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Wanted a Saviour.

IT is a commonplace to say that never before were the problems of the human race so great, so numerous, and so complex as they are to-day. The questions and difficulties which confused and divided mankind in the great crises of the past bear no comparison, either in volume or intensity, with those which trouble us to-day. The interests of the nations were then confined in a much larger proportion to internal concerns. In one sense the world is a much bigger place than it was, and the forces which move its incomparably vaster populations, are mightier than those with which they had to deal. To-day the nations touch each other at so many points that the most difficult and urgent questions are largely international, and what in those days would concern neighbouring nationalities, now may affect States and Kingdoms half the round world away. At the present moment the tension of the whole world of politics is as electric as that which reached no further than the nations of Europe in the days, say, of the first Napoleon. The miles, it would seem, are not so long as they were then, and it no longer takes six months for news to reach the other side of the globe. Swifter transport, the complex interrelations of commerce, the growing pressure of their rapidly increasing numbers, which is compelling some nations to seek new outlets for their surplus populations, the growing fear and suspense which this, in turn, creates, and a multitude of other factors, make the world a much more difficult place to dwell in and to keep the peace.

The World's Great Need.

Never, therefore, in the history of mankind, was the need of a saviour for the world so great and pressing as

it is now. Never has this need been seen and realised, as now. Never, consciously or unconsciously, has this saviour been so eagerly and so universally sought. Not that the world is agreed as to who or what should bring about the salvation which it seeks. Neither is it agreed as to what the character of this salvation should be when it arrives. Moreover, this desire is not merely local, sectional, nor even national—it is world-wide. From time to time it may vary in intensity, but the need of humanity never permits the desire to die away.

For instance, what would the nations of the earth give for some great financial genius to arise and lead them out of the bewildering labyrinth of economic and financial disaster now hanging like a pall above all of them? There are economists of world-wide reputation, and thousands of brilliant masters of finance, but from among them there has arisen no saviour to guide mankind to the haven of economic safety.

Take another aspect of this universal problem. It is but yesterday that everywhere there could be heard wise and learned disquisitions concerning the Great War which was to end all wars.

For four sad years the nations were divided into two great camps, while millions of their bravest sons laid down their lives "to make the world safe for democracy." So far, however, no saviour has appeared. Since the League of Nations came into being, some good has been accomplished through its influence, but hitherto comparatively little has been achieved. At the present time its efforts to restrain the passions of China and Japan seem to have failed. What if the flaming torch of war should again be kindled between these nations, and should, among the restless and awakened masses of the East, blaze out into a veritable Armageddon? Meanwhile, war still continues to claim its human hecatombs from cities teeming with human beings swept by a tempest of fire, and shot and shell. Yet in spite of the utmost efforts of the wisest leaders and teachers of mankind, the longed-for Saviour has not appeared.

And what shall be said of the Drink Traffic, of the Drug Traffic, of the vice that claims its victims in every city, of the gambling which has found a place even among some of the Churches? These things, and many others besides, have their evil ramifications everywhere. They mar the lives and happiness of rich and poor, high and low, wise and foolish alike, and from their degrading influence there is world-wide salvation, neither is there any saviour!

Man and Failure.

We stand, therefore, face to face with the obvious fact that there is no man living great enough, strong enough, wise enough, to accomplish the world's salvation. Man, like another Frankenstein, has created, to his shame and torment, those monstrosities of evil which now he is unable to destroy, and his most successful efforts reach no further than to mitigate the evils thus produced. The mighty forces which he has to fight have entrenched themselves in his customs and traditions, his passions and appetites, his ambitions, and by no means the least, in his common pastimes and pleasures. In America the best elements of the nation, by a magnificent effort of self-denial, banished the use of alcohol as a beverage, and prohibition became the law of the land. To-day that law is in danger of revocation. The conscience of the nation

has not proved strong enough to resist the forces of greed and self-pleasing; and the salvation of which, in this respect, so many were assured, seems, little by little, slipping from the nation's grasp.

It may be said that to take up such a position is tantamount to a confession that Christianity, too, like the other great religions, has failed to convert the world. But we may ask, Is the immediate purpose of the Christian religion the conversion of the world? The forecast as given in the Christian Scriptures, reveals no reign of universal righteousness as the result of Christian teaching; and in the end of the age is seen in the deepening shadow of impending judgment, from which the efforts and the wisdom of this age and its leaders find neither saviour nor salvation.

The Coming Saviour.

But here the Christian religion differs from other systems of belief. It foretells that when the purpose of the First Advent is fulfilled, the Second Advent will see the complete and utter overthrow of all those forms of evil under which the world suffers and groans to-day. In the person of Jesus Christ it reveals a coming Saviour Who will be all and do all that man, throughout the ages, has vaguely sought, and vainly striven to achieve. Christ the Crucified still stands, as ever, the Divine Sacrifice and the Divine example for the race—then He will be manifest as the King of Righteousness, ruling in the glory of His power. The hellish brood begotten of Sin and Satan shall be scattered on the great summer threshing floor of Time by the rushing winds of God, until there be no place left for them. Then, and not till then, will the rejoicing world realise the fulness and splendour of the angelic message, and echo again that song of thanksgiving for the returning Saviour—Glory to God in the highest, and on earth peace, goodwill towards men.

C.M.S. Summer School at Hobart.

The 13th Summer School was held at St. George's from Saturday, February 11th to Thursday, February 16th. The welcome meeting was combined with a farewell to Miss Vera Dobson; the chairman of the Branch, the Rev. C. Allen, presiding over a large gathering. He said that it was very fitting that the commissioning of a new missionary should take place at the opening meeting, for it was in order to further the Gospel that the C.M.S. Summer Schools were held. Miss Dobson very simply and earnestly told how she had been led to offer herself for the mission field, and the charge was read by the Rev. R. H. Simmons.

After welcome speeches to the leaders on behalf of the Diocese and Parish, the Rev. S. M. Johnstone, M.A., of St. John's, Parramatta, took his place as Chairman of the school. It was the first time he has acted in this capacity in Tasmania, and the Rev. R. Long, of Victoria, who gave the interesting Bible readings, was also a newcomer. Deaconess Lora Clayton was warmly welcomed by her old friends, and her addresses on India were again deeply interesting. She is an excellent deputation speaker.

We were all looking forward to hearing tales of Tanganyika from the Rev. W. Wynn Jones, and we were not disappointed; his youth and enthusiasm have gained many friends, both for the Kongwa Training College and the new school for European children, which is to be opened on his return.

Dr. Granville, of the C.E.Z.M., and Miss Ruth Taylor, also gave short addresses on their work.

The Thanksgiving Service with Holy Communion, on Thursday evening, brought the School to a close. The Rev. S. M. Johnstone was the preacher, and his discourse centred round the words, "Bless the Lord, O my soul." He said the Communion Service was a most fitting conclusion, for it was a service of praise and thanksgiving, and a re-consecration of "ourselves, our souls and bodies," to our Lord and Master.

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Editorial

The Financial Year.

WITH the close of the present month comes the end of the financial year of many parishes and many of our great church societies. Doubtless the occasion is one of special anxiety for churchwardens and secretaries and committees of these important organisations. We are thinking especially of the Church Missionary Society and the Home Mission Society. During the last weeks of the financial year a very considerable portion of annual income is received from the parishes and local auxiliaries; and the officers of the societies have either the joy of seeing a sufficient sum coming in to meet the cost of the year's work or the disappointing experience of reckoning up the deficit. And it is possible there may be accumulated deficits of earlier years. Never have the strains and anxieties with regard to the maintenance of religious and philanthropic work been so heavy as during the past year or two. Work has been curtailed to a minimum, new workers are being held back, the societies doing all that is possible to keep expenditure low. Workers at home and abroad have willingly submitted to the curtailment of their stipends and have shown no little self-sacrifice. If we ponder afresh the significance of this holy time and the stupendous events of our Lord's Life and Death which gather within the next few weeks, we are confident that enhanced giving will result. Holy Week and Easter bring before us with unexampled vividness (as does no other period in the Church's year) the message of man's redemption. The Love of God for us manifested in the Cross of Christ is the greatest inspiration of all our Christian work and we trust that under the guidance of the Eternal Spirit of God, giving this year will be in a measure commensurate with what God has wrought for us.

Jehol.

THERE is no doubt that Japan is defiant. Evidently she has her mind made up with regard to the Manchurian territory termed Jehol, and all the Leagues of Nations in the world will not turn her from her attitude. It

is a desperate position and especially when the military junta holds the power as it does in Japan! Should all negotiations fail and war on a large scale issue between China and Japan, the League of Nations will receive a shattering blow. Naturally, there is intense bitterness in China towards the Japanese. But China has little soldiery or equipment, and her leaders can be bought. Ever since Japan took a lien of Corea, her ambition has been to gain suzerainty and ultimate sovereignty of the mainland of Asia adjacent to the Japanese Archipelago. This, not only as a colonising field for her over-populated islands, but also as a buffer against any future aggression and principally because of Manchuria's enormous wealth in minerals and agriculture. She has not been remiss in reminding European powers that they have acquired territory beyond their borders for colonising and trade purposes in Africa and elsewhere, and what is good and equitable for one is the same for the other. If this present unhappy and evil foreboding situation in the Far East serves the purpose of ridding China of internecine strife, of creating in her competing war-lords a true love of country, of welding the Chinese people into one people with one destiny, of banishing banditry and bribery from the land, it will prove ultimately of untold value. Japan seems bent upon scoring from China while she is weak through faction and strife.

Disarmament.

WE all realise that Disarmament is a pressing problem in the world to-day. Ever since the horrors of the Great War and the chat-terings of the Peace Treaties, the nations have talked and planned and proposed Disarmament. Great Britain is the only nation that has been faithful and sincere in the matter. She has disarmed to the extent of imperilling her world-wide territory and trade. The other nations, especially in Europe, are armed to the teeth and standing armies are larger than ever. Yet the task of devising a practical scheme which will give to all nations real protection against the horrors of war to which imagination can put no limit—is the paramount need of the hour. Every week there is some invention, either in guns and projectiles, gasses, chemicals or explosives, more deadly than anything hitherto invented. Just now authorities are concentrating on the misuse of aircraft. The development of this arm of service in the last few years has laid open to attack cities and centres of population lying far behind the frontiers. Each year has seen an increase in speed, range, and carrying capacity of machines, so that already aircraft exist which could launch an

air attack from one end of Europe to the other. Even oceans are no longer a barrier, and as aircraft, whether civil or military, are increasingly annihilating time and distance, the whole world is becoming as one continent. Hence Geneva experts are examining the possibility of the entire abolition of military and naval aircraft and bombing from the air combined with the effective control of civil aviation. What the outcome will be, only time will tell. If something is not done, the outlook is full of sinister portents. Aviation is only in its infancy. The future must be safeguarded.

The Need of Watchfulness.

CHURCHMEN need to be alive to the official special pleading which marks the present-day advocacy of the Oxford Movement Centenary Celebrations. Most extraordinary statements are being canvassed as to the alleged dead state of the Church of England in 1833. Isolated churches are singled out, and people are made to believe that they were but examples of the condition of the whole Church in England one hundred years ago. Readers are made to infer that any present-day brightness in Divine Worship in the Church and its music are direct results of the Oxford Movement. Then, too, the social outlook of the church, with regard to industry, wages, housing and so forth, is due to the Tractarians and their successors. In fact, we are made to think that the Church would have been as dead as the dodo to-day in a hundred and one ways, but for this Movement. Nothing is said of the Church's part in the suppression of the slave trade, or her part in the great foreign missionary activity of one hundred and nine years ago. It would be thought that the Church was dead to her social responsibilities, when such was not the case. We are told nothing of the hymnody of Charles Wesley, Toplady, Newton and Cowper! Of course, the position of the day must be painted as black as possible, so that the Oxford Movement may stand out in contrast. We are told much about Church revival, and the fight against Puritanism and Non-Conformity, the story of the persecution and imprisonment of certain clergy for lawlessness, the uprising of conventual life, outstanding theologians and the Christian Socialists. All this is portrayed in purple patches, but little is said about Sacerdotalism, Apostolical succession, and mariolatry, or about Walsingham and Nashdom, still less about the secessions to Rome and the Romanising of our Church. Evangelicals are urged to be watchful lest they are caught in the silken web spun about the words unity, brotherliness, and co-operation.

