit of one of our modern poets. Apply it deeply enough and it is also the spirit of a Christian life. "Out to the undiscovered ends"—hear the shout of high adventure there! This is the shout that all must hear, in quiet homes, at first beginnings, before they would fare forth like radiant messengers of some wide olden time, to search the hidden corners of the earth for beauty, and fill the world with laughter that is like the laughter of flowers.

Do you find high adventure in your life? Do you look for it at all? Where do you look for it—at a cocktail party? You won't find it there, because all the adventures of that sort have had many times before, and the only adventures worth having are those that nobody else ever has had before.

It came to me that my life was singularly free from adventure; that, although I was quite young, it was most flat, stale, and unprofitable. Then somebody asked me if I would come to the C.M.S. Summer School. It didn't sound like a challenge to adventure. I think we were washing-up together, when this lady asked me. But I accepted—not without misgiving—and went.

The first thing we girls did was to make up our beds, seventeen of them, in a spacious, upstairs sleep-out at

Old Oxford House, Brighton. Then a lot of us went down for a swim.

I don't know why I felt so wildly happy that night on the beach. It must have been a foretaste of the good things to come. The very camels we saw had a pleasant smile on their faces, and everyone kept wanting to dance. Presently we went home to tea, and after—well, things began to happen—that is the best way I can describe it. There was a welcome meeting, that really was a welcome, and if one was feeling a little self-conscious, or "unmixed" perhaps, it just fell off.

And then our Chairman took command. One had liked him at sight, seeing him at tea time, but I do not think any of us had been prepared for the charge of spiritual dynamite he implanted in our souls, slowly, deliberately, and realising that a certain time must pass before the fuse would ignite the charge. I for one was conscious that some very high explosive was subtly beginning to work.

I cannot write lightly of him—of Dr. Griffith, our Chairman. Though one side of his nature—the boyish, the whimsical, the mirthful, peeped so often out at us through "smiling Irish eyes" (the Doctor will forgive me), there was another side of his nature ever accessible to each and all—that of the spiritual helper and comforter, the father and friend. As the Rev. W. H. Irwin said in a final address, "I think what we all feel about the Doctor is something too deep to be put into words."

After the evening talks, it was the custom to spend what was known as a "quiet time," in individually thinking things out, or in having a chat with a friend or friends about any subject which had come uppermost in mind during the day, and it was just then so many of us really found out the Doctor.

Next morning, after bathe and breakfast, we joined the Family Prayer, led each day by a different member of the League of Youth. It was lovely to do as we did one morning, and find ourselves all thanking God together for the beauty of the world. Very soon came another summons to adventure—through the inspired Bible Readings of the Rev. H. Wallace Bird. He drew out five main lines on the chart he gave us for the voyage of life; a thrilling chart it was, like those which the old cartographers made, saying "Here be lions!" and drew pictures more fearsome than many lions. Thus lured went men out grandly to seek danger. The five headings were Prayer, Progress, Witness, Discipleship, and Fellowship.

After morning tea came the Discussion Groups, to many, I think, these were among the great delights. A group consisted of seven or eight people, to whom, having read a set study book on missionary enterprise, two different problems were submitted each day, the first one of very general interest, and the second one applying the conclusion of the first to the work in some definite mission field. Thus, in the China section the question, "What do you understand by the word 'vocation'?" was followed by "Show that advance against odds in China constitutes a call to adventurous spirits." A reporter was appointed in each group to tabulate the main points of the discussion, and in an hour's time all the groups met in the Lecture Room, to share and to sift down their conclusions, and here we were fortunate in having the Rev. W. H. Irwin as chairman to help us establish our findings.

The afternoons were for recreation, and a tennis tournament was soon in full swing, won finally, to our great delight, by the Doctor, with the help of two partners—and doesn't it show how he wore them down!!

The sea was a joy, and many went for walks in happy fellowship along the sands. Each evening there was a special missionary address on Egypt, India, Japan, and China, in that order. A delightful surprise came to us one night in the person of the Rev. W. Wynn Jones, who was passing through on furlough from Tanganyika, and we were able to hear first hand about the marvel of winning Africa for Christ.

So go to a C.M.S. Summer School, if you would glory in high adventure; an adventure that from a tiny start in quiet homes and first beginnings will bear you onward and upward, with the majestic sweep of the rising tide, to that mighty shore whence comes the light that never was on land or sea, and children laughing, and the Master's face.—P.S.



The Fashion of His Countenance, by David Smith, D.D. From the publishers, Messrs. Hodder & Stoughton.

This is a beautifully printed and bound brochure dealing with our Lord's Human aspect. The pictures are by Frank J. Stanley. Those who have followed through the years David Smith's column in "The British Weekly," will know what to expect in this lovely document. The treatment is reverent, chaste, and altogether uplifting and inspiring. The author shows how no one really knows the manner of our Lord's person, nothing of His outward appearance, whether tall, fair or strong. The Gospel records tell us of what He did and said, that He grew in stature and was in favour with God and man, but they do not dwell upon the externals of His physique. No human memorial of Christ has been preserved, though the prophet does foretell that His visage was more marred than that of any man. All this is a prelude to Dr. Smith's insistence that Christ must find His place in the heart. His presence is a spiritual presence in the soul of the believer. That the strength of Christ in His people's lives, His comfort in the hours of their stress, will only come from fellowship with Him in the inner citadels of the soul. Altogether a sane and profitable study. We warmly recommend it.

The Wicket Gate, or Plain Bread, by Studdert Kennedy. Published by Hodder & Stoughton. Price 1/3. Our copy from Angus & Robertson.

Studdert Kennedy is always readable. His passion for righteousness, his unwavering devotion to our Lord, the reality of his faith in his Saviour, make his books throb with vitality. Here is one that has reached its tenth edition. That surely, is a commendation. The volume is really an interpretation of the various clauses in the Lord's Prayer, but interpreted in relation to the rank and file of life, in all their sin, their need, their laughter, and their tears. Over against sin he sets the Saviour, over against the Kingdoms of Darkness he sets the Kingdom of God, over against the power of Satan he sets the indwelling power of Eternal Spirit, over against the trumpet thinking and ideas of men he sets the eternal truth of God revealed in His Word. In many places we cannot altogether follow the writer, nevertheless, here is a book that uplifts and inspires. It is a tonic to the mind as well as the heart. It is a splendid fifteen pence worth. Spend a £ and send copies to your friends.

ANOTHER CENTENARY.

Since centenaries are the fashion, why should there not be a special commemoration of the emancipation of the slave in 1833? It was mainly the work of Evangelicals, led by Wilberforce, who died on July 29 of that year, the date on which the second reading of the Emancipation Bill passed the House of Commons. By it, Britain gave £20,000,000 to free the West Indian slaves, and the status of slavery was abolished in the Empire.

A Paper for Church of England People

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Editorial

Reunion in India.

THE most determined opponents of the South India Scheme of Reunion are the monastic orders of the Church in India. We have always looked upon these so-called "religious" as sinister bodies within our Church. They are an alien growth, wedded to their theory of apostolical succession, and the sacerdotal idea of the ministry. They will use every means to nullify, if possible, any scheme of reunion that is not based on their hardened and preconceived notions. They even threaten all sorts of dire possibilities if the South India scheme as proposed, is carried into effect. In keeping with this attitude, the Federation of Catholic priests, through their Federal Council in England, have passed unanimously the following resolution:—

"That, recent events in South India having shown that a satisfactory issue to the negotiations cannot now be expected, the Federal Council is of opinion that the time has come for a repudiation of the whole proposed scheme of Reunion." Dr. Darwell Stone, the President of the Federation, and the Rev. E. D. Merritt, its chairman, are active and prominent members of the Anglo-Catholic group in the Church Assembly in London, and exert no small influence on episcopal and other leaders. Another suggestion now is that the scheme should not come into operation for five years. Doubtless this proposed postponement is a device to frustrate the scheme. As Mr. Wilson Cash pointed out in our last issue, if such a thing were done and reunion shelved in this way, it would be a disaster to the whole cause of unity.

"A Review of 1932."

OUR contemporary, "The Church Standard," makes a statement in its issue of January 6, under "A Review of 1932," which we cannot allow to go unchallenged. Never for a moment can it be implied or inferred, either explicitly or tacitly, that the doctrine and practice of the Old Catholics is that of the Anglican Church. It has the temerity to affirm:—

"Early in the year inter-communion was established between the English and Old Catholic Churches—the first time since the Reformation that the English Church has entered into communion with another Church. The union consummated was one of Faith and Order, not uniformity in opinion and non-essential details. The Declaration of Utrecht, accepted by Convocation

as consonant with Anglican doctrine, is notable for its firm adherence to the ideal of a non-centralised Catholicism, and for its emphasis on the Real Presence of Christ in the Sacrament of the Altar. It now possesses for Anglicans the same value and authority as the 39 Articles. It is an invaluable guide to the true Sacramental teaching of the Articles, where ambiguity occurs through undue preoccupation with current abuses."

