

The Oxford Movement.

Contemporary Judgments by Representative Churchmen of Standing.

THOMAS ARNOLD, D.D., Headmaster of Rugby, and Regius Professor of Modern History in the University of Oxford: "It is because my whole mind and soul repose with intense satisfaction on the truths taught by St. John and St. Paul, that I abhor the Judaism of the Newmanites—it is because I so earnestly desire the revival of the Church that I abhor the doctrine of the priesthood."—(Life ii. 138.)

"The most characteristic points of the English Church are two; that it maintains what is called the Catholic doctrine as opposed to the various heresies, and is also decidedly a reformed Church as opposed to the Papal and priestly system. It seems to me that here is the stumbling block of the Newmanites. They hate the Reformation; they hate the Reformers. It were scarce possible that they could subscribe honestly to the opinions of men whom they hate, even if we had never seen the process of their subscription in detail. . . . My feelings towards a Roman Catholic are quite different from my feelings towards a Newmanite, because I think the one is a fair enemy, the other a treacherous one. The one is the Frenchman in his own uniform, and within his own 'presidium'; the other is the Frenchman disguised in a red coat, and holding a post within our 'presidium,' for the purpose of betraying it. I should honour the first, and hang the second."—Life ii., 286.

"But it is clear to me that Newman and his party are idolatrous; they put Christ's Church, and Christ's Sacraments, and Christ's ministers, in the place of Christ Himself. . . . I have been looking through the Tracts, which are to me a memorable proof of their idolatry.

"I have been reading the Pusey and Newman Tracts, with no small astonishment; they surpass all my expectations in point of extravagance, and in their complete opposition to the Christianity of the New Testament. But there are some beautiful things in Pusey's Tract on Baptism, much that is holy, and pure, and truly Christian, till, like Don Quixote's good sense in ordinary matters, it all gets upset by some outbreak of his particular superstition."—i Ibid ii, 42-43.

Daniel Wilson, Bishop of Calcutta, Metropolitan of India, said: "The Tractarian doctrines are new to the present age; they have come upon the Church by surprise; they have a show of the Gospel; they are framed into an insidious system of error; they are propagated with steady aim by able and learned persons, skilful in debate, concealed in their methods of attack, commanding a part of the worldly public press, employing all the tactics of controversialists, compact in their several operations, and acting with an ultimate and organised design to 'un-Protestantise' our Church. Such a case demands, therefore, a steady and determined resistance.

"Nor was the time selected for stirring this controversy less unhappy than their manner of handling it. Both the one and the other marked the secret, and to themselves, unobserved devices of the great spiritual adversary. For what was the time? The afflictions and persecutions which the clergy of the United Church has been called on

to endure for some years, had, by God's mercy, purified, aroused, animated and quickened them. Pastors and flocks were shaking off their slumbers and assuming a new character.

. . . A zeal for the erection of sacred edifices had been coincidental with the spiritual awakening. Never had a moment more hopeful presented itself from the period of the Reformation. Our people were gathering around their Church, with new affections. The Gospel was sounding clearly from our pulpits. No instances of folly or extravagance had broken out, or not more than the sort of average which human infirmity generates. . . . Now it was just at this moment that the controversy was begun, and began in the manner I have described, so as precisely to obstruct the gracious influences vouchsafed to this Church."—(Churchman's Review, 1843.)

The Editor of the Churchman's Review comments: "What services, then, have the Tractarian Divines rendered to the Church? What services? None whatever! but a large amount of injury and damage. What say the bishops generally? Most of them have had an opportunity of declaring their opinions publicly, deliberately, and ex Cathedra. Fifteen have distinctly and strongly condemned the Tract (XC.), and its system. Three or four have condemned the system without naming the Tract. . . . But not one, not a single voice, has been heard to whisper even the slightest approval of that mode of interpretation which, to use the Bishop of Llandaff's words, ought 'to exclude its author, not only from sacred functions, but from every office of important trust.' The condemnation is unanimous."—(Churchman's Review, 1843, p. 857.)

How can Evangelical Churchmen join in any act of laudation or thanksgiving in relation to the Tractarian Movement?

We know that God, in His over-ruling providence, brings good out of evil and causes even the wrath of man to work to His praise. But we can hardly praise the evil or extol the wrath. Time may have whitened the exterior, but the inside is still full of corruptness and falsehood.

Prophetic Outlook.

ARE WE NEAR A WORLD CRISIS?

The Bishop of Willochra.

In his recent Synod Charge, the Bishop of Willochra said:—"Two or three years ago it was thought that a vast financial and economic catastrophe was about to fall upon the whole world, but last year we were told that we had turned the corner, and that we might expect a return to more prosperous conditions. I should like to think that this is so, but the present world conditions hardly justify such an assumption. A few years ago the United States of America had reached an era of unprecedented prosperity. What are the conditions which prevail there to-day? In Iowa, which is regarded as the richest agricultural State, 65 per cent. of its 214,000 farms is mortgaged for £90,000,000. Similar conditions apply to the remainder of the Middle West, the Far West, and the South. The theory that farm prices have been depressed by world-wide over-production may be dismissed, for while production has increased, the population has increased also. We see the amazing spectacle of millions of people reduced to poverty in a world of plenty.

"One result of this to-day is a lack of confidence involving nations, political parties, banks and individuals, and a dread of something indefinable has seized the world in its grasp.

The Capitalist System.

"Some people say that it is all due to an inherent weakness in the capitalist system

which has run its course, and must now be relegated to the world's scrap-heap of gigantic failures. I am quite ready to admit its obvious defects, and that to all appearances it is about to pass away.

"To the minds of others the present state of affairs is an indication that we are not only witnessing the death throes of one system, but also the birth pains of another, and that the new era will witness the rise of some form of communism, in which we shall find world conditions vastly different from what they are to-day.

"It is all very interesting and thrilling, but, speaking for myself, I can only say that whatever truth there may be in the one statement, or likelihood in the other, the explanation of the world-wide unrest and lack of confidence must be sought in another region.

Life a Warfare.

We must remember that ever since God breathed into man and he became a living soul, this earth has been the arena of continual struggle and warfare. It has been largely concerned with a warfare against evil and a struggle against adverse conditions. In this struggle and warfare man has been, sometimes consciously, but often unconsciously, striving after something higher and better than he knows.

Spiritual Foes.

"And this strife is not confined to the visible world, for man has not only his visible enemies to fight, but unseen foes also. There is a continual warfare going on in the invisible world, and the strife here below is a counterpart of that struggle which is taking place in the world unseen. The great Apostle to the Gentiles, who more than anyone else has expounded to us the mind of Christ our Lord, as revealed to him by the Holy Spirit, has taught us that we wrestle not only against flesh and blood, but that our main warfare is against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. If ever these words can convince us of their truth, I think they might do so to-day, for, having regard to the state of this world, we must admit that, after taking into consideration all the economic, and social, and political problems which confront mankind, there is, over and above all these, a terrible and malignant power working for evil in our midst. I picture this great power of evil as a thick cloud descending upon the world, and we witness to-day the nations of the world roaring like the waves of the sea and men's hearts failing them for fear because of those things which are coming upon the earth. The seer of Patmos might have had in mind such a state of things as we behold to-day when he wrote from his island prison, 'Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'

"However much we are prepared to interpret the crisis which meets us to-day by pointing to the working out of economic laws, there still remains an elusive factor, and if we look for an explanation of this it can only be found in that unseen evil power which exalts itself against God.

But the position is not without hope, for the Lord God Omnipotent reigneth, and where human ingenuity fails we can be patient and stand still and wait for the salvation of God, and when it comes we shall be amazed at the strangeness of our salvation so far beyond all that we looked for."

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

July 23, 6th S. aft. Trinity.—Morning: 550, 275(7), 329(279), 334; Evening: 529, 377, 590, 21.

July 30, 7th S. aft. Trinity.—Morning: 598, 255, 233, 302(117); Evening: 248, 30, 285, 29(427).

A. & M.

July 23, 6th S. aft. Trinity.—Morning: 106, 242, 175, 277. Evening: 439, 254, 370, 24.

July 30, 7th S. aft. Trinity.—Morning: 3, 175, 201(63), 265. Evening: 223, 246, 257, 207.

A Paper for Church of England People

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Editorial

The Coming of Bishop Mowll.

A FEELING of extreme satisfaction has filled the hearts and minds of Sydney Churchmen at the happy news which has come from Bishop Howard Mowll, signifying his acceptance of the Archbishopric of Sydney. There has been much patient waiting for the reply, but under the circumstances this could not be avoided. The fact that the Bishop is coming to Sydney more than compensates for any delay. The distance of the Bishop's Diocese in far Western China, the slowness of transit, the hold-ups which warring factions and bandits in that troubled land cause to mail delivery, and the Bishop's itinerations in un-get-at-able portions of his diocese, together with the necessary delays in consultations with brother Bishops, have all contributed to the seeming delay. Then, too, it must have been an extremely difficult matter for the Bishop to decide. On the one hand, the call and demands of his China work, on the other the call and challenge of the Mother See in Australia. However, the die has now been cast. The new Archbishop will be with us early in February next. Already the Diocese is anticipating his coming, and that of Mrs. Mowll, with exceeding pleasure. Plans are afoot for a really worthy welcome—such as Sydney can give when she likes! Meantime, the call is to prayer. We know that much prayer has been ascending to the Throne of Grace for weeks past, both for the Bishop and China. Let it be still more insistent both for the Archbishop-elect and for Sydney Diocese. A humble, whole-hearted and self-sacrificing servant of God is coming amongst us in the Providence of God. Let the Church uphold him with prevailing prayer!

Anointing the Sick.

THE Upper House of the Convocation of Canterbury has been discussing the report of the Joint Committee recently tabled on Unction and the Laying on of Hands on the sick. In the discussion the Bishop of

Birmingham (Dr. Barnes), offered unequivocal opposition to the report and its recommendations. He said:—"I cannot accept the principle, suggestion or implication that oil which is blessed by a priest or bishop, thereby receives healing properties. It is referred to as 'heavenly medicine.' Any attempt such as this to revive a primitive use of unction will lead some ill-educated people to believe that holy oil is of curative value. It is our duty to resist all such tendencies towards religious degeneration. I could not bring myself to consecrate oil as suggested in this report for the uses mentioned. With regard to the question of healing with the imposition of hands, this practice suggests the fake healer. I beg that we shall not seem to compete in such a type of activity." The practice of imposition of hands on the sick, he added, tended to obscure the true character of prayer. The Bishop of St. Edmundsbury and Ipswich (Dr. Whittingham), joined his brother in the opposition, stating: "It is a practice which I cannot but regard as having a superstitious use." It is significant that the Anglo-Catholic Bishop of St. Albans (Dr. Furse), who was the central figure in the Oxford Movement Centenary "High Mass" in London recently, fought for the adoption of the report. The soft, accommodating Bishop of London (Dr. Winnington Ingram), was, of course, in favour, saying "that sick people found comfort in anointing"—an argument that smacks of Israel's degenerate days "because people liked it." Any decision that this Convocation makes, carries no authority throughout the Anglican Communion. It does reveal however, another link in the "Catholicising" process of the Church of England. More's the pity!

A Discordant Note.

THE annual State Conference of the C.E.M.S., held last week in St. Clement's Parish Hall, Marrickville, N.S.W., was the happiest and most successful of gatherings, from the C.E.M.S. point of view. There was a splendidly representative attendance, a fine spirit and atmosphere among the men, and clear indications that something is afoot amongst the man-power of our Church. The papers read by various brothers on the C.E.M.S. impact on the Church's active life and worship, were well thought out, cogent, uplifting and helpful. The leaders of the N.S.W. Provincial Council are to be commended for their foresight and choice. But there was one discordant note. The National President, Bishop Cranswick, of Gippsland, took it upon himself to introduce the subject of the Oxford Movement Centenary. Evidently it is an obsession

with him. Certainly its introduction showed a want of taste. St. Clement's, Marrickville, Parish Hall had been hospitably placed at the disposal of the Conference, at request. It is a parish of sound Evangelical tradition. Therefore, to bring before the gathering such a subject was a singular instance of misplaced zeal, to say the least. Besides, it was an intrusion upon an otherwise harmonious and useful Conference. Surely the C.E.M.S. is faced with sufficient positive challenges without divisive tactics coming into play. There is the winning of men for Christ, the calling of men to active service in the Church, the C.E.M.S. and the present social chaos, unemployment and poverty, the personal witness of men in a grave hour of the world's life—without the leader of C.E.M.S. dragging in the Oxford Movement and its disruptive work in the Church of England. The action was ill-advised—and we cannot remain silent. We utter a firm protest!