"Dad," asked the young lad, who was looking forward to freedom from parental restraint, "how soon shall I be old enough to do as I please?" "I don't know, son. Nobody has yet lived that long," replied the father.

None mottoes may be written on unworthy banners.

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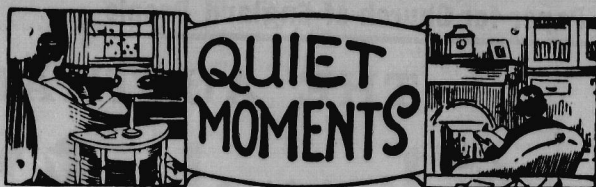
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Thoughts for Lent.

IN the current number of the Adelaide "Church Guardian," the leading article is on "the keeping of Lent." We quote with appreciation the opening words, which first appeared in the A.C. Record on February 16, and which have been used in the Adelaide "Church Guardian."

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

The purpose of Lent is, no doubt, to prepare us in heart and mind to enter with sympathy and understanding into the messages of Good Friday and Easter Day. In the Dark Ages, as they are called, the mass of the people could not read; manuscripts were expensive and scarce. In that case we can understand the importance of this season in arresting the minds of the people, and through special services and special teaching, turning their thoughts to the great central truths of our faith. The people to-day can read, but they seldom read the things that are most helpful. How few of our churchpeople regularly read the Scriptures! Each day in Lent is a step leading up to Good Friday—to the Cross of our Saviour. Our reading and our thoughts should centre on the One Who was there. Why was He there? What message is there in that death for me? A right understanding of Good Friday will enable us rightly to appreciate the message of Easter Day. We would therefore recommend to all a careful reading before Good Friday, and on that day, of one of the Gospels, and one of the Epistles.

Suppose we take St. John's Gospel and the Epistle to the Romans. One good reason is this—the first will tell us Who He was who died on the Cross; the second will teach us why He died. Both these sides of truth are necessary. We cannot really have a "Gospel" at all without both. Then, for the season "after Easter," we would recommend a careful reading of the Epistle to the Hebrews. The purpose

of that Epistle is to show both the greatness of our Redeemer and the completeness of His work. In doing that, it meets the two dangerous tendencies of the time—Modernism and Ritualism. The tendency of Modernism is to lead to unitarianism, and of ritualism to lead to sacerdotalism. The first of these heresies denies to Christ His true personality; the second His completed work. If the three books that we name be read carefully and in the order we name, which is also the order in which they occur in Holy Scripture, we are certain there will come help and blessing. Blessing to ourselves and to others, for a firmer faith will lead to a fuller trust, and a fuller trust to a closer following, and a closer following will mean a greater diffusion of the spirit of Christ in the world.

Rejoice.

In the New Testament there are two words which, with equal truth, may be translated "Rejoice." There is 'chaire' and there is 'tharsei.' If, in the war, one of your sons served in Greece, he will know the word 'chaire' (Kaire),—"Good morning." 'Chaire' is the word you would use to comfort, say, a child, as though you said, "Cheer up, this which is troubling you will pass over"; "The sky will clear"; "There is a good day coming."

But 'Tharsei' is a much deeper word to whisper to each other in a graver hour, "Be strong"; "Cease even to look for a change in circumstances"; "Summon your heart to lay hold on God." "Chaire"—cheer up, the best is coming. "Tharsei"—cheer up, the worst is coming, when a man may learn what life is and what a reality God is. "Chaire"—a greeting for the morning. "Tharsei"—a greeting as the shadows gather. Or, as we might say, "His mercies are new every morning and His faithfulness every night." Or we might otherwise put it: "The morning and the evening are one day" in God's plan.

On Christmas Eve last, a man, dressed in somewhat shabby ulster, was seen sitting on the edge of one of the tables in the casual ward of a Surrey (Eng.) poor law institution, some 120 men of all ages, types and conditions sitting or standing around. He was repeating a hymn:—

Gentle Jesus, meek and mild,
Look on me a little child.

He asked those who remembered it to hold up their hands. Most hands went up. Then he went on to talk to them about the Babe of Bethlehem. I cannot repeat what he said, but I shall never forget, nor do I think will they. The man then asked if he might say a prayer. From all sides came "Yes." So this man prayed about their difficulties, their sins, their homelessness and loneliness. It was all so simple and yet, at any rate to me, wonderful. Then, with "Please shut your eyes and say with me," followed the Lord's Prayer. Then he gave them his blessing and a handshake for each, and the man in the shabby ulster—Bishop Golding Bird, of Guildford—formerly Dean of Newcastle, N.S.W., and Bishop of Kalgoorlie—went out.

The Prime Minister of Canada said some time ago, "If Sunday goes, the nation goes." "Sunday," said Emerson, "is the core of civilization." With so many standards falling is it not imperative that we save this ancient one?

The Funeral of the Primate.

The Late Most Rev. John Charles Wright, D.D.

YAST assemblages of people marked the occasion of the Primate's funeral in Sydney on Wednesday, March 8th. Both in the Cathedral and its precincts, in the adjacent thoroughfares, and at the South Head Cemetery, where the interment took place, enormous crowds gathered. Since the arrival of the R.M.S. Marama, from New Zealand, on the previous day, the body had lain in state in the Cathedral Church of St. Andrew, draped with the flag of St. George, which flag, by the way, had flown from the Cathedral flagstaff during the whole of the late Archbishop's episcopate. Bishop Kirkby, Administrator of the Diocese, the Dean and several dignitaries and laymen met the steamer on arrival, and escorted the body to the Cathedral, where the Bishop conducted a brief service. Thence onwards in relays of hour's duration each, clergy and laymen of the Diocese stood on guard until the funeral service began. Punctually at 1 o'clock on the Wednesday, the procession, led by the Cathedral choir, moved off from the Chapter House, to the strains of the hymn, "For all the Saints." Diocesan lay readers, clergy of the Sydney and other dioceses, Archdeacons, Canons, the Dean, the Bishops of Goulburn, Grafton, Riverina, Newcastle, Bathurst and Armidale, Bishop Kirkby, the Archbishop of Melbourne and the Acting Primate, the Archbishop of Brisbane, were the order, and they moved into their places. The simple dignity of the Church Burial Service made the occasion deeply and solemnly impressive. The Acting Metropolitan, the Bishop of Goulburn, read the Lesson, and after the Anthem "Come unto Me all ye who labour" (Gounod), had been beautifully rendered by the choir, the acting Primate, the Most Rev. Dr. Sharp, ascended the pulpit to deliver his address. He paid a striking tribute to the late Prelate.

Archbishop Sharp's Sermon.

"In speaking of our late Primate," he said, "I do not propose to attempt to estimate his value as a Bishop of a Diocese, Metropolitan of a Province, Primate of a Church. That, perhaps, has been done, and doubtless will be done, by others better qualified than myself, as having had more opportunities of observing him in these particular capacities than I have had. But I am going to try to put before you certain traits in him which it has fallen to me in my long, close, intimate friendship with him, to observe. And I put them before you because I think they are revealing of a lovable, affectionate, and steadfast character."

"My acquaintance with him began many years before either of us came to Australia, back in the days when he was Vicar of St. George's, Leeds, and I was Vicar of a parish just outside Leeds. It was renewed and increased when, in 1909, we were both members or proctors of the Lower House of Convocation in the Province of York. He was then Archdeacon of Manchester, and I was still in my parish just outside Leeds. Late in 1909 he arrived in Australia as Archbishop of this great diocese of Sydney. I followed him six months later, stayed for some days with him and his family when they lived in the deanery, which is now the Diocesan Church House, had the honour of preaching in this Cathedral on the Sunday morning during my visit, and then passed on my way to be consecrated in Brisbane Bishop of New Guinea."

"It was during this first visit of mine to Sydney that the acquaintance of which I have spoken became a friendship which grew firmer and firmer as the years went by. Every time I came to Australia during my eleven years' residence in New Guinea, I stayed with the Wrights, and was the recipient of their unbounded hospitality, and if ever a man carried out the Apostolic injunction that a Bishop should be "given to hospitality" he did."

"A similar experience has been mine on my necessarily more frequent visits to Sydney during the eleven years that I have been Archbishop of Brisbane. Of one thing in particular I feel constrained to tell you, for it reveals the tenderness and the pastoral spirit of the man. For six weeks in 1912 I was in a hospital in this city, and during all that time he came to visit me at least every other day, and two of the days were Good Friday and Easter Day. Such a thing as this, of course, I cannot forget. His passing means, for me, therefore, not merely regret at the Church's loss of a leader, but a very real personal sorrow."

"Died in Harness."

"Let me say how glad I am, and I am sure you are, also, that he was able to remain at his work until the end. There is satisfaction in reflecting that he died in harness, as the saying is. During this long period of intimate friendship, for such it was, in this diocese, I never heard him say one bitter or unkind word against anybody, and I never saw him angry. Think that out, and realise how much it means. He was one of the most charitable and one of the best-tempered men I have ever met in my life. That is a very great thing to be able to say, and it gives me great pleasure to bear this particular testimony to him. I recall, too, his strong sense of duty, which led him to fulfil engagements and to do such things as attend the multitude of meetings to which one in his position is called, at times when those intimately associated with him, knew him, during these latter years especially, sometimes to be in a state of weariness amounting almost to exhaustion."

"His sense of duty was exemplified in the pains he took and the time he spent in preparing his sermons. He never allowed himself to grow slack about this. It would have been fatally easy for him to do so; but he would not allow it, for he never forgot that to him at his ordination had been committed the ministry of the Word. He believed profoundly that when he preached he was God's messenger delivering God's message. He hoped intensely that this message would reach the hearts of some, at any rate, of his hearers. So he gave of his best, no matter how long the time devoted to preparing for his presentation."

"The same sense of duty it was which led him in war time to visit every troopship just before sailing, and to stick to this unflinchingly, though it usually meant getting up at an unconscionably early hour in the morning. He had that invaluable quality of sticking to it, and whether he liked it or not made no difference whatever. Likelihood or disinclination simply did not count at all. All this helped to produce that quality of consistency which very many of us have noticed in him. We speak with praise of a man when we are able to say of him that he was always the same. Certainly that could be said of our late Archbishop, our late Primate. He was never variable, moody, or temperamental. You knew where you were with him. You could count on him."

"His self-imposed task of visiting every troopship before it left Sydney during the Great War, no matter what the hour, was characteristic of him."

Sermon Before the King.

"There is one incident I would like to relate of him. I think it reveals a good deal and will bear thinking about. On one of his visits to England, he was commanded to preach before the King and Queen, and members of the Royal Family. When I saw him after his return from England, I asked what he preached about before the King and Queen, and he replied, quite simply and naturally, 'I preached the same sermon that I had preached one Sunday night in the steerage part of the vessel on the way over to England.'"