In the first place, it needs to be remembered that any decisions of English Convocations have no binding effect upon the Anglican Church outside the two provinces of Canterbury and York. Secondly, at the sessions of Convocation held in February of last year, intercommunion with the Old Catholics was accepted under certain conditions. The chief of these is that intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith."

This is all very different to what our contemporary suggests or implies. Each holds the essentials, and not the extravagances. There is no doubt that the Old Catholics hold fast to traditions that have been rejected by the Churches of the Reformation, and have an ethos that is not at all similar to that of the Church of England before the Oxford Movement ideals proclaimed themselves to be the teaching of the Church. Anglo Catholics are seeking to fasten upon our Church beliefs and practices, that are not found in our formularies, and hence it is, they are ready to grasp at any movement or decision which may further or bolster up their unscriptural and mechanical sacramental theories.

Glorification of the Mass.

THERE is no doubt that the centenary of the Oxford Movement is being seized upon by its protagonists as an occasion for the glorification of the Mass. We mean those who are the heart and soul of Anglo-Catholicism. The Mass and all its concomitants are based upon the figment of a sacerdotal ministry with its priestly hierarchy. History shows all too clearly what this mechanical and unscriptural form of the ministry has meant through the centuries in devitalised Churches, barrenness, formality, a people bankrupt of spiritual life and hungry for the Bread of Life. We notice that Dr. Headlam, Bishop of Gloucester, has expressed his strong disapproval of the holding in London of a great open air Pontifical High Mass as the climax to the celebration of the Oxford Movement Centenary as a "vul-

gar ostentation," while the London "Guardian" thinks that the way in which the proposal is put forward—"the constant use of a nomenclature calculated to arouse prejudice, for example—lend themselves to the feeling that the proposal is inspired less by the spirit of devotion than by the very different one of advertisement, and the accentuation of differences."

However, it is all of a piece. Walter Walsh, in his much decried volume, "The Romeward Revolution in the Church of England," told the truth which has now been exemplified in the recent Anglo-Catholic Manifesto, that the Roman Catholicism is the goal—and, of course, the Pope thrown in!

Rome and Education.

A PROPOS to the recent statements by Dr. Kelly, Roman Catholic Archbishop of Sydney, on State Schools and education, interesting information is to hand with regard to Spain. That country, until the revolution of two years ago, was the great stronghold of the papal church, and the King of Spain "the most Catholic monarch of Europe." But never were a people so illiterate, and a country so backward. The "education" was entirely in the hands of that Church. Now we learn that the Republican Government is setting a fine example in its zeal for education. It has felt all along that the high proportion of illiterate persons in their land was a reproach. Elementary schools are now being opened by thousands. The Madrid correspondent of the "Times" quotes a statement of Don Fernando de los Rios, Minister of Education, to the effect that 7,000 new schools were established last year, and 2,580 this year. Municipal bodies are required to provide a site and 25 per cent. of the cost for all new buildings. Some of the richer cities, notably Bilbao, have contributed up to 60 per cent. Special courses have been opened for teachers, and there is no lack of recruits for the profession. At the last call, 15,000 candidates offered themselves, and 5,000 were selected. Don Fernando added, with justifiable pride, that, at a moment when Great Britain, the United States and France, are cutting down the salaries or numbers of teachers, Spain is increasing their number, and paying them on a higher scale. Village libraries, of which there are now 1,143, have among them 146,000 books. He further states that there was a deep social spirit inspiring the education reform of the Republic that might be summed up in words of the Nazarene, and in a verse of the International, "Arise, ye poor."

Sufficient commentary on the Church of Rome when she has all the power!

The world has gone crazy about power and speed, as though the test of a man were the number of miles he can cover in an hour, and the most important sign of human intelligence the number of revolutions it can make propellers turn in a minute."—Mr. H. M. Tomlinson.

"A broadly tolerant country is a sign of decadence."—Prof. E. L. Carroll.

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Quiet Moments.

Revival.

A LOT is said and written concerning the need of "revival," and it is interesting to consider just what is meant by this term or word. The dictionary meaning of the word is to "re-animate"—"to refresh." The idea behind this seems to indicate that the object of revival is either dead or apparently so. To say the least, there is a lack of vitality.

Now the object of this article is to consider the word in connection with "Revival of Religion," and particularly the revival of the Christian Religion. To get right down to what is generally understood by those who are praying and working for "A Revival," we mean "A Revival of the Spiritual life of the Church." Many Christian men and women are praying and working for such a revival. A Rector of a large suburban Church was recently showing the writer the Church property, and pointed out a very fine site for a new Church, remarking that the present Church would meet local needs "until the revival of religion comes," and then there would be the need for a larger Church. This note of "expectancy" is a good sign.

Let us consider in what way we are to regard "revival" as applied to the Christian Church. Are we to regard the Church as dead? Far from it! The local Church referred to above—certainly far from dead, and as we look at the work of the Church in the world to-day there is no doubt there is life in it. This is particularly evidenced by the growth of the Church in the Mission field to-day. At the same time, thinking Christians are conscious of the fact that the Church is not doing all it should do in the world.

Perhaps it is well for us to consider the primary work of the Church, that is, "to make disciples" of all nations, is "to make disciples" to our Lord and Saviour, Jesus Christ. This seems to be the "test" of the vitality of Christians. Of course, the Church is expected to build up the faithful, and to observe the sacraments of our Lord. This is probably the first requisite in the renewing of the life of the members of the Church, which must come before we can win the great masses that are out of touch with the Church and her Lord to-day. The prophet Hosea brings to us the secret for this. "They that dwell under His Shadow shall return; they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon." Surely this means that revival comes to those who make their home with God. There is a very intimate relationship brought out here. There is an old saying that "one has to live with another to really know him." That is the need for each one of us—daily living with God—a God-directed life in every detail. The absolute surrendered life. St. Paul found this when he said, "I live, yet not I, but Christ liveth in me." Can every member of our own Church claim this blessed relationship with our Lord? Doubtless we all feel the need to pray, "Revive Thy work, O Lord, and begin in me." This brings our thoughts to the individual aspect. How easy it is to look to others! Why don't the clergy lead the people? Why don't the people follow the clergy? What's wrong with the Church? Oh, the multitude of questions and the putting the responsibility on to someone else. Needless to say, there is a definite and particular responsibility to the various groups in

the Church. The clergy cannot expect to win men and women for Christ unless there is a definiteness about their preaching. There must be no compromise with sin and worldliness—there must be no minimising of man's desperate position as a sinner; and the crucified, risen Lord's power to save from sin and for eternity. The Christian layman must be prepared to live the Christian life among his fellow men in every department of life. Probably more men and women can be won for Christ by the example of "Christian living" than by all the sermons preached. One often tries to imagine the effect on men if Christians, if all the members of our Church who take Holy Communion at, say, Easter or Christmas, were really "all out" for Christ and His Kingdom, every day of their lives! Just imagine the effect of every communicant member of the Church filled with Apostolic fervour and power! This is not written in any spirit of carping criticism, but simply with a desire for all who call themselves members of the Church—the Body of Christ—to enter into the joy of the fuller life, as the Psalmist writes, "Wilt thou not revive us again, that Thy people may rejoice in Thee?" Joyfulness—one of the most infectious of human experiences. The Christian should be a "joy-ful" person, and by this means commend the Giver of all true joy to others.

There are many individuals and many organisations at work to-day doing their utmost to bring about a revival in the life of the Church. Many of these organisations are made up of Church people, although working outside the control of any "official Church." It may be that God is using these as the "preliminary means" to the great awakening that many are looking for—to the time when the whole Church will awaken to its Christ-given commission to really preach the Gospel to all men.

Now, let us consider for a moment what is, perhaps, the most important aspect of the subject—"What part can I play in bringing about a Revival of the Spiritual Life of my Church?" This question brings me to an examination of my life, and I would suggest that every member of the Church should take the "Invitation" in the service of Holy Communion, and slowly and honestly read it on his or her knees, asking God to show how their life compares with the words that are read. Is there earnest and true repentance? Is there love and charity with one's neighbours? Is there the intention to lead a new life in Christ? Is there the intention to follow the commandments of God, and to walk in His ways? Is there the drawing near with Faith? May we all really pray, work and live for a revival of the Spiritual life of our Church, and may we pray in the words of the prophet, "O Lord, I have heard Thy speech, and was afraid; O Lord, revive Thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

New Life Through God.

THIS is the title of a volume of addresses by the Japanese, Toyohiko Kagawa, and the addresses were given on an evangelistic tour, and to very varying audiences, sometimes at Universities, sometimes in factories. Kagawa—evangelist, social-worker, lover of men, patriot—though only forty-three years of age, is probably the most remarkable man in Japan at the present moment. The author of some sixty books

in his own tongue, this is only the second, as far as we know, that has been translated into English. The first, "Love the Law of Life," we read with great pleasure and commended strongly to our readers.

We append a few quotations from this new book. To appreciate these quotations, our readers must try and visualise the audiences to whom they were spoken—Moslem, Japanese, non-Christians. But to really catch the enthusiasm of the book we must read it for ourselves. We have posted our own copy on to Canon Hammond, of Sydney, as a slight gesture of appreciation, and in recognition of a kindred spirit with the author.

