

Clerical Australia in the Fifties.

Part II.

IN spite of his privilege of serving under a Tractarian Bishop, Mr. Merewether only stayed in Tasmania for a few months. What with Shakespearean readings in Launceston, Latin ovals at Christ's College and a garden from which he was able "to cull roses and lilies for the altar at St. Peter's," it was all too tame, too ordered, too much like England, and he wished for more adventurous work in wilder parts.

On Ash Wednesday, having read the Communion Service to nine children and four adults, he met a squatter from the Edward River district in New South Wales, who begged him to act as chaplain in those remote parts, and he promptly made up his mind to go there. So expeditious was he in his departure that inside a fortnight, he had said farewell to most of his parishioners, breakfasted with Bishop Nixon, to the accompaniment of mutual regrets, and with a presentation specimen of a stuffed male platypus in his baggage, once more "steamed up the Yarra with its thousand smells and disembarked at the Melbourne wharf."

There was no need for all this hurry as it was not till six weeks later that the license from the Bishop of Sydney arrived, which put him in charge of the Edward River District with the township of Moolamon as his headquarters. With a party of friends, riding one horse and leading another, it took them nine days from Melbourne to reach their destination, the distance given being 280 miles.

He actually lived at the station of Moolpar, 22 miles from Moolamon, and for some sixteen months carried out his duties though he regrets that nearly three months were spent in enforced idleness owing to adverse weather conditions, floods and loss of horses.

There were no church buildings, and his services had to be conducted in public halls, court houses, wool sheds and in the settlers' homes. Sometimes the dogs gave him a warm welcome and their masters a cool one, sometimes the station managers walked away when the service was about to begin, but on the whole he was well received and baptized many children. On one occasion when the father of a child offered him a fee, he refused, saying "The Church does not sell her sacraments," but the father left a little parcel for him at the inn, which contained three little nuggets of gold in a bag.

Strangely enough, there is only one marriage recorded, and accustomed as he was to crying the banns three times in England, he hesitated at one week's notice, but gave way on the bride's mother assuring him that the bridegroom was willing then and might not be so in three weeks time.

Mr. Merewether suffered from mosquitoes on land and leeches in the water, from Sandy Blight in the eyes, from the poor diet of salt meat, damper and poisonous green tea; no doubt, too, he suffered from lack of intellectual companionship, for he never fails to record his pleasure on discovering some good book in a most unlikely place.

His passion for collecting natural history stories had full scope and tales of the bunyip were added to his collection, but there must have been some language difficulty over the matter, for the native narrator on being asked

to sketch the animal with a stick on the ground, drew instead the outline of a very large bird! And when a report came to hand that the dead carcass of a bunyip was lying out on the sand hills, nine miles of impassible flooded country prevented him from viewing it!

On one occasion he started out for Deniliquin, in company with a police escort, who were taking prisoners to Goulburn for trial. One of these was an aboriginal, accused of murdering a white man, whose bones tied in a bag were slung on the saddle of the alleged murderer. Flooded rivers and continuous rain drove the party back, but a fortnight later he made another successful attempt to reach Deniliquin and held services there.

It had always been Mr. Merewether's great wish to see the confluence of the Murray and the Darling and though, he says, the people of the Edward River District who paid his stipend were not too pleased at his absence, he joined the party of the new Commissioner of the Lower Darling and travelled thither. As there was no clergyman there he baptized a number of children and held several services which seem to have quite justified the visit. He failed to get the promised jaw bone of a large black sloth or bear, but carried back bulbs of the beautiful Darling Lily.

That They All May Be One.

By the Bishop of Central Tanganyika.

"I have just had the privilege of presiding at a most remarkable gathering. It was a Conference of missionaries called to consider the possibility of forming one Church for East Africa. There were present representatives of the Berlin Mission, Moravian Mission, Africa Inland Mission (interdenominational), Augustana Lutheran Mission (American), and Archdeacon Briggs and myself. Germany, America, Austria, Denmark, Sweden, England, and Australia were all represented in the personnel of the Conference. The striking thing was that while the nations of the world are isolating themselves from one another, we of different nationalities were coming together in the fellowship of Christ. Never before had the members met as a Conference. Some of us did not know one another. No one could tell what would happen with such diversity of spiritual ancestry, training and outlook. We met at Mvumi, 30 miles from Dodoma, where the gracious hospitality of Archdeacon and Mrs. Briggs was no small factor in promoting the spirit of goodwill.

"We had before us for our consideration the Basis of Union for the Churches in Kenya. We went through it clause by clause. As we progressed, to our mutual surprise, we found we all agreed. There was no difficulty about the acceptance of the ministry of Bishops, Priests and Deacons in the united Church, and while there would eventually be a Service Book or Directory of Worship for the united Church, no form of service at present in use in any of the uniting Churches would be forbidden, nor new forms introduced into the worship of any congregation without the consent of the minister and the congregation. 'Unity in Diversity' was to be the principle and basis of union. So formal approval was given, with one small amendment to the Kenya Basis of Union, and we pledged ourselves to unite with the Churches in Kenya in the foundation of One Church for East Africa.

Thus the passion for Christian unity transcended national prejudices, denominational loyalties and mutual fears.

The movement in Africa is one of extreme urgency in view of the call of the heathen, the pressure of Islam and the threatening curse of Communism. The African Christians will not wait till the Western Churches compose their differences. They are meaningless to them. Unless we lead the way the pace will be forced by them and possibly on wrong lines.

"I was encouraged in the Conference with a 'God Speed' to our efforts from the Bishops of Uganda, Mombasa, Zanzibar, Masasi and the Assistant Bishop of Uganda, when they met in Dodoma in July last.

"Will you pray with us that God may guide our way, giving us grace to follow where He leads and removing from us hesitancy in entering into new experiences of His redeeming love in the wider fellowship of the United Church."

The Boydell's of Allynbrook, and a Church of Romance.

NO Church in Australia had a more romantic origin than this beautiful edifice which nestles in sylvan surroundings in a valley at Allynbrook, near Gresford. William Boydell—who, with his brother, Charles, was a pioneer of the district—on the voyage to Australia early in the last century, fell in love with the daughter of Bishop Broughton. The latter was on his way to become the first Anglican Bishop of Australia and New Zealand. Bishop Broughton made it a condition of his consent to the marriage that the husband should build a church in the district in which he settled. The undertaking was duly honoured, and the fine old building shows very few effects of the ravages of time.

The delightful little building is one of the oldest churches in the State, and is claimed by local residents to be the oldest in the north. It is situated about six miles from Gresford, on the road to Barrington Tops.

The history of the church dates back nearly a century. When young Charles Boydell, who was of an adventurous disposition, heard of the new country in the south, he left England and arrived at the Settlement in the last century.

He journeyed to the Coal River (Hunter River), and followed it up to the head of navigation, where, together with a friend, he took up all the land on what is now known as the Allyn River, and where the town of Gresford stands.

This wonderful new country, with its cedar flats, rich foothills, and snow-covered Barrington Mountains, so impressed the young Welshman that he wrote to his younger brother, William Boydell, who was a medical student in Edinburgh, in such glowing terms that William also left for the new country.

During the voyage, William met Dr. Broughton, who was the first Bishop of Australia, and fell in love with his pretty daughter, Phoebe. However, when the father's consent to the marriage was asked, he made a stipulation that, before they married, a church should be built in the district where they were to live.

The young medical student advanced further up the Allyn River on his arrival in the country, and took up all the land between that of his brother's and the mountains, under grant from Governor Burke.

On the land selected, William Boydell decided to have 3000 acres surveyed, and called the property after the estate of his family, Caergwrle.

The stipulation of the girl's father was carried out, and to-day visitors can see the handsome stone church, which shows little sign of age. It is believed that the structure was built by convicts, who were used by farmers as servants in the early settlement days. On the farm, portions of the main farmhouses are still to be seen.—Newcastle Sun.

Miss Boydell, C.M.S. missionary of the N.S.W. Branch, and who labours in Japan, is a descendant of William Boydell.—(Editor, A.C.R.)

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Bishop Taylor Smith in Sydney.

Criticism and Its Limits.—Rev. P. W. Dowe.

Goulburn's New Bishop.—Consecration.

Leader.—"What Has Christ to Say?"

Presentation to Bishop Kirkby.

The Oxford Group Movement.

Editorial

The Royal Visit.

"THE King has decided that in view of the heavy strain entailed it would be inadvisable for Prince George, after his successful visit to South Africa, to undertake within a year a second important tour of six months' duration.

"His Majesty has, therefore, been pleased, after consultation with the Governors-General of the Commonwealth of Australia and New Zealand, to approve that the Duke of Gloucester, who has not yet had an opportunity of visiting the dominions, shall represent his Majesty at the centenary celebrations of the State of Victoria, and carry out the programmes arranged for Prince George in Australia and New Zealand."

Australia heartily concurs in these arrangements. The important fact is that this land should be honoured during the Melbourne Centenary celebrations, by a visit from a son of the King, so that whichever son comes, he is assured of the warmest of welcomes. This paper stands for Empire loyalty and unity. In view of the present world situation, it is necessary that the British Commonwealth of Nations should stand foursquare for the common interests that its various members have at stake. Prince George's visit to South Africa had a remarkable effect in quickening British sentiment in that portion of the Empire. That there will be a similar reaction here from the visit of Prince Henry is beyond doubt. He will represent the British Throne, the symbol of Empire unity and Empire freedom. Never was the Throne more revered than to-day, and Australian citizens stand second to none in that reverence.

Dr. Angus and the Presbyterians.

WHEN we think of the Presbyterian Church, her Westminster Confession, and her record of service in past days, as her missionaries have gone forth proclaiming the Gospel of the Incarnate Crucified and Risen Son of God, we cannot but sympathise with her true sons in the face of the present deluge of advanced Modernism which has overtaken her in New South Wales. Clearly, Dr. Angus and his following have no time for credal statements and dogmas on the fundamental facts of the Christian religion, rather do they prefer that much vaguer something, the "Christian experience," or the religious spirit, whatever these may mean. Frankly, we have not much time for a Christianity that is anxious to explain that it is a spirit, a state of mind, an attitude, and jettisons the great objective facts of the Incarnation and the Resurrection, and whittles down the sinlessness of our Lord Jesus Christ and His atoning death to something for which there is no warrant in the New Testament. For the Christian, Christ is God's final Word. He is God manifest in the flesh. Reason and logic alone will never enable man to understand the Person of the Lord Jesus Christ. Only as we live with Christ as revealed in the New Testament, and come into saving knowledge of Him through His Cross, shall we cast ourselves at His feet in adoring love and say of Him, "My Lord and my God." The Virgin Birth, His atoning death on Calvary, His Resurrection, and His sinlessness will then for us have their true and abiding worth.

Our Export Trade.

AUSTRALIA is predominantly a primary producer, and any proposal to regulate her exports will give her grave concern. She has boasted that her wealth comes from her wool and wheat, butter and cheese and so forth, sold overseas. Hence the control of the export of these commodities must of necessity limit her income, and worse still, greatly reduce her farming and tillage and bring about further unemployment. Evidently it is a price we pay for building up our secondary industries. The more these increase in Australia, the less we purchase overseas. Great Britain and Europe cannot purchase the abundance of our harvests if there is no adequate quid pro quo. If an important customer conveys to us his determination to limit the volume of import of our goods into his markets, and our competitors inform us that, as the world market is not large enough to

absorb all the produce, they have determined to restrict their exports, and invite us to join them in the restrictive policy, what is to be the answer of Australia? That is the problem which our leaders must solve. It is to advise in this regard that Mr. Bruce, High Commissioner in London, has come to Australia. His advice only confirms what many thoughtful people have observed for some time, in view of the world's trends, that Australia should make the best bargain she can with the countries who restrict their imports of our products, and with our competitors in wheat. Restriction of exports means at best, stabilisation of production. It would be folly to pile up production beyond the export limit. The whole position reveals the parlous state of the world, with its mad nationalism, and frenzied egoism.

Japan and China.

JAPAN'S "hands off" policy with regard to China has naturally called forth a spirited inquiry by Sir John Simon, the British Foreign Minister. It appears that Japan was inspired to declare her policy of the apprehension of certain dangers to the peace and good relations between China and Japan, or the integrity of China, which might follow from certain actions by other Powers in China. However, none of those dangers was to be apprehended from any policy of the British Government, which aimed, in fact, at the avoidance of them.

On the other hand, added Sir John Simon, the general character of Japan's statement and certain details in it, such as references to technical and financial assistance to China, were of a nature which had made him think it necessary to communicate with the Japanese Government with the object of clarifying the position of the British Government. Japan now states that there is no change of policy on her part, and that she only desires peace in the Far East. The expansion of her commerce requires this. But it seems strange that Japan should have seized the moment when European diplomacy is struggling with the problem of disarmament and America is engaged in the reorganisation of her national life, for an enunciation of the claim to control the development of China. Japan's relations entitle her to the foremost place in any international conference dealing with Chinese affairs, but they do not justify the claim to a monopoly of influence.