"I am going to say three rather intimate things about him. One is this: There was in him, as many of you know, a reserve, almost a shy reserve, which rather veiled the strong affection for people which really resided in him. Well, time after time, on coming home at night after a Confirmation, he has told me how he loved Confirming, because it brought him, for a brief space, into a close and intimate contact with young fellows and girls, that he felt he could not have at any other time or in any other way. The second is this: His real, deep, genuine religion was revealed to me beyond any possibility of mistake by the prayers, the extempore prayers, which he said for me in the time of my sickness, and almost always on the night before I left his home after a visit; not unctuous, or flowery, or over-fervent prayers, but solid prayers that revealed deep feeling and an entire faith in God. Thirdly, and upon this I dare not very lightly touch: His home life was such as it would be likely to be where the head

of the house is a man of unbounded charity, kindness and good temper, springing from faith in and love for Jesus."

"So we mourn him to-day, but not only that. We also thank God for his life and character. Coming, as he does, from another diocese and province, I beg respectfully to offer to this diocese and this province, my sincere sympathy on account of the death of him who has worked hard, faithfully, diligently, conscientiously, devotedly, as your Archbishop and Metropolitan for a little longer than twenty-three years. My sympathy with those connected with him by the closest possible ties, I will make no attempt to express in words."

At the conclusion of the Cathedral service the body was borne to the west door, preceded by the choir and clergy. Official cars followed immediately behind the hearse to South Head cemetery.

Bishop Kirkby, assisted by the Dean of Sydney, officiated at the graveside.

The Service.

The service was impressive in its simplicity. The hush of a solemn occasion was broken by the voice of Dean Talbot reciting portion of the burial service. Bishop Kirkby, in reverent tones, committed the body to the ground, "in sure and certain hope of the resurrection to eternal life." The choir led the huge concourse in the singing of the hymn, "Now the labourer's task is o'er," and then sang the triumphant words in St. John's Revelation, "I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead, which die in the Lord—even so saith the Spirit, for they rest from their labours."

The concluding prayers were said by Bishop Kirkby, who brought the solemn service to a close by pronouncing the benediction.

The Mourners.

The number of mourners at the service at the Cathedral and at the graveside was one of the greatest ever present at a Sydney funeral.

The chief mourners were: Mr. Bertram Wright (son), Mr. Charles Wright (brother), and Mr. G. Warren (son-in-law).

Commander C. W. Stevens, R.A.N., A.D.C., represented the Governor-General (Sir Isaac Isaacs) at the Cathedral and graveside.

The Governor (Sir Philip Game) and Lady Game attended the Cathedral service, accompanied by Lieutenant-Commander C. M. E. Gifford, A.D.C., Brigadier-General A. T. Anderson, private secretary, and Mr. H. C. Budge, official secretary.

Senator Massy Greene (Assistant Treasurer) represented the Federal Government.

The State Government was represented by the Premier (Mr. Stevens), the Chief Secretary (Mr. Chaffey), and others.

It only needs to be said now that these closing services, in their simple dignity, constituted a deeply impressive tribute to the late distinguished churchman, and befittingly worthy his ecclesiastical offices of Archbishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania, and the place which he had occupied in the life of the community generally. It was under a great rampart of beautiful floral tokens, occupying six cars, that Archbishop Wright was laid to rest. Among those who paid tribute of respect at the graveside were a number of naval and army veterans, who had paraded unobtrusively at the entrance to the cemetery before the cortege arrived.

Conspicuous in the imposing procession in the cathedral and at the graveside were two members of the hierarchy of the Greek Orthodox Church. At the close of the service at the cemetery, they stepped forward to the grave, after the archbishops and bishops had paid their last respect, and quietly offered a prayer.

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See of Sydney.

Filling a Vacancy.

The Standing Committee of the Diocese of Sydney met on Thursday, March 9, and according to the Constitution, by a properly worded minute, declared the See of Sydney to be vacant and then requested the Rt. Rev. the Administrator to summon the Synod of the Diocese for the purpose of electing a successor to the late Archbishop. This Synod will meet on Tuesday, April 4. It needs to be stated that the election of an Archbishop for the oversight of the Diocese of Sydney is vested solely in the Synod of that Diocese. There is no Board of Electors, or nominators, as is the case with some dioceses.

The first step is for the Standing Committee to declare, by resolution, the see vacant. Within ten days of that declaration the Administrator of the diocese must summon Synod, the meeting of which must take place within one month of the Standing Committee's resolution declaring the see vacant.

Upon the assembling of Synod, the president calls for nominations of a successor. After the nominations are received, the Synod adjourns until the next day. No further nominations can then be received.

Upon reassembling, a select list of nominations is drawn up, and the names are gradually eliminated until there is a final list. The vote is then taken. The person selected must then have his name submitted by the bishops of the province to the senior bishop as one canonically fit for the office.

The bishops can reject the Synod's choice only on the ground of canonical unfitness. Provision is made for deadlocks. If an election becomes for any reason null and void the proceedings are begun anew.

Archbishop of Melbourne's Lenten Pastoral.

My Dear People,

I am glad of the opportunity of speaking to you all by a Pastoral Letter at the beginning of Lent. The times in which we live are still difficult, but there are signs everywhere of the beginning of greater prosperity. On all sides hope seems to be taking the place of depression. But as we hope, we wonder whether those who lead us, and who follow them, will make wise decisions, or whether our very love of freedom may not be the cause of more mistakes and a slow recovery. It comes back to ourselves as individuals in the end. How can I help Australia towards prosperity? What can I do to make Melbourne a better and happier city?

I believe the answer to that question is apparently simple and in reality profound. We need, all of us, to be better Christians. Perhaps that seems to be rather a dull and old-fashioned answer. But it is really true. For the tendency to-day is to stress the importance of material wealth and of the enjoyment of the good things that money can buy. It is an almost inevitable consequence of the great problem of unemployment. But the thing that is really needed is character rather than wealth, and personality rather than physical fitness. Our contribution to the solution of the problems of our time and our real help towards bringing prosperity nearer to our neighbours is to live such Christian lives ourselves that we really influence the lives of others among whom we live, whether they be rich or poor, employers or employed, happy or sad, strong or weak.

The secret of this type of character is loyalty to Jesus Christ as the Way through this world to the world beyond, the Truth about all the problems of our thinking, and the Life which we are all seeking to live. A very interesting book called "For Sinners Only" by A. J. Russell, tells of a recent way in which that loyalty has been made effective through the Oxford Group Movement under the leadership of Mr. Frank Buchman. I do not agree with everything in this Movement, but there are certain elements in our practice of Christianity which it emphasises and about which we, too, need to think if we are to make our own Christian characters the power for good which they ought to be.

There is first the insistence on the Quiet Hour every morning. We are very apt to hurry our prayers into five minutes in the morning and evening and then wonder why our Christianity is so ineffective. This Movement insists on a definite time every morning before the day's duties begin when we can be apart with God, read the Bible

and meditate on the Master's teaching, and seek God's guidance in the work and difficulties of the coming day. I suggest that you all fence round at least a quarter of an hour for this purpose every day this Lent. Your prayer will grow more real and it will help you to base your daily conduct on the teaching of Jesus Christ.

There is also the emphasis on "Sharing." That means an open confession of our sins. Our danger as Christians to-day is to be too reserved about our religious experience. We are very much afraid of boring people about religion. We dislike to let others know what our own inner life is lest we should make public facts of which we are ashamed. So we talk about the weather or sport and business, but fail to help where we sometimes could help another in his need if we would only tell what Jesus Christ has done for us and so share our own experience with Him. It is wonderful to hear the effect which this "Sharing" has had when men and women have dared to put it to the test. Shall we try to be "Sharers" this Lent?

So shall we become "Life Changers," which is what all the members of this Movement seek to be. It is a mistake to think that the work of conversion is reserved for the Clergy. Every Christian has his part in it. But it involves a higher demand on our Christian loyalty than many of us are prepared to allow. We are apt to accept the standards of honesty and purity and self-indulgence which our neighbours and friends set before us. But if we are true to the Master it is our business to try by life and deed and word to change the lives of others and not to acquiesce in all that goes on around us. Shall this be our aim this Lent?

For sin is a very real thing. This Movement recognises its seriousness. The great temptation of our day is to regard it as something that does not matter much, for men are sweeping away old sanctions and old conventions in order to reach a newer freedom and an easier morality. But we as Christians cannot accept a second best standard of life, for we know the best and the highest as we see it in the life of Jesus Christ. We find that in loyalty to Him we learn to distinguish between what is right and what is wrong, between what is true and what is false. We learn that sin is the choice of what is selfish and animal when He calls us to what is unselfish and spiritual. If we have the courage to follow Him in these daily choices we shall influence others and even change their lives.

Then Sunday will have a new meaning for many of us. It will not be the day that takes us away from what we like to do. It will be the day when we come with our fellow Christians into the presence of our common Lord, and we find, in the worship of Him, Whose we are, and Whom we serve, the inspiration of our week-day life and joy of fellowship with other disciples—we shall learn that in His service is perfect freedom.

God bless you all this Lent, and guide and use you in your daily lives.

I am, your very sincere friend and Bishop,

F. W. MELBOURNE.

Wayside Jottings

(By a Wayfarer.)

Afternoon Tea Philosophy.

"WHEN we were in town lately," said one of the young ladies, "a party of us went to a very interesting lecture by Professor Silvertung, on 'Modern Theological Mistakes.' The hall was crowded, and the Professor was given a very appreciative hearing, which, indeed, he deserved; for he is a most delightful speaker, as well as a very lovable man, beside being very nicely dressed. He soon convinced us all that Christendom is being altogether led astray by late and unethical ideas about God, as well as by certain wholly mistaken notions about the transference of sin or guilt—ideas which have gradually grown up from an absurdly literal interpretation of the New Testament teaching about the death of our Lord.

"He said it was quite a mistake to suppose that our Lord's death was necessary in order to prevail upon God to forgive us our sins. God is love, and

God loves His creatures so much that He has always been ready to forgive them their sins, as soon as they showed any sign of repentance; and that no atonement or mediation or intercession was ever necessary. If children do wrong, and then say that they are sorry, the father does not punish them; and neither will God; and the only condition that Christ laid down is that we shall forgive those who trespass against us. He said the New Testament is full of exhortations to repent, and that nothing more is required of us. Anything beyond that is a wholly antiquated and unethical idea. Somebody asked him why, then, did Christ die, but that, he said, was inevitable. He had so roused the enmity of the ruling classes by His brave and uncompromising rebukes; that there was nothing left to them but to kill Him; and He bravely faced a cruel death rather than take back one of the hard things that He had said about them.

"Somebody asked what about the Resurrection. Was it true? Certainly, he said, the story was true; Christ rose in idea, and ideas are the strongest of facts. If the tomb was empty, it was no part of his (the professor's) duty to account for that. There might be many ways of accounting for it. Christ is alive and working in the world to-day; and His Kingdom was being established wherever, and in proportion as, men obeyed the truth; not as they necessarily accepted the crude ideas of ancient writers, but as they followed the unerring light of modern scholarship. Oh, yes," said the young lady, "it was a beautiful lecture and quite convinced us all. We are going to give up the reading of the Bible (although the professor said that much of it is quite true when properly explained and rightly understood); and we have sent for four volumes (each volume bigger than a Bible), of the Assured Results of Modern New Testament Criticism. We mean to study them, and they will keep us from vulgar errors, and we shall soon know all the truth about everything in or out of the Bible."

"I don't think much of your Professor Silvertung," said one of the young men. "There is a great deal in his teaching that is quite unscientific. I went lately to hear Professor Steelite, and he gave us a story very different from that. He told us that all talk of forgiveness of sin is necessarily wrong and false, because it is wholly opposed to morality. He said God is perfectly moral; and the very perfection of His nature prevents Him from ever passing over a single sin. In fact, he said (I can give you his exact words) the Laws of the Spiritual Universe are what they are of necessity. They do not depend upon even the highest will. The great God did not make them, and He cannot repeal them. They are as eternal and as immutable as He is. Defender or avenger (he said), they have none and need none. Without aid from any quarter, they execute and avenge themselves, and they exact, to the very jot and tittle, the full amount of penalty which is incurred by any violation of them. Anything else, he said, would be immoral. To over-punish or to under-punish would be equally immoral. Therefore, there can be no such thing as the forgiveness of sins; and any suggestion of it is simply a form of human self-deception.