Oxford Movement Centenary.

TRULY the celebrations of the Oxford Movement Centenary in the various parts of Australia and Tasmania constitute the sorriest hot-potch it has ever been our lot to witness. In Sydney, they amounted to a rally in St. James' Hall of the two or three most extreme Churches in the Diocese. How the Archbishop of Melbourne got there we don't know! A very level-headed layman said that his address was the finest example of "all things to all men" he had ever known, and that his Grace was well and truly on the fence, with his feet planted firmly on both sides. It was a queer position, when the strong action of Sydney's late Archbishop, in prohibiting the use of Mass Vestments at St. James', is recalled—and that Church's attitude since! But we live in less valiant days. The Melbourne and Tasmanian celebrations gave utterance to a perfect conglomeration of Anglo-Catholicism, neo-Evangelicalism, and Broad Church. Certainly the Church of England is a very variegated body. She appears to comprehend everything under the sun. And yet the fact remains that the Anglo-Catholics, who are the direct outcome of the Oxford Movement, are not only ultra-reactionary, but are so hardened and absolute in their beliefs that they will never rest content until the whole Church of England is synonymous with Anglo-Catholic conceptions and practices. "They are the Church." That is why we are so strong in upholding the true Evangelical and Scriptural position of our Church, as set forth in our formularies and Articles. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

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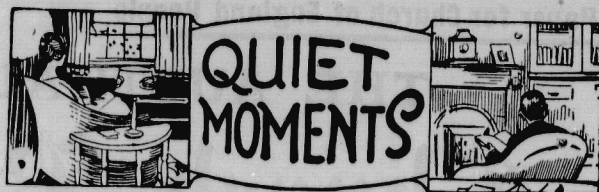
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Personal Work

Ad Clerum.

I HAVE been asked to write a mes-
sage for the Quiet Moments corner,
and it has been much in my mind
and prayers. It is about personal
work, and I remember the encouraging
fact that the readers of this paper com-
prise a large number of clergymen,
church officers, Sunday school teachers
and others who are interested in the
welfare of the souls of men.

Speaking generally, sermons and
Sunday school lessons, however well
prepared and able, do not win souls
we long to see won, and too many
preachers and teachers see very few
conversions, and our Churchpeople are
to a great extent not yet regenerate,
and are so often very worldly, pleasure
seeking and selfish. Yet they have in
them, given the right experience, the
makings of most beautiful trophies
and workers for the Lord.

Are we at ease in Zion in this res-
pect? The impression on many honest
minds is that there has been much
failure for far too long. Is there a
cure? Yes! Let us assume that the
parish clergyman is a man of saving
experience in Christ, and has even a
tiny nucleus of godly workers. Let
them have a Prayer Meeting regularly
with direct petitions for the Spirit of
God to work and with direct petitions
for the salvation of souls in the parish.
Let them be willing for the revival
to begin in them. Let them start the
"morning watch," and give the
Spirit of God a chance to show them
any ugly spot in the life. Let there
be restitutions, confessions, forgive-
nesses and emptyings that the Fullness
might come. Then there will be such
a desire for souls to be really brought
to the condition where the Lord's Will
is supreme that there will be tender
personal pleadings such as only Spirit-
filled Christians can make. What a
splendid accompaniment to soul-seeking
sermons! Many good men, clergy
and laymen, have allowed themselves
to be side-tracked on to visiting
and talking generalities with a pious in-
tention of some day coming to grips, but
once get that devil-inspired ultra shyness
and ultra good taste cast out, and
once get to real personal work—the
real old-fashioned one-by-one work,
and there should be, and will be, an
addition to the ranks of the redeemed
and the ranks of Christian workers
who love their Redeemer and who are
real fishermen.

May my readers see to it that the
Good Lord be allowed to save them
from the round of meetings of all kinds
and the everlasting preachings with
no conversions. Is it not true, as
someone has said before, that a sick
soul, like a doctor's patient, requires
not a lot of general lectures on medi-
cine, but a diagnosis and particular
treatment? The writer was once a
keen personal worker, and was a suc-
cessful soul-winner. Some years ago
he found that he was regarded as a
good Evangelical and Evangelistic
preacher, but he thought too much of
his preaching, as if that would do the
great work. It does not do the great
work. The writer has now come back

penitently to the incontrovertible fact
that hand-picking efforts must accom-
pany the preaching efforts.

Perhaps many of my readers will re-
member that time and again admirers
have said after a sermon, "That was
a wonderful message you gave us to-
night," and to our shame, we have felt
pleased. Would it not be more whole-
some if preachers ignored these com-
ments and went to the Lord with the
prayer, "Give me souls Lord"? Now
these souls can be obtained if the mes-
sage is followed up by personal atten-
tion by the preacher and his band. I
say "and his band," because personal
work takes a long time, and there
ought to be many at it. If a Church
wants to go forward like a mighty
army, it ought to follow its senior of-
ficer over the top after the bombard-
ment has taken place. A few months
back a visiting brother preached the
Gospel in the street of the town where
I live, and many thought it a good
message, but nothing definite resulted.
However, by the preacher's following
up afterwards, a young and ungodly
business man, who had heard the mes-
sage, was brought to Christ, and is
now one of the brightest Christians in
the parish. A few weeks back I and
others preached in the street, and the
workers said, "what wonderful mes-
sages," but nothing happened until a
worker—a poor speaker—butt-on-holed
a town drunkard who had been listen-
ing, with the result that he and his
wife and children are now converted,
and now stand with us in the open air.
Several years ago a young man from
a High Church parish in England came
to arrange about making his confession
before the Easter Communion. In the
study I showed him the better way,
and he became a Christian that
night and expressed his indignation
that the right way of salvation had
never been shown to him before by
anybody. He is now a worker for the
C.M.S. in East Africa, at work on pro-
bation and will probably be prepared
for Holy Orders soon. He is a keen
soul seeker.

There is the term "Church work-
ers." What does it mean as a rule?
Officers and members of Guilds, sports
clubs, choirs, vestries. This is all
very well in a way, but how many are
really in the combatant forces, to go
over the top in personal work. What
would the army be like if the majority
were cooks and canteen and amuse-
ment workers and only a tiny propor-
tion real fighting men. On principle
I cannot sing "Like a mighty army
moves the Church of God." It is mis-
leading.

The Son of man came to seek and
save the lost and He wants us to go
and do likewise. When the floods
were on the Murray last year it would
have been foolish for one man to be
expected to stem the flood. Even
many willing souls did bring up the
iron and bags and cheerfully pay for
them. The point is that actually all
went into the job for all they were
worth and a great proportion were in
the front line. Reader, think of all
the non-Christian people in your parish.
How many real Christians are really
meeting them one at a time and bring-
ing them to know Him through Whom
only there is Life Eternal.—W.M.C.

C.E.M.S.

State Conference in N.S.W.

THE venue of the N.S.W. State
Conference of the C.E.M.S. this
year was St. Clement's, Marrick-
ville. There was a large and repre-
sentative attendance of delegates,
men coming from Canberra, Singleton,
Newcastle and suburban parishes of
Sydney. The National President, the
Bishop of Gippsland, presided and was
supported by the Rev. F. W. Pyke,
B.D., Chairman of the State Council,
Revs. S. H. Denman, Keith Single, A.
J. A. Fraser, R. Pitt Owen, Alderman
F. Rushton, Mayor of Marrickville, and
Mr. A. Hope, Hon. Sec. of the Provin-
cial Council of the C.E.M.S. Prior to
the Conference, the St. Clement's,
C.E.M.S. entertained the delegates at
tea. There followed a short season of
intercession, then the Conference, Mr.
Hope, in presenting his report, stated
that there are 42 branches in N.S.W.
with a 1000 members. During the
year new branches were opened at
Goulburn, Yass, Crookwell, Hurstville,
and Casino. Goulburn has become
the centre of a Diocesan Council. Ref-
erence was made to Branch work and
to the activities of the Provincial
Council. In a short review of the
Society's Social Service work, the re-
port stated:—

Since the inauguration of the work
10 years ago, 1,362,831 free meals
and 394,436 free beds and 12,437 jobs
have been found, and during the past
twelve months 105,216 meals, 27,185
beds, and 208 jobs were provided free
of any cost to the recipients.

Great regret was expressed at the
pending resignation of our National
Chairman, the Bishop of Gippsland,
but sincerely hope that he may be able
to continue in office until the appoint-
ment of his successor.

Concluding, the report stated:—

"There are great possibilities before
us, and if we face our duty as Church-
men, in the spirit of our Rule of Life,
we need have no fear for the future."

State Chairman's Address.

The World Crisis.

In addressing the Conference, the
Rev. F. W. Pyke, Chairman of the
Council, stated:—

The world is fast becoming secular-
ised. Communism, International jeal-
ousies, national greed and selfishness
still dominate the nations. The World
Conference has not been able to do
what we had hoped.

The Root Problems are not material,
but moral and spiritual. Men seem
to have little realisation of the need
of God in human life. They are scep-
tical of the power of religion as they
see it, and are floundering in a morass,
out of which there seems as yet to be
no escape.

The world needs a new spiritual
dynamic, a new moral force which
will purify the national life and give
men the power to be men.

Christianity is the only hope of the
world. If men would only take it and
use it, half our troubles would disap-
pear in the night. Bankers and finan-
ciers seem to talk a lot about the need
of confidence among men. Statesmen
and Politicians talk of the reconstruc-
tion of the State, but the root cause
lies in the individual human heart and
without that personal adjustment of
life by Christ, there can be no world
remedy.

If a new spirit is to come, it can
only come from God's Spirit working
in the hearts of men.

Are we in the Church of England deliv-
ering that message to the nation
to-day? Are we in step with a rapidly
changing world? Constructive thought
and creative effort is what the world
needs and the Church is still too con-
servative to face the fact that a new
era is emerging. We are still tempt-
ed to cling to the tradition of a crea-
tive past, and forget the fact that God
the Spirit is re-creating the world be-
fore our eyes.

Why are there so many men out-
side institutional religion? Intellectual
activity is adventurous. Invention,
experiment and research are the domi-
nating ideas of to-day, not only in
natural science and engineering, but
in economics, art, philosophy and in
political and ethical ideals.

Where is the corresponding activity
in the Church to-day? Everyone to-
day is crying out for re-construction,
some in hope and some in despair.

Churchmen have to hand a mighty
instrument in the Church through or-
ganised evangelism to make all men
see that they cannot really live with-
out God. Christ offers to men a new
direction and purpose which will re-
lease great resources of power to meet
the world crisis.

God has put before the men of this
generation THE OPPORTUNITY OF
CRISIS, and we shall have to answer
to Him how we have used the oppor-
tunity.

A spiritual basis of life is the ONLY
basis; and we of the Church, by our
Pledge of Membership, are proud to
witness to this fact.

The actual number of men in all our
Churches is relatively small, and be-
cause of numerical smallness, there is
a lack of influence and lack of wealth.

The Spirit of Jesus Christ is the
ONLY ASSET to the Church. With-
out Him we can do nothing.

The Call To-day.

The Christian Church is a MINOR-
ITY in the world. She always has
been. The majority of our people are
untouched by spiritual religion, absor-
bed in economic issues, placing little
reliance in God and seeking to solve
our problems by merely human means
to human ends.

As Christian men, we accept God's
Sovereignty. We must seek His will
and give ourselves to Him for His
purposes.

Times of stress and crisis give a
bigger call to the Christian than to a
citizen who makes no profession of
faith.

We are called upon to display qual-
ities of unselfishness, cheerfulness, and
courage which come from our faith in
God.

The work of restoration is in our
hands if we will do it. It is intelli-
gence and not merely good intentions
that is necessary to-day in facing our
social problems.

Our great trouble to-day is Econo-
mic. We see half the population in
secure positions and on the other hand
those who are ill-paid or have no work
at all. Men cannot be hypnotised with
fine words or poetic imagery, about
fraternity and brotherhood, while so-
cial distinctions exist of this kind.
The Christian Church has social and
moral ideals. She desires the true
well-being of all God's children. WELL-
BEING is more important than
WEALTH. In the sight of God every
man counts for one, and no more than
one. A full development of man's
personality is more important than

acquisition of wealth or the mainten-
ance of the existing order. PERSON-
ALITY, not property, comes first.
Christ said: "How much better is a
man than a sheep." We must by love
serve one another.

Christianity challenges the whole
structure of our modern society which
is built up on selfishness and glorify-
ing of material things. It challenges
the whole ethic of our modern stand-
ard of values.