She needs to learn this. Sir John Simons' note will certainly have this effect.

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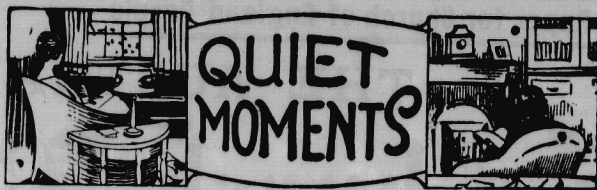
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**Ascension Glory.**

THE Gospel of John frequently re-
fers to the present glory of our
Lord Jesus Christ—a glory which
necessitated His ascension into hea-
ven. We read that "the Holy Ghost
was not yet given, because that Jesus
was not yet glorified." Again we read
that the disciples at first understood
not the prophecy of our Lord's tri-
umphal entry into Jerusalem, "but
when Jesus was glorified, then remem-
bered they that these things were writ-
ten of Him." The glorification of
Christ evidently involved His ascen-
sion. In order that the God of Abra-
ham, of Isaac and of Jacob should
glorify His Son Jesus, He must needs
raise Him from the dead and exalt Him
to the right hand of the Majesty in
the heavens. Not merely, then, of His
transfer from earth to heaven, but of
the glory upon which He entered when
He ascended, do we think when our
thoughts are directed to the great fact
of His ascension into heaven.

The present glory of our Lord Jesus
Christ was predicted in the Old Testa-
ment prophecies. They testified of
the sufferings of Christ and of the
glories that should follow. They fore-
told His resurrection, His ascension,
and His session at the right hand
of God. They foretold the glori-
fication of the incarnate Son of God.
As His sufferings were predetermined
so His glory was predetermined.

The latter was certainly to follow
the former. He Himself said, "Ought
not the Christ to have suffered these
things, and to enter into His glory?"
The thought of this glory cheered His
human spirit when His death was near
at hand. "The hour is come, that the
Son of man should be glorified." For
the experience of this glory He pray-
ed. "And now, O Father, glorify
Thou Me with Thine Own Self with
the glory which I had with Thee be-
fore the world was." His reception
into glory after His sufferings was no
new experience. He had experienced
this glory before the world was. When
Isaiah saw "The King, the Lord of
hosts" he "saw His (Christ's) glory."
The Word, however, had not then be-
come flesh, and taken up His abode in
human form amongst men. He had
not then humbled Himself and become
obedient unto death, even the death
of the Cross. When, therefore, God
highly exalted Him to His pre-mun-
dane glory, He entered upon it as the
incarnate Son Who had, by His obedi-
ence unto death, secured the eternal
glorification of all the members of His
mystical body. The Father heard His
prayer, and "raised Him up from the
dead, and gave Him glory."

It was God Who "glorified His Son
Jesus." Our Lord's ascension into
glory was due to Divine power. It
was a supernatural event. As only
God could raise Him from the dead,
so only God could cause Him to as-
cend up into heaven in human form.
His risen body is described as "the
body of His glory," and in that body
He was "received up into glory." (R.V.)

When, therefore, we by faith look
up into heaven, what do we see? "We
see Jesus crowned with glory and hon-
our." We see Him Who loved us and
washed us from our sins in His Own
blood, sitting "on the right of the
throne of the Majesty in the heavens."
We see Him "far above all principal-
ity, and power, and might, and domi-
nion, and every name that is named,
not only in this world, but also in that
which is to come." We see Him "Head
over all things to the Church." We
see Him exercising all authority in
heaven and in earth. We behold an-
gels and authorities and powers made
subject unto Him. Moreover, if we
are His believing people, we are seat-
ed with Him in heavenly places. We
are in living union with Him. Repre-
sentatively we are now, so to speak,
in heaven, and the time is coming
when we shall actually appear with
Him in glory. The ascension glory of
the Lord Jesus Christ is full of com-
fort to His people. His glorification
is the pledge of theirs. The glory
which the Father gave to Him, He
(Christ), has given to them, and they
are to be with Him where He is, and
they are to behold His glory. They are
to share in His resurrection glory.
When He returns He will change the
body of their humiliation that it may be
fashioned like unto the body of His
glory. His people are called "to the
obtaining of the glory of our Lord
Jesus Christ." As they suffer with
Him now, they will also be "glorified
together" hereafter.

Meanwhile how unspeakably preci-
ous it is to know that our ascended
and glorified Lord appears in the pre-
sence of God for us. He is there as
our Representative Who by His once-
for-all offered sacrifice has obtained
eternal redemption for us. He ever
lives as our great High Priest to make
intercession for us, and by His al-
mighty power to save us daily and
completely. He Who sits on the throne
and Who upholds all things by the
word of His power, is our Divine
Friend, our Saviour, and Keeper, and
though absent from us in body, He is
ever present with us by His Spirit.

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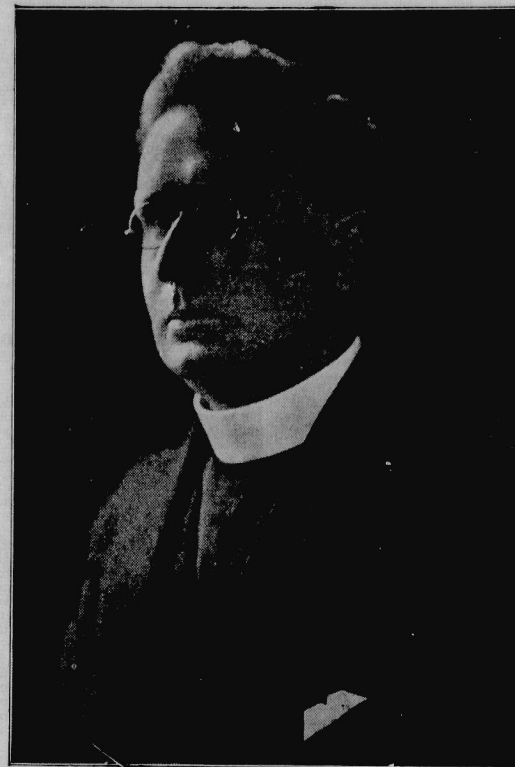
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Consecration of Rev. E. H. Burgmann.
At Newcastle Cathedral.

CHRIST CHURCH Cathedral, New-
castle, was crowded to the doors
on May 1st for the consecration
of the Rev. E. H. Burgmann, Warden
of St. John's College, as Bishop of
Goulburn.

Included in the great congregation
were representatives of other denom-
inations, local, civic and business life,
as well as many visitors from outlying
districts and other parts of the State.
The service began at 10 a.m., and ter-
minated at 12.20 p.m.



Some thirty clergy from the Sydney
Diocese were present, and nine from
the Goulburn Diocese. The Archbish-
op of Sydney (Dr. Howard Mowll),
was the consecrating Bishop. He was
assisted by all the Bishops of the Pro-
vince, together with Bishop Kirkby,
Coadjutor of Sydney, and Bishop Tay-
lor Smith, K.C.B., who is on a visit
to Australia. The Bishops of New-
castle and Armidale presented the
Bishop-elect, Archdeacon Pike, Admin-
istrator of the Diocese of Goulburn,
read the Certificate of Election, and
Mr. C. R. Walsh, Registrar of the Dio-
cese of Sydney, administered the cus-
tomary oaths.

Sermon.

The sermon was preached by the
Bishop of Bathurst (Dr. Crotty), from
the text Ephesians iv. 15-16:—

"But speaking the truth in love, may
grow up into him in all things, which
is the head, even Christ: From Whom
the whole body fitly joined together and
compact by that which every joint supplieth,
according to the effectual working in the
measure of every part, maketh increase of
the body unto the edifying of itself in love."

"The Epistle to the Ephesians," he said,
"is the truly Catholic, as it is also the
truly Evangelical epistle. In its vital and
organic concepts also are the trust deeds
of a genuine Liberalism. Within its pages
meanwhile, we find no hint either of a
Churchless Christ or of a Christless Church."

"In this Epistle, Catholic and Evangeli-
cal comprehensively, if not identically,
meet as one, in a view of the Church and
of the Master of the Church, which builds
them both into the whole fabric of the
Infinite. Here is a vision of the Eternal
Lord, which both Catholic and Evangelical
honour and acclaim. It is the vision in
which Christ ceases, at long last, to be
torn to sorry strips, and His followers into
even sorer camps. It is the vision which
sees Him, first of all, as a great Transcen-
dant Fact, purposed and loved of God in
His eternal purposes, Who loved Him from
the foundation of the world. It is the vi-
sion that sees Him, also, as a perennial
Immanence, living on here among us in

every part, maketh increase of the body
unto the edifying of itself in love?

The priest alone can never hold the fort
for Christ, and least of all in a new day. The
idea creates the institution, and the insti-
tution crushes the idea. Thus is the pro-
cess eternally at war with the vital and
organic principle. It is the process which
the prophet, as well as the evangelist, must
challenge and invade. For if we need, as
we do forever need, the evangelical calling
us home to the Divine Redeemer, sweeten-
ing the springs of personal religion, bring-
ing us back to that Eternal Fountain drawn
from Immanuel's veins, we need as well
the prophet, it may be the iconoclast, break-
ing our tired idols, blazing the new fresh
tracks of religious statement and religious
faith. All this, I believe, is implicit in that
vision of Christ and of the Church, which
unfolds before us in this great Epistle of
St. Paul.

"Into this great conception of the Church
and of the Church's Christ, into this great
Divine economy it is, that some of us would
fain see the Christian episcopate to-day, our
vision of it and our embodiment of it, grafted
and rebuilt; not mechanically, but orga-
nically indeed."

"Into that episcopate the Church calls to-
day one who is well-known and loved to
many of you here, not least by those whom,
in his College, and out of it, he has taught
and led."

The Church's Need.

"The Church to-day of all days must learn
to use a rich variety of men and methods,
to consecrate a rich and diverse leadership,
if she is to serve Christ and interpret Christ
as He waits to be served and interpreted
to-day. There are diversities of gifts, and
in that Church of truly Catholic spacious-
ness whose love we own, there is room for
all. The Lord hath need of us. The Lord
hath need of him who waits among us to be
blessed and sent. The Church hath need
of him. Society hath need of him—his scorn
of every tyranny, his tenderness with every
sorrow, his intellect and his humanism, his
faith, his passion and aspiration. He needs
in his turn to-day our trust and love, and
as portion of our love, our prayers. For he
has need of that which God alone can give
him, the deepening and enabling vision of
Christ Himself as He sends him forth from
among us here to shepherd the dear flock
of Christ, to cherish and to love that flock
which is His Bride. That, first and fore-
most, is a Bishop's task—to seek out and
to find those other sheep which are not of
this fold, making of them all, all men, all
Churches, and all nations, one flock, one
shepherd—this is his ministry of conversion
and of reconciliation; to serve and to en-
rich a great inheritance, something that is
at once a tradition we are here to guard and
a great adventure we must forever lead;
to defend it in the only way that it can
ever be defended, by standing out in front
of it and leading it to new visions and new
victories; to call in Christ's name and move
the Church to call for a whole social order
which itself will be a sacrament and an
instrument of God's purposes for men; to
see and proclaim, as from the house tops,
the Truth that makes and sets men free."

"To that high ministry he now goes out.
He will find stern days ahead, but in the
stress of the conflict he will find Christ
near at hand, and know the strength and
glory of that Captain at Whose side he
fights and stands."

Many Congratulations.

Although the ceremony of consecra-
tion concluded at 12.20 p.m., it was
nearly 1 o'clock before the last of the
bishops and clergy left the Cathedral.
For many of them it was an occasion
of reunion, for they had travelled from
all parts of the State, and the oppor-
tunity of exchanging greetings and
remembrances was not one to be miss-
ed. For many, also, the opportunity
presented itself to congratulate Bish-
op Burgmann on his appointment.

THE PREACHER'S CRITIC.

Donald was an old Scotch beadle who officiated in a Highland kirk where the minister, never a bright star at any time, believed in long, rambling sermons. A stranger once asked him his opinion of the sermons. "Ah, weel," replied Donald, "ye'll no' get me to say anything against them, for they're a' very guid; but I'll just remark this much, 'The beginnin's are ower far frae the end, and it wad greatly improve the force of it if he left out a' that cam' in atween.'"

Wayside Jottings

(By a Wayfarer.)

Suggested by a "S.M. Herald" Report

"WE have been reading in the S.M. Herald," said one of the young men, "some interesting statements by a learned Professor of Christian Doctrine; and we wondered what some of them meant; and we thought that perhaps some of you people could help us."

"Don't forget," said an older man, "that newspaper reports are never authoritative. They sometimes convey meanings just the opposite of what the speaker intended. And in every case, his address is abbreviated. So you must not altogether judge a man by a newspaper report. But tell us what puzzled you."