"But," said somebody, 'is not its teaching about the forgiveness of sins the most valuable part of the Bible? Why, then, did Christ die?' 'Christ died,' he said, 'to set the seal of truth on His teaching, and, incidentally, to prove his love for mankind. But the common idea that He was punished for

our sins is,' he said, 'the crudest of errors'; and he could not see how the immorality of forgiving sins at all could be mended by the further immorality of punishing an innocent Person.

"At the end of his lecture he invited discussion, and somebody asked him how it was that the Bible was, from beginning to end, so full of forgiveness of sins; and asked what else Christ meant by the Parable of the Prodigal Son. He replied that, between human beings, sin could be forgiven, because human justice was always imperfect; but that it was very doubtful whether that Parable was not an interpolation. His friend, Professor Ironite, had quite decided that it was one, and that Christ never spoke it. It is only found in one Gospel, and if it had been really spoken by Christ, Matthew, Mark, and John would have eagerly grasped at such a beautiful story, and included it in their collection. It was probably a product of Luke's poetical imagination. But, anyway, he said, our Lord never had the slightest interest in what men should believe. You may believe what you like, and it will not affect your standing as a member of His Church. Personally, he didn't see why he shouldn't remain a minister of the Christian Church, even if he denied every article of all the creeds."

"Your professors," said one of the older men, "don't seem very satisfactory guides in matters of faith. Each one seems to be a law and a guide

(Continued on page 11.)



Mr. Raynes Dickson, member of the Melbourne Synod, and an earnest supporter of St. John's, Toorak, has been elected a councillor of the City of Melbourne.

Mr. W. E. Gould, who died recently, in his 76th year, was for many years churchwarden of All Saints' Church, Petersham, N.S.W. He took an active part in public movements and was held in high respect as a public-spirited citizen.

The Rev. R. T. Miller has been appointed to the office of Diocesan Organiser in the Diocese of St. Arnaud, Victoria. He will appeal for the Central Diocesan Fund, which plays so important a part in providing the stipends of clergy and readers in the needy parts of the Diocese.

Miss Laura Gamble, daughter of the Rev. A. Gamble, of Portarlington, Victoria, has been awarded the Winifred May Lees Bursary for one year at St. Hilda's Deaconess and Missionary Training Home, Melbourne. She is a trained nurse, and will go out to the mission field in due course, under the C.M.S.

Mr. D. J. Chivers, who died at his residence, Forest Knoll Avenue, Bondi, N.S.W., on February 26, in his 80th year, was an ardent worker in the Church as Sunday School Superintendent, lay reader and churchwarden. He was largely instrumental in building the first church at Boggabri, N.S.W.

Miss Meredith Wade, eldest daughter of the Rev. Principal E. V. Wade, and Mrs. Wade, of Ridley College, Melbourne, who has completed her course at the Parents' National Educational Union Training School at Ambleside, England, returned to Melbourne on Saturday, February 25, by the "Esperance Bay."

Tasmanian clergy, in the persons of the Ven. Archdeacon Atkinson, the Rev. W. J. Barrett, of Christ's College, and the Rev. J. C. Compton, are journeying to the Old Land on holiday. The Rev. W. Greenwood,

for three years Rector of Burnie, has been appointed Rector of St. John's, Launceston. The Rev. T. J. Gibson, Rector of Langford, has gone to Rabaul, where he will act as chaplain for six months.

The Rev. Rex Stephen, son of the Right Rev. Bishop Stephen, of Melbourne, has been working during the last three years in North Queensland, first on the Cathedral staff, and then for one year with the Bush Brotherhood of St. Barnabas; his centre being Richmond, 300 miles west of Townsville. The Rev. Rex Stephen is the third generation in the Church's ministry, his grandfather having been Archdeacon of Beechworth, Victoria.

After 14 years as headmaster of St. Peter's College, the Rev. K. J. F. Bickersteth has resigned to accept the headmastership of Felstead School, Essex, an important English public school, founded in 1564. Mr. Bickersteth will not leave his present post until the middle of the year. The resignation has been accepted by the board of governors with regret and appreciation of all that Mr. Bickersteth has done for St. Peter's College.

Several changes in Sydney parishes have taken place lately. The Rev. G. P. Jones has been Rector of St. George's, Paddington; the Rev. E. L. Millard Rector of Port Kembla, and the Rev. K. Jones Rector of Austimner. The Rev. John Boardman, Rector of St. Peter's, Sydney, has retired from the active ministry. He did much war chaplain work, both in the Boer War and the Great War. The Rev. L. S. Dudley has gone to Hobart, Tasmania, to become acting warden of Christ College, and the Rev. F. T. Perkins will be acting Rector of St. Mark's, Darling Point, during Canon Howard Lea's absence abroad.

The Rev. Harold Fewtrell, M.A., Chaplain of The King's School, Parramatta, has been appointed headmaster of Broughton School, Newcastle. "Mr. Fewtrell will bring to his work scholarship, educational experience on the staff of two of Australia's greatest schools, and an aptitude for dealing with boys and influencing them in all the highest ways which has been tested and proved over a period of ten years. Moreover, in Mrs. Fewtrell we shall have one who is both competent and willing to take the place which Miss Wilson has so splendidly taken in the life of the school during the last seven years," writes the Bishop.

The Rev. B. C. Wilson, M.A., has resigned the headmastership of the Broughton School, Newcastle. The Bishop writes: "The regret at Mr. Wilson's decision, and at the reasons of health which compelled it, is universal. No one feels it more acutely than I, because in losing him from Newcastle I am losing not only a valued colleague in the educational work of the Diocese, but also a most delightful neighbour, whose proximity has been one of Bishops Court's greatest assets. But there could be no withholding the doctor's fiat, and with the utmost reluctance, the resignation had to be accepted."

The Rev. Thomas Wakelin Davis died at his home, Tynan-street, West Preston, on Thursday, February 23. Mr. Davis, who had been living in retirement since 1921, was ordained deacon in 1884 and priest in 1886. During his early ministry he was curate at Kilmore, and at St. Paul's, Geelong. Afterwards he had charge of Berwick, Elmore, Wallbulla, Eltham, Surrey Hills, Box Hill and Buechus Marsh. In the last-named place he laboured for 10 years, retiring from there in 1921. His ministry was of a quiet and unassuming character, and he was very thorough in fulfilling his duties to his people. He had reached the ripe age of 79 years.

On a recent Wednesday, the Rev. A. E. Britten, Mrs. and Miss Britten, were entertained by a crowded gathering of parish-

ioners of St. John's, Footscray, Melbourne, from which Mr. Britten has resigned on account of ill-health. Members of the vestry, local clergy, and ministers of other denominations were present to testify to the affection in which the guests were held. Mrs. Britten was the recipient of handsome gifts from the choir, vestry and ladies' guild. Miss Britten received a dressing set from the choir. Mr. Britten was presented with a wallet filled with notes on behalf of the parishioners. Special reference was made to the sterling work performed by Mr. Britten in difficult times.

The Rev. Wynn Jones, principal of the Kongwa Training College, Diocese of Central Tanganyika, who is in Australia on furlough, and was one of the speakers at the recent C.M.S. summer schools in Tasmania, was married on February 23, at St. George's Church, Hobart, to Miss Ruth Taylor, a daughter of Mr. Minton Taylor, the well-known Sydney Synodman. She also is a missionary, recently returned from Mvumi, Tanganyika, where, as a trained kindergarten, she was engaged in educational work under the auspices of the Church Missionary Society. The ceremony was performed by the bridegroom's brother, the Rev. Kenneth Jones, of Trinity Grammar School, Sydney, who arrived by the Zealandia and returned to-day.

Canberra Grammar School has opened this year with an increased number of boarders. Mr. J. S. Needham, who has been on the staff for the past three years, has returned to the Sydney University to complete the final year for his B.Sc. degree. His position on the staff has been filled by Mr. J. I. Cameron, B.A., of St. John's College, Cambridge. Mr. Cameron was Dux of The King's School, Parramatta, in 1927, and at the Leaving Certificate in that year gained first place in the State in Physics and fifth place in Mathematics. He was awarded the Broughton and Forrest Exhibition, tenable at Cambridge, and was in residence at St. John's College, Cambridge, from 1928 to 1931, when he graduated with second-class honours in the Natural Science Tripos. Since returning to Australia he has been on the staff of Milton Grammar School, Kilgara, of which his father is the headmaster. The staff is also strengthened by the appointment of Mr. J. Mirrington as Sports Master. Mr. Mirrington is a son of Canon Mirrington, rector of Cowra.

At the Church Army Headquarters, London, recently, Lord Darnley (as President), and Captain Spencer (as the senior officer), tendered a cordial welcome to Captain Davey, secretary of the Church Army's overseas evangelistic work, on his safe return from a journey embracing Australia, New Zealand and India. Captain Davey, in his brief statement, mentioned that he had travelled 50,000 miles, and by the good hand of God upon him, he had not suffered even so much as a headache. He had conferred with seventeen Archbishops and Bishops, each and all of whom not only spoke in the warmest terms of affectionate appreciation of the Chief, but paid tribute to the work of the Church Army, and to their desire for the extension of that work. The Church of England Synod at Sydney carried, with unanimity, and with the warm approval of all present, a motion for the establishment of a Church Army training colony for lay workers. A provisional committee had been formed and an appeal issued for £5,000 in New Zealand, also a similar home was adumbrated. In India, Captain Davey, who has seen more than forty years in Church Army service, and who was the pioneer in regard to the introduction of the Church Army work in Canada and the United States, encountered "many glad surprises." In the diocese of Dornakal, for instance, he found that for a number of years past some 8,000 had been prepared annually for baptism.

Daily prayers are the best remedy for daily cares.—Matthew Henry.

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"The word 'impossible' is not in my dictionary."—Napoleon.

"I can do all things through Christ, Who strengtheneth me."—Paul.

MARCH.

17th—St. Patrick, Ireland's patron saint came from Britain. It is forgotten how much else that is good had the same origin. Debt partly repaid by some splendid protestant clergymen and laymen.

18th—3rd Sunday in Lent. "Our Defence." Are we using this by prayer and fasting? Can we realise God is ever near?

19th—David Livingstone born, 1813. The explorer believed that Empire and Church were co-existent.

20th—York Convocation condemned ritualistic practices, 1867.

21st—Cranmer burned at Oxford. A cross in the roadway marks the site.

24th—Queen Elizabeth died, 1603. What great debt we owe to her policy, which often, rather than her predictions, dictated her protestant position.

25th—Annunciation of B.V. Mary. The Church of England rightly reveres the Blessed Mother of our Lord, but does not exaggerate her position.

26th—4th Sunday in Lent. Refreshment Sunday reminds us that no Sunday can be a fast day, but every Sunday is the weekly festival of the Resurrection. The Sundays of this season are termed "in Lent," not "of Lent."

31st—Welsh Church disestablished, 1920. Cutting this portion of the Church free of political control may have brought injustices in its train, but the general result was full of gain to the Church itself.

APRIL.

2nd—5th Sunday in Lent, called Passion Sunday, because our Lord foretold the coming Cross. This week must be distinguished in name from next week, Holy Week, which is often called Passion week.

4th—Ambrose, Bishop of Milan, alleged author of the Te Deum, with St. Augustine, when the latter was being baptised, A.D. 386.

6th—Next issue of this paper.



The Sydney Archbishopric.