"Men have clothes made with many pockets, but they are all used for themselves, and not one used for the other fellow."

"Christianity is a religion of resurrection. Even the most disobedient person may be regenerated. And even one who is dead socially, morally or spiritually, may be resurrected."

"The Jesus religion is a sewage-gatherer. We Christians must be refuse-gatherers, clearing up the dirt left by others. If there are those among us who say they don't like to touch refuse, then leave Christianity."

"We covet because our mind is not set on heavenly, but on earthly things."

"God hears our prayers, even though we doubt that there is a God. It is like telephoning, when we think: 'I wonder if they'll answer!' I felt very strange the first time I used a telephone. Prayer, like telephoning, is talking to a Person Whom we cannot see."

"When I prayed for the first time, at the age of fifteen, at the home of a missionary, I only said, 'God make me like Christ. Amen.' . . . When we pray we must not be formal or stiff. Jesus continually warned men against this."

"Materialistic thought is the fog which blinds us."

"Those who say they can't go to Church because they are too busy, go round in a circle and never go forward the least bit."

"We read this wonderful book (the Bible) when we are happy, sad or lonesome, and when travelling. We must read it in the same way that we drink milk. In the same way that milk is nourishing, so the Bible is the Book of Life."

"If the handle-bars of our bicycle are just a little bent, we go round in a circle, and land at the same place."

"We must act, not merely listen. It is not good that our ears only go to heaven and our souls go to hell."

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Songs of the Corn.

Harvest Days in the England of Yesterday.

We'll reap and we'll mow,
We'll plough and we'll sow;
Oh, the pink and the lily,
And the daffydowndilly!

HARVEST days set in, a festival of labour which still, here and there, ends joyously in the feast of harvest-home; as Dryden sang:—

Your hay it is mow'd, and your corn is reap'd;
Your barns will be full and your hovels heap'd;

Come, my boys, come,
Come, my boys, come,
And merrily roar out harvest-home.

This was a merry tune in the old days; witness this fine description from an old work, "The Twelve Months," dated 1661—the joyous days of the Restoration:—

"The furmenty-pot welcomes home the harvest-cart, and the garland of flowers crowns the captain of the reapers; the battle of the field is now stoutly fought. The pipe and the tabor are now busily set a-work; and the lad and the lass will have no lead on their heels. O, 'tis the merry time wherein honest neighbours make good cheer, and God is glorified in His blessings on the earth."

The labour was set to music in the old days, even before the last load was escorted home in triumph to the barn. In his tour of the Hebrides, Dr. Johnson related how in the Highlands the reapers would time the strokes of their sickles to the modulations of the harvest song. There is a legend of a great Highland farmer who kept a piper in their employ, to pipe to the reapers, so that the slowest one would always find the piper at his heels. The women harvested in time to their singing—bending, rising, and turning rhythmically, as when spinning and weaving they sang all the time, and would commonly say that the cloth would take so many more songs, instead of such and such a length of time. Farm tasks were performed in no gloomy spirit; the labourers would dance on the stacks to a reel tune, as they piled the sheaves.

The Scottish reapers give the name of Maiden to the last handful of corn to be cut, and call harvest-home "Maiden feast." Other old names are Mell-supper and Feast of Ingathering. In the northern counties a Mell-doll, or image of corn, dressed like a doll, would be carried amid the joyful acclamations of the people on the last day of reaping. A verse of an old, if vulgar song, refers to the custom:—

Odzookers! whom have we here now?
Why sure it a'nt a Black Moll?
Why, ma'am, you're of the fair sex,
And welcome as Mell Doll.

The term "mell" is traced to the French word, "mesler," to mingle (master and servants sitting promiscuously at table). Mell also signifies the instrument with which corn was reduced to meal in a mortar, and so came to mean the last of all things; as when a horse came in last in a race, they might say in the North, "He has got the mell."

Here and there memories linger of the merry old customs of the harvest-field, some of them going back to the time of the Neolithic men of Britain who tamed the horse. There arose a faith that the last wisp of corn in the harvest-field was inhabited by the sacred horse; and it came about that a horse, representing the corn-god,

would be eaten, with special rites, by the reapers at the harvest supper. Sir James Frazer, in the "Golden Bough," describes some quaint harvest customs prevalent in Herefordshire and Shropshire, showing examples of the corn-spirit appearing in the shape of a horse and notes the Red Indian practice of sacrificing costly horses to appease the "medicine" or corn-spirit.

In Norfolk, the old custom of "largesspensing" is still remembered, the field-labourers contributing to a fund which went in a great evening's feast when harvesting was finished. In one of the rhymes of old Thomas Tusser's "Five Hundred Points in Good Husbandry," which the poet Southey described as the most curious book in our language—the farmer is urged to keep up the old custom of the harvest-feast:—

In harvest time, harvest folke, servants and all,
Should make, all together, good cheere in the hall.

He was also to allow his reapers "to cry a largess," or beg and collect alms, under the direction of the harvest-lord, the leader of the harvesters; this largess they might collect in gloves provided for reaping where the wheat was thistly, which explains the lines:—

Grant, harvest-lord, more by a penny or two,
To call on his fellows the better to doo;

Give gloves to thy reapers a largess to crye,
And daily to loiterers have a good eie.

Some curious lines "Upon the Norfolk Largess" are in "The Norfolk Drollery," a work bearing the date 1673:—

We have a custom, no where else is known,
For here we reap, where nothing e'er was sown;
Our harvest-men shall run ye cap and leg,
And leave their work at any time to beg.

They make a harvest of each passenger,
And therefore have they a lord-treasurer,
Here ye must pence, as well as prayers bestow,
'Tis not enough to say, "God speed the plow."

They reaped in the field, and they gleaned in the highways. Thomas Tusser would not have the honest ploughman forgotten on these joyous occasions, and urged the farmer to remember to make him a present at the harvest supper:—

For all this good feasting, yet art thou not loose,
Till Ploughman thou givest his Harvest Home goose?

Bloomfield, the Suffolk poet, sang the song of the harvest feast, "For all that clear'd the crop or till'd the ground," guests by right of custom, and Herrick:—

Come, sons of Summer, by whose toile

We are the lords of wine and oil,
By whose tough labour and rough hands,

We rip up first, then reap our lands,
Crown'd with the eares of corne, now come,

And to the pipe sing harvest home.

The Devon version of the harvest-home call runs:—
We have ploughed, we have sowed,
We have reaped, we have mowed,
We have brought home every load,
Hip, hip, hip, harvest-home!

In Devonshire they remember also the old ceremony called "Crying the knock," the knock being a small bunch of the ears of the last corn cut, twisted to form a curious figure, which is carried home amid acclamations and kept by the farmer till the next year—a kind of lucky token. The reapers, having cut the corn, would gather round one holding the knock, whoop and halloo and cry:—

A knock! A knock!
Well cut, well bound!
Well shocked, well saved from the ground—
Whoop, whoop, hurra!

In Shropshire there was a custom called "Crying the mare," the reapers tying together the tops of the last standing blades of corn in a field—"the mare"—and making this a target for their sickles. He who cut the mare down had the prize, amid shouts and good cheer; and the "mare" would be sent on by a fleet-footed messenger to the next farmer, who had not yet reaped his corn, emblem at once of a brag and a taunt.

The last ceremony of harvest-home was the drinking of the health of the farmer and his good dame at the harvest-vestper. Here, to conclude, is the harvest-catch as sung in Norfolk:—

Here's a health to our master, the lord of the feast,
God bless his endeavours, and give him increase,
And send him good crops, that we may meet another year.

There is no beer now in the harvest-fields. We shed no tears on that score. But it is a pity that the old songs of harvest should die out. It seems to mean that we do not find the same joy in work that our fathers knew.—M.W.

Wayside Jottings

(By a Wayfarer.)

THE SHAREHOLDER'S RESPONSIBILITY.

"I'm not feeling the depression," said one of the young men. "I had the sense to make provision against it. For many years I've saved all I could and invested it wisely; and now I have a comfortable little income, besides what I earn."

"Good boy!" said another, "how did you invest it?"

"Well," he said, "I have a lot of shares in Belial and Co.'s Great Central Emporium; they pay about 12 per cent.; and I've a few hundred shares in the Bank of Gomorrah; they give jolly good interest; and I put a lot into the Belshazzar and Co. Land and Investment Society; and I've got a few hundred shares in Beelzebub and Co.'s Brewery. I suppose that on the average they bring me in ten per cent.; so I think I've done pretty well for myself."

Old silver-haired Mrs. B., placidly knitting in her armchair, looked up and remarked, "Those are big dividends for these hard times; do you know how they make them?"

"Not exactly," said the other, "and I don't see that it concerns me, either. The Managing Director of the Bank did, however, give me a hint. He says they only pay so well because they are good business people. They advertise that they lend money at low interest on suburban-house property; and if the borrower gets a bit behind they are pretty quick to foreclose, and they have a string of financiers always ready to

buy the properties from them, and so they get on. A bit hard on the former owner, perhaps; but its good business."