"Well, first," said the young man, "What did he mean by saying that he couldn't hold the Expiatory Theory of the Atonement? What is that theory?"

"Taking the words as they stand," said the older man, "the first one seems meaningless. All Atonement is expiatory. I hope he doesn't mean that he doesn't believe in any Atonement at all; for our Salvation through the Atonement of the Lord Jesus Christ is the central teaching of the whole Bible!"

"Then what theory of the Atonement do you hold?" asked the young lady.

"Why, none!" said he. "I thank God for the fact, but I have no theory about it any more than I have a theory about the baker who brings me every morning my loaf of whole-meal bread, or about the chemist who dispenses my 8 ounce mixture. I eat the bread and swallow the medicine, but I have no theory about either, except that I am duly grateful. Nor, indeed, can I see that there is any room for a theory of the Atonement. I believe that Christ died for our sins (1 Cor. xv. 3), that Christ died for the ungodly (Romans v. 6), that we have redemption through His blood, even the forgiveness of our sins (Eph. i. 7), that Christ redeemed us from the curse of the law, being, in His hanging on the tree, made a curse for us; and that He made peace by the blood of His cross, so reconciling to Himself all things in heaven and earth (Col. i. 20)? And doesn't all that mean Expiation and Atonement, which I think the Professor said he couldn't accept? So how does he abide by St. Paul? Or are his words just another smoke screen?"

"But are there not different beliefs as to why Christ died?" asked the young lady.

"Oh, yes," said he; "every group of unbelievers has a different idea. Some say that Christ died to show His love for the world; which is about as sensible as supposing that a mother poisoned herself to show her love for her family. Others simply deny that Christ's death was any Atonement or Expiation at all. He opposed, they say, the religious rulers of His day, and denounced them as hypocrites, and He attacked their fetish observance of the Sabbath, and He made claims for Himself which they wouldn't admit; and as a natural consequence (they say) He died a martyr's death, just like Huss or Savonarola, and many other reformers. But is that all that puzzles you?"

"No," said the other. "The Professor also said that he had early discovered that Christ's religion was a religion of the spirit, and he had always taken it for granted that they were not under the law of the letter. We were wondering what he meant by that."

"Quite impossible to guess," said the older man, "Probably he meant that we should be guided (as perhaps he believes himself to be guided), by

an inward illumination, more authoritative than the mere words of Scripture. But in most cases, such expressions are mere smoke-screens under cover of which men persuade themselves that they can believe what they like, that they may throw overboard all authority in religious matters, and hold and teach theories evolved (like spiders' webs, and generally about as substantial), from their own interior consciousness."

"But," asked the young lady, "didn't St. Paul say just the same thing?"

"Exactly," said the old man, "but with a somewhat different application. St. Paul said (2 Cor. iii. 6), that God has made us ministers of the new Covenant, not of the letter, but of the spirit, for the letter kills, but the spirit gives life. Meaning that if we could keep the whole divine law in the letter, and the letter only, without observing the spirit of God's law, which is love and service to God and man, the result to us would not be spiritual life, but spiritual death. But that we are not free from the letter of the law Christ showed when He said, 'Whoever shall break one of these least commandments and shall teach men so, he shall be called least in the Kingdom of Heaven.' (Matt. v. 19.) There must be external obedience as well as inward love. The letter of the law is not negligible."

"But," said another, "I think the Professor must be quite orthodox in his ideas; for he expressly said that he abided by St. Paul and the Fourth Gospel."

"Why that invidious distinction?" asked the old man. "I hope he abides by the other Gospels, too. But probably he only meant that he is not one of those who (like the Unitarians, for instance), reject St. John's teaching; and that is good. But as to abiding by St. Paul, didn't St. Paul say that Christ died for our sins (1 Cor. xv. 3), that Christ died for the ungodly (Romans v. 6), that we have redemption through His blood, even the forgiveness of our sins (Eph. i. 7), that Christ redeemed us from the curse of the law, being, in His hanging on the tree, made a curse for us; and that He made peace by the blood of His cross, so reconciling to Himself all things in heaven and earth (Col. i. 20)? And doesn't all that mean Expiation and Atonement, which I think the Professor said he couldn't accept? So how does he abide by St. Paul? Or are his words just another smoke screen?"

"I give it up," said the young man. "The Professor's riddles are too hard for me to solve. But I'll tell you what we can do—let us send them in to the Editor of the Church Record. It's his business to crack nuts, so very likely he can solve these puzzles for us."

Archbishop at Canberra.

The Archbishop and Mrs. Mowll were in Canberra and Goulburn on Sunday last. His Grace preached in St. Saviour's Cathedral, Goulburn, at the evening service, and at St. John's, Canberra, in the morning. Here the Archbishop said that national problems would never be solved unless legislators were imbued with the Christian spirit. "The early Christians, many of whom had little learning, solved problems which had baffled the legislators of their day," said Dr. Mowll. "It was due to them that women gained their rightful place in society, that the dignity of labour was recognised, and that the stigma of slavery was withdrawn. In our own day new methods and improvements are not sufficient to solve our problems. Men must be brought into touch with the triumphant life of the Risen Christ. That alone will change society and bridge the gulf between the rich and the poor."

Presentation to Bishop and Mrs. Kirkby.

The Bishop-Coadjutor (the Right Rev. S. J. Kirkby), was entertained by the clergy and laity of the Diocese of Sydney at a luncheon at Sargent's restaurant on Monday, April 30. There was a large and enthusiastic attendance. The Very Rev. the Dean presided, and was supported by the Most Rev. the Archbishop, the leading dignitaries, Sir Kelson King, Mr. C. M. C. Shannon, Mr. H. Minton Taylor, and many others. The Dean, in felicitous terms, spoke of the Bishop's many qualities and his great labours as Administrator of the Diocese during the interregnum. The whole Church was forever in debt to the Bishop for his splendid help and leadership. Archbishop Charlton read the illuminated address, which was in handsome book form.

The Rev. S. H. Denman spoke on behalf of the rank and file of the clergy, and Mr. C. R. Walsh, as Registrar, and on behalf of the laity, at the same time presenting the Bishop for Mrs. Kirkby, with a handsome silver vase. The Bishop received an outstanding reception as the Dean handed him the address. In his reply, the Bishop spoke with deep feeling and sketched his labours as Bishop Coadjutor and Administrator, stating that he could never have accomplished what was done had it not been for the loyal support of clergy and laity. The Archbishop then spoke, and said that attendance at no gathering since his arrival had given him more pleasure than attendance at this. Bishop Kirkby deserved all that was said and given, and more! The Bishop would now take three months' holiday. It was well-earned. The Archbishop then pronounced the Benediction, and one of the happiest of gatherings clustering around the Archbishop's advent to Sydney concluded.

Return to Victoria of Rev. H. E. Warren.

All lovers of the aborigines will rejoice at the assurance given by the Hon. J. A. Perkins, Minister for the Interior, that the C.M.S. missionaries, the Rev. H. E. Warren and the Rev. A. J. Dyer, would not have cause to regret the part they played in the voluntary surrender of the natives of Arnhem Land, who were implicated in the murders recently committed there. The manifesto issued to the public over the signatures of the Archbishop of Melbourne, as President of the Victorian C.M.S., Mr. W. M. Buntine, Chairman of Committees, and the Rev. R. C. M. Long, General Secretary, shows both the difficulty the missionaries found themselves in when the guilty natives offered to voluntarily surrender to the authorities, and also the fear that the public would misunderstand their action in accepting this surrender and taking the natives to Darwin. Mr. Perkins has a deep sympathy both with the natives themselves and with the Church in her efforts to help them. The great meeting of public welcome in the Melbourne Town Hall on April 30th, was a fitting tribute to the expedition, and to the men who undertook it. The Adelaide "Church Guardian" closes an appreciative article with these words: "We may thank God for the termination of a daring and successful enterprise, and had the returning missionaries as men of leadership and courage, but above all, as men of God, who hazarded their lives for Jesus Christ's sake, and the Gospel's." We would also congratulate the Victorian C.M.S., and thank them for what they have done. The whole Commonwealth are their debtors.

A Queer Idea of Simple Faith.

Under the heading "Simple Faith," the "Church Times" inserts the following quotation from the Rev. H. A. Wilson, in a parish magazine of the extreme Anglo-Catholic Church of St. Augustine's, Haggerston:—"Once I went into church on a afternoon in Holy Week and found a small girl on her knees crying. I asked her what was the matter. She pointed to the Rood and said, 'It's me you done it.' So I said, 'Well, I should make my confession if I were you. We said some prayers together before the Tabernacle, and I put on a cotta and a purple stole. When it was all over the absolution had been given, Gracie rose from her knees, put her head round the partition, and said, perfectly naturally, 'Well ta-ta.' 'Layman,' in the 'English Churchman,' says: 'A simpler faith might have dispensed with the cotta and the purple stole, and the end of the episode might then have been a little more uplifting.'"



The Right Rev. Dr. Chambers, Bishop of Central Tanganyika, is at present on a visit to Great Britain.

Dr. S. H. Nicholson, Director of the Church Music School in England, and famous as organist, teacher and choir trainer, is coming to Australia on a visit.

The Rev. W. H. Stanger, M.A., curate of St. Augustine's, Neutral Bay, has been appointed rector of St. John's, Milson's Point. Mr. Stanger was ordained in 1925, and served formerly at St. Peter's, Hornsby.

The Rev. A. H. Edwards, formerly of the Bush Church Aid Society work at Penang, along the Great Australian Bight, was inducted as curate-in-charge of the provisional district of Canley Vale and Cabramatta last Thursday night.

We offer our deep sympathy to the Right Rev. the Bishop of Bathurst and Canon E. C. Crotty, of Melbourne, in the death of their sister, Miss Ethel Crotty. She was the daughter of the Rev. E. C. Crotty, and had been living at South Yarra, Melbourne.

Archdeacon R. Godfrey, of the Melanesian Mission, Lolowai Bay, Aoba, New Hebrides, has been on a short visit to Sydney. He has been in the New Hebrides 16 years doing missionary, medical, and educational work. He is the principal of the teachers' training college at Lolowai. It was a brief visit to recruit his health.

The Victorian Branch of the C.M.S. has welcomed on furlough the following missionaries—Canon and Mrs. Hillard, of Africa, and Miss Searle, of China. The branch is expecting the Rev. H. S. and Mrs. Kidner, from Tanganyika, and Miss Armfield, of West China, who are also returning on furlough.

"On Tuesday evening, April 24th, Mr. Joseph Massey gave a very delightful organ recital on the new organ at St. Matthew's, Church of England, Ashbury. He was supported by three of the St. Andrew's Cathedral Choir boys and two talented local artists. The organ was purchased from G. H. Martin and Co."

The death is announced of Mrs. Francis Crago, of Strathfield. She was for a number of years a very active member of the Committee of the Home of Peace for the Dying, and took a real interest in the Deaconess work and Children's Home at Strathfield. Mrs. E. Howard Lea, of St. Mark's, Darling Point, is a daughter, to whom we extend our deep sympathy.

The Rev. T. D. Reynolds, who, 19 years ago, was rector of St. Bede's, Drummoyn, returned to Sydney last week for the first time since 1915, when he went away as a private in the Army Medical Corps. Mr. Reynolds was made a chaplain of the A.I.F. in the field, and since the war has been engaged in parish work in England, on the Continent, and in the United States.

The Rev. J. V. Gason, assistant curate at St. George's, Malvern, Melbourne, sails for England in July, where he has accepted a curacy under the Rev. John Jones, rector of Marlborough, England. It will be remembered that the Rev. John Jones was formerly vicar of All Saints', St. Kilda, and prior to that, General Secretary of the A.B.M.

Mrs. Douglas Thornton, so well remembered as a member of the C.M.S. English Delegation to Australia several years ago, has retired after 25 years' missionary service, first in Egypt, as the wife of "of that flaming and intrepid missionary, Douglas Thornton," and after in various posts at London Headquarters. The Australian C.M.S. wishes her much blessing and further service in her retirement.

In his charge to the Gippsland Synod, delivered on Wednesday, 18th inst., the Bishop of Gippsland paid tribute to the work of Archdeacon Adeney, who recently resigned

from active service in the diocese. The cause of his present ill-health was his devotion to duty. The archdeacon had been a pioneer, and had blazed one of those tracks which had always been a glory to the Church and a challenge to those who followed. He and Mrs. Adeney had decided still to reside in Sale. Archdeacon Weir has been invited to be the new Vicar-General.

At a meeting held recently in the vestry of St. Gabriel's Church, Pimlico, London, attended by representatives in England of the Dioceses of Carpentaria and Willochra, and personal friends of Bishop Gilbert White, it was decided to form a Bishop Gilbert White Memorial Committee. It was resolved unanimously to support the proposal to provide, or help to provide, a worker among the aborigines where one is most needed, either in Carpentaria or Willochra. Lord Lamington was elected treasurer.