THERE is no doubt that a grave and responsible task awaits the Synod of the Diocese of Sydney in filling the vacancy in the See of Sydney caused by the lamented death of the late Archbishop. Ever since its foundation as a diocese in the early days of our Australian life, Sydney has been favoured with a succession of really able Bishops, men big in vision and service, as well as big in stature. Bishops Broughton and Barker laid enduring foundations. They brought to these shores, the best traditions of English churchmanship and founded and built up our Church life on the great Evangelical principles, love for the Bible, deep spirituality, missionary ardour and a Godly sincerity. Those principles and traditions were woven into the very texture of the Diocese, and they have been maintained and strengthened by their successors, Bishop Barry and Archbishops Saumarez Smith and John Charles Wright. It is these traditions and principles which must be maintained and enhanced in our day at all costs.

Of all the dioceses in Australia, Sydney has been outstandingly Protestant and Evangelical—and that, in the true historical meaning of those terms. Its ethos has been spiritual and Biblical. It has sought to fashion its teaching on the lines of the Reformation Settlement and the faith and ardour and devotion of those Evangelical stalwarts who founded the Church Missionary Society and kindred bodies more than one hundred years ago. The leaders of Sydney Diocese have striven consistently, prayerfully and watchfully, to stem any advance of Anglo-Catholicism in its midst. They have stood for and upheld with every possible care, those true, New Testament principles and standards embodied in our Book of Common Prayer and the Thirty-nine Articles. There has been no dallying or phylandering, for deep abiding convictions have been the order of the day. Once again, New Testament Christianity, as enshrined in our Church's formularies—a Christianity Apostolic, Catholic, Reformed, Protestant, has been the attitude, the viewpoint, the burden of Sydney's predominant church life and witness. In this, laymen as well as clergy, have borne an equal part through long years. Indeed, there have been a faithfulness, a devotion and zealous loyalty to Sydney's Evangelical position altogether inspiring and uplifting!

The maintenance of this position is, to us, a sacred trust. The synodsmen of our Diocese dare not barter it away. Our Heavenly Father, in His all-wise purpose, has given to our clergy and laity at this time, the most solemn and most serious of responsibilities. It must be faced with due gravity. No one dare fail to be at his post in this hour of crisis and testing. Prayer should be ascending to the Throne of Grace, that Divine over-ruling may operate. God has called away our faithful and true chief pastor, but most certainly He has prepared the man of His choice to fill the breach. The securing of that man (whoever he may be), should be the Church's constant prayer and quest.

Of one thing synodsmen need beware! The specious plea will go up, "let us get a man of broad sympathies." There lies the danger. We all know what the pleadings are—"a man of tolerance," "one who will ever consider the comprehensiveness of our Church," "a Bishop who is in the stream of Australia's pulsating life," "no narrow partisan," "a keen, young, progressive Australian," stand for, and postulate. But wide-awake Sydney churchmen, loyal to a great and honoured past, faithful to the saintly and big-visioned men who have gone before, who founded and built up our parishes, our C.M.S. and our B.C.A., will not be caught napping. Other dioceses in Australia were built on Evangelical foundations, but where do they stand to-day? Induced at critical stages in their history, to compromise and select some "via media" person as Bishop, they gave way, and not in one, but in several instances, such episcopate has simply prepared the way for an Anglo-Catholic successor. We are not blind to the way that numbers of our dioceses have gone in Australia, as elsewhere! At this critical hour, we must say this!

Sydney is the hub of Australia. She is the most strategic city in the South Pacific. Her influence is felt far and wide. Her Churchmanship is known the world over. Her stalwart Evangelical traditions may be a byword with certain people, but they have built up a sturdy spiritual freedom, an open, manly Christian man-

hood, a foreign missionary enthusiasm, an Evangelistic zeal, and a loyal Churchmanship, of which any nation may be proud.

In the Diocese to-day we are at the cross-roads. Certain forces are bidding for power. We, therefore, counsel the most careful vigilance. There must be no divided forces. Any plea advanced for the postponement of definite action with regard to the choice of a Chief Pastor must be positively set aside. The sooner the position is filled, the better. Let there be no harking back to mediaevalism. Let Sydney be true to her historic position; and given a Bishop of God's choice, a man of spiritual leadership, definite as an Evangelical and Protestant, brotherly, full of Evangelistic zeal, missionary-hearted, forward looking, ready to lead in wise, venturesome service, and we have no doubt that the Church of God in Sydney will go forward, winning victories for her Lord, and doing great things for the building up of Christ's Kingdom.

There is nothing obscurantist in this appeal. We know, only too well, what the victories of the Cross have been through the grace of God, and at the hands of our Evangelical forefathers in the years that are past. The same simple Gospel proclaimed in the Holy Spirit's power can work the same wonders and triumphs of grace in these days. We want no new Gospel. The revelation of Christ is downwards, not up from below. The message that the world cries out for to-day is a Christocentric message, not anthropocentric. It is the Gospel of a redeeming Saviour, through which His blood-bought children are one in Him through the Spirit's operation—with none of the sacerdotal theories of priestly forms or the fantasies of the modernists. It is a bishop who takes his stand on Christ's finished work and goes out to proclaim the Gospel of redeeming love and seeks to build up Christian life and witness in Christ and Christ alone, that Sydney needs. To secure such a man we shall pray and work.

Islington Clerical Conference.

THE one hundredth and sixth Islington Clerical Conference was held in the Great Hall of the Church House, Westminster, London, on January 10, the Rev. J. M. Hewitt, the new Vicar of Islington, presiding for the first time. There was a large attendance of representative Evangelical clergy gathered from all over England. The subject chosen for this year's conference was "Priesthood and Ministry"—which proved admirable in its choice. It followed with complete appropriateness, on the subject of last year's consideration—"Protestantism." On that occasion an opportunity was given for a general review of the whole system of Protestantism. Its fundamental principles were explored and their application to the ecclesiastical situation in the twentieth century were set out with marked ability. It was recognised then that the most essential feature in Protestantism in its relation to the organised forms of Christianity was the view held as to the nature of the ministry of the Church. The meeting this year has given an opportunity for the consideration of the various theories held as to the duties and functions of the ministers of the Church of God, the source of the authority of the ministry as it can be traced in the Old and New Testaments, the various developments—true and false—that have taken place

in regard to the significance and work of the orders of Bishops, Priests and Deacons, and their true functions in the Church to-day, especially in view of the fact that the ministry must derive its value directly from our Lord Himself, Who is the Great High Priest.

The consideration of the subject has a special appropriateness, also, in view of the celebration this year of the centenary of the Oxford Movement. The central tenet of the Tractarian Movement to which all else was subsidiary, was its theory of the ministry. This was recognised from the earliest days of the Tractarian development. Dr. Arnold, of Rugby, in the Introduction to a volume of Sermons published in 1841, deals with the chief characteristics of the Movement. He points out that its chief purpose as acknowledged by its leaders was "to enforce the doctrine of the Apostolical succession" and the conclusions drawn from it that the sacraments derive their efficacy from the apostolical succession of the minister. This conception of a priesthood is, Dr. Arnold says, barred by the relations subsisting between God and man. "These relations were fixed for the Christian Church from its very foundation, being, in fact, no other than the main truths of the Christian religion; and they bar, for all time, the very notion of an earthly priesthood. They bar it because they establish the everlasting priesthood of our Lord, which leaves no place for any other; they bar it because priesthood is essentially mediation; and they establish one Mediator between God and Man—the Man Christ Jesus. . . . There is no point of the priestly office, properly so called, in which the claim of the earthly priest is not precluded." Similarly, definite is the conclusion drawn by Archbishop Whateley. A book published some years ago by Longmans Green and Co., entitled "Apostolical Succession Considered or The Constitution of a Christian Church, Its Powers and Ministry," contained not only the view of the Archbishop, but those of a number of later Anglican divines, all of which supported the truths set out by Dr. Arnold. Dr. Whateley says, for example: "The Apostles preached for the first time—the first time to Jew and Gentile—a religion quite opposite in all these respects to all that had ever been heard before—a religion without any Sacrifice but that offered up by the Founder in His Own Person; without any Sacrificing Priest (Hierarch or Sacerdos) except Him, the great and true High Priest, and consequently with no Priest (in that sense) on earth; except so far as every one of the worshippers was required to present himself as a 'living sacrifice, holy, acceptable to God.'" This testimony has been amply corroborated by the study and research of modern scholars. It gives sufficient evidence to show that the main teaching of the Oxford Movement was an innovation in the Church of England, unknown from the days of the Reformation until the time of the new Counter-Reformation begun by Newman and his associates.

These are the facts that have been set out with great clearness from various points of view by the speakers at Islington. The President, Rev. J. M. Hewitt, in an admirable address, dwelt on the main subject of the Conference and then went on to refer to the untrue and unjust propaganda regarding the Oxford Movement Centenary. His address contained a useful corrective of the falsification of history perpetrated by some of the writers of pamphlets in connection with the Oxford Movement Centenary. The Rev. O. A.

C. Irwin showed the Old Testament conception of priesthood and its development into the teaching office in the Christian Church, in which there is the right of free personal access to God.

The Rev. J. P. Thornton-Duesbery dealt with the New Testament teaching on the Priesthood, illustrating the same facts of free access without the mediation of a priest. The Rev. T. C. Hammond, from his extensive knowledge of the theology of the Middle Ages, explained the Conception of the Priesthood in the Mediaeval Church, with its wide divergence from the New Testament ideal.

Dr. T. W. Gilbert, in an able exposition of the Conception of Priesthood in the Post-Reformation Church, dealt directly with the theories that have been introduced by the Oxford Movement, and showed that they have no place in our Book of Common Prayer. Archdeacon Storr, in considering the Priesthood of the Laity, examined especially the teaching of the Epistle to the Hebrews. Nowhere in the New Testament is the Christian minister called a priest or hierarch. The place of Provost Jarvis, in dealing with the Pastoral Office, pastor, teacher, leader, was taken by Canon Joynt, whose long experience in parochial work enabled him effectively to set out the duties of the Pastoral Office. The closing address by the Rev. C. M. Chavasse was on "Jesus Christ, the Great High Priest," and traced the whole conception of true priesthood to our Lord Himself.

In view of the antagonism shown to the South India Scheme of Reunion, and the development of the Anglo-Catholic conception of the ministry in spite of its condemnation in our formularies, it is necessary to assert firmly and strongly the true conception of the ministry. We are grateful to the English "Record" for verbatim reports of the addresses, and to the speakers, for the able and scholarly way in which they made clear the fundamental facts of Scriptural teaching on the whole subject, and emphasised the way in which they are represented in the Church of England.

Evangelicals and the Oxford Movement.

N.C.L. Conversazione.

MANY of the friends and supporters of the National Church League availed themselves of the opportunity of meeting for social intercourse at the Church House, Westminster, on Monday evening, January 9, the eve of the Islington Conference, when the National Church League arranged its usual Conversazione.

At the meeting which followed, the Rev. Dr. T. W. Gilbert took the chair in the unavoidable absence of Sir Thomas Inskip, and the speakers were Prebendary H. W. Hinde and the Rev. S. Nowell-Rostron.

The Chairman said it was mere sophistry to ask them to join in the commemoration of the Oxford Movement by giving them one meeting to glorify the Evangelical Revival. There was not the slightest connection between the two movements. In some cases it was being said that the Evangelical Revival and the Oxford Movement were complementary, that the Evangelical Revival stressed the individual side and that the Oxford Movement stressed the corporate side. That statement was one which would not

bear examination. Anyone who read the history of the first half of the nineteenth century would see that Evangelicalism, though it began with the individual, at once started out to affect the corporate body. So far from the Oxford Movement being the complement of the Evangelical Revival, it was a complete denial of the essential teaching of Evangelicalism.