"And what about the Land Investment Co.?" asked the old lady.

"That, too," said the young man, "succeeds because it is managed on good business lines. We buy big areas of land and cut it up, and sell the blocks on a very small deposit. That tempts a lot of the poorer class of people to buy, and some of them are sure to be unable to keep up their payments; and then, of course, the land comes back to us for re-sale; generally a bit improved. Then the Beelzebub dividends are always good. Men will drink, and the Brewery has a lot of tied houses in some of the poorest parts of Sydney; and unemployed men have more time for drink; and they generally get the money for that, even if they can't afford it for anything else; and so we do pretty well there."

"But," said the old lady, "don't you know that all that money spent on drink means unhappy wives, and ill-fed and ill-clothed children, and a great many miserable homes? Do you enjoy money gained in that way?"

"And haven't you heard," said another, "that Belial and Co. are notoriously hard on their employees? They turn off the boys and girls as soon as they reach the age of 21, and if a boy or a girl yields to temptation they prosecute them without mercy; and I'm told that they go in for a lot of sharp practice."

"And that Bank and that Land Investment Co.?" asked a third. "Do you really approve of the way they get their big dividends?"

"No," said the young man, "I don't say that I altogether approve; but I don't see that I am responsible. The shares came on the market and I bought them. If I hadn't bought them, plenty of other people would have. I think I was rather lucky to get them."

"But," persisted the old lady, "do you think St. Paul would have owned those shares; or that Christ would approve of any of His disciples owning them?"

"Perhaps not," said the young man, "but shady tricks are done in almost every business; and I'm not supposed to know anything about them. It's the Manager's business, not mine."

"Can't agree with you there!" said a business man. "The manager is only the paid servant of the shareholders. If you hear of anything shady, you ought to go to the manager and protest; and if he doesn't listen to you, you ought to bring it up at the next meeting of shareholders."

"Does that apply to the Brewery, too?" asked the young man. "Ought I to tell the brewers to diminish their output; or shall I tell them to make beer that doesn't intoxicate, or not to put tobacco into the casks?—why they'd laugh at me. If the beer didn't go to men's heads at once and stupefy them, a lot of them would just take one glass and have done with it. Every publican would complain if we didn't sell jolly strong intoxicating stuff."

Then you must be held responsible," said one of the men, "for all the harm and misery done by all those public houses and greedy companies; for you hold your tongue and profit by it."

The young man got angry. "According to that," he said, "I ought to give up half my income. If I sold those shares I couldn't get anything else that would pay half so well. The minister said something like that to me

one day; but I told him that now-a-days everyone's business was to get as good an income as he could; and that the whole of civilization was built up on dividends and interest; and I supposed he was the same as the rest of us."

"You can't say that of him," said the old lady, "for I never knew a more unselfish man; and a man with his brains could have made a bigger income anywhere than he gets from our Church."

"There's nothing in the Bible against being well off," said the young man. "Abraham was rich and Solomon; and Joseph of Arimathea; and they are not blamed for it."

"The money regulations of the Bible," said another, "don't encourage getting rich. In the Old Testament the Israelites were allowed to lend money on interest to the Gentiles; but they were forbidden to take interest from their own people; and that must have been a terrible handicap to every Jew who wanted to get rich by money-dealing; and every Jew is a born financier. Besides that, every seventh year was a year of Release of all debts; so in his own country, farming or labour was almost the only way of living; and this, no doubt, largely explains why, after the Babylonian captivity, so few Jews cared to return to their own land; and why, in all subsequent ages, so many Jews were found in all the great cities of the Gentile world; and this, too, was no doubt part of God's plan: for the Jewish religion became known throughout the heathen world, and attracted thousands of proselytes, and so became a wonderful preparation for the Gospel."

"And Christ's teaching goes pretty much in the same direction of restricting wealth, doesn't it?" asked one of the party.

"Yes," said another, "Christ said, 'We unto you ye rich, for ye have received your consolation.' Lay not up for yourselves treasures upon the earth, to be lost or stolen; but sell your property and give the money to the poor; so that you may have treasure in heaven.' Give to everyone that asks of you, and from him that would borrow from you, don't turn away. No doubt Christ spoke in paradoxes; but certainly the effect of His teaching would be to keep His people poor. A Christian millionaire would be almost a contradiction in terms; and every Christian living in luxury is practically denying his profession. How can a Christian man or woman live luxuriously when from every part of the vast heathen world comes the cry for help?"

"It's true," said one of the older men, "that modern civilization is largely built up on borrowed money, and that's why it is in such a dangerous condition. Debts, in public and private life, are at the bottom of all this present depression and distress; and as long as that is so, the very fabric of civilization is in danger of collapsing. It is the duty of each one of us to seek to bring about a return to a simpler basis of life;—to live within our incomes, to live less luxurious lives, so that we may be able to help our poorer neighbours; and to be able to spare more for God's work, and especially for the work in the Mission Field."

"And remember," added the old lady, "that if you invest money you are responsible for what is done with it."

Nothing is too little to be ordered by our Heavenly Father; nothing too little in which to see His hand; nothing, which touches our souls, too little to accept from Him; nothing too little to be done to Him.



The Rev. Leland Parsons, Rector of Assiniboia, has accepted the parish of All Souls', Leichhardt, Diocese of Sydney, in place of the Rev. R. B. Robinson, who has gone to St. Paul's, Chatswood.

The Rev. P. Campbell Morgan, son of Dr. G. Campbell Morgan, the famous minister of Westminster Chapel, London, was ordained Deacon by the Bishop of London in December, and has been appointed to the curacy at St. James' Church, Clapton.

The Rt. Rev. St. Clair G. A. Donaldson, D.D., Bishop of Salisbury, formerly Archbishop of Brisbane, was presented with his portrait, painted by Mr. Oswald Birley, on February 11, the occasion of the Bishop's seventieth birthday.

Deaconess Winifred Mann, of Adelaide, has presented that diocese with a sum of £400 for the purpose of providing headquarters for the Deaconess Movement. Other gifts have followed, including £45 for furnishing a chapel which was dedicated on January 29.

The Rev. S. J. Stewart, who has been for some years in charge of the far west work of the Bush Church Aid Society, with headquarters at Ceduna (S.A.), whose parish was 600 miles by 100 miles, is taking up work at the Sydney headquarters as deputation secretary.

The Bishop Coadjutor of Sydney inducted the Rev. A. N. S. Barwick to the parish of Karrajong on Saturday, February 4, while Archdeacon Langford Smith inducted the Rev. R. Harley Jones to the charge of St. Chad's, Cremorne, on Thursday, February 9.

We regret to learn that Mr. C. R. Walsh, Registrar of the Diocese of Sydney, is laid aside with illness. We earnestly hope that he will soon be restored to health and strength again. Archdeacon Charlton, of the Home Mission Society, has also been unwell, but he is back again at his office.

We offer our sympathy and prayer to the Rev. Arnold Conolly, rector of St. John's, Gordon, on account of his ill health. He is to take six months' rest from parish work. The Rev. Eric Bellingham, M.A., has been licensed to serve in his parish for six months, after which he will go forward as a C.M.S. missionary.

Deaconess Bullard was farewelled by the Committee of the N.S.W. Branch of the C.M.S. on Monday, February 6, prior to her return to Tanganyika, while the Rev. W. Wynn Jones, Miss Minton Taylor, and Deaconess Claydon, were welcomed, having returned on furlough from service in the same field.

The Rev. R. B. Robinson was inducted by the Bishop Coadjutor of Sydney, to the charge of St. Paul's, Chatswood, on Tuesday, January 30. There was a crowded congregation, and a fine and representative gathering of clergy. The service was a very inspiring one and must have encouraged very greatly both minister and people.

With the approval of the Controller-General of Prisons and the chaplain, Captain Cowland, of the Church Army, began a seven days' mission in the Long Bay prison on February 12. This concluded, he will conduct a mission for men only at St. Barnabas' Church, George Street West, Sydney, from February 19th to 26th.

A number of the brethren assembled in the C.M.S. rooms on Wednesday, February 8, to bid farewell to the Rev. L. Gabbott on the eve of his holiday tour overseas. Mr. Gabbott is one of our Evangelical stalwarts, who has rendered signal assistance to the cause in N.S.W. We wish him and Mrs. Gabbott bon voyage.

The Rev. C. T. Parkinson, M.A., the new headmaster of The King's School, Parramatta, accompanied by Mrs. Parkinson and their two children, arrived in Sydney on February 6. He was met at Strathfield by members of The King's School Council, and had his first look at the school in company

with the assistant-headmaster, Mr. H. E. Britten. School began the following day.

The Rev. T. J. Gibson, Rector of Lonsford, Tasmania, left Sydney for Rabaul on February 2. He will act as chaplain at Rabaul for about six months, until the Rev. I. H. Stockdale, now at Sag-Sag, at the extreme western end of the island of New Britain, is ready to take over the work. The Rev. F. R. Bishop, hitherto chaplain at Rabaul, expects to leave for England soon after Mr. Gibson's arrival.