The Gospel of Jesus Christ is REVO-
LUTIONARY to the existing order if
it is not only preached in our Churches
but put into practice in every day life.

Democracy is being judged at the
bar of justice to-day. Either it will
lead men up the road of spiritual, so-
cial progress towards conditions of
increasing goodwill and peace, or else
it will move forward to another pain-
ful and bitter chapter in human suffer-
ing and wrong.

Shall it be Evolution or Revolution?

The future depends not only on
Education but on Inspiration. Too
many men scarcely dream of asking
what the Christian Ideal demands of
them. If we are going to inspire the
younger generation to follow in the
footsteps of the greatest Social Re-
former that ever lived, and give their
allegiance to the Lord of all good life,
we must continue to show by example,
as well as precept, Christian principles
in every department of human life.
Our Pledge helps us to do this.

If we believe our Faith can overcome
all the organised forces of evil in the
world, we must present a far more vir-
ile and compelling Christianity to this
generation which is suffering from
feebleness of soul.

As Christian men we are strongly
imbued with the conviction that all
this unrest in our social life is a chal-
lenge to us. The Christian ideal is
that we are not merely "passengers"
in this world, dreaming along our way,
waiting for some millenium to come
from heaven, but rather active citizens
in this world, making our influence
felt in every phase of human life, be-
lieving that the leaven of Christian
character will ultimately "leaven the
whole lump."

The call is for every Churchman to
do his bit in this world for the King-
dom of God, and not to leave this great
task to the few enthusiasts.

The National President closed the
Conference with a final appeal for
reality of life-service in the cause of
Christ and His Church.

Death of Miss K. French

Just as we go to the Press we regret
to learn of the death of Miss K. French
of Adelaide, lately of Sydney. She
was the step-daughter of the late Dean
Cowper. We shall publish a full obit-
uary notice in our next issue.

Job and Mr. Job

We are grateful to the Rev. Dr. Law,
of St. John's, Toorak, for sending us
the sum of £42 towards the "Austra-
lian Church Record" funds, part pro-
ceeds of the recital of his play, "Job
and Mr. Job," recently held in Mel-
bourne.

Wayside Jottings.

(By a Wayfarer.)

The Economic and the Christian Aspect of the Lottery.

Sir John's Taxation Scheme.

"I SEE," said one of the young men, "that the Council of the Churches has set itself against the Lottery; and has been asking the ministers to preach against it and to warn their people away from it; and to try and get it stopped. Don't you think that they are very unpatriotic and are making a very big mistake?"

"How so?" asked another.

"Well," said the first, "just consider that for the Hospitals and for other purposes, the State needs the money; and the Lottery is a very easy way of getting it. Drinking and Gambling are both fools' games; so a tax upon either of them is just a tax upon fools; and wise men like you and me get the benefits without paying a penny.

"Then I suppose you haven't invested in it," said a young lady.

"No," said he, "I haven't much money to invest in anything; but when I do invest I shall want a better risk than over 100 to 1 against my winning. The Government issues 100,000 tickets at 5/3 each, bringing in £26,250, and they give 814 prizes; so that the chance of any particular ticket getting even a £5 prize is about 1 to 123. Of course I admit that to a gambler the chance of winning anything from £5 to £5,000 is dazzling, whatever may be the odds against him; and I quite admit the truth of the old proverb that a fool and his money are soon parted. But since there are only four of the highest value tickets (£300, £500, £1,000, £5,000), the chance of getting one of these is as four to eight-hundred (one two-hundredth) of the chance of getting a prize at all. In other words, the odds are 1 to 24,600. But if you are more optimistic still, and are planning what you will do when you get the £5,000 prize, please remember that the odds against you are 1 to 100,000."

"I'm not likely to take on such a fool's chance," said the first; "Even 1 to 123 is too big a risk for me to run. But if fools like to take it on, why shouldn't the Government get their money; and sensible men have less to pay. They have already run 141 lotteries on the basis of selling each time 814 paying tickets to 99,186 duds. But the supply of fools seems inexhaustible, so why shouldn't the Government keep on? It's a profitable game."

"And then comes in," said the other, "the far greater question of whether the whole thing is Right or Wrong. Is gambling of any kind permissible to a Christian. Isn't Gambling just an attempt to get somebody's money for nothing? It's no excuse to say that the other fellow was willing to lose it. He wasn't willing. He hoped to win your money for nothing. So, morally, you are on a level of dishonesty. Gambling is robbery by mutual consent to take the risk; just as duelling was murder by a similar mutual consent to take the risk."

"But there's no comparison between gambling and duelling," said the other.

"There's a very big comparison," said the first. "Duelling is only gambling with life as a stake; and if you look at it from a Christian standpoint, there is no greater cause of misery

than Gambling. When the Wayfarer was a young man he remarked on the miserable condition of some children. "What wonder?" said a woman standing by, "with such a father as they have." "Why?" said the Wayfarer, "does he drink?" Worse than drink!" said the woman. The Wayfarer was inexperienced, and he asked, "What's worse than drink?" "He gambles," said the woman. "Do you call that worse than drink?" asked the Wayfarer in surprise. "Certainly," said the woman. "If a man drinks, his wife has a chance to get some of his money; but if he gambles, she gets none; he goes on and on until he hasn't a penny left."

"That's true," said another. "Gambling is the worst of all social sins. I know of an officer in the English Guards, who was forced to resign on account of his gambling habits. He had letters from his Colonel and others expressing their regret at losing him; but there was no help for it. He was contaminating the younger officers. Out here, friends tried again and again to help him; but all in vain. Some friends offered to set him up in business if he would promise to give up gambling. 'Give up gambling!' he said, 'I wouldn't care to live if I couldn't gamble.' Gambling becomes a brain disease; and the confirmed gambler can't resist the craving."

"And it is on that ruinous weakness," said the first, "that the N.S.W. and Queensland Governments are trading. The N.S.W. Government is on the whole the worse, because it began by taking such a high moral tone. They prosecute a handful of Chinamen for playing Pak-a-pu (or whatever it is called); and they punish young men for playing two-up; and they are taking the very virtuous attitude of putting down 'starting price' shops; and all the while they are running the biggest gamble of the lot; with the result that a gambling mania has seized on the whole community. The very children in the schools are clubbing together their money to buy shares in lottery tickets. A man goes into a butcher's shop to buy some meat and is coming out. 'Stop a minute,' says the butcher, 'you haven't got your lottery ticket'; and, outside, blankets are being openly raffled in the street. But Queensland is beating N.S.W. N.S.W. offers a prize of £5,000; but Queensland goes many points better, and offers a £25,000 prize. Where will the wicked competition stop? I heard the other day of a man striking his wife in the face and knocking her down, because she refused to give him the last few pence that she was keeping to buy food; whereas he wanted it to make up the price of a share in a lottery ticket. And for that and for much more, this Government, encouraging Gambling, is responsible."

"That is so," said an older man, "and I can tell you a still sadder story. In the English Cemetery at Monaco there are many graves of men who have committed suicide after losing their all at the gaming tables. On one tombstone there is no name, but only a date; with the words 'Lead us not into temptation!' I wish the N.S.W. Government could see those graves and learn their lesson."

"I admit the evil," said the first speaker, "but what is the Government to do? The Hospitals must be supported, and they have exhausted nearly every practical method of taxation."

"No, they haven't," said one of the ladies. "I am quite sure that no one would mind paying sixpence a week, if it were clearly understood that it really went to the Hospitals. We have

2,000,000 people in N.S.W., so that would bring in £2,600,000 a year."

"Bless your kind heart," laughed a young man. "And would you tax babies and school children and all? That would be quite an impossible tax on many poor families. But if you only taxed wage-earners, it would reduce your income by two-thirds. No, you must think of some fairer scheme than that."

"I have it," said a young Bank clerk. "I would bring in a house tax, rating each house on its cubic contents divided by the number of people living in it. Big roomy houses with lofty ceilings, and occupied only by a few wealthy people, would have to pay more than small, crowded cottages or boarding houses. It would be the fairest and most moderate of all our taxes and no one would grudge paying it for the Hospitals. A farthing per thousand cubic feet per month would be enough."

"We will make you State Treasurer," exclaimed they all. "Anyway, send in your scheme to Mr. Stevens. He is a good man and must personally hate the Lottery. And when next year's Royal Birthday Honour list comes out, you will surely get a Baronetcy."

"Thank you," said the young man. "You may call me 'Sir John' in anticipation."

Buchmanism and the Personal Saviour

(By M.L.L.)

IN an aggressive movement such as Buchmanism, which claims to lay such emphasis on personal religion, the Evangelical believer might easily be led to think that here there is a close affinity with his own faith. Buchmanites and Evangelicals both stress the importance of the individual, but then we come to the parting of the ways, the first hopes we might have entertained of Buchmanism as a genuine spiritual revival are belied, for despite its emphasis in individual religion, it has no vital share in the great Evangelical truth that "Christ Jesus came into the world to save sinners." I wish to arraign myself in protest against the Oxford Group Movement, alongside "Bondservant," Miss Louisa Brown, and Mr. R. H. Dalley, who have recently, by article and by letter in the A.C.R., brought this new movement to the test of Scripture, and have found it wanting. I do not wish to add anything fresh to the criticisms so much as to develop one particular thought—the relation of Buchmanism to the Saviour.

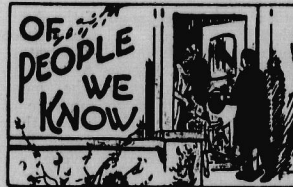
It has been said that the criticism which is being levelled against Buchmanism is as ill-aimed and little deserved as the criticism dealt out to the Wesleys and the other Evangelical leaders of the 18th century. But there is a whole world of difference between the Wesleyan revival and modern Buchmanism. The Wesleyan Revival came through the preaching of the Gospel of Jesus Christ and Him crucified and was grounded on the eternal truths of the Bible—the utter sinfulness and spiritual destitution of fallen man and the all-sufficient redemption provided for us through the atoning death of Christ. But of these mighty doctrines, Buchmanism knows comparatively nothing, and indeed, so far as it is possible, doctrine is avoided and a clear statement of belief is hedged. True enough, Buchmanism acknowledges the existence of sin, but not in the heart-searching sense which led the prophet Jeremiah to exclaim: "The heart is deceitful above all things and desperately wicked; who can know it?" And without dispute, Buchmanism professes to change lives from sin, but not by applying the sin-sick soul the healing message of the Gospel: "The blood of Jesus Christ His Son cleanseth us from all sin." Surely this is its own condemnation. The preaching of the Wesleys, which was as the preaching of "a dying man to dying men," and which moved hundreds to tears of repentance for sin, and to songs of joy for their pardon, is as far removed as the East is from the West, from the human-devised "go-getter" methods which tend to characterise the Oxford Group Movement as a whole.

Now in a volume purporting to be written "For Sinners Only," the one name we would naturally look for above all others is the precious name of "Saviour"—but the search is made in vain. The Name of "Saviour" is not there, and the Cross is only perfunctorily alluded to now and then. How would the aching heart of an awakened sinner fare if he were to look for pardon and peace here? Verily, there is more of the Gospel in four lives of Cowper's old hymn than in the whole of "For Sinners Only."

"There is a fountain filled with blood Drawn from Emmanuel's veins, And sinners plunged beneath that flood Lose all their guilty stains."

Buchmanism claims many converts, but do many of them really think of their sins as being nailed to the Cross? Do they return, like the Prodigal Son, to the Father's open arms? The precious blood of Christ wherein alone guilty sinners are able by faith to wash their robes and make them white, is sadly in the background so far as Buchmanism is concerned. One is almost inclined to ask, "Does 'For Sinners Only' know anything of the sinners' only substitute? At the least, so little is said of Him and of His redeeming love and saving grace that Evangelicals do well to cleave to the 'old paths,' and to leave Buchmanites to follow their own new-fangled ways."