J. H. Newman's Secession.

The Rev. S. Nowell-Rostron, who was formerly curate to the late Archbishop of Sydney when a vicar in the Manchester Diocese, and afterwards Principal of St. John's College, Durham, at the outset of his brilliant address, said that if they wished to get to the heart of the Oxford Movement, to grasp the principles that it stood for, the motives and ambitions that swayed its counsels and determined its course, they could hardly do better than study the life and story of J. H. Newman. From his famous "Apologia," his personal defence, they were able to see in the clearest possible manner why, at last, he became convinced that the Church of England was no place for him, and why, therefore, he joined the Church of Rome. They would never understand the Oxford Movement, or its off-spring, the Anglo-Catholic Movement, till they set before themselves in the simplest terms, the reasons that finally decided Newman to leave the Anglican fold. He did not leave the Church of his youth because he hankered after cleaner buildings, or more beautiful music, or a more dignified ritual. He had a deep and compelling reason, which went to the very roots of his spiritual life, and that was the determining factor still in the divisions and controversies that agitated their Church life to-day. Newman began to doubt, not only the catholicity, but the orthodoxy of the Anglican Church. One of the blows that fell upon Newman was the reception given to the notorious Tract XC. There was no doubt as to the official reception of Newman's views. The Heads of the Oxford colleges were united in strong condemnation, and they declared with one voice that such teaching was subversive of the declared and recognised position of the Church of England. Another thing that disturbed Newman was the establishment of the Jerusalem bishopric. He was shocked beyond measure at the thought of the Archbishop of Canterbury consecrating a Bishop for Jerusalem. Certainly, by his own showing, the foundations of his standing as an Anglican were then undermined. The discovery he made was that the Church of England was irrevocably and fundamentally, in its history and doctrine, a Protestant Church, one of the Reformed Churches of Christendom. The same issues which Newman faced were live and determining issues to-day. When, therefore, they were invited to commemorate the Centenary of the Oxford Movement, they did well to pause and ask, why? What the Church needed to-day was a new and clear vision of its calling under God, of its Divine mission, and, above all, of its Divine Master. If they could but rise from the ashes of the controversies of the past—cleansed from all that had produced weakness and superstition and division in their ranks, then God would have over-ruled their differences and blessed their contention for the faith.

Back to the Bible.

Prebendary Hinde said that the controversy that had been forced upon them for the past 100 years had driven

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

LADIES' HOME MISSION UNION.

A conference of L.H.M.U. members will be held at Mrs. A. G. Friend's home, "Moreton," Harris Road, Five Dock, on Tuesday, 28th March. There will be both morning and afternoon sessions. It is hoped that this conference will prove a helpful factor in the work of the Union.

The General Secretary will be glad to receive any money intended for this financial year, which ends on March 31st.

KANGAROO VALLEY.

Rector's Car.

The Parish car, which was stolen from the Rectory Garage, Kangaroo Valley, on the night of the 18th December last, has been recovered by the police at Moruya, on the South Coast. The car was in no way damaged. Those responsible for this theft of Church property have apparently not yet been brought to account, but it is gathered that the police have the matter still in hand.

SUNDAY SCHOOL TEACHERS' ASSN.

Rural Deanery of Parramatta.

The 82nd Quarterly Conference and 22nd Annual Meeting of the above Association was held at St. Philip's, Auburn, on Monday, 13th February. Eight clergy and 180 teachers and officers were present, representing 30 schools.

Tea was kindly provided by the Teaching Staff of St. Philip's, and St. George's, after which the Rector, the Rev. F. A. Reed, conducted a short service in the Church, and presided at the meeting afterwards, in the absence of the Rural Dean, who was out of the State.

The Committee's report and arrangements made in connection with the Quiet Day for Clergy and Teachers were approved, to be held at St. John's, Parramatta, on 25th April; the Bishop of Armidale kindly consenting to conduct all services.

The Board of Education's offer to conduct a Second Annual Kindergarten Training week-end and Exhibition, on 29th, 30th and 31st July, was gratefully accepted.

The Annual Report disclosed an eventful year of inspiration, social fellowship, and instruction. Addresses of a very helpful and practical nature were given during the year by Miss A. M. L. Gillespie, Head Deaconess of Sydney, the Rev. R. L. H. McGowan, ex-Moderator of the Presbyterian Church of N.S.W., and by the President, the Rural Dean. The first Annual Kindergarten Training week-end and Exhibition, arranged by the Board of Education, for the benefit of kindergartners, was successfully conducted by Miss D. Foster, Director for Primary work.

Appreciative reference was made of the establishment in the Rural Deanery of courses of instruction for lay readers and others in their work, so that they may qualify for the Th.A. Diploma of the Australian College of Theology.

The election of officers resulted in nearly all former members being re-elected.

ST. MATTHEW'S, MANLY.

The Bishops of Gippsland and Armidale will conduct a mission at St. Matthew's, Manly, in the latter part of July. Active preparation will begin immediately after Easter. In the meanwhile, intercessions are asked for so that the parish will be prepared for this great opportunity, and that the Missioners may be enabled for their important task.

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Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

The thought which is uppermost in all our minds just now is of the late Primate of Australia, whose death in New Zealand was reported a few days ago. In another part of this issue is printed a short address which I gave at the Memorial Service held in our Cathedral on Shrove Tuesday, and I will not speak further of him here. But I would ask you to pray that the Synod of the Diocese of Sydney may be guided of God to make a right choice of his successor. The matter concerns us all very closely, because, as you know, the Archbishop of Sydney is ex officio, Metropolitan of New South Wales, and one of the four Archbishops who are eligible to the Primacy.

Lent will have begun before this letter reaches you. I hope you will all make good and serious use of it. The world's chief need to-day is the need of more and better Christians, and Lent comes round year by year to offer each one of us the chance to improve the quality of our personal religion. If you have not already made a Lenten resolution, I hope that you will make one now. We all need definiteness in our spiritual aims. Vague aspirations after goodness will not get us anywhere. We must know what is required of those who profess and call themselves Christians, which means regular and careful reading of the New Testament, and especially of the Gospels. We must claim from God the promise of His strength, without which we shall most certainly fail in our efforts after Christian living, and this means regular and earnest prayer. And we must seek to keep alive in our hearts the all-constraining motive of the Love of God, which is best stimulated and preserved through public worship, especially in the Sacrament of Christ's dying love. And we must train our wills to submit themselves to the will of God, which means deliberately denying to ourselves something which we might otherwise lawfully have in order to assert ourselves as masters rather than servants in the region of our bodily instincts and desires.

And may I say one word about the observance of Good Friday? The opening of the Royal Show in Sydney on that day has served only too well, it is to be feared, to obscure its solemn and sacred significance in the minds of very many. Sydney's deplorable example has spread throughout the State, and one hears on all sides of those who are content to use the anniversary of Christ's death as an opportunity for their own amusement. Not the least of the services which the late Primate rendered to the Church was his annual protest to the Committee of the Show against their encouragement to disregard the sacredness of Good Friday. But the most effective protest against the misuse of the day is to use it properly ourselves. I ask you all to make full use of the special services of the day. I ask you further rigorously to abstain from attendance at any secular functions, amusements or games arranged for Good Friday, and to use any influence you may possess to induce others likewise to abstain. After all, we have had but little difficulty in securing a sacred observance of Anzac Day, when we commemorate the sacrifice of those who laid down their lives for their country. Is it unreasonable to require a no less sacred observance of the day on which we commemorate the sacrifice of Him Who died for us all?

Diocese of Goulburn.

THE BISHOP'S LETTER.

The Bishop writes:—

In simple gratitude to clergy and laity for their sympathy and the constant remem-

brance in their prayers, I must begin this letter with the intimation that though I am not yet rested and restored completely, I am managing to deal with necessary or urgent correspondence most mornings, though I am not asking for any more just yet; and I am very hopeful that the balance of my compulsory sick leave by doctors' orders will suffice to achieve, please God, the complete recovery of normal fitness for normal work. But it is quite clear that in future I must attend more carefully to the warning implied in a well-known layman's remark that he had one complaint against the Bishop of Goulburn, and that was that he did not take care enough of Dr. Radford.

Proceeding to write on the subject of Lent, the Bishop states:—

The second need is to face the fact that many religiously disposed men and women are perplexed by questions which they cannot answer—for example: how to believe in the power and the love of God in view of evil and suffering in the world; how to reconcile the Atonement of the Cross for sin with the parable of the prodigal son, which a professor of Christian theology has quoted as implying that atonement is unnecessary; how to understand that the loving Father of mankind could require as the condition of reconciliation? Who was this Man Who was crucified? In what sense was He the Son of God and the Son of Man? Was He a martyred reformer or a mediating redeemer? Was the Cross a tragedy of injustice or a triumph of sacrifice? The agitation over the reported teaching of a trainer of Christian ministers is not a heresy-hunting prosecution. It is the anxious alarm of Christians who feel that these questions are fundamental to Christian faith and life. What does the Church teach and train its ministers to teach? What people are needing is clear instruction on the central things of the Christian faith in terms of modern thought and experience. Lent is the time for teaching on the Atonement—for the bringing out the truths which are real about the Cross, and vital to its power in human life. This could be done by placing the Cross in its relation to the whole Creed—especially to the Incarnation and the Resurrection and the work of the Spirit and the worship of the Church. Or it could be done by a series of explanations of the teaching of the New Testament on the ideas of sacrifice, reconciliation, redemption, propitiation. Those are the four words used of the Cross in the New Testament. They have been misunderstood and misrepresented and to-day there is a prevalent reaction against these misinterpretations. But the words stand for real things done by the Cross, which men and women need doing for them now. Can we not clear up the meaning of those words for thinking and doubting Christians? Can we not come to the rescue of the Church which is supposed by some people to be committed to ideas no longer tenable or to be unable to find a living message which is indisputable? Can we not come to the rescue of Christians who want to know what it was that Christ did and is doing for them by the Cross to open the way to a new life?

VICTORIA.

Diocese of Ballarat.

THE BISHOP'S LETTER.

Diocesan Synod.

"I propose," writes the Bishop, "to summon the next Session of our Diocesan Synod to meet during the week beginning April 30th, and am giving this early intimation to enable both Clergy and Laity to keep that week free. There will be a good deal of very important business which we shall have to consider, and I know that all members of Synod will do their utmost to attend this forthcoming Session. It has been brought to my notice that many members of Synod would prefer that we should get through our business with the least possible distractions in the way of social festivities, as it often happens that if our proceedings are prolonged the Lay members are unable to be present for the whole of the Session. I quite appreciate this point of view, and am arranging accordingly for this year. We shall be making detailed arrangements in a very short time and these will be communicated to members of Synod and also published in the "Church Chronicle."

The Ballarat Orphanage.

As will be generally known by those of us who live in or near Ballarat, the Ballarat Orphanage will, during the next few months be conducting an intensive campaign with the object of raising funds for its work. I need not stress the importance and value of the work which is done at this Institution. It is a matter of genuine pride to all members of our Church that it should

have as its Superintendent so keen and devoted a Churchman as Mr. H. Ludbrook, and this is an added incentive to us to give it all the support we can. It has been suggested that the different Churches in and around Ballarat should set themselves the objective of raising £500 by straightforward giving towards the Orphanage Appeal. I think that this should be well within the compass of the Churches concerned, and would like to suggest that our own particular objective should be £100 at least. I am hoping in the near future to consult the Clergy of the Ballarat Rural Deanery on this matter, but in the meantime think it fair to let our Churchpeople know what is in our minds, so that they may have an opportunity of contributing whatever they mean to give to the Orphanage Appeal through the channel of their own Church."