The Rev. Dr. Gill returned to Papua by the "Montoro," which left Sydney on January 12. Mrs. Gill has recovered fairly well from her serious attack of blackwater fever, but having been forbidden by the Board's doctors to return to the tropics, sailed for England on February 4, per the R.M.S. "Ormonde." Dr. Gill will continue his work at the Gona Hospital for at least a year.

An earnest Churchman in the person of Mr. Robert Holt Best died at Seven Hills, N.S.W., last week. He was a son of the late Mr. William Best, and the family have resided on a grant of land made about 125 years ago. Mr. Best was an active worker for St. Bartholomew's Church, Seven Hills. The funeral took place at St. John's Cemetery, Parramatta, after a service in the old historic Church of St. John. We offer our deep sympathy to his family.

A Holy Table, in memory of the late Elizabeth Laxton was dedicated at St. James' Old Cathedral, West Melbourne, on Sunday evening, 29th January. The inscription reads:—"To the Glory of God and in Loving Memory Elizabeth Laxton, born August 28, 1859, died December 28, 1931; 45 years a worshipper in this church. The gift of her children." The service of Dedication was taken by Rev. R. M. Hudson, vicar of St. James'.

Dr. J. H. Oldham, so well known as secretary of the International Missionary Council, and as editor for many years of the International Review of Missions, has been delivering in Scotland his course of lectures under the Duff Trust. The course consisted of six lectures, delivered both in Edinburgh and Glasgow, and dealt with Christianity in the world of to-day. The lectureship was founded in memory of Dr. Alexander Duff, the first Church of Scotland missionary to India.

The Bishop of Bristol, Dr. Nickson, is resigning his See on the grounds of ill-health. His retirement will be greatly regretted by the Churches of all denominations in the City. He has maintained the most fraternal relations with the Methodists and other Free Churchmen. During the eighteen and a half years of his life in Bristol, he has taken part in many Nonconformist gatherings. He is one of the scholar bishops of England.

Dr. Maybury, of the Melanesian Mission on the Island of Fanaba, in the Solomons, passed through Brisbane on February 6 on his way to New Zealand. The island has a population of 6000 natives and amongst them leprosy and tuberculosis is rife. Dr. Maybury founded the hospital on the island, clearing a space in the jungle for it, building an operating theatre and nurses' quarters. It accommodates 75 patients and is always full. He will return in 18 months' time if another doctor is not forthcoming in Australasia or Great Britain.

An interesting wedding took place recently in the New Guinea Mission Church at Wanigela, Papua. The missionary in charge, the Rev. A. J. Thompson, was the officiating minister, and the parties married were Miss Myra B. Hain, of Manly, N.S.W., and Mr. W. R. Humphries, the Resident magistrate at Tufi. The bride carried a sheaf of white crocus lilies, made and presented by Miss Ballet, of Nainu Mission Station. Miss Turner, of the Wanigela Mission Station, was bridesmaid, and as

the bridal party left the church, a choir of native Christian girls sang: "The voice that breathed o'er Eden."

The Rev. C. P. Young, B.A., has been appointed Vicar of Gisborne, in the Melbourne diocese. He was educated at Moore College, Sydney, and Durham University. After a term in the Gippsland Diocese he went to India, where he served under the C.M.S. for 12 years. Since his return, over two years ago, he has been doing temporary work, and is now acting as locum tenens at St. Paul's, Geelong. Mr. Young has two brothers in the ministry, the Rev. A. E. Young, Vicar of St. Luke's, South Melbourne, and the Rev. Harold Young, C.M.S. educational missionary in India.

We notice with pleasure that the Rev. G. A. Conolly, of the C.M.S., Kongwa, Diocese of Tanganyika, has been ordained to the priesthood. Mr. Conolly is the son of the Rector of Gordon, N.S.W. The ordination was held in the College chapel, a picturesque and cool building, with its mud and white-washed walls and thatched roof, truly African in appearance, and surely a fitting setting for the ordination of one to whom has come the call of God for service among the dark peoples of Africa. The congregation was a small one, but representative. The District Officer and his wife, from Mpwapa, Mr. and Mrs. Pringle, were present, together with C.M.S. Missionaries from Berega, Mvumi, Mamboy, Mpwapa, Kilimatinde and Kongwa.

The Rev. F. E. H. Tollhurst, who succeeded the Rev. Canon Poulton at St. Mary's, Woodend, is exchanging Cures with the Rev. Hedley G. White, of St. John's, Lilydale, and the exchange takes effect from the 1st February next; although Mr. White's induction takes place on Friday, January 27th, at 7.30 p.m. Mr. White was ordained in Western China, and served in that mission field for several years, later taking up parochial work in the diocese of Gippsland, where for several years he served as an archdeacon. He has been at Lilydale since 1927. We wish both Mr. Tollhurst and his family, whom we bid God speed, and Mr. White and his family, whom we bid a hearty welcome, much happiness and usefulness in their new sphere of work.—(Bendigo Church News).

Mrs. Theodore Woods, widow of the late Bishop of Winchester, has become President of the Mothers' Union in England. The "Church Times" evidently does not like her election to this important post, and damns it with faint praise as follows:—

"The Church will wish her well. Her task is no easy one, and it will not be made easier by the facts that she herself is not a mother, and is not, it is stated, very well known to the rank and file of the Union." The preceding sentence probably provides the clue in its half-veiled threat: "It will also be her business to maintain the high standard of Churchmanship that the Union has attained." We, however, see in her election a faint hope that the definite advances towards sacerdotalism which were characteristic of the previous regime in England may receive a much-needed check.

We regret to announce the death of the Rev. Frank Wheen, B.A. (Lond.), reports the "Bendigo Church News." The earlier years of Mr. Wheen's life were spent in scholastic duties, whilst later he entered the ministry of the Congregational Church. About 10 years ago the Bishop of Bendigo admitted him to Holy Orders, and appointed him to Coluna, and after several years there, he came as assistant priest to St. Paul's, Bendigo, under the Ven. J. C. Herling, and had under his special care the daughter churches. From there he was appointed to St. John's, Malmesbury, and laboured in that parish until his retirement, owing to advancing years. A man of gentle, kindly and unassuming character, he will be affectionately remembered by many to whom he ministered, and they will desire to join with us in deepest sympathy to the widow and daughter who mourn his loss.

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Churchman's Reminder

"Ignorance is a dangerous and spiritual poison, which all men ought to shun."—Gregory.

"Add to your virtue knowledge."—Peter.

FEBRUARY.

- 16th—Pope Bull against the Hussites, 1427. Melancthon born, 1497. He was one of the learned advocates of the Reformation, of milder type than Luther, with whom, unfortunately, there was grave difference of opinion about the meaning of the Holy Communion.
- 18th—Luther died, 1546. This great reformer has been assailed to this day, by exaggerating minor defects of character and action, as if anyone is perfect.
- 19th—Clergy in England permitted to marry, 1549.
- Sexagesima Sunday.** This word means 60 and refers to the number of days before Easter. Thus our minds are turned towards that glorious season, that its reflection may illumine the Lenten fast, and stimulate us to greater devotion to our Lord at this time.
- 21st—Fall of Jericho, 1918 A.D. Joshua took it about 1530.
- 24th—St. Matthias' Day. The one chosen to take Judas' place, made no record of a prominent kind. There is a theory that the drawing of lots was an error, and that St. Paul was the chosen of God for the vacancy.
- 26th—William Sauter, first Protestant Martyr of the Reformation, burned, 1401. Rome is now trying to make agitation about 126 so-called martyrs in Queen Elizabeth's reign, but they were killed for conspiring, in effect, against the Throne.
- Quinquagesima, or Love Sunday.** If Christianity could revive the practice of the love of Christ, it would not mean the toleration of error, but it would mean the weakening of its growth.
- 28th—Shrove Tuesday. The old name for this day, when prior to Lent there was special effort made to confess and be "shriven." We should use it in preparation for Lent.
- 29th—Ash Wednesday. The first day of Lent. The Church of England refrains from detailed orders of the observance of this season. Each person, therefore, must be more particular to have his own rule of abstinence from the delights of life.
- St. David, Archbishop of Wales. Thus comes another link of Apostolic descent, making us less dependent upon the alleged Roman chain of orders.

MARCH.

- 2nd—Chad, Bishop of York, and pupil of Anselm.
John Wesley died, 1791.



For Sinners Only.

"WHEN I asked one of the leaders of the Oxford Group who was the founder of the Movement, he replied with simple conviction, 'The Holy Spirit!' So that was the amazing claim which had escaped Fleet Street's attention. Not a man, but the Holy Spirit, had founded a new religious movement in Oxford University and here were three of His representatives. Either the most blatant piece of post-war blasphemy, or a movement that might accomplish anything. And worth investigating . . ."