The adherents of Buchmanism point to their followers whose lives have been "changed" as proof positive of the work of the Holy Spirit. Now, just as no staunch Protestant would deny that God does save some who belong to the Papal Church, despite the awful corruptions and errors which prevail under the "Man of Sin," so no Evangelical is unwilling to acknowledge that representatives of the Oxford Group Movement have been used, here and there, to win souls for Christ. But we venture to say that in a movement which is characterised by so little regard for giving the Saviour pre-eminence in all things, and by such haphazard reference to the atoning death and righteousness of Christ, wherever a genuine conversion has taken place, it has been due, under God, to the instrumentality not of the Movement, but rather of one who may have associated himself with the movement, but who already had an independent and saving knowledge of Christ. The "changed lives" on which the Movement rests its credentials are not always trustworthy evidence. A changed life does not necessarily mean a changed heart, and that is what counts. A mere moral reformation often changes the life without changing the heart, but in such a case, is it not like driving out one demon only for seven others still worse to enter in? We may admit that lives are changed, but we must go on to ask, are souls saved? Not in one word for Christ here and another there, by individual representatives of the Movement, but are souls definitely being saved on every hand as they were through the preaching of the Gospel by the Wesleys? We fear that the outward change of life rarely marks an inward change of heart under this movement, but what else can be expected when we find so little thought of Christ as a living, personal Saviour, reconciling guilty, lost and dying sinners to God through His own blood. Christ is not "all in all" to the Oxford Group Movement; He is not first and last in the lives of all too many of its followers. Then may all faithful Evangelicals, for whom "the very thought of Him with sweetness fills the breast," remember afresh that there is only one way to eternal life, a way consecrated by the precious blood of the eternal Son of God, and may they earnestly oppose themselves to every movement which tends even in the least degree, to diminish the fulness of this glorious truth.



The Rev. R. A. Pollard, rector-elect of St. Matthew's, Bondi, and for the last eighteen months rector of St. Paul's, Wahroonga, is having a spell in Victoria prior to his induction to Bondi, early in September. We wish him every blessing in his new work.

Miss F. Broughton, who has been one of the C.M.S. representatives from N.S.W., working in the South China Mission for two years, has recently returned on furlough. She is accompanied by Miss A. Bakewell, a popular missionary speaker, during her visit to Australia some years ago.

Mr. E. Fenn Lusher, Mayor of Wagga, and a leading spirit in the Riverina New State Movement is an old boy of St. Clement's Church, Marrickville. As a solicitor in the town he takes an active part in all great civic movements—just what we would expect, as we remember him as a promising youth twenty or more years ago!

The Rev. E. A. Wight, B.A., late of the staff of St. Matthew's, Bethnal Green, has joined the Brotherhood of the Good Shepherd, Diocese of Bathurst. Australian born and educated, though receiving his theological training and ordination in England, he has come with the added qualification of overseas experience.

In recent letters from England the Rev. Clement Allen, of Hobart, and a leader in the Church of England League there, gives cheering news of large congregations in Evangelical Churches in London and the country, where evening Communion services were held. Mr. Allen is on a holiday tour in great Britain. He has been a much-valued contributor to our columns.

Mr. James Barling, father of Mrs. Briggs, wife of Archdeacon Briggs, of Tanganyika, passed away in Sydney a fortnight ago. He had reached the ripe age of 88 years. His early life was spent on the North Coast, and eventually he became a grazier in the Scone district. Later he moved to the Gilgandra district, where he was shire president for a number of years. For the past 12 years he had resided at Gordon, N.S.W.

The exchange of parishes arranged between the Rev. A. Craig, Holy Trinity, Hampton, and the Rev. F. Morton, St. James', Dandenong, in the Diocese of Melbourne, will become effective from the end of August. The Rev. F. Morton will be inducted to Holy Trinity, Hampton, by the Archdeacon of Melbourne, on Wednesday, August 30, and the Rev. A. Craig to St. James', Dandenong, by the Archdeacon of Dandenong, on Thursday, August 31.

A well-known Newcastle Churchman, Mr. C. A. Earp, died in Sydney a fortnight ago, his funeral taking place from Newcastle Cathedral, Dean Johnson praised Mr. Earp's work for the betterment of Newcastle. Dean Johnson said that Mr. Earp was one of the many Englishmen to whom Australia had reason to be thankful. He had come to Australia as a young, enthusiastic man, and had used marked business ability in launching the East Greta Company, which pioneered the great South Maitland coalfield.

The Rev. W. Greenwood, Rector of St. Nicholas', Coogee, has had the charge of that parish for 36 years, commencing July 1st, 1897. It is a coincidence that his younger brother, the Rev. Canon H. F. Greenwood, M.A., who was ordained in 1888, has been Vicar of St. John's Park, a parish of 10,000 people, in Sheffield, England, for 38 years, and before that was Curate for one year in the same parish. The Bishop of Sheffield recently appointed him Vicar of High Melton, a country parish near Doncaster, with a population of 314.

Mr. E. Lee Neil, the well-known Melbourne Churchman and missionary worker, has returned to his business and other interests after four months' absence through illness. At the mid-day services of prayer in the Assembly Hall, Melbourne, the other day, he made touching testimony of gratitude to God for his restored health. He testified to entire victory over anxiety, and said that through simple faith he had felt and experienced Divine strength and peace in his time of affliction and discipline. He had learned a new vision of God's love, revealed in His well beloved Son, the Comfort of the Holy Spirit, and various promises of His word.

Mr. C. R. Walsh, who has recently been appointed President of the Church Mission

ary Society of Australia and Tasmania, has rendered long and valued service to the Society. Forty years ago he, as a young layman, met in Melbourne the first Delegation which came from the Parent Society in England. Since that time he has been in the forefront of all developments of the work. For many years Mr. Walsh was Chairman of Committees of the N.S.W. Branch, and has only recently resigned from that position. He is doyer of missionary leaders and enthusiasts in Australia. It seems only like the other day when he was in demand as a speaker and preacher of the first rank in missionary endeavour.

On June 28, the Rev. J. W. Hadwen, of the Diocese of Bendigo, received his home call. He had a stroke recently, and subsequently lay in Inglewood Hospital, where death took place. Several of the clergy, including the Bishop and the Archdeacon, visited him, and all were struck by his patience and even manifest brightness in his severe condition. "To few of the clergy," says the Bendigo Church News, "has it been given to draw out the abiding love of their parishioners as did Mr. Hadwen. His ministry was the result of his personal life, for like Enoch of old, he walked with God. His knowledge of the Bible was matched by his prayer-life and both combined to make his pastorate the strong and spiritual success it admittedly was."

The Bishop of Central Tanganyika, in his latest quarterly letter, writes of the late Archbishop of Sydney:—"The lamentable death of the Archbishop of Sydney bereaves this Diocese of one of its founders and me of a very real personal friend. The news came as a great shock. I shall never forget the sympathy and fellowship which he gave to me so unstintingly in the old days as Rector of Dulwich Hill, both in the building of the Parish Church and in the establishment of Trinity Grammar School. The intimate associations which I had also with the Archbishop as one of his examining Chaplains revealed him as a Father-in-God with understanding, loyal to Christ and the Church above all things, and determined at all costs to ordain only those who had reached a high standard of worthiness. It was indeed appropriate that he should have been spared to see the Constitution of the Australian Church passed by the recent Convention over which he so ably presided as Primate. He will ever live in the memory of those who knew him as a fearless, strong and courageous Archbishop, kind and courteous, and faithful to his convictions, which he held unflinchingly whatever were the consequences."

The recent Gippsland Synod had in mind the wonderful record of service rendered to that Diocese by Mr. Walter West, first as a member of Synod (then the Church Assembly) of the Diocese of Melbourne, when Gippsland was still a part of the mother Diocese, he took part in the negotiations which led to the formation of this Diocese in 1902. He has been a member of the Gippsland Synod from the beginning; is a member of the Trust Corporation of the Diocese, and has been Chairman of Committees of Synod for many years. All Gippsland, states the Church News, regrets that failing health has made it necessary to resign the office of Chairman of Committees, and Synod was grateful to Mr. Smallcombe for putting into words its feelings of affection and respect for "the Grand Old Man" of the Diocese when he moved the following resolution:—"That this Synod places on record its cordial appreciation of the long and valuable services rendered to the Synod by Mr. Walter West, particularly in the office of Chairman of Committees. It expresses its sympathy with him in the ill-health which makes it necessary for him to relinquish the office, and its own sense of loss thereby." It prays that such restoration of health may be granted to him as shall enable him to continue to hold the honoured place which he has in the life of the Diocese."

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Floor and Furniture
STAIN
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"Do well and right, and let the world sink."—Herbert.
 "Fervent in spirit, serving the Lord."—St. Paul.

AUGUST.

- 4th—Great Britain declared war on Germany, 1914, in defence of Belgium and a "scrap of paper."
 5th—Temple of Jerusalem burnt, A.D. 70.
 6th—Eighth Sunday after Trinity. Transfiguration of our Lord. It is regrettable that this day is not better observed. One of the advantages of the Deposited Book was the inclusion of such improvements which have been lost for a time pending a revision free from Romish tendencies.
 7th—The Name of Jesus. It is good to remember the Holy Name. Jesus means Joshua, or Saviour. He is our leader and Saviour.
 8th—Spanish Armada destroyed by English ships and God's winds, 1588, A.D. Thus was the attempt to restore Romish religion frustrated.
 10th—Laurence, deacon and martyr, 258 A.D. Heliogabard ceded to Germany, another of many false steps.
 13th—Ninth Sunday after Trinity. The word "prevent" has changed meaning. It really means to go before with the idea of aiding, not necessarily hindering. God must go before us in life, or we walk in vain.
 17th—Admiral Blake died, 1657 A.D. Next issue of this paper.



Giving to God in Hard Times

OVERSEAS journals as well as our own experiences here show us that parishes and church organisations are greatly troubled about their falling revenues. Collections are diminishing monthly, parochial contributions have dwindled to nearly half, while donations are not forthcoming as they were. Besides, there is scarcely a voluntary organisation for spreading the Gospel at home or abroad, for the carrying into action of the philanthropic commands of the New Testament or for the maintenance of Gospel Truth that is not at the present time plunged into financial anxiety. This means that many thousands of workers in one form or another of these organisations have suffered and are suffering as the needed funds are not forthcoming. The succession of a number of lean years has drained their reserves. Here and there a Church or Society has been able, through special circumstances, to carry on rather well, but generally the responsible centres of Christian activity find themselves, as the frank statements of their representatives show, faced by perplexities that are harder to resolve than they have ever before been. We are in the presence of a crisis—a time of judgment—which has to be faced by every one of us who is keen for the maintenance of God's work, in its various forms, throughout the world.

But is the prevailing industrial depression, with its unemployment, altogether to blame for the plight in which the Church and her organisations find themselves? The present financial and trade stagnation, the lack of confidence, are partly the cause. We make bold to say, how-

ever, that they are not entirely to blame for the state of Church finance. It is due rather to the irregular attendance of our people at church, the lack of spiritual life, and the decreasing sense of responsibility of those who grow up in the church. Our fathers were said to be old-fashioned, but they possessed a sense of responsibility in church finance which seems to be lacking in the generation which is taking their place. The bulk of our church finance at the present time comes from the remnant of the older generation. It is practically certain that a large number of our churches will close during the next ten years, when these staunch and generous supporters of the church are gathered to their fathers. We are writing from experience within the last two or three years. Older people in congregations we know have died and there is no one to take their places.

In the rising generation there is a smaller percentage of people who recognise and discharge their responsibilities, financial or otherwise. We can get one hundred young people in our parishes to join our cricket teams, girls' gymnasiums and kindred sports bodies, but our Sunday Schools can appeal to them in vain for help, and while they will pay a trifle for their recreation, they will not support the church by regular gifts. The children grow up in the church, and although within a few years of leaving school they are, many of them, earning good money, yet they cannot be made to feel that they owe anything to the church out of their income. They have so little to spare for church funds because they want so much for themselves. They have pride of possession in what they earn. It belongs to them, so they think, and many parents could tell sad stories about the way in which even the upkeep of the home seems to be no concern of young people. There are splendid and heroic exceptions, but we maintain that they are exceptions. Older people are to blame, for they do the giving when their children are young and don't train them up to give to God's work at home and abroad. And is not the church to blame also? What systematic teaching is there given in church and Sunday School as to the matter of supporting with the utmost liberality, God's work in the world?

We get children to attend our services that we may accustom them to the atmosphere of our worship. We send them to Sunday School to learn the facts and history of our Christian faith; which worship and facts should be central to our personal religion. Our main business in the church is to persuade and train our people to transfer their natural instinctive regard and concern for themselves to others. We must develop other-mindedness in our people, and we cannot start too early if we are going to overtake the selfishness of human nature. Natural impulses have a long start in the game.

The child should be taught that religion not only means something, but also that it costs something in restraint upon natural tendencies, of which covetousness is by no means the least. Young people should be trained in a sense of responsibility and weighted with a sacred regard concerning its own possessions. They are not for private consumption without reference to the needs of others. The Sunday School is not a place where we get things for nothing, nor is the church the place where we get our recreations, emotional and physical, cheap. Our religion is only virile when it costs something and when it has led us to give out of our own life.