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop, in his last monthly letter to his diocese, states:—

I am writing on the anniversary of my consecration, thirteen years ago, thirteen strenuous but happy years they have been, too. During these thirteen years, I have always been very much struck by the consistent kindness I receive wherever I go. You all try to make me happy and comfortable, and to help forward the great work God has called us to do together. Before I came to this State I was told that the people in Victoria were known for their kindness and I am always experiencing and daily appreciating this. My daily prayer is that I may become a better spiritual leader to the diocese. By the courtesy of the local authorities I was enabled to take a Celebration in the pretty little Church at Point Lonsdale this morning, and representatives of four of the six Victorian dioceses came to add their prayers to ours for the diocese of Bendigo.

Season of Lent.

May I remind you of Lent? Once more this solemn season returns, bringing with it the message of discipline. Lenten discipline is a matter in which it is difficult to lay down hard and fast rules. Our wise old Mother Church tells us about Lent and fasting, and then leaves each one to make his own rules. The great point is to do something, or to do without something, so that self-denial and self-discipline are involved. But the question crops up—"WHY should I do this?" And it is a good question to ask. The answer of course, is that we do not keep Lent to win God's favour, or to work off our sins—such would be pagan ideas. But we keep Lent in order that we may offer to God a controlled mind and a disciplined body. We keep Lent in order that our emotions and imaginations may be trained. We keep Lent for precisely the same reason as St. Paul's reason when he buffeted his body.

So let us use self-denial, and while we do so, let us remember the claims of our Diocesan Missionary Self-Denial Appeal, so that at one and the same time we may discipline ourselves, and also help towards world-wide evangelisation.

Year of Centenaries.

This is a year of centenaries—the Oxford Movement, the great Emancipation Act which destroyed slavery, important Factory Acts were passed, the reform of (English) Church Finances was undertaken by the Ecclesiastical Commissioners, and a centenary which I have not yet seen mentioned anywhere, viz., that of the death of Arthur Hallam, the subject of Tennyson's great poem, "In Memoriam."—I have never been amongst those who decry Tennyson, and I consider him a really great poet, too. Arthur Hallam died at Vienna, on September 15, 1833. No more fitting way of commemorating this centenary could be devised than a study of "In Memoriam." You will not agree with all his theological implications, yet but, at the same time, you will find much, very much, which is eternally true and valuable, expressed in perfect poetic form.

Girton College.

Girton College, Bendigo, opened the year with 71 children present, a higher number for the opening than has been the case, we believe, for many years. It is probable that, judging by previous years' experience, in a few weeks' time our numbers will reach 80 or more. There is not the slightest doubt that persevering and concerted efforts might well make Girton one of the leading Schools in the State. We are very fortunate in having such a highly trained and efficient staff.

On the opening morning, Tuesday, February 14, the Bishop and the Dean attended the School, and in addressing the scholars,

welcomed newcomers and expressed the hope that all, whether old or new, would find their school days both profitable and pleasant.

Diocese of Gippsland.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states:

From February 7th to 9th we have been engaged in the happy task of welcoming our two new English comrades, and in trying to make them feel at home in this new land. Many of us are feeling that their coming should bring enrichment to our Diocesan life. The people at Maffra had made great preparation for their coming, in renovating the Rectory and its grounds, and at the induction and public welcome the whole district turned out to do them honour. I am hoping that many will reserve a place in their prayers for these two friends, who are sure to meet problems and difficulties in their new work.

A Series of Inductions.

During these weeks a whole group of inductions has been planned—the Rev. G. A. Bunn at Gormandale, the Rev. G. W. Briggs at Newry, the Rev. M. C. Pay at Neerim South, the Rev. R. W. G. Phillips at Moe and the Rev. A. Sutton at Loch. Each of these men is at the beginning of his ministry as a Priest. If our fellowship means anything, what a call they make upon our private and public intercessions. Do not forget.

Lent.

On March 1st, the 40 Days of Lent will commence, the annual period lovingly given us by our Church in which to take stock of our lives. It calls for courage, determination, and sincerity of purpose, to take up one's life and to submit it to examination and correction. Nevertheless, I invite all the really brave and sincere among my people to keep Lent in this way, and to keep it both individually, and also corporately under the leadership of your Clergy.

Naturally, there are three great words which present themselves to every thoughtful Anglican during Lent. These are Prayer, Almsgiving, Fasting. Prayer is giving. As in conversation, we give ourselves (our attention) to each other, so in prayer we give ourselves to our Lord. We offer ourselves—in love, in dedication, in worship. We place ourselves at His disposal. We say, "I submit myself to fit in with Thy plans and aims." During Lent, therefore, we re-consider the meaning, the regularity, and the purpose of our prayer life and our relationship with Him. It should be a joyful experience. It is by means of Almsgiving that we express our love for Him. The amount of our almsgiving is in direct proportion to the quality of our love. If we do not love Him much our almsgiving is negligently and meanly, and costs us little. Almsgiving is also service. If our love for Him is a real thing we give Him and His Church all the service and co-operation of which we are capable. During Lent we re-consider the quality of our love and the degree to which we are or are not expressing it. This also means a joyful experience. Fasting is the ecclesiastical term for discipline. The grave risk of modern life is drift and purposelessness and lack of discipline. We live in times when more than ever the physical tries hard to claim supremacy and mastery over the mental and spiritual. This has to do with our self-respect as beings made in the image of God. Our Lord and the world have the right to expect that every self-respecting Christian will keep the animal nature in its place by means of habitual discipline. For a large number of people there is no doubt that discipline that is worthwhile implies periodical abstinence from food and from habits that come under the heading of luxury. It is difficult to think of any discipline worthy of the name that does not include regular attendance at worship and obedience to other rules of the Church. Hence Fasting can be an exceedingly beneficial experience, adding tone to the whole life and personality, and it is during Lent that we naturally take time to reconsider this disciplinary side of life.

Diocese of St. Arnaud.

THE BISHOP'S LETTER.

Writing to his diocese, the Bishop states: The Diocese of St. Arnaud, as well as the Parish of Avoca, has suffered a severe loss in the passing of Mr. A. G. Lalor. He has been an active Church-worker for some thirty years, and did wonderfully fine work as a Lay Helper. During the course of this valuable method of helping he must have taken hundreds of services. On the creation of the Diocese, he was elected one of the first lay canons of our Cathedral. He was also a valued member of Synod, and of the Council of the Diocese, and was ever

ready to further the interests of the Church by his counsel and help in any way possible, and rightly counted it a privilege to do so. The high regard in which he was held was demonstrated at the funeral service on February 4th, when a crowded church contained not only representative men from far and near, but there were present the Chancellor of the Diocese, together with members of the Diocesan Council, both Clerical and Lay, from St. Arnaud, Maryborough, and Inglewood, who had come to pay their last tribute to a noble character and a devoted Churchman. In speaking on that occasion, I said that I felt that Mr. Lalor had been an ideal example of what a Christian Layman should be. Unswerving in his loyalty to his Church, a devoted servant of his Master, he took, at the same time, a prominent place in public duty, and in so doing, made religion attractive.

We laid him to rest with feelings of tenderest sympathy for those to whom his passing means so great a loss; with sorrow for our own and the Church's loss; with gratitude for the fine service he had rendered, and for his splendid and consistent Christian example, and I trust, also with the resolve that his service and example would inspire others to follow him in the exercise of good works for God and His Church.

QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

A meeting of members of the above Association took place on the evening of the 22nd February, and was very well attended.

The Secretary, Mr. Henry Caulfield, reported that the New Year had opened with the receipt by him of many complimentary letters in connection with the work of the Association, and of the initial opening circular for the year as sent to Members.

The balance sheet recorded a credit.

On the election of officers taking place, the President, Mr. A. P. Perkins, announced that he most reluctantly had to retire from office owing to press of engagements in connection with kindred work. Mr. Arthur Exley was asked to re-enter upon that office, but all felt that too much was being asked of him.

Mr. C. C. Warren was strongly urged to take the position, which he finally consented to do, much to the expressed satisfaction of all those present.

Vice-Presidents to the number of seven were appointed, and a very strong Council of sixteen selected, half being ladies.

A very warm appreciation of the help extended to him during the past year was voiced by the retiring President, Mr. A. P. Perkins, and a hearty vote of thanks was accorded him by Members.

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Mr. C. C. Warren spoke very feelingly on the work he had undertaken to carry on, and asked for their full support, of which judging by the warmth of appreciation expressed, there could be little doubt.

The meeting was one of the best so far that has taken place, a strong spirit of confidence in the work being apparent—no sign of any "death throes" being present.

SOUTH AUSTRALIA.

Diocese of Adelaide.

DIOCESAN MISSION.

Preparations for Missions at 22 centres in the City and Suburbs are well in hand. The first one is at St. John's, on March 30th, and most of the others in May, June and July.

Several country ones are also in preparation. A full list, with missionaries, will be given next month.

Captain Cowland, of the Church Army, is due to arrive in Adelaide about March 20th, and the Church Army Crusaders will be available for weekly missions in town or country. They will conduct a mission at St. Mary Magdalene's, in Holy Week, and be in St. John's parish the previous week. The Bishop of Bathurst is to give a week of mid-day addresses at Port Adelaide, from May 1st-5th, and at the Adelaide Town Hall from May 8th-12th.

The New Archdeacon.

The Bishop of Adelaide has appointed the Rev. S. J. Houson as Archdeacon of Adelaide, in succession to the Very Rev. G. H. Jose, who is now Dean.

Mr. Houson was born in Sydney in 1875. His father, the late Dr. Andrew Houson, was for 40 years secretary of the Medical Board of New South Wales. Educated at Sydney Grammar School, the new Archdeacon took his B.A. degree at the University of Sydney at the age of 22. Ordained Deacon in 1900 and priest a year later, he served curacies at St. John's, Camden, and Christ Church, Sydney. Appointed Rector of All Saints' Bodalla, in the Diocese of Goulburn, in 1906, his next parish was St. Oswald's, Parkside, where he ministered from 1909 to 1927. Since then, he has been rector of St. Paul's, Port Adelaide, and Bishop's examining chaplain.

WEST AUSTRALIA.

Diocese of Perth.

DIOCESAN SYNOD.

By the courtesy of the Warden of St. George's College, Perth, the Retreat for the Clergy will be held from August 15 to August 18, which is the most convenient date for the College. "It seems to me," says the Archbishop, "that the arrangements by which the Synod closely follows the Retreat in the next week is the most convenient, and I therefore propose to summon Synod for Tuesday, August 22. I suggest that the country clergy, so far as possible, spend the intervening week-end in or near Perth."

TASMANIA.

THE DEATH OF THE PRIMATE.

Diocesan Council's Sympathy.

At the monthly meeting of the Diocesan Council at Hobart the Bishop of Tasmania (Rt. Rev. Dr. R. S. Hay) referred to the death of the Archbishop of Sydney, and proposed a motion of sympathy with his family.

He said that the news of the Archbishop's death came to all of them as a shock, as Dr. Wright had left Sydney after attending to work, apparently fairly well. It had been known for some time, however, that he was in a weakened state of health. He would be a difficult man to replace firstly because of the importance of the position in which the late Archbishop had been a leader in the Church for more than 20 years, and also because he had held the balance between the different schools of thought. His demise was felt to be a personal loss to all. He had more than once visited Tasmania. He and Mrs. Wright had a splendid reputation throughout the whole Church, and they had shown generous hospitality at Bishops Court in Sydney. The Archbishop therefore would be missed not only in the circle of the Bishops, but also by the clergy and laity of Australia.

Mr. R. W. D. Shoobridge, in seconding the motion, said that the laity as well as the clergy had looked upon the late Archbishop as a real friend. He was a spiritually mind-

ed man, and from that point of view he would be missed by all.

The Vicar-General (Ven. Archdeacon Whittington) said that the Primate had always been particularly kind to him when he had visited Sydney on the business of General Synod, and he would always remember him as a model of Christian courtesy. He apparently never lost his temper even in the stress of Synod and during his many years as Primate had always shown fairness and endeavoured to permit all points of view to be discussed in Synod.