Lady Kinnaird, world president of the Zenana Bible and Medical Mission, who arrived in Sydney by the Ulvers, and is the guest of Archbishop and Mrs. Mowll at Bishops Court, is on a tour of Australia, and will visit the auxiliaries of the mission in each State before returning home to Scotland. On Tuesday, May 1st, at the Y.W.C.A. hall, Liverpool-street, she addressed members of the New South Wales auxiliary on the work of the mission, which was founded 82 years ago by another Lady Kinnaird, of whom she is a descendant.

Mr. E. W. T. Douglass, who for over five years was a valued member of the Brisbane Diocesan Council, and advisor on its Committees, has been transferred to Sydney. Mr. G. Gall, the Brisbane Diocesan Registrar, visited him recently in his palatial offices in the Commercial Banking Co. of Sydney Ltd., where Mr. Douglass is assistant manager. His place on the Brisbane Diocesan Council has been taken by Mr. T. C. Abraham, whom the Council elected at its last meeting.

Archdeacon Lambie left Melbourne on Monday, April 23, for a prolonged holiday, which he is taking on the advice of his medical attendants. He has been for many years engaged in difficult and strenuous work, including ten years in charge of the Mission of St. James and St. John, and has been told that if he does not get away for some months, serious results are likely to ensue. The Rev. J. L. Watt will take charge of the work of the Mission during his absence. Archdeacon Lambie hopes to return in September.

We extend our warm congratulations to Canon W. L. Langley, rector of All Saints', Woollahra, on his appointment as Archdeacon of Cumberland in the place of Archdeacon Langford Smith, who has resigned on account of his health. The parish and districts of the Archdeaconry number 50, and embrace all those north of the Harbour, together with those of North Shore Line in the Ryde district, and adjacent to Parramatta. Canon Langley is well-known, and is the son of the first Bishop of Bendigo, the Right Rev. Henry Langley.

The Archbishop and Mrs. Mowll visited, on Friday, April 27, that magnificent piece of work that is being accomplished by the Church in Sydney, namely the Home of Peace for the Dying. The day was perfect, and the well-kept grounds looked a picture. The rooms and wards were specially attractive after a very happy inspection; tea was partaken of and after several had spoken, his Grace expressed the keen pleasure he and Mrs. Mowll had in visiting the Home of Peace. He was much impressed by the splendid work. He wished all concerned Goodspeed in the noble efforts, and then commended the work to God in prayer.

The Archbishop of Sydney has been visiting the rural deaneries in his diocese, and

after administering Holy Communion and giving an address to the clergy at 10.30 a.m. at each centre, he has interviewed each clergyman personally, discussing the parochial and wider work of the Church. During the day the clergy in the intervals have engaged in discussion of living problems of the day. In the evening all clergy, their wives, churchwardens and their wives, met at the appointed centre at the invitation of the Archbishop and Mrs. Mowll, when a couple of hours of fellowship were engaged in, the Archbishop closing with suitable address and the Blessing.

The Archbishop and Mrs. Mowll visited the Deaconess House, Sydney, on April 19. There was a large attendance of enthusiastic supporters and friends of Deaconess work. Several spoke; the Archbishop, in reply, told of the pleasure that he and Mrs. Mowll had in visiting Deaconess House, and of hearing of the widespread activities of the organisation. He said that in China he had been concerned with building up the deaconess organisation, which he considered an important branch of Church life. In China he had ordained the first Chinese deaconess. In the Sydney Diocese more candidates were needed for the training course as deaconesses. Their work would be of tremendous value to the diocese.

The Archbishop of Melbourne writes.—On April 23 the Chapter met and decided, as a temporary measure, for the next three years, to make no change of the Cathedral and to ask Canon Sutton, as Senior Canon, to undertake a new office as Sub-Dean, with various administrative duties in connection with the Cathedral. Canon Sutton is very generously willing to undertake this work in an honorary capacity, which will make it financially possible to consider the question of appointing a coadjutor Bishop, provided the Diocese can provide the remainder of the necessary funds. The authority of Synod will have to be obtained before an appointment can be legally made to either of these offices, but this is a great step forward towards the better administration of both the Diocese and the Cathedral.

Miss Isabella Eliza Larcombe, late of McKillop Street, Geelong, who died on February 20, left real estate valued at £350, and personal property valued at £4,604. By her will, dated November 4, 1921, testatrix left her estate to her two sisters, subject to bequests of £600 to the Ridley Church of England College, Parkville, for a scholarship; £500 to the Church of England Missionary Society of Geelong for foreign mission purposes, and an additional sum of £300 to the same society for the purpose of completing any of its buildings; £250 to the Church of England Evangelical Trust of Victoria, £200 each to the Church of England Clergy Provident Fund of the Diocese of Melbourne, and the Church of England Home Mission Fund; £100 each to Groote Island Mission and St. Matthew's Church of England, East Geelong, and £50 to the Geelong Protestant Orphanage.

The Rev. W. Newby Frazer, rector of St. John's, Milson's Point, has resigned from the active ministry as from April 30. Mr. Newby Frazer was ordained in Sydney in 1890, and served under Canon Moreton at St. Peter's, Woolloomooloo. He then went to India as a C.M.S. Missionary, serving for five years at Agra and Allahabad. The condition of his health prevented his return to India, but he was ever the ardent missionary and engaged in much advocacy of the cause in the home lands. After serving curacies at St. Andrew's, Summer Hill, and at Bowral, he became rector of Jamboer with Shellharbour, and subsequently Nowra and of St. John's, Milson's Point. He is a gentle soul, deeply in earnest in the Cause of his Master. His wide reading and clear thinking made him a very effective speaker, and preacher. He left a fragrant atmosphere wherever he served. We wish him many years of happy retirement.



STERLING HOME PAINT

THE ECONOMICAL POINT

DURABILITY — GUARANTEED



MAY.

- 10th—Ascension Day—Holy Thursday. This is the day of triumph, when openly was sealed the claim of Christ in all His teachings and actions.
- 13th—Sunday after Ascension. The disciples waited till the Holy Spirit was given. It should be a time of our waiting—a state of mind much needed in our worship, as well as in our private prayer.
- 15th—King John's submission to the Pope, 1213. He sold what was not his to sell. But England, led by Archbishop Langton, rose in anger and forced recantation. All that is being done today of a Romeward nature will sternly have to be undone by someone some day.
- 17th—Mafeking relieved in the Boer War, 1900.
- 18th—Disruption of the Church of Scotland, 1843.
- 19th—Act of Uniformity passed, 1662. Dunstan, Archbishop, 988 A.D.
- 20th—Whitsunday. The gift of Christ to those He left. The Gift of His own continual presence. The means whereby we receive Christ in the Sacrament of His Body and Blood. The power of Jesus man fested in the lives of all His people.
- 23rd, 25th, and 26th—Ember Days. Prayer is needed for the clergy at all times.
- 23rd—Savonarola burned, 1498. How Rome destroyed the best in the land. Some people fondly imagine that Rome has changed her policy.
- 24th—Empire Day. "God Save the King."
- 26th—Queen Mary born, 1867. Augustine, Archbishop of Canterbury, 605 A.D.
- 27th—Trinity Sunday. The Festival of the Catholic Faith. We are truly Catholic in our belief, when we maintain faith in the Triune Godhead.
- 27th—The Venerable Bede born, 670 A.D.
- 30th—Jerome of Prague martyred, 1416.
- 31st—Union Day in S. Africa.

JUNE.

- 2nd—William Carey, the famous Indian missionary, died, 1834.
- 3rd—1st Sunday after Trinity. Now we enter the non-festal, and the practical as distinct from the theological, Sunday teachings of Collect, Epistle and Gospel, etc.
- King George born, 1865. Long may he reign!
- 5th—Wycliffe expelled from Oxford, 1382. Another Oxford Movement.
- 6th—The Pope's Temporal Power restored, 1929.



TO AUSTRALIAN CHURCHMEN

What Has Christ To Say?

(By the Bishop of Gippsland.)

IN his charge to the recent Synod of the Diocese of Gippsland, Bishop Cranswick took the subject of "Money and the Christian Outlook" as the main burden of his address. He dealt at some length on this, and then went on to say:—

"Two facts confront us. On the one hand, many of the worst evils are due to the over-pursuit and wrong use of money. On the other hand, the possession of money appears to be essential for a just amount of self-realisation. Money is both good and dan-

gerous. Paradoxically, extreme wealth and extreme poverty both lead to starvation of the soul. In the one the good seed is choked by selfishness and vanity; in the other the good seed is trodden down by the struggle for physical existence. Human experience teaches that the possession of private property is essential for healthy life, but the condemnation of our social order lies in the fact that so many have more than they can possibly need, and so many have not enough to meet the necessities of life. The real evil is the denial to masses of people of the opportunity to maintain bodily, mental, and spiritual health. What has Christ to say about these questions? No where is the difficulty of Christianity more apparent than here. In the New Testament no question is more fully treated than that of money. Yet no subject is more neglected in current Christian teaching. Is this because the essentially Christian outlook in regard to money is so difficult? But consider! If it be true, as I think it is, that few of the evils in our social order are not rooted in problems of poverty, getting and spending—if it be true, as again I think it is, that behind the startling international and industrial issues of our day there stand the great questions of the acquisition and distribution of wealth—can there be any more urgent study for those to whom Jesus is the Lord and Saviour of all human life than that of His teaching about money and its application to modern conditions?

It is remarkable that there is in our Lord's doctrine **no trace of the ascetic attitude** which regards material things as in themselves evil. Provided that we are prepared to put first things first, He reminds us that the heavenly Father knows our need of food and drink and clothing. When He called the rich ruler to give up his wealth, He was not laying down a universal law; He was asking for a moral choice. It is the question of the desire of the heart that is important, for it is as possible for a poor man to be a worshipper of mammon as for a rich man. Men's standing with God, He insists, is conditioned by their attitude to the hungry, the naked, the sick and the prisoner. His compassion went out to the rich who are enslaved by their possessions as well as to the poor. "He saw that in wealth and poverty alike the soul might starve." Great possessions are not a sin; they are just a grave danger. Dives was not condemned because of his wealth, but because he made a wrong use of his possessions.

Yet the sternness of the teaching of Jesus is very clear. While there is undoubtedly a desire to help the rich man through the "needle's eye," what He really taught was that it is not merely difficult for a rich man to enter the Kingdom of heaven; it is impossible without the intervention of God. Certainly rich men may be saved, but it takes a miracle of grace, He says, to do it. This uncompromising reversal of accepted views is as amazing to many to-day as it was then, but to attempt to soften it down is just an illustration of the "deceitfulness of riches" against which He warned us. Our Lord insists that money can be a powerful narcotic, drugging the keener sensibilities of the soul; and it is on record that Francis Xavier remarks that in the confessional, of all the sins brought to him, he never once received a voluntary confession of the sin of covetousness! It is literally true that the perils of the acquisitive instinct received greater emphasis in the teaching of our Master than the evils of drunken-

ness or sexual vice. The point about the Rich Fool is that the goods which ranked so high in his estimation became valueless in the final analysis of life. The desire to have more just for the sake of having more meets with terrible sternness, because "it leads a man to confuse what he has with what he is" until he becomes "worth" only what he possesses. Mammon is that man's king, and possessions the god whom he worships. Thus our Lord was acutely alive to the dangers of wealth. Think of His "woes" upon the rich. They are really sighs, not curses. "Alas," He cries, "for you who are rich, gay and popular, for it is so easy for you to despise the riches I have to offer you. Alas for you who are satisfied with the things of this life, and have no hunger for God." He sees, in addition to the danger of its cruel effect upon human character, that wealth, whether owned by persons, or by groups, tends to dissolve the fellowship of God's human family, and to prevent men from living together as brothers. What an experience the modern world has had of these anti-social results that often follow the over-pursuit of wealth! The real cause of Christ's indignation in the story of Dives and Lazarus is that the misuse of possessions perverts human relations. It fixes "a great gulf." Dives' only crime was that he did nothing in the face of social need. His life was so engrossed with its selfish extravagances that he was utterly thoughtless about the misery around him. In our Lord's eyes that is "a profoundly immoral and sinful life." It is the kind of life that is a crime against brotherhood.

Our Lord realised that to some men money may become an end in itself, whereas the truth is that it is always a means. His key for opening a road on which all the issues of getting and spending, of investing and serving become clear, is this. Money is a means for bringing the Reign of God and His righteousness into the life of the world. There we have the master principle of His teaching. It supplies also income for the work of God and man, it imposes a responsibility to God for every penny that is spent. Here is one reason why it is impossible to reconcile the gambling spirit with the Christian spirit. Christian stewardship is never content with alleviating destitution, it must remove its causes. The man to whom it is a reality will not only give generously for the work of the Kingdom of God; he will so organise his business until "it is in itself a service of God and a giving to man." The chief concern of his life will be an organised attempt to make the world a better place to live in.