Until we impress our young people with the need of self-denial early in life and train them in habits of giving, we shall continue to be embarrassed, and be more embarrassed than we are, by financial difficulties, and all our appeals for funds will seem an impertinence.

Trained and taught aright, won for Christ, the young life must realize its responsibility for giving—as in the sight of God. It will come to see things in the realms of conscience as in the light of the Cross—where Divine love emptied itself of all and endured the last shame for our salvation. His example places an obligation on all those who have gratitude to Him, for what He has done for them. We owe Him our all; we confess with our lips that we do so—are we showing forth our gratitude in our giving?

In the hardness of these times there are fine souls who are giving of themselves and of their means until the giving hurts. They are those who quietly and unostentatiously deny themselves for the great object they have in mind. The world is not worthy of these brave men and women. Even the Christian of the world stands outside and does not appreciate what they are doing. But God knows, and that is enough for them. The time has come for the great body of those who are on the side of Christ, as they feel the pinch of the time, to remember that the church and her organisations are doing what they themselves cannot perform, and have dependent on them scores of workers. To reduce their allowances is to lower them below subsistence limits—to dismiss them is to deprive them in very many cases of the means of gaining a living. And what of those who are hanging on their message at home and abroad? What of the children who look to them for food and raiment? What of the sick and afflicted who stand in need of assistance for the well-being of body and soul? We may increase the questions indefinitely, for what side of human life is untouched by the activities of the servants of Christ? This is the testing time for the ordinary Christian. We believe that the gratitude of Christians will rise to the occasion and see that the causes that need assistance will not lack support.

Sydney Archbishopric

Bishop Mowll Accepts.

EXCEEDING pleasure was very evident at the meeting of the Standing Committee of the Diocese of Sydney, held on Monday, July 24, to receive cables and correspondence from Bishop Mowll, of West China, notifying his acceptance of the Archbishopric of Sydney. The committee requested the Bishop Administrator, on behalf of the diocese, to cable to Bishop Mowll, expressing the members' appreciation of his message of acceptance, and assuring him of their constant prayer and of a warm welcome when he arrived in Sydney.

On the previous day, Sunday, July 23, at St. Andrew's Cathedral, the Bishop Administrator (Bishop Kirkby) had made the following official announcement, in accordance with the provisions of the ordinance governing the election:—

"In the Name of the Triune God. Amen.

"As Bishop Administrator of the diocese of Sydney, and as president of the synod thereof, I hereby declare that the Right Reverend Howard West

Kilvinton Mowll, Master of Arts and Doctor of Divinity of the University of Cambridge, now Bishop of Western China, of Chengtu West China, has been duly elected Archbishop of this diocese, and, as such Archbishop, he is also Metropolitan of the Province of New South Wales."

Bishop Kirkby added that the required confirmation of the election of Bishop Mowll was unanimously given by the Bishops of the Province on April 24 last, and the official acceptance was received by the Bishop Administrator on July 22, 1933.

"Our special duty is now to pray for the Archbishop of this diocese," he added, "that he may come in the full power of the Holy Ghost, and that this Church and diocese may grow in faith and love and all good works."

A prayer for the blessing of God on the new Archbishop and his work was offered by the Bishop; and an appropriate anthem by the choir followed. The congregation stood whilst the announcement was being made.

New Archbishop's Career.

The new Archbishop is a man of commanding appearance, with a distinguished career. He was born at Dover on February 2, 1890, and was educated at The King's School, Canterbury, and at King's College and Ridley Hall, Cambridge. For some time before the war he held a curacy at Dover. In 1913 he was appointed tutor at Wycliffe College, Toronto, Canada, professor in 1916, and dean of the college from 1919 to 1922. In 1922 he was appointed by the famous Bishop Cassells (one of the Cambridge Seven), assistant bishop in Western China, becoming bishop of the diocese some four years later.

He has had a remarkable career as Bishop in his far west province of Szechuan, China. His labours have been truly Apostolic. Indeed he has been called one of the missionary heroes, for his life has been threatened frequently, and his home robbed by Chinese bandits. Not long ago his garden was the centre of a desperate battle. He has had more than 10 years' pastoral and episcopal experience as a bishop of a diocese with a population of 14,000,000, including 10,000 Christians. In his diocese were 150 churches, and among the workers there now are 2 assistant bishops of Bishop Mowll's appointment, 22 Chinese and 17 European clergy, with 55 Chinese and 58 European lay missionaries.

Dr. Mowll visited Australia in 1931 on behalf of the Western China Mission, preaching and speaking in a number of churches, meeting many churchpeople and interesting them in his great work.

Archbishop's Family.

The Prelate's grandfather, the late Mr. William Rutley Mowll, was for a lifetime, a member of the old Kentish firm of Mowll and Mowll, solicitors, of Dover, Canterbury, and London. The Archbishop's father, Mr. Henry Martyn Mowll, who died in 1916, was also a member of the family firm, and, on several occasions, occupied the mayoral chair of the Municipality of Dover, with which town the family has been closely associated for a long period. The Archbishop's eldest uncle, Mr. Worsford Mowll, was also a member of the legal firm, and when he died in 1906 a memorial window was placed in the Dover Town Hall by the townsmen. The present members of the firm are Messrs. Alfred Kingsford Mowll, John Hewitt Mowll, and William Rutley Mowll, the last named be-

ing president of the Kent Law Society. His brother, Rev. Basil Mowll, M.A., equally big in stature, is vicar of Broadwater, England.

The Archbishop's third uncle, the Rev. William Rutley Mowll, M.A., a notable temperance advocate, was for 26 years vicar of Christ Church, North Brixton, and when he died in 1917, was succeeded by the Rev. Basil Christopher Mowll, M.A. The Prelate's senior first cousin, the Very Rev. Edward Worsfold Mowll, M.A., is at the



present time provost and vicar of the Cathedral Church, city and diocese of Bradford; while another member of the family is the Rev. Herbert James Mowll, M.A., vicar of Holy Trinity Church, Derby.

No Undue Delay.

Referring to the time of waiting which has marked the last few weeks since Sydney Diocese made its choice, the Bishop Administrator states that there has really been no undue delay. "We have had to take into consideration the mileage between the coast of China and the far western districts. Further, about Chengtu, which was Bishop Mowll's headquarters, there has been constant war, and the letters received at this end indicated that he had been cut off from all places of access to his headquarters for more than three weeks, by the fighting between 'official' and 'non-official' troops. Meanwhile, according to the new Archbishop, the Central Government at Nanking was merely sending telegrams to the combatants of both sides to desist.

"A consultation with the Bishop in China was held at Peiping (formerly Peking) last Friday. It took Bishop Mowll three weeks to get through to Peiping. Now that the decision has been made, Dr. Mowll finds it necessary to return to Chengtu to make a hurried round trip of his diocese, and complete the plans of organisation that he has been working on for the last few years. It will be necessary for him to hold three synods before finally terminating his work in China. The area in which he carries on his work is surrounded by warring communities, which have virtually cut him off from communication with his fellow-bishops and workers. Then, too, Bishop Mowll is morally bound to visit England to arrange for a continuance of the assistance of those English organisations which have hitherto supported his work in the diocese. There is a vast net-work of supporting agencies there, as also in Canada, which he will visit on his way to Australia.

"I might mention," says Bishop Kirkby, "that I have received five let-

ters in seven days—three by one mail and two by another—and the dates showed they had been posted at wide intervals. I gather from these letters that he is a man of holy and humble heart. He makes most unassuming reference to his work in China, and makes it clear that he will appreciate the aid that may be given him in his new sphere. He realises that the Sydney diocese will demand the best that is in him."

"While the work in this diocese has been most responsible and arduous," said Bishop Kirkby, speaking of his own work, pending the arrival of the new Archbishop, "I have been given sympathetic assistance by the Bishops of the province, especially by the acting-metropolitan Bishop Radford, of Goulburn. The clergy and the laity, too, have been most considerate, and have helped me to carry out the full programme of confirmations and other engagements entrusted to me by the late Archbishop.

It is officially announced that Bishop Mowll will reach Sydney at the end of January. The Church is called to pray for its new Archbishop.

A committee has been formed with a view to arranging for a welcome, which the committee hopes will be of a civic as well as an ecclesiastical nature.

Tasmanian Evangelicals and the Oxford Movement Centenary

THE BISHOP OF TASMANIA has published in his July "Church News" a reply to the deputation from the Church of England League relative to the Oxford Movement Centenary Celebrations in his Diocese. We might have expected such an answer. We don't need to print it, for our readers know what it is from current reading. It is in keeping with the prevailing episcopal policy—a sort of ostrich-like attitude—"all is lovely in the garden!" However, our Tasmanian friends never take things lying down. Hence we are glad to read in the Hobart "Mercury" a splendid reply from Mr. J. A. McElroy, President of the Church of England League in that city. We print it hereunder for our readers' information, and as excellent sample of what the mind and spirit of all true Evangelicals should be on the issue now before the Church. Mr. McElroy writes:—

"As the Synod, which is the one body entitled to express the views of the Diocese as a whole, was not given the opportunity of declaring them, a petition was circulated, some five or six months ago, in about a third of the parishes of Tasmania, and was subsequently presented to the Right Rev. the Bishop of Tasmania, requesting that the Oxford Movement Centenary should not be included in this commemoration so far as the celebrations were officially organised throughout the diocese. Even within that limited area no less than 1,800 members of the clergy and laity signed it, and if it had been circulated throughout the whole Diocese it would undoubtedly have disclosed agreement of a large majority with the prayer of the petition. Unfortunately, the Bishop delayed his answer until late in June, and this is published, without the facts disclosed in the petition being given, in the current number of the "Church News," which gives the petitioners no opportunity of reply except through the courtesy of your columns.

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

The question of the removal of St. Andrew's Cathedral is once again before the public, and special representatives of the Church and Government are conferring. Several sites have been under consideration, that of the Conservatorium, Parliament House, the Mint, and the Observatory. The first-named has been rejected. It needs to be remembered that the first Lang Government, in 1927, agreed to give the Cathedral authorities the Mint site in Macquarie-street and in addition £500,000 compensation. The Bavin Government subsequently declined to bring down the necessary legislation to ratify the agreement. The Cathedral representatives are now asking that the original agreement should be observed. The matter will be considered by the Cabinet to-day.

Representatives of the Cathedral complain of the manner in which they have been treated by different State Governments, and point to the facilities which were granted the authorities of St. Mary's Cathedral, so that the latter might have a proper setting. To ensure this, a street was closed and a new street constructed at the public expense.

The original foundation-stone of St. Andrew's Cathedral was actually laid on a site that would now be the centre of George-street, and the grant of land for the Cathedral extended back to Kent-street. At different times portions of the land at the front and rear were taken from the Cathedral. The latest was the resumption of ten feet of the frontage for the City Railway.

When the construction of the Town Hall station was commenced the Railway Department stated that only the use of the land was required, and a promise was given that the railings and kerbing would be restored to the original site when the work was completed. Instead of that, the entrances to the station were erected on Cathedral land, and it was only after their erection that the formal resumption of the land took place.

The Acting Premier (Mr. Bruxner) speaking on the matter last week, said that the sub-committee of the Cabinet had before it a number of suggestions regarding the new site for St. Andrew's Cathedral, but no definite decision or agreement had been reached.

He said that an old proposal regarding the transference of the Governor's residence to Admiralty House, and for Parliament to be established at Government House, had been revived. It had been suggested in political circles that the present site of Parliament House might be offered to the Church authorities in place of the Mint site. The proposals at present were simply suggestions.

A.B.M.

The half-yearly meeting of the Australian Board of Missions was just concluded in Sydney, the Archbishop of Melbourne (Dr. Head), in the absence of the Archbishop of Brisbane (Dr. Sharpe), presiding. Among those who attended the meeting were the Bishop of Adelaide (Dr. Nutter Thomas), the Bishop of Goulburn (Dr. Radford), the Bishop of Riverina (Dr. Halse), the Bishop of Gippsland (Dr. Cranwick), and the Bishop of Armidale (Dr. Moyes).

It was officially stated that the board was somewhat concerned about the financial position, which showed that it was less favourable than in the corresponding period of last year.

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fellow-men throughout the world. Let them picture the man out of work, perhaps for two or three years—his family dependent upon him, and only saved from starvation by charity and the dole.

"Do not think of it only as an economic problem, of loss and failure of trade and industry, or in terms of the great burden of physical distress which it inflicts," Dr. Micklem urged. "Try to measure the moral and social effect of such prolonged and world-wide depression, how it must be leaving its mark on the moral fibre of mankind and on the whole social order, breeding the spirit of bitterness and of revolt, driving men back on primitive and barbaric attitudes, affecting the whole body politic." The extent of the problem was far beyond the charitable organisations of the Church. The whole community must share in that. It was, however, not along the line of relieving poverty that the Church's work lay.