Herein we have stated the urgent reason that set A. J. Russell, the journalist, the task of probing deeply into the aims and methods of the Oxford Group Movement, a quest the prosecution of which gradually overcame all his prejudices and finally caught him in the coils of the net of the Kingdom of God and transformed him into an

ardent admirer and supporter of the Oxford Group Movement, and, what is more important, a humble follower and witness of the Lord Christ. Here is Russell's own testimony to the effect of the Group Movement on his own life. They showed him unquestionably "the secret of victory over certain personal problems by which I had been frequently defeated—problems which were casting a shadow between myself and the God I thought I knew, and which I assumed were too difficult and deep-rooted ever to be conquered completely. Had I not discussed those problems frankly with the Oxford Group, as I had never been encouraged to discuss them frankly before, I should probably never have realised the literal truth of Wesley's line, 'He breaks the power of cancelled sin.'"

"The Oxford Group showed me in practice what I knew in precept; That 'the heart must be at leisure from itself; that to share is better than to preach; to lose is really to find; to 'let go' is to be held secure; to surrender all is to possess all things. 'That God will guide and does guide His children, not sometimes, but all times when they are surrendered to His guiding will; that it is safer to gamble on the unsearchable riches than to trust in bank balances.'"

Out of the heart of this transforming experience came the challenging book "For Sinners Only." The book is a revelation of quite the most remarkable Christian movement of modern times, and at the same time it is a "self-revelation" of the author's pilgrimage out of the twilight gloom into fullness of spiritual light. The result is an inspiration of scintillating interest and spiritual appeal. "This is a book about sinners, for sinners, by quite a big sinner . . . You may dislike the theme, for, though it introduces lovely people, it comes to grips with an unlovely subject, and solves its riddle."

Like every great movement of revival in the Christian Church, the Oxford Group Movement has quite a lot to say about sin. It is not a popular subject for frank individual discussion under its proper title; although the thing itself is woefully popular. The question of Confession of sin one to another, or 'sharing,' in the terminology of the Group, after the advice of St. James the Apostle, is one of the emphasised methods of their approach. This is not to be confused for one moment with the Sacrament of Penance as practised by a wrong-headed churchmanship. There is nothing sacerdotal in their teaching under this head, unless, perhaps, it be the Scriptural sacerdotalism of the whole people of God. There has been some rather severe criticism of the Movement on the score of the dangers of the public confession of the more sordid forms of sin. It would be strange if the Movement could keep itself free from a danger which beset the Church of the first centuries. But it is not a normal happening. In fact, Mr. Russell says that though he has attended hundreds of Group meetings, he does not remember hearing anything in bad taste. Mr. Russell has a whole chapter devoted to an interview with "Canon L. W. Grensted, one of the foremost scholars and psychologists in the Church of England, Oriel Professor of the Christian Religion and the Bampton Lecturer of 1930, a member of the Archbishop's Committee on Doctrine and Spiritual Healing, and Canon of Liverpool." He is certainly not the kind of man to identify himself, as he does so closely, with the Group Movement, if he discerned anything unsound in the attitude of the Group leaders towards this matter of "sharing." The

book abounds in illustrations of the power of the Gospel to change lives. It illustrates the Parable of the Leaven, in which our Lord enunciated the great principle of the extension of the Kingdom. "Ye shall be My witnesses" from one to another, telling of the great things the Lord is able to do for men who are wholly consecrated to His Service. For the Group places its strongest emphasis upon the "undivided will" in relation to Christ. One of its slogans is: "A maximum experience of Jesus Christ." The secret of it all is probably contained in the simple statement the author gives of a transforming experience that came to Frank Buchanan, the human founder of the Group Movement. In a little village Church, not far from Keswick, the simple portrayal of the Cross and the Crucified, Who bore our sins in His own Body on the tree, came with a fresh power to his soul. He said: "I entered the little church with a divided will, nursing pride, selfishness, ill-will, which prevented me from functioning as a Christian minister should. The woman's simple talk personalised the Cross for me that day, and suddenly I had a poignant vision of the Crucified. There was infinite suffering on the face of the Master, and I realised for the first time the great abyss separating myself from Him. That was all. But it produced in me a vibrant feeling, as though a strong current of life had suddenly been poured into me, and afterwards a dazed sense of a great spiritual shaking up. There was no longer this feeling of a divided will. With this deeper experience of how the love of God in Christ had bridged the chasm dividing me from Him, I returned to the house feeling a powerful urge to share my experience."

It is interesting all along to see the journalist's mind and soul at work—he had chosen a more difficult task than he was aware of. His conversion to the principle of sharing was only a gradual one, seemingly complete and full of satisfaction.

The other great principle of the Group's method is that of Guidance—it gave the author's critical mind a great deal of trouble before he came into line with it. But for all that it is a simple principle—just the logical consequence of a childlike faith in our Lord's promise that the Holy Spirit is to be comforter and guide for God's children. The Groups accept it quite literally, and have their given time of silent receptiveness, with note-book and pencil in hand to write down the thoughts that flow during their time of quiet. They quite literally wait upon and for the Spirit. The Group contends that "the individual is guided by God, both during quiet time and throughout the day in the following ways:—

Through the Holy Spirit in attentive prayer by means of—

- The Scriptures.
- The Conscience.
- Luminous thoughts.
- Cultivating the Mind of Christ.
- Through reading the Bible and prayer.
- Through circumstance.
- Through Reason.
- Through Church, Group, or Fellowship.

The conditions for effective guidance were the whole-hearted giving of one's self to Jesus Christ. The tests are:—

"Does it go counter to the highest standards of belief that we already possess?"

"Does it contradict the revelations which Christ has already made in and through the Bible?"

"Is it absolutely honest, pure, unselfish and loving?"

"Does it conflict with our real duties and responsibilities to others?"

"If still uncertain, wait and continue in prayer, and consult a trustworthy friend who believes in the guidance of the Holy Spirit."

Mr. Russell gives a good description of the Groups at work, and the kind of results that are always in evidence; reminiscent of St. Mark's closing words: "They went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed." As we have said, the book is a challenge—it challenges the individual in relation to his sin and failure; it challenges him again by presenting to him the Crucified in all His life-changing power and demand for self-surrender, and again it challenges him with his own personal responsibility to share with others the salvation and new life power he himself claims to have received.

"For Sinners Only," by A. J. Russell, etc., etc.

Was the Church Dead in 1833?

Rev. Percy Dearmer, D.D., Canon of Westminster.

PREACHING at Chelsea Parish Church recently, Dr. Percy Dearmer said that there was a danger just now of saying that the Church was dead 100 years ago, and has been growing stronger since the Oxford Movement. This seemed to be historically false, and there would be no blessing if we were not faithful to truth. It was natural to magnify a movement by depreciating what went before, but a real revival needed no such assistance. Philip Pusey, the author of the hymn, "Lord of our life and God of our salvation" (Songs of Praise, No. 349), wrote to his brother, Dr. Pusey, in 1834, "It refers to the state of the Church of England in 1834, assailed from without, enfeebled and distracted within." This description merely meant that the Church was not doing what Pusey wanted. It was otherwise not true; the real "distractedness without" came later, as a result of Dr. Pusey and his friends, and grew worse up till the present day. It was true that the Industrial Revolution had made new centres of population; but strenuous efforts had been already made to meet the need. An appeal had been actually read in the King's Speech at the opening of Parliament in 1818 (a thing which could not happen to-day); Parliament voted a million pounds, which was followed by more, and by private gifts, so altogether over six millions had been raised. No one could read the books and magazines of 1834 without seeing that religion was far more respected and recognised everywhere then than now. That was a period also, when every respectable person went to Church, and when it was the normal thing to be a Communicant. The churches were so full that galleries had been built all over the country to hold the overflowing congregations. How many of the galleries still undestroyed were used now

The Most Astonishing Thing.

The most astonishing thing, however, was that Philip Pusey ignored the fact that, a few months before he wrote, there had occurred the greatest religious triumph in history. Wilberforce and a body of friends had been fighting for years in the name of religion to abolish slavery; the actual traf-

fic had been destroyed by the Act of 1807; the final triumph was the great Emancipation Act of 1833. Furthermore, a leader of the next generation, Lord Shaftesbury, also leading in the name of Christ, had carried on the attack from the Black slavery to the White slavery; two Factory Acts had already been passed; and it was precisely in the great year of 1833 that the principal Factory Act became law, under which children's labour was limited to half-time, and their education provided for, measures were taken protecting young women, and factory inspectors were appointed.

It was extraordinary that in that very year, 1833, Keble should have preached his sermon on "National Apostasy." If the Advent Lesson in the first chapter of Isaiah meant anything at all, it meant that God did not require the increase of outward ordinances, but such movements of charity as triumphed in the two Acts destroying the Black Slavery and the White in 1833. These would provide the great centenaries of the Christian religion, pure and undefiled, next year.

"The New Morality."

Bishop of Rochester's Letter to his Diocese.