Do We Believe in the Holy Ghost?

THE present Archbishop of Canterbury, in his address at the Southport Church Congress in England in 1926, said: "I am tempted to indulge in a figure of speech which came to me the other day when I was taken to a village fair, and I was watching the merry-go-round. I said in a moment, 'There is the Church of England in conference. A great deal of stir, movement, excitement, and exhilaration, leading nowhere, round and round, and never arriving.'"

Possibly this is one of those statements uttered on purpose to bring

people up with a jolt. The Church of God in the world is getting results; she is making herself felt—but are these commensurate with the possibilities and purpose of the Church in the light of the Holy Spirit's presence and endowment?

John the Baptist declared, "I indeed baptise with water, but in the midst of you standeth One Whom ye know not. He shall baptise you with the Holy Ghost, and with fire." For this supreme event Jesus had taught and prepared His disciples, and yet how disappointing they were! How slow of heart to realise the purpose for which He had called them! How little they knew of the inexhaustible power which He would transmit to them! It is not surprising that they were depressed and disappointed when He told them, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you." For what purpose? To convict the world of sin; of righteousness; and of judgment; to guide them into all truth. Even this was not all. Jesus knew how weak and vacillating and helpless they were. He knew how immense was the task entrusted to them. So He promised them: "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in Judaea and in Samaria, and unto the uttermost part of the earth."

We know that after the Holy Ghost had come to Christ's followers at Pentecost, they became possessed of spiritual perception and power, the weak became strong, the fearful became dauntless, doubters were full of faith. Peter, who had basely denied his Lord, preached with such power and conviction that multitudes gladly received his word and were baptised.

To-day, there is general agreement that the Church is not functioning up to her full capacity. Men are longing for a revival, but too often their outlook is that of the Apostles before Pentecost. There are few signs of Pentecostal passion or power or conviction in the Church, because we do not appropriate the gifts of the Spirit. We are content with the formal service and witness from which no result is expected.

We have had our missions organised from the centre, with the idea of bestirring the dried bones of Church life, we have our Mothers' Union, Call to Renewal, conferences of clergy, endless talk about Christian doctrine and the weakness of the Church's impact on life in all its ramifications—with what result? Is it that the whole thing is all too mechanical and stereotyped? Is it that we have grown accustomed to glibness of speech on the Christian verities, and that about us there is a professionalism—all desperately lacking in power? To come to grips, is the lack of response due to the fact that we have forgotten that the Holy Spirit alone is the Teacher, the Life-giver, the Energiser, and that without Him all our efforts are futile and merely beating the air? Maybe we know all this, but the Church will not pay the price of following in the line of the Holy Spirit's will and purpose, for they cost!

Until the Holy Spirit becomes a reality, and not a mere phrase, there can be no revival, and evangelism will lack the only dynamic which can stir men's hearts and make the Gospel a magnetic force, drawing men to Christ, and in turn compelling them to witness to those things which they have heard and seen and experienced.

Why should not Whitsuntide, 1934, be noted in history as the day of the rebirth of the Church of England? Our dream would come true if the faithful everywhere would pray for grace to appropriate and use the gift of the Spirit. It has been well said: "If once more there are to be men and women saintly in their lives and apostolic in their labours,—if again the Church's Councils are to say with natural conviction, 'It seemed good to the Holy Ghost and to us,' there must be a new faith in Him, a new understanding of His gifts, a new dependence upon Him in her Ministry, a new venture of prayer, a new expectation of His manifested power."

Criticism and Its Limits.

To the Editor, A.C.R.—

Sir,

I lately read a very excellent letter by the Rev. W. G. Coughlan, B.A., asking where legitimate criticism of the Bible must stop;—whether the critic must suspend his judgment, if his criticism should threaten what might be considered a vital doctrine of the Faith. When, for instance, he comes to passages bearing on our Lord's Birth of a Virgin Mother, must he then blind his eyes, and forego his right of investigation, for fear lest he shake the foundations of Christianity? In short, is he free to test the Bible anywhere and everywhere, or must he stop short at fundamental points; thereby, of course, reducing the whole process to a mere sham?

As I have not seen any published answer to this very fair question, may I presume to offer one, merely as from an older man to a younger?

I would say, then, investigate by all means, and as far as ever you will, as long as you investigate prayerfully, and asking God's guidance; as, of course, every Christian minister will. The Bible would not be the Word of God if it could not stand the most searching examination. But I would also say,—if your investigation should lead you to doubt the truth of any part of God's Word, be very, very slow to publish your discovery. Fuller study will probably soon lead you to reverse your hasty conclusion. The path of criticism is strewn with widely proclaimed mares' nests; each one of which has been used, sad to say, to shake somebody's faith.

If Mr. Coughlan will look up Gott's "Parish Priest of the Town," p. 164, he will read of one who was robbed of his faith by a learned critic. A year or two after, some of Dr. Gott's family told him of a lecture on Bible Lands that they had heard given by that same critic. Dr. Gott uttered an expression of abhorrence; but they said it was the most Christian lecture they had ever heard; it was one long defence of the Christian Faith.

That critic, climbing one day a Virgin Assyrian cliff, had read there an inscription which so corroborated the Bible history that he descended to the ground a humble and earnest Christian, and was now defending the Faith that he once sought to destroy. But he could never undo the harm of his too hastily published criticism.

A learned Unitarian minister in London published, some years ago, his reasoned belief that the Books of Joshua and Judges were nothing but a parcel of unhistorical myths. A week or two after came Palestine Exploration Society reports from the site of ancient Jericho, confirming the truth of

many of those very passages that he had proved unreliable.

When I was a lad I read with delight Robertson Smith's "The Old Testament in the Jewish Church." It was an eye-opener to me, and I noted my Bible freely with his critical conclusions. I only remember just now two of them. Samuel lived and ministered in the Tabernacle, and performed priestly functions, though not even a Levite, but an Ephraimite; and Psalm xxxiv. was not a genuine psalm of David, since Abimelech lived in Abraham's time, and the king before whom David changed his behaviour was Achish.

It was only when I came to study the Genealogies in Chronicles that I found that Samuel was not only a Levite, but a priest; and elsewhere I found that Abimelech (father of the king), is merely a complimentary title, bestowed in Eastern courtesy on any ruler, simply implying that his son shall be king after him; and given especially if he have the misfortune to have no son.

May I further suggest to all scholars who are disposed to publish criticisms adverse to the Bible, that it might be well to look up first such old books as Origen's "Contra Celsum" and its many modern successors; just to make sure that their attacks on men's faith have not already been made and answered a hundred and one times. And perhaps that applies particularly to criticisms respecting the Virgin Birth of Christ.

I am, Sir,

Yours, etc.,

P. W. DOWE.

The Late Canon Granswick.

The Bishop of Gippsland, the Right Rev. G. H. Cranswick, writes to his diocese:—

"I am anxious to take this first opportunity of thanking very sincerely all of you who so kindly wrote or sent messages when you heard of the passing of my father. Our thanks will reach you individually in due course. I have been very touched by the way in which so many individuals, vestries, and congregations have lovingly stood round me like comrades. In the very first hours of our sorrow messages came to my Mother and me from the Cathedral and several other parishes, and she and the other members of our family felt with me the strength of the sympathy that surrounded us.

God has been wonderfully good to me, for He gave me as my Father the best man I have ever met. I cannot remember anything about him that I did not admire all my life. Until a short time ago I was able to lean on him as my leader, and my absolutely trustworthy confidant. Consequently I feel now what I imagine Elijah felt when Elijah was taken from his head. But we heard the trumpets sounding when he passed over, and our every thought of him now is wonderful. For instance, he was intensely musical, and we cannot help being moved as we think how he must be enjoying the music of Paradise. He was a country parson for 25 years, doing his work over hundreds of miles on horseback and in a pinker, and loving it. He was a city parson for 19 years, and it was said of him that "he lived in the homes of his people." For 10 years he was in retirement—years of personal ministry to all who made pilgrimages to him, and of earnest prayer for his eldest son's diocese and his youngest son's big missionary task in India.

Two days before the end he rejoiced in his last Communion on earth, and then at Easter time God took him and made him alive for evermore, that he may serve Him continually.

"Death itself, to him was but the wider opening of the door. That had been opening more and more through all his life, and he was shut—And never shall be shut. He left the door ajar for you and me, And looking after him, we see The glory shining through the cleft."



NEW SOUTH WALES.

Diocese of Sydney.

CHURCH HOMES, CARLINGFORD.

This year is the 50th year of the establishment of the Church of England Homes, now at Carlingford. Thousands of young people look back and bless God that this work has been undertaken. The first Home was established in Woolloomooloo during the incumbency of the late Rev. T. B. Tress—who afterwards became a canon of the Cathedral at Melbourne—ably supported by the late Rev. Dr. Manning, whose widow, by the way, is still a member of the Committee, Dr. Crago, the late Bishop of Bendigo (then Archdeacon J. D. Langley), and many like minded men and women, including in later years, Bishop D'Arcy-Irvine, who acted as Hon. Clerical Secretary for some years. The work grew rapidly, and was removed to Paddington, then to Glebe Point, where the work was carried on for many years. After the establishment of a Boys' Home at Carlingford, a valuable gift of land was made by the late Mrs. Ebenezer Vickery, and a frontage of land being given by our friend "Anonymous," building operations were commenced and continued until all the children were removed to Carlingford, and to-day the Homes stand as a wonderful memorial to the band of consecrated men and women who laboured in the Lord for fallen women and girls in those early days when sin abounded in the streets and rescue work was a necessity.

To-day the Homes exist for the orphan, the needy, the neglected child. The centre of all this work for some 35 years was the late Matron, Miss Mary McCarvey. Mr. and Mrs. Hill are now in charge. A moving spirit through the years has been Canon Rook, of St. Barnabas', Chatswood. It has been his life work.

PARRAMATTA RURAL DEANERY.

A Quiet Day.

St. Mark's Day, April 25th (Anzac Day), witnessed the second successful Annual Quiet Day at St. John's, Parramatta.

The Right Reverend S. J. Kirkby, Bishop Coadjutor of Sydney, conducted the services throughout the day.

The Day began with Administration of Holy Communion at 10 a.m., combined with a Commemorative Service in memory of the Anzacs who fell in the Great War.

Upwards of 200 teachers and friends from 26 schools and many of the clergy were present during the day, all receiving refreshment of spirit through communion, prayerful meditations, and the inspiring messages given by the Bishop.

Christian fellowship gave expression in joyful conversation when luncheon and tea were partaken of in the Parish Hall. During luncheon opportunity was availed of by the Rural Dean, Ven. Archdeacon Johnstone, in expressing, on behalf of all, grateful appreciation and thanks for the Bishop-Coadjutor coming and conducting the Day, and as a small token of affectionate esteem, presented the Bishop, for Mrs. Kirkby, with an English Silver Sweet Stand.

The day has brought to many a wider vision and reality of God's Holy purpose, and inestimable Love, with a quiet, earnest resolve to do His Will more fervently through the examples given by our Lord and

Master, so clearly defined and inspiring presented throughout the addresses. Selected hymns and prayers of consecration assisted in the study of God's Holy Word.

St. John's Gospel, chapters 13 to 17 inclusive, provided the great theme for the day, "The love of Jesus Christ our Lord and Saviour." (1) The depth and exhibition of His love; (2) The discourse; or words of love; (3) The Prayer of love; from the example of humility and service in the washing of the disciples' feet, to the exhortation of loving one another, praying for one another. Christ's love was practical, did not discriminate, went to the uttermost, has endured throughout the ages, and through His strength and life-giving presence, enabling us to go and bear fruit even in humble tasks, impressing, helping, saving others that all may share His Life and glory, through love and faithful service.

S.C.P.U.

At the meeting of the Sydney Clerical Prayer Union held on Monday, April 10, at Rockdale, the Rev. Lionel Gabbott, the host, read a paper on Church Life in England, as he had lately observed it.

Among other things, he had noticed that though here and there there were churches so crowded that it was often very difficult to get a seat, yet on the whole, he thought that church attendance was declining. Much of it he thought, was due to the fact that so many of the clergy were giving prominence rather to the priestly than to the prophetic side of their office, and thereby alienating many of their people; but that this was not the only explanation was shown by the fact that the falling-off was visible also in the non-episcopal churches. Much of it was due to the sanction given by Parliament to the opening of cinemas on Sunday—a measure, he said, to which the Church had offered no organised opposition—leaving it too largely to the Lord's Day Observance Society.

Speaking of the Oxford Group Movement, he said that though it was undoubtedly doing much good, he was inclined to think that the "Life-changing" that it brought about was largely moral rather than spiritual.

Their system of guidance, too, brought about sometimes strange results. In one case a meeting had been called to hear some of the leaders of the Movement, and the hall was crowded. But the people had to go away disappointed, for a message was received saying that the advertised speakers had been guided not to come.