Nor was the Church helping in the most useful way by denouncing Communism, or whatever order of society might be proposed as an alternative to the present one. The Church was vitally concerned with the problem on its moral and spiritual side, and only on the economic side when moral and spiritual factors were bound up with the economic one.

The unique service the Church could render was first to apply the fundamental law of Christian brotherhood, Dr. Micklem continued. They were bound up in the same bundle of life, and would stand or fall together. Then the Church must state that no scheme or method, whether capitalism or Socialism, could be tolerated which benefited the few at the expense of the many, which did not do justice to all. If the return to prosperity was going to mean also the return to class antagonism, to unrestricted competition, to an order of things in which the matter of financial profit was to be the sole desire of men, then they would have learned little or nothing from their experience. The Church should raise its voice in support of the principle of co-operation for the common good as against the spirit of competition for private or sectional advantage.

C.E.B.S. JOTTINGS.

Over twenty parishes in Sydney are represented in the Soccer competition organised by the Church of England Sports Association, which attends to the sporting activities of the Church of England Boys' Society. There are also two cricket competitions arranged annually by the Association.

The C.E.B.S. in N.S.W. is still manifesting a steady growth as the months go by. Since the commencement of the Provincial Council in February, 1932, the movement has registered branches in the following parishes—Armidale, Milton, Holbrook, Quirindi, West Maitland, Hornsby, Armcliffe, Auburn, Camdenville, Haberfield, Mortlake, East Balmain, Glebe, Petersham, Canterbury, Darlinghurst, Hurstville, with branches formed, but not registered, at Neutral Bay, Marrickville, Oatley, Cook's Hill, Dapto, Harris Park, and Strathfield. With such progress, the annual Rally at the Cathedral on Anzac Day next should be even more impressive than the previous two such gatherings.

A Leader's Handbook has now been published by National Headquarters, and copies can be obtained, as well as all C.E.B.S. material, from the Provincial Secretary, Box 2553E, G.P.O., Sydney.

A MISSION OF DECISION.

At St. John's, Parramatta.

A very happy and successful Mission of Decision was held at St. John's Church last month. For several weeks a banner has been displayed in the Church, containing a red cross on a white ground, bordered with green, symbolising "Christ in the midst of Youth"—"Youth rallying around Christ,"—and from Sunday, 25th June, to Sunday, 2nd July, inclusive, that symbol found particular and lively expression among many of the young people of the Parish, who gathered nightly and shared in the exalting services of prayer and praise—and in a consecration of themselves to God, with the remembrance and renewal of their Confirmation vows.

The Rev. S. M. Johnstone, M.A., Rector of St. John's, conducted the Mission, assisted by several zealous workers. The meetings commenced with Corporate Communion, followed by a special address to parents. The first of the addresses to the young folk was delivered at the evening service. They continued each evening, except Saturday, concluding on Sunday, the 2nd July, with a service of praise and thanksgiving and Holy Communion.

The primary aim of the Mission was to impress and emphasise the necessity in religious life of making and keeping definite

and rightful decisions. The address dealt in order, each evening, with the outstanding Characters of the Bible—of Abraham, Moses, Joshua, Ruth, St. Paul, and concluding with our Lord Jesus Christ, Whose sacrifice for humanity ever remains the climax and crown of all greatest decisions. Through continuity of thought and example, rising to the Highest Ideal, the mind was guided, step by step, to a definite knowledge of and determination through God's good Grace, to ever refuse the wrong and wisely choose the right.

As an act of consecration, many have accepted and signed a card promising unswerving loyalty to God through Jesus Christ. The mission under God has been of great blessing to many young folk.

MOSS VALE.

The Sydney Church of England Girls' Grammar School at Moss Vale celebrated the 27th anniversary of its foundation at the week-end. The celebrations took the form of a special service and social gathering, at which many visitors were present. Miss Hammond, principal, gave an account of the progress and development of the school since its founding, and paid a tribute to the life and service of Miss Edith Badham, founder of the Church of England Grammar Schools at Darlinghurst, North Sydney and Moss Vale.

Diocese of Newcastle.

GIFT TO CATHEDRAL.

A bust of Lord Forster, formerly Governor-General of Australia, has been presented to the Warriors' Chapel of Newcastle Cathedral by the Rev. P. B. Clayton, founder of 'To C H', and was dedicated on Sunday evening, July 23, by the Dean of Newcastle (Very Rev. W. H. Johnson).

Dean Johnson said that few would wish to controvert the claim that the Warriors' Chapel deserved pride of place amongst the memorials of the land. The distinguishing feature of its wonderful symbolism was that it not only commemorated the service and sacrifice rendered in the Great War, but also spoke of the new world of brotherhood and peace that would come when men strove to follow God's will. The chapel had many admirers, and two of the staunchest were Lord Forster and Padre Clayton. It was a great honour to receive the bust, which was the work of the distinguished sculptor, Cecil Thomas, who was engaged at present in executing a bronze figure of the late Archbishop Randall Davidson for Canterbury Cathedral.

One of the virtues that the Warriors' Chapel extolled was that of fortitude, a virtue which was not the monopoly of the dangerous callings of the soldiers and the sailors, added Dean Johnson. People admired and raised monuments to the fortitude of a soldier who went back under fire to rescue a wounded comrade, but equally deserving of a monument was the fortitude of Lord and Lady Forster, who, having lost both their sons in the war, did not shrink into sorrowful retirement, but came forth into public life, and rendered a most conspicuous service to the British Empire in general, and Australia in particular.

Diocese of Goulburn.

ST. MATTHEW'S, ALBURY.

St. Matthew's, Albury, on Sunday, July 23, celebrated its 76th anniversary. Canon Cassian Crotty, of East Melbourne, was the special preacher. There was a large attendance of men at a communion breakfast in the morning. The burden of his message during the day was that the present time was difficult, but it was a time of responsibility and opportunity alike for the Empire and the Church. The Anglican Church should, by reason of its numbers, be a great moral power in Australia, but the trouble was that such a large proportion of its adherents were only nominal Anglicans. What was amiss in regard to members should be compensated for by better quality of their churchmanship and deeper spirituality. Their Church must be a power-house rather than an ice chest.

Diocese of Bathurst.

CHURCH IMPERILLED.

The Bishop's Warning.

The Bishop of Bathurst (Dr. Crotty), during a visit to Wellington, spoke on the perils which, he said, faced the Christian Church.

"If democracy is to be saved, get busy," he declared. "The trouble that endangers us may not be distant. It may come in the time of some of us. It may come in ten years. A crash which would fall on Christianity and on our children is threatened.

We should create some moral and spiritual capital to assist in fighting this."

Bishop Crotty said that the fight for democracy was a fight for Christianity. The Americans said that they came into the world war to save democracy. They found that the fight for democracy was for the safety of the world.

Diocese of Grafton.

PARISH BOUNDARIES.

Preaching in the parish Church of Macks-ville on Sunday evening, July 23, the rector (the Rev. G. S. Watts), said that the Bishop of the Diocese, Dr. Ashton, had decided to separate Newee Creek and Tewinga centres from Macksville parish, and to add them to Bowraville parish, substituting Stuart's Point and Yarranbella for the lost portions. The rector added that the re-arrangement was unsatisfactory to Macksville parish, but he hoped the parishioners would loyally accept the Bishop's decision.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

On July 8 Mrs. Hughes, the wife of Canon Hughes, passed away after a short illness. She was always generous in the use of her wealth for the glory of God, especially at St. Peter's while her husband was Vicar there, and after he retired. Many Church people have cause to thank God for her help. She will be missed by many friends whose sympathy goes out to her husband in his loneliness.

On July 11 I was one of a deputation to the Chief Secretary to the Ministry to urge the importance of closing hotels and liquor bars on Good Friday and Christmas Day. We were sympathetically received, and I hope that we shall obtain this reform before very long. There is, I think, a general feeling in favour of closing these places on Good Friday. I think it is equally important to close them on Christmas Day, partly because of its importance in the Christian year, and partly to guard the great day of family gatherings from the temptation to intemperance.

I would call your attention to the notice which appears elsewhere with regard to a memorial to the late Primate, Archbishop Wright of Sydney. If any who knew and respected him are willing to send to me any dedication, however small, I will send it on to the Secretaries for the memorial in Sydney. He did a great work for the Church during his Episcopate, and it is fitting that a suitable memorial should be erected to his memory.

Diocese of Bendigo.

MALMSBURY.

The Bishop of the Diocese, writing recently of his journeying to and fro in episcopal work, states:—

"Last Sunday, i.e., July 9, I was at Malmsbury, which, of course, for many years has suffered from a progressive decline in population. This diocese suffers, as do some others in Australia, from the problem of decaying mining towns, and a big problem it is too. However, the congregations were comparatively good, though I was given to understand that they are not always uniformly so. I preached at the parish Church in the morning and evening, and at Drummond and Lauriston in the afternoon. The little Church at the latter place has been painted and beautified by those generous benefactresses of the Church in those parts, the Misses Stringer, and now presents a very different appearance from that of former days. Would that we had more people who were generous and love for their Church is similarly shown. It was a great pleasure to see again that fine old veteran of the Church in this diocese, Mr. W. Young, whose health even at his advanced age, continues to be good and strong."

ALL SAINTS' PRO-CATHEDRAL.

Oxford Movement Centenary.

Writing of the Oxford Movement Centenary Services in All Saints' Pro-Cathedral, the Dean states:—

In spite of our deep indebtedness to the Tractarians, how comparatively few of our people availed themselves of the privilege of joining in the thanksgiving services arranged in All Saints? Both at 7.30 a.m. and 7.30 p.m., the attendances were quite unworthy of the occasion, especially as at

the Service on Sunday evening the Bishop was the preacher, and gave a memorable message. Basing his remarks on three texts "A greater than Jonah is here," "A greater than Solomon is here," he took them as symbols of the three parties in the Church—Jonah the preacher of righteousness representing the Evangelicals, the temple with its beauty of form and worship representing the Anglo-Catholics, and the wisdom of Solomon representing the modernists. In each case, however, as the Bishop pointed out, the party was wider than the phase it represented, and yet none monopolized the whole truth—the Church being greater than either of the three. Parties in the Church were all to the good, provided party spirit was eliminated, each section contributing something for the enrichment of the whole.

SYNOD.

Synod will open on Monday, 28th of August. Although in reality Synod Sunday, the 27th, makes the real beginning.

The Bishop of Gippsland is to be the Synod preacher, and the conductor of the Quiet Morning, and he will speak as well at the Festival, as will also the Rev. R. G. Nichols, M.A., B.D., who is known familiarly to wireless listeners as "Brother Bill." The Synod promises to be a good one.

Diocese of Gippsland.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:—

On June 23rd, in the home of his retirement in Melbourne, Mr. Percy Pyle Serjeant, my Chancellor for many years, passed to his rest. The name Serjeant has been well-known in Gippsland for generations. Canon Serjeant, the late Chancellor's father, was rector of Sale, and Mr. Ian Serjeant, his son, is now my Advocate. The high respect and affection in which Mr. P. P. Serjeant was held was shown at the large funeral on St. John Baptist's Day. Assisted by the Rev. J. H. Blundell, I officiated at the graveside. As I write I have just heard that yesterday Mrs. Serjeant followed her husband into the fuller life. This double loss is a heavy sorrow which our Advocate and his brother, Dr. Brian Serjeant, are called upon to bear. Our earnest sympathy and thought are with them, and let us pray for our Lord's sure comfort and strength for them.

I am being made anxious by a tendency I see in one or two parishes to drift into indirect methods of raising money. It would be a tragedy if any part of the Church in our Diocese were to emerge from this time of depression with lowered ideals, having failed in the test. Yet I fear lest this has become a positive danger in some quarters. Our offerings for God's work show how much of how little we ourselves belong to God. It is not the amount we give, but the proportion given of what we

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possess, that tells the tale. Every Christian should in loyalty and thanksgiving to God thoughtfully set on one side week by week, and give to the work of the Church a sum large or small, that is a just estimate of the value of religion to him or her. That this privilege and duty is being forgotten in some of our Churches my examination of the vestry registers shows. I am ashamed to say that I hear of a regular dance being held in one centre to assist the routine expenses of the Church. I hope that this is the only instance where this unworthy witness is being given, and that at all costs it will be discontinued. Social functions and activities have their place, and their valuable place, in the life of God's family; but they are altogether in their wrong place and become a danger to the healthful spiritual life, when they are employed as a means of providing for the upkeep of parish life and work. I earnestly plead with you all, set the highest before you and strive to attain it. God gives, and always has given, His best and costliest for us. Can we, dare we, especially at such a time as this, do less for Him?