THE Bishop of Rochester devotes the whole of his monthly letter in the "Rochester Diocesan Chronicle" for December to "The New Morality," which he describes as "the attack which is being made upon the Christian standards of relations between the sexes and the Christian ideal of the family and the home; it is based on the alleged failure of marriage and the family to carry out, under present conditions, the purposes for which they were instituted." The Bishop contends that the claims that the New Morality is justified in the light of science have failed. "It does not seem," he says, "that the appeal to science produces anything like a unanimous verdict in favour of the condemnation of the Christian standards; those standards demand definite self-restraint, on the part of men and women alike, with regard to these deep-seated impulses, and declare that such self-restraint lies at the very foundation of the family. A good deal of the discussion to-day turns more on the rights of the parents than on the needs of the children; though it is by no means fair to say that the latter side of the case is wholly unrecognised by the supporters of the New Morality; but it is not easy to see how a strong family life—so obviously necessary for the children, is going to be built up without self-restraint and self-denial on the part of the parents."

No finer statement from the side of science of the principles which underlie the Christian claims, says Dr. Linton Smith, could be wished for than that by Professor MacDougall, in his book on "Social Psychology."

"I said a little while ago," the Bishop goes on, "that Christianity was committed to the defence of the family and the home; but we have to remind ourselves of the changing conditions of modern life which have given some justification to Dr. Barry's epigram that whereas in days gone by the Englishman's home was his castle, it is now for many people somewhere to sleep next door to the garage. We must, moreover, remind ourselves that the social and economic emancipation of woman and her freedom to choose her own career have introduced factors into the situation which may not be ig-

nored. As we think out afresh the implications of the family, we must bear in mind that it has a wider social context; that the family is the school in which man has to learn to take his part in the wider sphere of citizenship and in the general relations of life; it is always possible so to over-emphasise the claims of family that the wider claims may be forgotten; the women who can render valuable service to the community must not necessarily be debarred from such service by the claims of family. On the other hand, the claims of the community must not override family devotion; it is in the intimacies of the family that we learn most completely the qualities which should make us good citizens; and to ignore the family in the interests of the State would be fatal to the State. If I may venture to sum up the change which I think is coming over our ideals of marriage, we are passing from the ideals of domesticity to the ideal of companionship. It is no longer true for a very large number of women that the home is their only vocation; it is a vocation, but it has to be reconciled with the functions which they are increasingly learning to play on the wider field of life. This demands a measure of independence on the part of women, which is implied in the idea of companionship; but it does not mean an independence of the obligations which unite men and women in the marriage tie or a freedom to find fresh relationships as fancy may dictate. Professor Urwick has spoken very plainly on this matter in his book on the Social Good. He asks how it is that there are 'countless thousands of marriages which lead on to the very finest form of companionship,' and he replies that 'it is because from the very first day they know their union is permanent and indissoluble,' and accordingly 'they have the will to build on and up until they have made of their companionship a house of friendship.' Companionship has always been an accompaniment of marriage, but I think that on the whole the emphasis has been on the other side."

Anniversary of the First Christian Service.

St. Philip's Church, Sydney, was crowded for the 145th Anniversary of the First Christian Service held in Australia, on Sunday, February 5th. The service was arranged by the Church of England Men's Society, and representatives of the various Protestant Churches took part.

Prayers were read by the Rev. W. F. Pyke, Chairman of the C.E.M.S., and the Moderator of the Presbyterian Church, Rev. T. H. Torbett; the Lessons from the original Bible brought by the first Chaplain, the Rev. R. Johnson, by the Chairman of the Congregational Union, Rev. J. Reynolds, M.A., and Rev. W. Barry, ex-President of the Baptist Church. Hymns were announced by the Rev. J. Green, of the Methodist Church.

The Bishop Coadjutor of Sydney, the Right Reverend Bishop Kirkby, B.A., gave a very inspiring address, tracing the history of the Church from 1788, and drawing lessons from the many blessings God had bestowed upon Australia through the faithful witness of the men of the past.

The Band of the Salvation Army led the hymns, the Bells of St. Philip's were chimed, and the whole service was one of thanksgiving to God for all His mercies.

The C.E.M.S., Chairman and members, are to be congratulated on organising a splendid service.

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Diocese of Ballarat.**ORDINATION.**

On Wednesday, the twenty-first day of December, 1932, the Bishop, in Christ Church Cathedral, Ballarat, did admit Sidney Thomas Lewis, Oswald Conran Edensor Marsh, Raymond Frank Stuart-Burnett, and Ronald Edwin Richards to the Order of Deacons; and the Reverends Gordon John Apsey and Herbert Edmund Fawell to the Order of the priesthood.

SOUTH AUSTRALIA.**Diocese of Adelaide.****LACK OF TEACHERS IN THE SUNDAY SCHOOLS.****Causes of Shortage.**

At the recent annual gathering of teachers held at St. Augustine's, Unley, Adelaide, a discussion took place on the cause of the great shortage of teachers in our Sunday Schools and leaders in our Bible Classes and Fellowships.

Superintendents and teachers of all ages took part, and the suggestions made are worthy of note, and should cause us to pause and think. They ranged through "the climate," "Sunday tennis," "working all the week," to more fundamental reasons of "laziness," "selfishness," and "lack of the sense of responsibility." The attitude of many congregations towards youth work was mentioned, showing that the old idea is still persisting that anything will do for the children, instead of realising that the children need the best in teaching and equipment that can be given them. Lack of leadership of youth was stressed. Youth is blamed for much these days, but those who have good leaders have shown themselves to be keen and able to take responsibility.

The meeting then began to get to the root of the trouble, when an older superintendent said that we had to thank our present system of education for a great deal of the present indifference, because people did not know what to teach and were in many cases no more than nominal churchmen. That led to the fact that the young people who ought to be teaching were not so much to blame as were their parents, as, for the most part, they had no teaching in the home and no example, on the part of their parents, in putting first things first.

It fell to the lot of one of the younger teachers to crystallise the whole thing, when she said that many of the young people growing up in the Church were taught much about the sacraments, about the rules and ritual of the Church, but had never been led to know Christ. The whole conference felt that this was the real solution of the problem, for, unless the men and women of our Church have vital union with Christ, there will be the obstacles of Sunday tennis and the climate, etc., whereas, if they were Christians in the true sense of the word, they would not need to be coaxed into giving unwilling service to the Church.

One Superintendent spoke of the rule made in his Sunday School, where a new teacher joining the staff is asked two questions. Firstly: Will you be regular? Secondly: Will you attend the preparation class when there is one? And if the prospective teacher will not make these promises, he is told that his services are not needed. The result of this action has been to create a body of keen, regular teachers.

The present attitude of imploring all sorts of suitable or unsuitable people to come and teach is lowering the standard of teaching and the idea of God and His Church, in the eyes, not only of the teachers, but of the children and the whole Church, and we need to think seriously on this subject.

NEW ZEALAND.**Diocese of Waipapu.****The Maori Mission.**

Bishop Bennett, of Aotearoa, suffragan to the Bishop of Waipapu, reviewing the work of the Maori Mission, states that the difficulties lie in the paucity of workers and the scattered fragments of Maori population. He was confident of the future of the work, and as an illustration, he pointed out what

in his own Diocese, Waipapu—the Bishop of Aotearoa is Suffragan to the Bishop of Waipapu—where not long ago there were no self-supporting Maori Pastorates, there were now no less than eight Maori parishes, which were supported entirely by their own efforts, and the spiritual side of the work more than maintained, in spite of the economic difficulties that affected the Maori as well as his neighbour. The Bishop went on to tell of some of the difficulties of Maori work, and strongly advocated a return to the policy of a separate Theological College for Maori candidates for the Ministry. The Rau had been closed for many years, and the candidates had been sent to St. John's College, and were treated there in every way as their pakeha contemporaries. He, however, felt it to be a mistake to put these young men into the comforts of European environment for a few years and then send them back to a Maori environment. He would much prefer that they, all through, should be in Maori conditions. For the future he was more than hopeful. Twenty-two young Maoris in New Zealand had definitely offered themselves for Church work among their own people, and quite a number more were ready to go out as Evangelists. He hoped that they could be prepared for such work in the Training School, which the Church Army was intending to establish in the Diocese of Waipapu.

Addressing the Worcester Diocesan Conference, the Bishop (Dr. Perowne), referred to the proposals for a day of prayer, and said—"The Archbishops and Bishops are constantly being asked to appoint special days of intercession for all sorts of national needs—the new Government, the Disarmament Conference, and so on. I am, frankly, rather sceptical as to the value of such organised—almost mechanical—methods of besieging God's ears, as if there were anything of almost magical value in the mere setting aside of a special 24 hours for such purpose, or in seeing that members of a family keep a chain of prayer going without a break for 12 hours. What is really needed is surely more regular habits of prayer by our people every day at home and in the Churches, and more instruction in the meaning of prayer."

**Good Friday and the Royal
Agricultural Show.**

The Diocesan authorities, Sydney, have sent us the following correspondence:—

Diocesan Church House,
George Street, Sydney,
28th January, 1933.