At Taunton, too, a large number of people assembled to hear Dr. Frank Buchman. But he, too, was "guided" not to come. Some of us might think that the "guidance," if it were divine, ought to have been granted at an earlier stage. We hope to be favoured with further observations on these subjects by Mr. Gabbott in our next issue.

At the same meeting an address was given by the Rev. A. W. Setchell, of Ashbury, in which, among many other things, dealing with the Christian warfare, he spoke of the prevalence of Eddysm, that false teaching miscalled Christian Science. He instanced a meeting held in Sydney on a recent Wednesday evening, at which many hundreds of people were present, and he asked what the Church was doing to combat it.

In subsequent conversation an opinion was expressed by one of the visitors that the Church should revive the methods of Spirit-

ual Healing, which were initiated some years ago by Mr. James Hickson, and maintained for a short time in some of our city and suburban churches. Possibly something more may be said about this in future issues of this paper.

ST. AIDAN'S, ANNANDALE.

The annual report and statement of receipts and expenditure presented at the annual Vestry Meeting of St. Aidan's, Annandale, reveal a very successful year, one of the best in several directions. The Rector, Rev. H. N. Powys, reported an enrolment of 1473 Church of England children attending our two public schools. The Rector said 132 visits to the schools and delivered 333 Bible lessons. The Sunday School shows an enrolment for both morning and afternoon Sunday Schools of 620. There are 44 teachers in the Sunday Schools. During the year 94 Baptisms were administered; 36 marriages were solemnised. Many services of a special character, and a number of visiting ministers occupied St. Aidan's pulpit during the year.

A HANDSOME PROPERTY.

Considerable interest has been aroused in Church circles by the gift by Mrs. Creigh Hamilton Grant, of New York, of the old family home of her late father (Mr. John Button), to the Church of England Property Trust, to be used for charitable purposes, and as a memorial to her parents.

When Mrs. Hamilton Grant was leaving Australia some years ago she promised her father that she would purchase the property from the estate, and present it to the Church.

Mrs. Grant's present visit to Australia is for the twofold purpose of seeing her sisters, Mrs. Archie Button and the Misses Button, and of fulfilling her promise.

Mandama, George's River-road, in the parish of St. James', Croydon, has been in the Button family for 36 years, and is one of the landmarks of the district. The old house was built in the early seventies, has a carved cedar staircase, doors, overmantels, and panelling, and stands in two and a half acres of gardens.

Archbishop Mowll, accompanied by Coadjutor Bishop Kirkby, visited Mrs. Hamilton Grant, at the home of the Misses Button, Wirribie, Lindfield, and received the deeds of the property.

It has not yet been decided to what use the building will be put. Under the terms of the trust this matter is left to the discretion of the Archbishop. It is expected that it will be used for social work, possibly as a home for young women or for children.

EMMANUEL CHURCH, LAWSON.

Deliberate attempts were made to burn down the Church of England church at Lawson, on the Blue Mountains, one day last week. Several fires were lit round the building. The flames were noticed and the outbreaks were subdued before much damage was done.

PARISH OF WATERLOO.

The new church of St. James', Beaconsfield, in the parish of St. Silas', Waterloo, was dedicated by the Dean of Sydney (Very Rev. A. E. Talbot), on Saturday, April 28. The new building, to which the tower and the vestry have to be added, will replace a wooden church which has done service on the same site for more than 40 years. It was designed by Professor L. Wilkinson.

Diocese of Newcastle.

DIOCESAN SYNOD.

Bishop's Charge.

The Bishop's Synod Charge began with a number of personal references to diocesan movements, clerical changes and obituary. Referring to the election of the Rev. E. H. Burgmann as Bishop of Goulburn, Dr. Batty stated:—

"For sixteen years, seven at Armidale and nine at Morpeth, he has had the oversight of the training of candidates for the ministry in the country Dioceses of New South Wales. And it is difficult to imagine the College at Morpeth without him. But it was naturally impossible for him to ignore a call, which came to him with virtual unanimity from the Goulburn Synod, to so important a post of leadership. Of this I can assure him in your name as well as my own, that when he leaves us he will take with him all our best wishes for his future, and our prayers that he may be enabled worth-

ily to fulfil the duties and responsibilities of his high office."

Our New Metropolitan.

In welcoming the Archbishop of Sydney to Newcastle on the occasion of Mr. Burgmann's consecration, we shall be welcoming one who stands to us all by virtue of his office, in an important official relationship. As Archbishop of Sydney His Grace is also Metropolitan of New South Wales, and has already shown that he has no intention of regarding that office as a sinecure. In almost every one of his public utterances so far he has emphasised his great desire that the dioceses of this Province should work together in the closest co-operation and the most brotherly concord for the cause of the Kingdom of God. He has already expressed a wish that the Bishops of the Province should meet regularly under his chairmanship for conference on matters of common concern, and the first of these meetings will be held here in Newcastle on the day of the Consecration Service. Those of us who had the privilege of meeting him in Sydney recently were quickly made to feel that in him we shall have not merely a leader, but a friend, and that the new chapter in its history which was opened by his enthronement was one of great promise for the Province of New South Wales.

The Church Army.

It is my hope and expectation that before the next session of Synod is held we shall have witnessed the opening of the first Training Hostel of the Australian Church Army. Captain Cowland has been appointed its first Field Secretary, and I think that all who know him will feel that no better appointment could have been made. He should be with us by the end of June. His first business will be to secure the remainder of the Founders' Fund of £5,000, which, it is estimated, will be required before the venture can be safely launched. But the fact that the appeal is to the whole of Australia, and that Captain Cowland is to make it, does not allow me to suppose that there will be any great difficulty in raising the sum required. Already we have in cash, in promises, and in benefactions, just about half of the required amount, and as soon as the rest is in sight the Hostel will be opened. Already candidates are offering themselves for training, and from all I can hear there should be no difficulty in selecting men of the right type to serve in what, please God, will one day be a very important part of our Australian Church organisation.

Diocese of Grafton.

EXTENSION OF CATHEDRAL.

Dr. Fairfax Bell has accepted an invitation to lay the commemorative block of the extension of Christ Church Cathedral, Grafton, and the ceremony will take place on June 27, during the jubilee celebrations of the cathedral. Dr. Bell is one of three sons of the late Rev. F. Lendon Bell, who offered £5000 towards the completion of the cathedral. He died soon afterwards, but the sons are honouring their father's offer.

VICTORIA.

Diocese of Melbourne.

MISSION OF ST. JAMES AND ST. JOHN.

The Archbishop's Letter.

Writing to his diocese, the Archbishop refers to the work of the St. James and St. John Mission as follows:—

April 14th was the 61st anniversary of the opening of St. Paul's Training School, Newhaven. Wonderful preparations were made, and a large number of people went over to Phillip Island for the day and attended a meeting at the school in the af-

ternoon. Among the speakers were Mr. J. Akroyd, Inspector-General of Penal Establishments; the Hon. C. H. Eager, M.L.C.; the Hon. W. H. Slater, M.L.A.; and Mr. F. P. Morris, Chief Officer of Children's Courts. It was really the Rev. E. H. Faulkner's day. He explained the principles on which the school is managed, and showed how discipline was maintained on a basis of self-respect and loyalty to authority rather than on the fear of punishment. Among others present that day was Miss Schutt, who showed her appreciation of Mr. Faulkner's work by making a donation of £5,000 for the building of a school chapel. This splendid gift will make a very great difference to the life of the boys, and we are very grateful to her for her generosity. There was an appeal for funds to carry on the work in the newspapers on Tuesday last. I hope that there will be a generous response. This is the moment for help, because the Seaside Home for Boys alongside our Home has now been taken over by the Mission of St. James and St. John. This new responsibility involves a large initial outlay, and will mean much more work for Mr. Faulkner. Who will help us in this great enterprise for God?

Mrs. Head opened Butler House in Drummond Street on April 19. This is to be a Home where our Church of England girls who are at work in the city may live, with a clubroom to form a centre for other girls who need a place for rest and recreation. Mr. J. R. Schutt has enabled us to start this by a donation of £500, and we believe that this will meet a want felt among girls who are engaged in earning their own living. On April 21 the foundation stone of the new Babies' Home was laid by Mrs. Head. This Home has hitherto been at Clarendon Street, East Melbourne, where the premises were not very suitable. The new site is in Whitehorse Road at the corner of Percy Street. Here a new building will soon be erected, with all the most modern appliances for caring for 40 little babies, and providing a Mothercraft centre. This will be a great asset to the social work of the Church. The old name of the Arms of Jesus has been changed to St. Gabriel's Home.

These three new centres of Christian activity, the Babies' Home, Butler House and St. Paul's School, Newhaven, including the Seaside Home alongside it, are all part of the great work which the Mission of St. James and St. John is doing for Jesus Christ and His Church. The man who is behind it all is Archdeacon Lambie, who has shown such wonderful organising ability in building up the Mission. He has tired himself out in his efforts, and after this final burst of energy he left Melbourne on St. George's Day for a well-deserved holiday of four months in the islands near Norfolk Island. We all wish him a happy holiday and a safe return with renewed health and strength to carry out his great work for God.

MELBOURNE CENTENARY.

All-Australian Congress.

The following speakers will take part in the All-Australian Congress to be held on November 8-16:—

Canon F. R. Barry, of Westminster, England; the Archbishop of Sydney (the Most Rev. H. S. K. Mowll); the Bishop of Christchurch, New Zealand (Dr. Campbell West-Watson); the Bishop of Wanganui (the Right Rev. J. S. Hart); Bishop Green, of Melbourne; Bishop Stephen, of Melbourne; the Bishop of Armidale (N.S.W.) (the Right Rev. J. S. Moyes); the Bishop of Bathurst (N.S.W.) (Dr. Horace Crotty); the Bishop of Gippsland (Dr. G. H. Cranswick); the Bishop of Newcastle (N.S.W.) (the Right Rev. F. de Witt Batt); the Bishop of Queensland Nth. (Dr. J. O. Feetham), the newly-consecrated Bishop of Goulburn (N.S.W.) (the Right Rev. E. H. Burgmann), Archdeacon D. I. Davies, of Moore Theological College, Sydney; the Rev. H. N. Baker, rector of St. Thomas's Church, North Sydney.

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C.M.S.

Women's Missionary Council.

The Annual Meeting on Tuesday, May 15th, at 2.45 p.m., in the Chapter House, Cathedral Buildings, Melbourne. Mrs. F. W. Head will preside and Miss V. C. Mannett, of West China, will speak on Chinese Women of To-day.

In Africa, India and China, at the present time, the Church Missionary Society is faced with the most thrilling opportunity that has ever been before the women of our lands. The ways in which the position has advanced to its present stage are to be reviewed and the call of China's women is to be stressed in the address.

Diocese of Bendigo.**THE BISHOP'S LETTER.****Easter Festival.**

The Bishop writes to his diocese:—

We are in the midst of the Easter Festival, the messages of which are so vital, so big, so manifold that the Church very properly gives us several weeks in which to study and ponder over them. The central message, of course, is LIFE. This is where those in the northern hemisphere have an advantage over us, because there Easter occurs in the spring. (The very word "Lent" as a matter of fact, comes from the Anglo-Saxon word for Spring.) So in England at every Eastertide there is the marvellous and beautiful parable of nature's new life. The buds are bursting, the flowers are blossoming, and everything is rejoicing in the festival and miracle of life. So at Easter the Church is but echoing Nature on a higher scale. The lower is caught up in the higher. The greater embraces and crowns the lesser. The natural is merged into, and finds its consummation in the supernatural. For (as Archdeacon Storr has recently reminded us), we must discard the distinction between the natural and the supernatural, not by reducing the supernatural to the natural, but by seeing the supernatural in the natural. Here in Australia we may not have nature's parable, but we exult in the reality which the parable represents, that is the victory of life over death. Life really cannot be conquered or overcome. That is the message of Easter. Temporarily it may be crushed and defeated. Christ may be crucified. But He Who Himself is the Life, rises triumphant and glad and serene on the third day, never to die again. Out of the seeming dead ashes of the past comes the glory of a new life resurgent and victorious.

What a message this is for the times we are passing through. Ancient institutions are decaying. Old conventions are gone. Civilisation is rocking. Where will it all end? Are we to witness a return to the dark ages? Is our day finished? Not if God's will is done, for His will is LIFE. Glorious, triumphant life. True, we may thwart His beneficent purposes. We may reject His plans. And it may prove to be the case that our world, with its false standards, its love of pleasure, its greed of gold, its false ideals and its godlessness, may for the time being wreck the Divine designs. Then verily our civilisation will be "one with Nineveh and Tyre," as Kipling has it. But God's will is something very far different from this. "I am come," said He Who overcame death and the grave, "that they might have LIFE, and that they might have it more abundantly." Man's extremity is God's opportunity, and He wants the age we are passing through to be not the pains of death, but the travail of a new birth. The birth of a period more fruitful in real progress, in the abolishing of abuses, in rectifying wrongs, in Christ-like lives, than any preceding age.