**ARCHBISHOP WRIGHT MEMORIAL FUND.**

The Diocesan Registrar, Sydney, writes: I send herewith a form of invitation for contributions to the above Fund. The Committee will be glad if you will print the document in your columns.

C. R. WALSH.

Diocesan Church House,
George Street, Sydney,
21st June, 1933.

Memorials to the late Archbishop of Sydney.

Dear Sir,
We beg to invite your attention to the proposed Memorials to the late Archbishop of Sydney.

It has been resolved that the objects to be undertaken should be—

1. A Bronze Tablet in St. Andrew's Cathedral.
2. A Monument over the grave at South Head Cemetery.
3. An enlarged Photograph in the Chapter House.

It is hoped that the fund will also permit of the publication of a Memorial Volume containing several sermons of the late Archbishop, with a biographical notice, and the creation of a memorial prize or scholarship in connection with Moore Theological College.

It is estimated that at least £500 will be required for the purposes above mentioned. Sir Kelso King and Mr. C. M. C. Shannon are acting as Hon. Treasurers, and they hope that you will kindly send a contribution to the Fund.

We enclose an envelope addressed to the Hon. Treasurers, c/o, Diocesan Church House, George Street, Sydney.

Yours faithfully,

W. A. CHARLTON
C. R. WALSH

Hon. Secretaries.

I warmly commend this appeal.

S. J. KIRKBY,
Bishop Administrator.**SYDNEY DIOCESAN REFORM ASSOCIATION.**

Synodsmen writes:—

Your leading article in the "Church Record" last issue was most cogent and timely. I congratulate you on it. It deserves to be sent broadcast to all Synodsmen, parochial leaders and workers. Ever since I saw the first brief reference to this "Reform Association," I have wondered, what are they going to reform?

From what I learn from responsible, well-informed men, no Bishop-in-Council could have a more efficient, devoted and active body to guide the affairs of a diocese than the Standing Committee of the Diocese of Sydney. Certainly no reform is wanted there.

Again, could the Synod of any Diocese be more democratic and representative than Sydney? It has a remarkable representa-

tion. The officials prepare the business in a most expeditious, capable and effective way. I have been a member for several years, and being a close observer, trained in business ways, the earnest, keen way in which our Synod carries out its business from President downwards, has given me the greatest of pleasure and thankfulness. Certainly I cannot see what reform is wanted there.

Then again, a perusal of the Year Book will show that the various committees appointed by Synod for the good management of the Diocese in its various interests, carry out their work with a sense of real responsibility. In the majority of cases, most regular at meetings, with an evident knowledge of the needs of the diocese and a true conception of duty do these committees fulfil their offices. I wonder what reform is wanted here!

I am still puzzling what is the game of these would-be "reformers." I think you are right—it is the case of the fox and the grapes. It is my sincere opinion that it will be a wise policy on the part of the Church electorate in parishes to elect to the new Synod old and tried synodsmen. We need be watchful of innovators, with their new fangled notions. Besides, there is the hidden hand. Look out for it!

THE CHURCH OF ENGLAND.

Protestant Catholic, of Melbourne, writes:

I have just read for the second time the pamphlet "The Church of England," by Archbishop Head and published by "The Anglican Evangelical Group Movement."

It appears to me that the following statements need "clearing up."

What became of the early British Church, with its bishops, etc.?

Was the Church of England "formed" with the Reformation?

Did the Reformation make "little change in the doctrine" of the Church of England? Comment will oblige.

Yours sincerely,

CATHOLIC PROTESTANT.

Something like a United Kingdom of England was gradually built up under Alfred the Great (871-901) and his successors.

While this was going on the English had been converted to Christianity, and the Church in England was loosely connected with the great Latin Church of Western Europe.

During the Middle Ages, 1066-1480, the Church in England became more definitely a part of the Latin Church, which was fairly homogeneous under and largely controlled by the Pope.

The Pope was here as elsewhere, the head of the Church.

With the Reformation in the sixteenth century comes the formation of the Church of England, as a body distinct from the Church of Rome.

The one Catholic Latin Church was soon divided into three great groups. One came to be known as Catholics, one as Protestants, while in England was adopted the compromise between the old and the new faith which has been the distinction of the Church here ever since and has made possible the freedom and the breadth of English Christianity.

At the Reformation "the Church of England broke with the Church of Rome," but allowed little change in doctrine.

**ILLEGALITIES—SMALL, BUT
POISONOUS.**

Chas. M. Boughton, of Arthur Street, Croydon, writes:—

It is surprising to find what a number of Church of England people (both Clergy and Laity) there are who are not acquainted with what is right and what is wrong in the conducting of our Church Services. "I wot that through ignorance ye did it, as it also your rulers" may apply to many like a lady (Evangelical) who wanted to present a set of bookmarkers to her Church and ordered them to be made of purple ribbon "to match the Rector's Moore College hood." I know a staunch Evangelical clergyman who only wears the black preachers' scarf for all Sunday services, but for all wedding services he dons a white stole embroidered with gold thread; a lady parishioner remarked of him, "That it was very nice, it always matches the bride's dress." Then again, among our younger clergy more particularly, some who wear different colored stoles on various occasions, they are not all agreed as to why they wear them; the excuse given by one was that he "thought that he looked better dressed." Others see no harm in having a cross on the Holy Table, providing that it is not bowed to, others make a special point to bow to the "graven image."

The Achievements of the Church

(By W.F.P.)

WE have visitors occasionally to Australia from England who come to bring us, they think, a much needed message. At present in Sydney is Dr. Guinness, who, in the course of an address at the University, said the Church as an Institution has failed.

It is to be deplored that those who come as leaders of Christian thought should utter this note of pessimism in days when the Church has her back against the wall, and is fighting a hard battle against the forces of evil in the world.

It would be far better if these preachers of failure realised the need of gathering up the various fragments of achievement in the history of the Church and gave us a strong lead of optimism in the resources of God which are at our disposal to-day.

We know there is need for all who love God sincerely to fall at His feet in penitence for the lack of love and sacrifice which we as a Church, have shown in the past. But the cure for pessimism is to ponder again the achievements of Christianity, and to see that both wrought for the "sons of men." "We have heard with our ears and our fathers have declared unto us the noble works Thou didst in their days and in the old time before them."

"Not on the vulgar mass
Called work, must sentence pass,
Things done that met the eye and had their price."

So do we read in Robert Browning's noblest poem, "Rabbi Ben Ezra." This is true not only of the life of an individual, but of a Church. Christ compared the Kingdom to leaven; it works secretly. We must wait until the final judgment before we pass our judgment upon it. Political and Religious movements have come and gone, but the Church goes on, conquering and to conquer. It cannot fail, for behind her is the Omnipotence of God. It is not the Church that has failed, but our own lack of faith in the resources of God at our disposal. Christianity is still moving. For nearly two thousand years it has been the most powerful single force in the world. All great reforms have had their origin in the Church, and the achievements of Christianity go deeper than any reforms. It has provided a civilisation, and when the fabric of civilisation begins to crack, there is the Church still strong and compact together, ready to recreate another civilisation more worthy than its predecessor.

The political and social achievements of Christianity are to be seen on every statute Book. The Church has always stood for those great, creative, health-giving principles of the Gospel ideal which affect the ordinary relationships of human life, and which can never be destroyed.

The influence of Christianity has been very great, as seen in Benjamin Kidd's "Social Evolution," a book which should be read by every pessimist. The moral atmosphere in which we live is the creation of Christianity, but the strength of Christianity lies in those hidden ministries in the service of humanity easily overlooked, and which can never be tabulated. The final argument for Christianity must be the lives of Christians. There are professing Christians whose religion is put off as easily as an overcoat. That the meanness and pettiness of Christians do shock men so much is a testimony both to the excellence of Christian ideal, and to the belief that Christians ought to, and can, "walk worthy of their vocation."

The Christian life is a great adventure, and our faith can overcome the world. All

human effort that tries to organise itself apart from God must fail, because it ignores this supreme fact.

It is not more expert advice we need, but men of faith to lead us. Apathy and prejudice all give way to those who believe in God's call to fight and win.

The Church must go forward for the sake of the nations; believing in the future, because we believe in God. The note of Courage needs to be resounded in the Church and in the world to-day.

The Church's power is a tremendous power, if she would only use it. Christianity could again sweep the world if it had that sheer audacity of daring—that extra touch of gallantry, that brave coolness of spirit and fearlessness of heart, which is the true note of the Church.

If pews in our Churches are emptier than they ought to be, it is not because of intellectual doubts or problems, but because the spirit of adventure, which is in the hearts of our youth to-day, is not at home in many of our Churches.

If Christians really believed in the gospel and power of God, if we all took it, tried it and used it, the world with all its troubles would soon be righted.

The very seriousness of the times in which we live calls upon people to "pull their weight" in their Church, and not let those outside think there is a streak of cowardice in us after all.

The Gospel must first of all have changed our nature by a new birth in Jesus Christ, and given us a wonderful hope which puts new heart and courage in the most timid.

Why did Christianity sweep the world in the first century? Because of the glorious certainty of victory and immortality. The power of the world-to-come creates a new scale of values and puts everything in this world in its right place.

When the hills shall vanish like the shadows blown along them, when the whole universe falls and crumbles to ruin, God's eternal love for His children will be as real and strong and true as ever.

"Believe, and our whole argument breaks up."

Enthusiasm's the best thing, I repeat; And be it a mad dream, or God's very breath.

The fact's the same—belief's fire once in us,
Makes of all else mere stuff to show it self."

—Browning.

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Chairman: Right Rev. S. J. Kirkby,
Bishop-Administrator.

Visiting Speaker: Hon. B. S. Stevens,
M.L.A., Premier of N.S.W.

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Back to Christ

Jesus Christ and Social Relationships.

Jesus Christ had a spontaneous love for His fellow men, and a deep sense of the sacredness of human personality. He saw men as the children of God, Who lets His sun shine on the just and the unjust, and offers forgiveness to all who repent and seek Him.

All the missionary and philanthropic work of the Christian Church throughout the centuries has been based on this; Schools, hospitals and almshouses were provided by the Church long before the State ever took up such work.

We need to examine our present social order and see how far it develops personality. Our present system of society gives no security of tenure to the labourer, no share in the control of industry to the workman, nothing perhaps, but dismissal after years of faithful work.

Would Christ have talked about the elimination of the "unfit," or spoken of "factory hands"?

The war revealed the capacity of the ordinary man for love, chivalry, heroism, aspiration and repentance. Did Christ have to wait for war to reveal these possibilities, or did He always recognise and appeal to them?

The mind of Christ was centred on one Great Hope—the establishment of the Kingdom of God on earth. The conception of a God-filled humanity, living in a righteous social order, would give free play to love, and bind together all humanity.

In the past the dynamic energy of the Spirit of Jesus has been limited and disguised by Individualism, or taken and crushed by a religion with its emphasis on Personal Salvation, which has left the idea of the Kingdom in the background, a mere by-product of the social effectiveness of Christianity.

Christ knew that ambition and love of power are deep-seated in the hearts of men, but He taught a new greatness, consisting of Service to all.

Is Christ's teaching about leadership taken seriously today? Are we getting the right kind of leaders coming forward from our universities and colleges in Australia? The money-grubbing schoolmaster, or doctor, or politician, or parson, forfeits all respect. Why are such people so hard to get who will turn their energies into channels of service?

Christ's Ideal is a challenge to the Individual. Many people believe that religion is a spent force. But what other power has, in the past, been so fruitful of inspiration, impulse, will power and moral force as Christianity?

We need a power of renewal in Australia. The whole world is in the melting pot, and great tasks lie before us. The Kingdom of God needs to be established in the lives of men, in the towns and the State.

People seem to want a human leader. Many prefer Nietzsche, Bernard Shaw, or Karl Marx. They may reverence Christ, but think His social and ethical principles are unworkable. When Christians show a united front of goodwill towards the problems that vex and trouble humanity, and put into practice in the market place what they teach in the Church, they will be believed. Just as it was churchmen like Wilberforce and Shaftesbury who were instrumental in the abolition of slavery and securing Factory Reform, so now we must champion the cause of all oppressed people, whether at home or abroad, and be in earnest about it. What about the social side of Evangelicalism in Australia? Can we show our faith by our works in this direction? Is there to-day a Social Conscience in the Church as the result of a fearless presentation of the ethics of the Gospel to all the various phases of our modern life?