Dear Sir,

It is an unpalatable task to me to write once more to protest against the opening of your great Show on Good Friday. But I am the mouthpiece of the Bishops and Clergy and a great majority of the Church-people of my Church throughout New South Wales. They regard the use of Good Friday for the purposes of the Sydney Show as an offence to their religious sentiments, and traditions, by which they have been trained to look upon Good Friday as one of the most solemn days in the calendar, in account of its association with the crucifixion of our Lord Jesus Christ on Calvary. Many who do not belong to our communion yet share our feelings.

I am bound to acknowledge with thankfulness that your Committee has done its best to reduce to a minimum features that might cause special offence. At the same time we object to the exploitation for profit-making purposes of a day which primarily exists as a holiday because of its religious associations. I am fully aware that you have tied yourselves up with financial obligations which make you loth to consider favourably either the closing the Show on Good Friday or the transference of the date to another permanent date that would be largely free from these difficulties. I must also admit that for many years our people were unaccountably inert in voicing the objections that they felt. At the same time we had hoped that the experiences of the past anxious years would have given emphasis to our present protest by reminding us all that spiritual considerations have an importance higher than commercial. I submit these thoughts to you with hopefulness.

Yours very faithfully,

(Sgd.) JOHN CHARLES SYDNEY
Archbishop of Sydney and Metropolitan of N.S.W.The Secretary of
The Royal Agricultural Society of N.S.W.,
33 Macquarie Place,
Sydney

Endeavour House,
33 Macquarie Place,
Sydney.

28th January, 1933.

The Most Reverend
The Archbishop of Sydney,
Diocesan Church House,
George Street, Sydney.

Your Grace,

Your letter of the 23rd January in regard to the opening of the Royal Show on Good Friday was considered by my Council at its meeting yesterday.

I am directed by the Council to inform Your Grace that, whilst appreciating your views on the question, they cannot see their way clear to depart from the practice of holding the Show on this day.

Yours faithfully,

(Sgd.) G. C. SOMERVILLE,
Secretary.**The Keeping of Lent.****Bishop's Suggestions.**

HERE is no merit in keeping Lent, but there may be profit. With much of the way in which some keep Lent, we have little sympathy. In fact, it often seems the very opposite of profitable. But to give more time to prayer, more time to the Word of God, more time to facing honestly our own hearts, their motives, ideals and standards, one hopes will always be profitable. But let us beware of morbid introspection. A self-examination that familiarises us with sins is harmful. Let the sacrifice on Calvary, its efficacy, its graciousness, its completeness, be our joyful study and we shall find profit. Let us remember the Lenten Fast, as it is called, will never do any effective smiting of the foe. The only true offensive weapon is the sword of the Spirit, the Word of God. We need to lift our ideas of self-denial higher, to a more spiritual level. True self-denial is the condition in which we are ruled by the spirit—we walk by the spirit and not by the flesh. "If we have life by the Spirit, let us see that we walk by the Spirit." Mechanical religion has a great danger. It stupefies; it creates an unwholesome self-satisfaction. Let us strive to maintain the spiritual character of our religion. On this subject the present Bishop of Armidale writes to his diocese:—

"With an even deeper sense than usual of the solemnity of the time I write to you as Lent draws near. It was said of our Saviour that His citizenship was in heaven therefore the earth was at His feet. Ordinarily we spend far too little time and thought on God and spiritual things—this Lent I ask you in His Name to 'keep yourselves in the love of God.'"

"He who wishes for the true good of wife or child or country must love them dearly, but there will always be something he loves more; if there is not, his love will carry in it the seeds of a curse for those he loves most."

For this reason, therefore, I call your attention to the New Testament summary

of the commandments which to-day we often use. It will give us a splendid basis for the ordering of our life this coming Lent.

"Thou shalt love the Lord thy God with all thy heart and mind and soul and strength."

What a fine testing phrase this is for our Lenten life, testing both our times of quiet and times of action. It is not easy to divide to each word its several meanings, but I shall tell you what they suggest to me.

"With all thy heart"—it speaks of our emotions and fixing them primarily on God. I see here a call to look at Jesus on the Cross and realise God's love for us. Will you be present every week at the Holy Communion (if opportunity offers), and think therein what God means. Easter will see you caring more for 'we love because He first loved us.'

"With all thy mind"—A curious phrase this is, and yet one that is very real. We must know God upon our mind if we are to keep our heart's love for Him. Will you spend time with your Bibles—especially the four Gospels—this Lent, reading regularly every day, and seeking opportunities in Church of hearing the instructions that will be given.

"With all thy Soul"—I seem to find in this the picture of the energy of Jesus, as we realise it in His prayers. 'Now is my soul troubled,' he would say. Will you try and pray more as He did, (1) by having regular times for prayer and (2) by praying for others intensely and faithfully. Let us lift our rulers, our leaders, our missionaries, the careless, the sinful, the ignorant, the sick, into God's love this Lent, as never before, that God's grace may be in all their lives. And our very action will be bringing our own souls into tune with His who taught us how to pray.

"With all thy Strength"—The very words speak of a life with one purpose, consecrated—God first! Will you order your lives so, and keep these weeks as God guides? Will you be unselfish and, denying worldliness and selfish pleasures, give to the utmost, your prayers and possessions, that others may know the love of Christ?

The Church Army Crusaders.

Doubtless many readers will be asking themselves the question, "What is the Church Army?" In the following article, we hope to be able to answer that question in a brief way. The Church Army was founded in the year 1882 by the Rev. Wilson Carlile, for the purpose of winning souls for Christ, by providing the clergy with Church Army Evangelists and Mission Sisters. The founder planted his flag in Westminster, which, at that time, was the hottest centre of all forms of opposition. He held the fort throughout all this opposition, which at times did not exclude personal violence. He aimed at winning the outsider, and he preached the need of real Conversion, consecration of life, and loyal and intelligent churchmanship.

The first Training Home was opened at Oxford in 1883. Training has always been on very practical lines, with a great deal of field work, in addition to intensive study courses in the Bible, Prayer Book, Church History, and other subjects. At the present time there are over 1,100 Commissioned Officers and Sisters of the Church Army, doing a magnificent work in the Homeland.

These Evangelists are engaged, some in parishes where they assist the parochial clergy in their work, some upon itinerating caravans, conducting fortnightly missions in out of the way villages in England, and a

vast number of them are engaged in doing the Social work of the Society.

Wilson Carlile knew that he must not only care for the needs of the soul, but in many cases, the need of the body was just as great in its appeal. We have Homes for men and women as well as those for boys and girls, and in this way we are able to give a helping hand to the less fortunate, and also to preach the Gospel in a practical way.

Other men who are specially set aside for the work are engaged in preaching missions in Churches, in prisons, in theatres, and on the sea beaches. The various departments are too many to enumerate, for they now total to over 60. Church Army workers are to be found in India, Jamaica, New Zealand, Canada, the United States, Hawaii, China, South Africa, and now at the invitation of the Archbishops and Bishops of the Church in Australia, a team of eight officers and two Sisters, under the leadership of an experienced officer, are now working in the Commonwealth. The workers have already visited Western Australia, Tasmania, Victoria, and Queensland, and now two of the officers are in Sydney organising the programme for this Diocese. The other workers will arrive to commence their work in February, when they will find an attractive programme awaiting them. At the present moment, 35 Missions have been arranged, to be conducted in the Diocese. Also a number of lantern lectures on the work of the Church Army have been arranged. Any Clergy who are anxious to make use of the visit of these Crusaders from England should get in touch with Captain J. S. Cowland, at the Diocesan Church House, George Street, Sydney.

We ask the prayers of all readers for this great work, and we desire your sympathy and support.

We give thanks often with a tearful, doubtful voice, for our spiritual mercies positive; but what an almost infinite field there is for mercies negative! We cannot even imagine all that God has suffered us not to do, not to be.—F. R. Havergal.

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The Oxford Movement.

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

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

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

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

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

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

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

Warning Words.

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

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

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

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

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

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

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

A. & M.

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

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

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

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

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

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

A Paper for Church of England People

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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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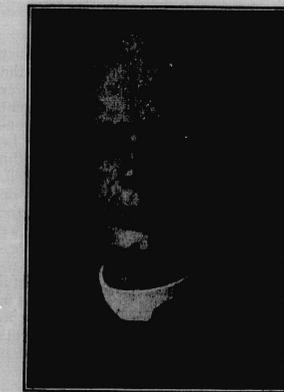
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THE DEATH OF THE PRIMATE

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

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

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



of the younger Evangelicals. His sermons, especially in the cathedral (Manchester, have been of considerable power, and he has read striking papers at the Islington Clerical Meeting. He is keenly interested in foreign missions, especially those of the Church Missionary Society, and was an active member of the central committee, which organised the Pan-Anglican Congress." It was with mingled feelings that the Church authorities in England received the announcement of his acceptance of the Archbishopric of Sydney. It was generally felt that the withdrawal from the councils of the Anglican Church of one whose sound judgment, breadth of view and moderating influence were of great value, was a very real loss to the Church. The feeling, however, was that if the mother Church was to be the poorer for his promotion, one of the daughter Churches in an important part of the Empire was to be the richer for the inclusion in its councils of a distinctive figure in the Church in the old country for many years.

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

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

The New Constitution.

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

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