Diocese of Wangaratta.**MISSIONARY CONTRIBUTIONS.**

Parochial contributions slumped badly last year, amounting to £528/1/5 only, as against £664/19/10 for 1932. For C.M.S. the total received at Headquarters was £127/0/4, a falling-off of over £56, while the A.B.M. total was £401/1/1, some £80 less than the previous year. Fourteen parishes sent in more than 1932, and 16 less, three not returning any contributions at all. The list is as follows (including both C.M.S. and A.B.M.):—

Alexandra, £6/15/2; Beechworth, £11; Benalla, £45; Bethanga, nil; Bright, £8/18/9; Broadford, £2/14/9; Chiltern, £8/14/7; Cobram, £6/12/5; Yea, £19/11/0; Corryong, £4/19/6; Euroa, £30/4/0; Kiewa, £5/0/10; Kilmore, £5/8/7; Longwood, nil;

Mansfield, £10/19/4; Murchison, £14/0/0; Myrtleford, £11/1/9; Nathalia, £13/13/10; Numurkah, nil; Rushworth, £45/3/3; Rutherglen, £8; Seymour, £13/11/1; Shepparton, £16/1/1; Tallangatta, £7/19/1; Tallygaroopna, nil; Violet Town, £8/12/6; Wangaratta, £54/14/0; Wodonga, £15/8/8; Yack-andandah, £1/7/7; Yarrawonga, £40/16/7; St. Columb's districts, £79/16/1; not particularly acknowledged, £3/3/0.

QUEENSLAND.**Diocese of Brisbane.**

SYNOD, 1934.

Synod this year will begin on Tuesday, June 12, and will be preceded as last year by a service in the Cathedral on the Monday evening. In the week before that, the Clergy Retreat will be held as usual in St. Francis' College, Nundah, Bishop Halford being the conductor.

In the absence of the Archbishop it is not likely that the amended Canons will be presented, and Synod may have more time than in previous years for the consideration of the Reports.

The Registrar on Holiday.

The Diocesan Registrar, Mr. Gordon E. Gall, has just returned from a well-earned holiday. He and his folk went overland by car to Sydney, calling in at Newcastle on the way. There they renewed friendship with Bishop and Mrs. Batty, and on a Sunday evening, attended service in the fine Cathedral. In Sydney they witnessed the enthronement of Archbishop Mowll, which took place several days after his landing. The new Archbishop thus had the opportunity of attending service in his Cathedral before the ceremony. Mr. Gall recalls the thrill of hearing the bells of St. Mark's, Darling Point, ringing out over the Harbour when Archbishop Mowll's ship was passing up to the wharf.

TASMANIA.**CHURCH OF ENGLAND LEAGUE.**

The Catholic Movement—Whither is it Moving?

At the quarterly meeting of the League at St. George's Parish Hall, Hobart, at which Mr. J. A. McElroy, B.Sc., presided, the Rev. C. Allen, B.A., delivered a most interesting lecture to a large gathering on the above subject, chiefly drawn from his observations on a recent visit to England.

Mr. Allen began by pointing out that the most important thing about a movement was the direction in which it moved, and said that some people attached themselves to a movement only to find that it had presently landed them in a position to which they wished they had never come. The so-called Catholic Movement, or Oxford Movement (the two were practically the same), was based on the doctrine of apostolic succession, a doctrine that restricted the Church to an "organisation ruled by bishops that could trace their consecrations in an unbroken line back to the apostles, a doctrine that made this one Church the home of the Holy Spirit and God's representative on earth, a doctrine that practically made the Church infallible. It was this doctrine that the leaders of the Oxford Movement a hundred years ago deliberately set themselves to revive, and it was this doctrine that was bearing fruit to-day in the re-introduction into the Church of England of superstitions and abuses that the Reformation had abolished.

By means of what he had personally seen during his visit to England last year, the lecturer illustrated the direction in which the so-called Catholic Movement is moving. He said that in one London Church, at a service held to promote the cause of reunion, the rector had asked the congregation to pray that the English Church might soon return to the obedience of the Holy See. The sermon was advertised as "Rome, the True End of the Oxford Movement." The text was, "And so we went towards Rome." The preacher had said that all the good there was in the Church of England she owed to Rome, and all the bad she owed to the Reformation, and that she would never prosper till she had returned once more to the kindly rule of the Pope. Mr. Allen reminded his hearers of what the Pope had said to a group of English pilgrims last year, that England seemed to be homesick for Rome, that she was heading for Rome, and that these pilgrims might be the means of redeeming their country in the not-distant future.

Mr. Allen said that the worship of the Virgin Mary was growing rapidly in the Church of England, and quoted an advertisement in a leading church paper of a national pilgrimage to the shrine of Our Lady of Walsingham. The advertisement asked for subscriptions to enable certain children to be taken to the shrine, and placed under the protection of the Virgin Mary, so as to gain her blessing. The Mass at the White City at the centenary celebrations of the Oxford Movement last year showed that superstition had found its way back into the Church of England. The newspapers described the Mass as a "gorgeous pageant," and as such it showed very little resemblance to the homely supper from which it took its origin. Further, the service of Benediction, though expressly forbidden by the bishops, was fast gaining ground. At this service a consecrated wafer was placed in a monstrance, and held up for the worship of the congregation, and then used to give Christ's blessing. In one church the congregation was invited to pay homage to a relic of the sacred Cross, a tiny bit of wood being held up before the people, and to it they made obeisance. It was a pitiful sight to see men and women of education and culture, with centuries of Christian teaching behind them, returning to the superstitious absurdities of the middle ages.

Mr. Allen concluded by saying that perhaps the most disturbing fact of all was that the two High Church societies, the English Church Union, and the Anglo-Catholic Congress, had just amalgamated, and that the policy of this one strong society would probably be in the hands of the Anglo-Catholic extremists, and that we might shortly look for developments that would shock the average churchman. He had an instinctive dislike to priestly rule. He believed in religious freedom. He based his faith on what the Bible said, and not on what the Church told him to believe. He was suspicious of what was distinctively Roman. He still held fast to the Reformation settlement. And when he saw the goal at which the present-day Catholic movement was aiming, he would give it short shrift.

Mr. Allen adjured Evangelicals to cling to the simplicity of their faith and worship; it was so easy to gradually drift away. One Church in London, where Romish rites were now conducted by Anglo-Catholics, had once been a strong Evangelical centre. At the conclusion the Revs. A. A. Bennett, the new Rector of St. George's, F. S. Wyman, and H. S. Begbie, all supported Mr. Allen, to whom a hearty vote of thanks was passed.

Old Registers.

The recent theft from the Otland Church of a Baptismal Register dating back 97 years, raises the question as to whether these old records should not be called in and kept for safety at the Diocesan Office, and other books issued. In the early days of the Colony the registration of births was very defective, this giving additional value to the parish registers. Not so long ago a nonagenarian related how a clergyman, accompanied by a medical officer, visited an outback district, when he and a dozen other children were christened and vaccinated at the same time.

New South Wales.**Bishops in Conference.**

Following Bishop Burgmann's consecration on May 1st, at the Newcastle Cathedral, the Bishops of the Province, under the chairmanship of the Archbishop (Most Rev. H. W. K. Mowll), met in conference during the afternoon, to discuss various problems affecting the life and work of the Church of England in New South Wales.

Those who took part in the discussions included the Bishop of Newcastle (Right Rev. F. de Witt Batty), the newly-made Bishop of Goulburn (Right Rev. E. H. Burgmann), the Bishop-Coadjutor of Sydney (Right Rev. S. J. Kirby), the Bishop of Armidale (Right Rev. Dr. J. S. Moves), the Bishop of Bathurst (Right Rev. H. Croft), the Bishop of Riverina (Right Rev. R. C. Halse), and the Bishop of Grafton (Right Rev. Dr. J. W. Ashton). The conference began immediately after lunch, and was continued until late in the afternoon.

**C.M.S. AND THE TRACTARIANS.**

"Subscriber" writes:—

Those of our generation, so accustomed to look upon the Church Missionary Society as an Evangelical body from its founding onwards, will be surprised to learn from Bishop Knox's outstanding work in the Tractarian Movement, that it was in danger of being captured by Newman and his party just shortly after the time when it was taking root in Australia. Newman was Secretary of the Oxford Branch, and had planned to use the Society to spread Tractarian doctrines throughout the English possessions. That the Evangelicals were awake to this danger, and courageous enough to demand the resignation of Newman from the Society, is something we must always be thankful for.

One is tempted to ask are we to-day as zealous as the men of 1829 to preserve those Protestant and Evangelical principles upon which the C.M.S. was founded? Do we really care what Gospel is preached to the heathen? Should we mind if our Society sent out Modernists and Anglo-Catholics under our banner, or welcomed them to our Committees? Or have we arrived at that state of indeffiniteness of belief which overtook the old lady who instructed her companion to give a shilling to all collectors for Missionary Societies who collect at the door? In answer to the surprised "All?" she added, "Well, perhaps it is better to only give sixpence to the Roman Catholics and the Latter Day Saints."

Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

Thursday, May 10, Ascension Day.—Morning: 226(211), 229, 233, 232ii; Evening: 247, 244, 235, 248.

May 13, S. aft. Ascension Day.—Morning: 389, 244, 421, 245; Evening: 249, 306, 287(309), 25.

May 20, Whit Sunday.—Morning: 254, 258, 257(247), 251(113); Evening: 53, 255, 261, 278.

May 25, Empire Day.—Morning: 566, 62, 55, 54; Evening: 600(131), 398(120), 47(Russian Anthem), 590.

May 27, Trinity Sunday.—Morning: 1, 263, 266, 40(141); Evening: 39(44), 383, 37, 390.

Hymns, A. & M.

Thursday, May 10, Ascension Day.—Morning: 147(134ii), 301, 146(108), 149; Evening: 231, 201(63), 304, 148(436ii).

May 13, S. aft. Ascension Day.—Morning: 240, 233, 427, 201(63); Evening: 225, 236, 219, 20.

May 20, Whit Sunday.—Morning: 209(155), 673(380), 525(488), 154; Evening: 585(327), 207, 155, 210.

May 24, Empire Day.—Morning: 166, 703, 516, 379; Evening: 709(331), 742, 735, 707.

May 27, Trinity Sunday.—Morning: 160, 164, 161(545), 162; Evening: 157, 163, 281, 22.

The death of Dr. T. W. S. Mason removes a keen worker from the parish of St. Clement, Mosman, Sydney. He was a staunch churchman and never forgot his early association with Christ Church St. Lawrence. For many years he was churchwarden of St. Clement's Church, Mosman.

THE VALUE OF COURAGE.

True courage has so little to do with anger that there lies always the strongest suspicion against it where this passion is highest. The true courage is the cool and calm. The bravest of men have in the least of brutal bullying insolence, and in the very time of danger are found the most serene, pleasant and free.

—Earl Shaftesbury.

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Bishop Taylor Smith.

Brief Visit to Sydney.

Sydney Churchmen have greatly enjoyed the brief visit of Bishop Taylor Smith. The Bishop, whose name is a household word throughout the Anglican Church, arrived in Sydney early on Friday morning, April 27. He was met by the Archbishop and by his old friend of nearly 40 years' standing, Mr. C. R. Walsh. That day was not idle, for at noon Bishop Taylor Smith addressed the students at Moore College. He then lunched with the deaconesses at Deaconess House, after which he accompanied the Archbishop and Mrs. Mowll to the Home of Peace, where he spoke charming and telling words.

On Monday morning, April 30, the Bishop conducted a quiet morning for the clergy. It was a feast of good things, the Bishop going back to the early days of his ministry, and out of a richly stored mind, furnishing food and guidance for his hearers. It was truly a morning under God of rich spiritual refreshment. On Wednesday night he spoke at the annual meeting of the Church Missionary Society, and on the Friday following he conducted quiet hours at 11 a.m. and 2.30 p.m. in St. Andrew's Cathedral. He had full days of preacherships on the two Sundays, April 29 and May 6, that he was in Sydney, in addition he spoke to men on the Sunday afternoons at the Cathedral and St. Clement's, Marrickville. It was a remarkable record of ten days' labour for a man of his years, but as he remarked, "No one ever dies of hard work." Sydney's Church life is altogether the richer and more potent for the Bishop's visit, and for the gracious and impelling words which he spoke at the various gatherings and contacts.

Energy at 74.

"The Bishop is on a rest cure, quietly cruising round the world," says a London daily. "Few prelates," states a London daily, have had a more strenuous life. Chaplain-General to the Forces for 25 years, and before that Bishop in Africa, in a bad and cannibal days. Since going "on the shelf," as he calls his retirement, Bishop Taylor-Smith has been one of London's most hard-working clerics.