Modern Democracy is in dire straits. It needs a guidance which will lift it out of a morbid materialism, which at present seems to dominate its thought and life. Cannot we bring the religion of Jesus Christ to bear upon our civic and national life? It has less to fear from sitting down to meat with publicans and sinners than from the immaculate isolation of the Pharisees. It will take care of itself if mixed into the three measures of meal, but if the leaven is kept standing by itself, it will sour hopelessly. Social problems to-day take the lead. People are not worrying about their sins, but they are about their daily bread. The Church's duty is to teach them, while they must care for both, to put first things first.

A new Pentecost is needed for Australia to-day which will bring us inspiration to face our problems in the true Christian Spirit, believing that God will lead us out into a fuller, richer life. A renewed social life can only come through a renewed spiritual life among all ranks of our Australian people.

TASMANIAN EVANGELICALS AND THE OXFORD MOVEMENT CENTENARY.

(Continued from page 7.)

In so far as it might be the desire of any parish to include the commemoration of the Oxford Movement in their celebrations, the petitioners made no request. But a diocesan function involves every member of the Church in Tasmania, and my committee feel that they have no alternative but to publicly dissociate themselves and those they represent from the celebrations to be held next week.

The Bishop, in his published answer, expresses the view that "fear played a great part" in inducing churchmen to sign the petition. This is no doubt true, but is hardly an adequate answer to those who signed it. The relevant question is not whether "fear" was the inducement, but whether that fear is well founded; and when "fear" takes the form of moral resentment it is entitled to a sympathetic consideration, which in this case it has not received.

The moral standards of the Church to-day are, to-morrow, the standards of the nation, and the "fears" of loyal churchmen are based on the conviction that the so-called "Anglo-Catholic Revival" has not only undermined the moral standards of the Church, but is destroying the very moral fibre of our race.

The fact is that, in the Evangelical and Anglo-Catholic conceptions of religion, we have two absolutely inconsistent and antagonistic conceptions of truth, and the principles of Anglo-Catholicism have already penetrated our commercial, industrial, and political life with the gravest results. The judiciary alone in England and the Dominions has preserved the Reformation standards of truth and justice, and in consequence are habitually traduced and belittled by the Anglo-Catholic clergy. Since the founding of the Oxford Movement there has been a steady drift from the Church of England to the other Protestant Churches of those who have been driven out of their own spiritual home by the illegal practices of the Anglo-Catholic clergy, with the result that, while at the date the Movement began, the members of the Church of England constituted 50 per cent. of the English nation, they now constitute only one-twelfth.

The Bishop further suggests that many who signed the petition have a limited acquaintance with the history of the Oxford Movement. I need only say that the signatories include the names of many, both clergy and laity, whose academic qualifications and knowledge of the history and character of the Movement are second to none in this Diocese.

I have but to add that this letter is written at the request of a unanimous resolution of my committee.

Hymns for Sundays and Holy Days.

Hymnal Companion.

August 6.—8th S. aft. Trinity. Morning: 5, 389, 535(115), 329(279); Evening: 305, 235, 244, 22.

August 13.—9th S. aft. Trinity. Morning: 8, 273, 573(427), 373; Evening: 172, 133, 282(31), 19.

Hymns A. & M.

August 6.—8th S. aft. Trinity. Morning: 4, 240, 172, 200; Evening: 204(191), 304, 233, 266.

August 13.—9th S. aft. Trinity. Morning: 7(79), 183, 224, 274; Evening: 629, 168, 174(370), 23.

The Oxford Movement

The Plan of Campaign.

Dr. Pusey tells a Story.

The following is extracted from "The Church Times"—the organ of the Anglo-Catholics—of March 30th, 1867: After naming St. Alban's, Holborn, and other Churches, and claiming that they represent the most advanced post yet reached in the Oxford Movement goal, we read:—

"They are not the ultimate goal. The final aim which alone will satisfy is the reunion of Christendom and the absorption of Dissent within the Church. Nothing short of this will be enough."

Then the article proceeds:—

"This, then, is the thing to do. Let the advanced posts remain as they are. Let each of those which is a little behind and only a little, gradually take up the same position; and let this process be carried on (only without haste or wavering) down to the last in the chain. A story is told of a dishonest baker, who kept himself and his family in meat at a nominal cost, by purchasing the very smallest leg of mutton to be had, and exchanging this for the next size sent him by his customers, and repeating the process until he had succeeded in obtaining nearly twenty pounds of meat for his original six or seven, without any customer being able to detect the fraud in his own case. The cheating baker may point a parable as the Unjust Steward has done. Where there is only the ordinary parish routine, but where the preaching is honest and sound, let a gradual change be brought in. A choral service, so far as Psalms and antiphones are concerned, on some week-day evening, will train people to like a more ornate worship, and that which began as an occasional luxury, will soon be found a regular want. Where there is a monthly Communion, let it be fortnightly; where it is fortnightly, let it be weekly; where it is weekly, let a Thursday office be added. Where are these things already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they might be lighted at evensong. Where so much is attained, the step to lighting them for the eucharistic office is not a long one. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence taken."

We ask, what of to-day?

Let us listen to Bishop Wilberforce.

Bishop Wilberforce, of Oxford, was a contemporary of Pusey and knew full well what the Oxford Movement meant. In a letter to Dr. Pusey dated November 30th, 1850, the Bishop writes:—

"You seem to me to be habitually assuming the place and doing the work of a Roman Confessor, and not that of an English clergyman. Now I so firmly believe that all the curses of Popery this is the crowning curse, that I cannot allow voluntarily within my charge the continuance of any ministry which is infected by it." (Life of Bishop Samuel Wilberforce, vol. 2, page 90.)

Again the Bishop speaks. This time we would hear him on the subject of receiving the Holy Communion fasting, which every Anglo-Catholic advocates. We quote from Dean Burgon's "Lives of Twelve Good Men," vol. 2, page 56.

The words were uttered at the very end of the Bishop's life, when he had been translated to the Bishopric of Winchester, during the course of an address to the Rural Deans of the Diocese.

"This new doctrine of fasting Communion is dangerous. The practice is not advocated because a man comes in a clearer spirit and less disturbed body and mind, able to give himself entirely to prayer and communion with his God, but on a miserably degraded notion that the consecrated Elements will meet with other food in the stomach. It is a detestable materialism. Philosophically it is a contradiction, because, when the celebration is over, you may hurry away to a meal, and the process about which you were so scrupulous, immediately follows. The whole thing is simply disgusting. The patriotic quotations by which the custom is supported are mis-quotations."

The above quotations touch the two chief things of the Anglo-Catholic party, namely, the attempt to revive the Mass and the Confessional.

LET US CLING TENACIOUSLY TO OUR BIBLES AND REFUSE THE INVITATION TO RETURN TO MEDIAEVAL PRIEST-CRAFT.

A Paper for Church of England People

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Leader.—The Ministry of the Word.

Quiet Moments.—The Fact of Christ.

Sermon by Canon H. T. Langley, M.A.

The Eucharistic Doctrine of the Oxford Movement.

The Group Movement.

The late Miss Kate French.

Editorial

The Goulburn Bishopric.

ACCORDING to the Melbourne Sun, "well informed opinion states that Bishop Hart, of Wangaratta, is likely to succeed Bishop Radford in the See of Goulburn." We sincerely hope that this so-called "well informed opinion" is entirely wrong. From our standpoint such a choice by Goulburn Churchmen would be calamitous. Bishop Hart may have filled his part in the recent General Synod with ability and acumen, but his churchmanship is thoroughly extreme. His speech at the recent Anglo-Catholic Centenary celebration of the Oxford Movement in Melbourne Town Hall was one of intolerance towards others. He there delivered his mind and maintained that there should be no sections in the Anglican Church—that it should be one, and that the one which upholds the "Catholic" tradition. It is common knowledge that the Diocese of Wangaratta was quickly purged of clergy who did not think or act as the Bishop. Dr. Chambers, Bishop of Central Tanganyika, was refused admission to this Diocese, when every other Bishop in Australia and Tasmania, as they were approached, opened their doors to him and his appeal. Bishop Hart is in his way, a theologian—but, in our opinion, very subtle and dangerous as such! Some years ago he delivered in Melbourne "The Moorhouse Lectures," and took as his subject, "Sacrifice." Here he found scope to express his extreme doctrinal views. These lectures were published—a peep into which will soon give our readers a clear idea of the Bishop's teaching. We look upon Bishop Hart as a sacerdotalist of a very advanced order, and consider his appointment to Goulburn See would be a distinctly retrograde step. When it is recalled that that great Evangelical body in England, the Colonial and Continental Church Society, helped to found the Diocese of Goulburn with hard cash, financed its

work year by year, and its secretary, Mesac Thomas—stalwart Protestant and Evangelical—became the first Bishop, we stand aghast at the thought of its recent Anglo-Catholic advance. But if the appointment of Bishop Hart came to pass (God forbid), it would be the crowning act. There would be no hope for the Church Missionary Society, nor for anything Evangelical, in the Goulburn Diocese.

Extraordinary Teaching.

THE Anglo-Catholic proclivities and advanced practices of the Rector of Port Lincoln, South Australia, are well-known. Naturally he has been making much of the recent centenary of the Oxford Movement. We were not, however, prepared for so amazing a statement as appears in his propaganda leaflet of June last, wherein he maintains as one result of the Oxford Movement: "In these last days our Lord's Presence has been restored through the Reservation of the Blessed Sacrament." Such teaching always seems to us so puerile, over against our Lord's own gracious promise, "Where two or three are gathered together in My name, there am I in the midst." To us the doctrine of a localised presence savours of gross materialism, and is unworthy of the Christian faith. However, with Anglo-Catholics it is all of a piece. For it is upon such doctrine there rests not only the Sacrifice of the Mass and the adoration of the Host, but their possession of "the same powers which the priests of the rest of the 'Catholic Church,' both in east and west, have ever claimed. It needs to be borne in mind that the Church of England nowhere uses the phrase, 'the Real Presence' in the reference to the Lord's Supper. It was an expression equivalent in the minds of the Reformers to the Romish doctrine of transubstantiation. Thus Cranmer speaks of 'The Popish doctrine of Transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar as they call it.' We know that Anglo-Catholics will disclaim this, but they express substantially the same doctrine. We Evangelicals assert in the strongest terms that there is a real presence, that is, of 'Christ and His Holy Spirit by their mighty and sanctifying power, virtue and grace, not in or under the form of bread and wine, but in all them that worthily receive the same.'

Question of Education.

THE question of the education of the rising generation is ever before us, but lately, in view of the moral and spiritual chaos of the world, it has been thrown into striking relief. Experts in education, school masters, and government authorities are greatly exercised as to the best methods to pursue, and in New South Wales a very representative body is sitting in conference, making exhaustive inquiries with a view to remedying what appears to be wrong in our present system of education. There are far too many in our midst who look upon schooling as a mere preparation to the earning of a living, not as a character building, whereby the youth will learn how to live. Knowledge without character has ever been a fruitful source of danger. An education purely secular is fraught with the gravest perils. In this respect many churchmen are disquieted, for the all-important subject of religious atmosphere, teaching and training seem to be largely lacking in our educational system. To us Christians, the ultimate aim of all education is, as Milton said, the "regaining to know God." And if this does not find an adequate place in the school curriculum, the education will fail lamentably. There is no doubt as to the important part that the teacher plays in the training of the child. The home and parents' influence and training are, of course, vital. All is not well in this most sacred of all trusts—the education of the child. If present inquiries lead to a truer and nobler approach to the question, it will be all to the good. But it needs to be impressed on our education authorities that the teaching and practice of the Christian religion should occupy a paramount place.

The Abolition of Slavery.

AUGUST 28, 1833, was the date of the Act of Parliament which provided for the emancipation of slaves in the British Dominions. Hence this year of grace, 1933, is a notable centenary! It should stir the deepest feelings of all true humanitarians, as well as Christians, to think that one hundred years ago eight hundred thousand human beings lay down to sleep as slaves and rose in the morning—free men. Like all great reforms, it was not won in a day. Evangelicals have just cause for pride and thankfulness, because it was the great Evangelical Revival of the eighteenth century, under God, that brought about the abolition. It was one of the great, virtuous acts of history, and cost the British nation twenty millions sterling to purchase this freedom. But it was gladly bought and ever stands to our nation's glory. The centenary of this emancipation should be nobly celebrated and we hope that all Evangelical parishes will make much of the occasion.