Four Continents.

Yet, knowing the Bishop, this daily's reporter states, I found it hard to believe in this "rest." So inquired what he was going to do.

Rest indeed!

The Bishop sets forth next month on a most strenuous missionary journey. He will visit cities, towns and villages in four continents, preaching wherever he gets the chance. He will spend ten days touring up-country missions in Australia, he will lay foundation-stones in Ceylon, open bazaars in the Dutch East Indies, and visit Java, New Zealand, Tasmania, South Africa, and lots of other places.

Aboard ship he might have had a chance of resting, but most of his leisure will have to be spent preparing addresses and sermons for the next port of call.

Sixteen Stones.

The Bishop smiled a slow, expansive smile when I asked him to-day about this queer rest. He is Britain's biggest Bishop, 16 stones or thereabouts, rubiund and jolly.

"Well," he said, "I suppose it does sound strenuous, but"—he wagged a large forefinger—"have you never heard of a swallow resting on the wing?"

"A change, you know, is often as good as a rest, especially for parsons. Even if he wanted to, and few parsons do, at home there is never any chance of resting—no knocking off at five o'clock, and it's a seven-day week. Up in the morning early, late to bed at night, and work, work, work all the time between."

He paused. "No, perhaps I shouldn't say that; it's more pleasure than work."

"But about this journey. I am singing my Swan Song. But, you know—he chuckled—"some people seem to think I have come to the refrain."

Globe Trotting.

"The first year after my retirement in 1925 I went round the world. The next year it was Central Africa. Since then I've been to West Africa, Canada, right through Central Africa from Cairo to the Cape, and last year to South America. Now I am filling in some of the places I have missed."

"Maybe it is long drawn out, this Swan Song of mine, but I want to complete the harmony before the final curtain, and, you know," his eyes twinkled—"I do enjoy the singing."

St. Saviour's Cathedral, Goulburn

Jubilee Services.

Vast congregations marked the services at St. Saviour's Cathedral, Goulburn, on Sunday, April 29, the occasion being the 50th Anniversary of Dedication. The Governor of New South Wales (Sir Philip Game) was present and many leading citizens of Goulburn and the State. The preacher in the morning was the Bishop of Riverina (Dr. Halse). He took as his text "Jesus saith, I am the way, the truth, and the life" (St. John, chapter 14, verse 6). Beauty, truth, and goodness, said the Bishop, were the three ultimate values of life, and these could never be reduced to a lower denomination. When Christ uttered the words of the text he had quoted, He claimed to associate Himself with ultimate reality. The Cathedral in which they were gathered that day was an outward and visible example of the truth spoken of by Christ.

All healthy life, declared Dr. Halse, went through three stages symbolical of the values he had mentioned. Firstly, there was the way of authority; secondly, the process of examination and criticism; and thirdly, the stage of experience. When the word "experience" went through the crucible of criticism it emerged as their religion.

The three elements of religion might be summed up as (1) institutional religion; (2) intellectual religion; and (3) emotional religion. Our Lord claimed Himself to fulfil all these powers; He had put His sanction on all of them.

It was his belief that in the Roman Catholic Church they had the most institutional element; those who represented the intellectual side were the Presbyterians; and the ones with the leaning to the emotional were the Methodists. They might ask where did the Church of England come in? To this he would say that the Anglican Church tried to practise, as far as humanly possible, all three elements. The Cathedral itself and the large number who had taken Communion that morning pointed to the institutional side of their religion.

Leaders of the Anglican Church tried to put their doctrines to the test, and the traditions of Anglican learning for the past two centuries showed that they were not afraid of any new discoveries.

Religion without worship was valueless. What the Church of God now wanted was that all approaches to God be fulfilled, and that it be done in unity—"I am the Way, the Life, and the Truth." He looked to the day when all would come to God in unity.

The jubilee of St. Saviour's was 50 years of witness to the fact that beauty, truth, and goodness were the three elements of life; the three things worth living for.

The preacher at the evening service was the Bishop of Wangaratta (Dr. Hart). On the Saturday there was a pageant of Youth, illustrating the history of the church from earliest times. The whole week April 29 to May 6, was marked by gatherings of one kind and another, the principal of which was the enthronement of Bishop Burgmann on May 4.

"A striking mission is in progress at St. Peter's, Blackburn," writes the "Church Times," "the leading Anglo-Catholic parish of the town. . . . The mission opened on September 23rd, with a magnificent procession of witness, in which the bishop and twenty priests took part. St. Peter's is in the poorest part of the town, and the large congregations that have gathered every evening include many of the poorest people, the men often wearing mufflers and cloaks." "Layman," in the "English Churchman," says:—"If the vestments of the clergy were up to the usual standard, the contrast must indeed have been striking."

The Oxford Movement.

Rev. L. Gabbott gave an address to the members of the Sydney Clerical Prayer Union on a recent Monday, at St. John's, Rockdale, on some of his experiences in England last year. Referring to the Oxford Group Movement, he stated that he had not made up his mind about it. He believed that it had done much good in many ways, but that the results might be in many lives moral reformation rather than the deeper spiritual change of heart and life. His own experience had been in some ways important, as he seemed to have followed in the wake of broken engagements. He instanced two cases where meetings had been arranged, invitations had been issued, but these meetings were cancelled, in one case on the last day, or altered on the grounds of the speakers advertised being "guided to alter their arrangements."

He read a copy of the letter which he had given to him by one of the signatories during his stay in Oxford last year, which had been published in the church and other newspapers.

Letter from Oxford Clergy.

"In view of the articles which have appeared recently on the subject of the Rev. Frank Buchman's 'Group Movement,' we who have had opportunity of watching its development in Oxford, feel it our duty to issue a word of caution to your readers.

"While thankfully recognising the fearless zeal of the leaders, and the fact that many lives have been changed by the Group, we find ourselves unable to approve some of their principal doctrines, which have led to disastrous consequences in several cases, known to us.

"(1) They teach their followers to expect and practice, as the normal 'guidance,' an 'ad hoc' direction by the Holy Spirit on each particular issue, through what is described in Christian Verities, as 'unreasoned impulse,' and thereby there is a tendency to minimise and deconsecrate all other manifold means which God uses to guide our lives.

"(2) They urge the need of 'deep sharing,' or open confession within the Group. This is especially dangerous when the sharing of sexual sin is encouraged.

"(3) They insist that individual guidance must be checked (i.e., tested and approved) by the collective guidance of the Group, with ultimate reference to the 'Inner Group' of which Dr. Buchman is the head. Loyalty to the Group, as being directly controlled by the Holy Spirit, is the dominating factor in determining the actions and choices of its members.

"(4) In our opinion they dangerously over-emphasise the importance and authority of subjective experience in spiritual things, with the result that in their public meetings, as also in their private testimonies, little is heard about the objective fact of the Gospel or work of Christ for us." (Signed) J. S. Bazzant, Fellow and Chaplain of Exeter College; C. M. Chavasse, Master of St. Peter's Hall; L. B. Cross, Fellow and Chaplain of Jesus College; C. M. Gough, Rector of St. Ebbs; Bryan S. W. Green, Oxford Pastorale; D. E. W. Harrison, Chaplain of Wycliffe Hall; E. W. Mowll, Rector of St. Aldate's; D. B. Porter, Tutor of Wycliffe Hall; H. E. Probyn, Vicar of St. Andrew's; E. C. Ratcliffe, Fellow and Chaplain of Queen's College; W. F. Scott, Chaplain of St. Peter's Hall; D. K. Statham Hunt, Vicar of St. Matthew's.

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Editorial

The British Empire.

TO-DAY is Empire Day, when Britisners the world over rejoice and thank God for the mercies and privileges given to the British peoples in the King's far-flung dominions, and take courage and go forward in their great and far-reaching responsibilities. Elsewhere in our columns we publish some apposite and notable remarks uttered by General Smuts at a recent date in Capetown. They are worthy of our careful reading and thankfulness.

The Motherland, the great self-governing Dominions, the Indian Empire, the Crown Colonies, the Protectorates, and now the Mandated Territories, are partners in this great Empire trust. To-day we honour the memory of the men who sowed the seed of our Empire greatness, but no less do we honour the men who, in the lonely outposts, are carrying on the great work according to the high tradition of the first Empire builders. It is a triumph of force—not physical force, but moral and spiritual force, with which alone we can maintain the unshakable unity of our Commonwealth of British Nations. It is our task and that of our children to be worthy of so magnificent a heritage. It should be our ambition to make the British Empire the greatest instrument of peace and progress that this world knows. We should be much in prayer for the component parts of the Empire in this day of grave portents and difficulties, ever cherishing the ideal that that great Victorian Statesman, Alfred Deakin, promulgated: "Foursquare we stand to all the winds that blow—one Empire, one people, one flag, one destiny."

Peril of Mixed Marriages.

ONCE again the tragedy and the spiritual peril which are invariably the lot of the children of mixed marriages has been evidenced in the Sydney Courts. Trouble at once arises when the Roman Catholic partner is inflexible as to the education

and religious training of the child, and the Protestant partner equally so. Frequently the children of such marriages receive no definite spiritual care, or more frequently still, Rome is the gainer. It is a tragedy both ways. In this connection we commend to our readers important pronouncements from the pen of the Bishop of Chichester, England, which we publish in another column. Again and again we have seen the unhappiness that such marriages have occasioned in families, apart from the hurt to innocent lives. A distressing feature of the business is the deplorable neglect of Protestants to take proper measures to inform themselves and their children "of the dangers involved in incurring marriage with one of Roman Catholic persuasion." On paper Rome forbids mixed marriages, and yet, if the security of the offspring for Rome, or the gaining of converts is adequately safeguarded, Rome sanctions mixed marriages. The demand of the hour is that we must teach our young people the foundation truths of the Reformed faith—and that these, in turn, need to be held with deep and unwavering conviction. We must warn young people of the peril of entanglements with Romanists, and of the intense and painful incidence of Rome's demands. We are so often to blame. Young people should not be allowed to drift into a state of life which involves endless unhappiness and sorrow. Furthermore, why should the Protestant give way in such marriages? Lack of teaching, lack of sound upbringing and parental care lie at the root of the trouble. Rome is out to win all she can, and as if to aid her, on all sides there is growing up a vast population of untaught, ill-informed, convictionless "Protestant" people.

Some Good Advice.

"YOU are embarking on a storm-tossed sea," said the Governor of New South Wales to the graduates of Sydney University, at the recent conferring of degrees. "I hope the worst is over, but the storm has left a lot of wreckage, and many breakages to repair. The storm has removed many lights and aids to navigation, but you still have the seaman's primary aids, the sun, moon, and stars. By that I mean your heads, hearts and ideals. I would give you just one word of advice. Do not cast old ideas aside just because they are old, or adopt new ideas just because they are new. The confidence of youth is your greatest possession. Don't be too dogmatic and think that you are right and everybody else is wrong."

We stress the content and import of the last three sentences, for there is not an aspect of life where they could not advantageously apply. It is being constantly affirmed by many of our youths "that parents, with their ideas and ways, are old-fashioned." We hear it said in other quarters, "wait till the older men are out of the way, and we will show how parishes, and even dioceses, may be run." And, of course, the "old paths" are very much out-worn; the Creeds need revising, in fact, the hour is at hand for a new Gospel and new methods altogether! Well, it is very refreshing and enheartening to have the joy, the hopefulness, the desire for changes which characterise youth, but this is an old world, with nothing really new in it. The problems are age-long, and history repeats itself. The heart of man is still deceitful above all things and desperately wicked. What is needed to-day are truly converted men and women, growing in grace. A saving sense of humour is not a bad thing. We thank the Governor for his words.

The Task of Evangelicals.

A GRAVE responsibility rests upon Evangelicals to be vigilant and vocal at the present time. By the term "Evangelicals," we mean those to whom the Gospel of the Grace of God is so precious by personal experience of its saving power, that they are constrained not only to preach the Gospel, but also to stand forth in the defence of it in its simplicity and freedom. By "vocal," we mean explicit preaching and teaching at all times, and under all circumstances. This witness will be both positive and negative. The Evangelical must of necessity preach the Gospel, but he will also repudiate and oppose counterfeit "gospels" by which the souls of men are led astray. He must witness against the specious false teaching of sacerdotalism and rationalism alike. The Anglo-Catholic and Modernistic controversies are not over trifles, but over great fundamental realities. There is a flood of imitation Romanism abroad. A rising generation is being trained in a false catholicism. The priest is coming into our Church having control in dispensing God's grace, claiming power to forgive sin and to house the blessed Saviour in a pix, or aumbry. A correlative of this is a devastating modern rationalism as applied to the faith once delivered to the saints. To meet these onslaughts on the truth as it is in Christ Jesus affords no easy task to Evangelicals. Nevertheless, they must be up and doing, bearing a faithful witness to the Truth of the Gospel.