The motion was agreed to, the council standing, and it was further resolved to send letters of sympathy to Bishop Kirkby, administrator of the Sydney Diocese, and to Mrs. Wright and family.

NEW ZEALAND.

Diocese of Wellington.

Archdeacon Hansell.

Archdeacon Hansell, who retires this month from the Parish of St. James', Lower Hutt, after a long, faithful, happy and fruitful ministry, is not going far away. He and Mrs. Hansell have chosen Karori for their home, and have got a house in Homewood Avenue, quite close to St. Mary's Church and Vicarage. It is eighteen years since the Archdeacon left Karori for the Lower Hutt, but he and Mrs. Hansell will have a hearty welcome home from many kind friends who are still there. It was in the Archdeacon's time that most of the new St. Mary's was built, and his name is closely knit with the beginnings of the work at St. Mary's homes. Though he is retiring from his parish, the last thing the Archdeacon wants to do is to retire from work. He hopes to be able to make himself generally useful and enable those clergy, who need it, to take an occasional Sunday off. He will not have much difficulty in filling up his Sundays! We hope that he will be able to do this and more for many years.

Diocesan Architect.

The Wellington Diocesan Chronicle states:—

Mr. F. de J. Clere, F.R.I.B.A., celebrates the Jubilee of his appointment as Diocesan Architect on February 7th. That must be a record for the tenure of such an office in New Zealand—in the Home Land there is no such office. Most of our more modern buildings are due to Mr. Clere's skill and power. There was a time when all buildings were designed by him; of late years, if he is not the architect himself, he has to approve of the design submitted before it can be carried out. For many a long year his love for church tradition will be witnessed for in this Diocese. It must be a matter of pride for him that our Roman friends have often given him their best buildings. We hope he may live and be busy for many a long year yet, and specially that he enjoy the holiday he is intending to take in England."

Diocese of Nelson.

THE CATHEDRAL.

A Silver Alms-Dish.

The interest and sympathy of His Excellency the Governor-General and Lady Bledisloe in and with everything connected with the temporal and spiritual welfare of New Zealand is unbounded, and there seems to be no limit to their generosity. On Sunday, 1st January, the Dean of Nelson dedicated a magnificent silver alms-dish presented by their Excellencies to the Nelson Cathedral. The alms-dish, which is a beautiful example of the silversmith's art of beaten silver in repousse work, bears the following inscription: "To the glory of God and in humble recognition of His grace and guidance during their sojourn in New Zealand this alms-dish is presented to the Cathedral, Nelson, by Charles, Baron Bledisloe, of Lydney, and Elaine, his wife. 3rd Dec., 1932."

DEDICATION OF MEMORIAL FONT. A Noble Piece of Church Furniture.

On Sunday evening, 15th January, the Bishop of Nelson dedicated the new Memorial Font which has been erected in the Cathedral to the memory of Frances, Woolfries, and Hayward Pitts-Brown. The font, which is a noble piece of church furniture, was designed by Mr. F. J. Cockburn. It is in harmony with the Cathedral, of early English design, and has been made from Takaka marble with polished marble shaft. The bowl is octagonal in shape, each panel being carved with appropriate ecclesiastical design, and has been greatly admired for its dignified beauty.

Evangelicals and the Oxford Movement.

(Continued from page 7.)

them again to the Bible. Maybe they were as strong as they were to-day because they had continually to contend for the Faith. They thanked God for their controversialists, for those who had been foremost in resisting the false teaching that had come from the Oxford Movement. And if their position to-day was to be maintained, they would have to take their stand afresh upon the Word of God. If they did not get back to the Scriptures again, then God would not use them, and could not use them in defence of His truth. From the first, said the Prebendary, the Oxford Movement had been a disloyal movement. It had now passed through three generations. It collapsed halfway through the first, at the time of Newman's secession. G. W. E. Russell said that "the twenty years which succeeded the collapse of Tractarianism were years of triumph and of increasing triumph for the Evangelical party."

The third generation of its history had been marked by much progress. And here was the solemn fact that, in spite of what was said at the Royal Commission, the leaders of their Church had dismally failed to do their duty, and had allowed error to be maintained, and had been continually promoting those who were frankly disloyal to the Church. But the Bible remained, and in the end Prebendary Hinde believed that the people of their midst would stand by it. Already there were signs of a spiritual revival in their midst for which they thank God. There was a new hunger and thirst for the truth of the Gospel, a truth that was only to be found in Holy Scripture.

The attitude of the Roman Catholic Church towards mixed marriages was referred to recently by the Rev. T. C. Hammond, M.A., Superintendent of the Irish Church Missions, Dublin, in an address to a crowded audience in the City Y.M.C.A. Belfast, when he spoke on "Rome and the children of Mixed Marriages." Sir Joseph Davison, D.L., who presided, said he felt that although Northern Ireland people prided themselves on their Protestantism, and their loyalty, their great strength might be their weakness. Apathy and indifference might cause weakness which would reduce their power of resistance against Roman propaganda that was always at work against Protestantism. The Rev. T. C. Hammond, M.A., said the question of mixed marriages was receiving very considerable attention at present. The situation, broadly speaking, was that the Church of Rome tried to make happy mixed marriages impossible. She was hostile to such a union; yet the ease with which they were contracted throughout the country left one wondering sometimes if the rank and file of the priesthood was sincere in their opposition. One sometimes got the idea—it might be wrong—that enthusiastic Roman Catholic clergymen used that way as a cheap and easy method of securing adherents to their Church.

Letters to the Editor.

REFORM—THE NEXT SYDNEY SYNOD.

"Anglican Churchman" writes:—

From time to time one hears a good deal about Reform. It is Reform this, Reform that, and Reform the other, until there seems, in some quarters, a desire to reform everything good and useful out of existence.

Many years ago I read Carlyle's "Choice of Books." This was really the address which Carlyle delivered to the students at Edinburgh on the occasion of his installation as Lord Proctor of the University. It is the thing that matters. Yes, it is the thing that matters, and this brings me to a consideration of the great heritage which we, as Churchmen, possess in the Diocese of Sydney.

The Synod, as we know, is elected for three years, and the next Sydney Synod will have to transact business of the utmost importance to the Diocese of Sydney, and, indeed, to the Church at large. One of the first matters which will have to be considered will be Draft Constitution for the Church of England in Australia, the draft as propounded by the Convention which sat in Sydney last October. In addition to this, the Synod, in the use of other functions, may be called upon to exercise a discretion of transcending importance to the Diocese and its future; and it is essential to the well-being of the Church to continue its present Evangelical sound Churchmanship.

The Sydney Diocese has always stood, and still stands, for the Church of England as we have received it, that is to say, a Church with Holy Scripture as the ultimate Appeal, a Church with a duly ordained Ministry and its three Orders of Bishops, Priests, and Deacons, with the preaching and teaching of the Word, and a Church with the administration of the two Sacraments of the Gospel. We do not want any Reform in this direction, but are reminded that there was a great Reform in the Church in the sixteenth century, when Churchmen cast out unscriptural mediaeval doctrines, including the "blasphemous fables and dangerous deceits" of the sacrifice of Masses, and when Churchmen restored within the Church the doctrine and practice of Apostolic Days. One recent author, in dealing with the Reformation, applies the language of the Proper Preface for Whitsun Day and says the Church came "out of darkness and error into the clear light and true knowledge of God and of His Son, Jesus Christ." This was indeed a Reformation, so much so that, in referring to it, Lightfoot, that great Bishop of Durham, has said, "If the foundation of the Church is the first cause of thankfulness, the Reformation of the Church must be the second." Lightfoot also says, in the very first page of his work on "The Christian Ministry," "The Kingdom of Christ has no sacerdotal system. It interposes no sacrificial rite or class between God and man, by whose intervention alone God is reconciled to man forgiven." At the Reformation the Church of England reasserted this Scriptural doctrine, this Doctrine of the New Testament. The Diocese of Sydney stands for this doctrine. To go back on it would not be Reform, but a departure from Scripture, and a lapse into the unsoundness and decadence of Mediaevalism. Benson, a former Archbishop of Canterbury, has said that the Church of England is "Protestant because Catholic and Catholic because Protestant." We do not desire to be reformed away from this position. Let us see to it that we, at all events, elect to our Diocesan Synod men who will be loyal to the Catholic Apostolic Protestant and Reformed Church of England.

Wayside Jottings.

(Continued from page 5.)

to himself. Do you think that, after all, we can do better than stick to the teachings of the old Bible? They are at least consistent with themselves; and in spite of all that the professors say, they satisfy both my intellect and my heart. Isn't it a glorious thing, in days when your heart is heavy because of all your sins and mistakes and follies, to know that we may be freely forgiven because Christ died for our sins, and rose again for our justification, and ever liveth to make intercession for us?"

"Yet," said the other, "it is. After all, I can't believe in a general benevolence that forgives every sin, small or great, from envy to adultery, without reason or justification. It is not so in nature. Your second professor seems nearer the truth there. Nature knows nothing of the forgiveness of sins, and innocent children suffer from a breach of Nature's laws as severely as an adult. But that the hope of the world is a lie, and that there is no forgiveness at all, is ghastly. After all, I prefer the creed of my childhood—

"He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His precious blood."

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of Heaven, and let us in.

O, dearly, dearly, has He loved,
And we must love Him too;
And trust in His redeeming blood,
And try His works to do."

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Hymnal Companion.

March 19, 3rd S. in Lent. Morning: 144, 149, 365(173); Evening: 145, 150, 160, 22.

March 26, 4th S. in Lent. Morning: 154, 329(279), 166, 295(149); Evening: 151, 361, 172, 306.

April 2, 5th S. in Lent. Morning: 17, 302, 351, 278; Evening: 564, 30, 137(115), 395.

April 9, Palm Sunday. Morning: 180, 44, 188, 333; Evening: 181(53), 196(121), 289, 553.

April 14, Good Friday. Morning: 185, 190, 186, 184(427); Evening: 191, 195, 136, 188.

April 16, Easter Day. Morning: 207, 210, 212, 208(53); Evening: 209, 211, 213, 203.

A. & M.

March 19, 3rd S. in Lent. Morning: 1, 238, 224, 706; Evening: 228, 183, 258, 266.

March 26, 4th S. in Lent. Morning: 240, 349, 466, 373; Evening: 184, 233, 626, 19.

April 2, 5th S. in Lent. Morning: 3, 520, 263, 224; Evening: 540, 229, 523(76), 427.

April 9, Palm Sunday. Morning: 98, 633(238), 292, 172; Evening: 99, 304, 362, 302.

April 14, Good Friday. Morning: 113(73), 108, 107, 100; Evening: 109, 120, 290, 172.

April 16, Easter Day. Morning: 497(683), 134, 127, 136; Evening: 135, 232, 140 139.

AUSTRALIAN COLLEGE OF THEOLOGY.

Th.A. Examination, 1933.

The Registrar desires to point out to intending candidates for Th.A. and those conducting classes in the subject of Religious Education, that a mistake has been made in the Manual of A.C.T. for 1933.

In Th.A., Part I, 1933 (page 34 of the Manual), the detail should read:—

Religious Education: 1933—

The Teacher, Weigle (Part II only). Introduction to Child Study (Newby).

The Three Problems of Christianity.

ONE of the best known stories of classical antiquity describes how Alexander the Great went to Gordium in Phrygia to see the famous chariot of the old kings of the country, and to try whether he could untie the knot which bound the yoke to the pole. There was a prophecy that whoever should first do this would be lord of Asia. Alexander tugged at the knot in vain, and then did exactly what Napoleon would have done in the same circumstances—he drew his sword and cut the strap through. He became lord of Asia for a year, but the fates were already preparing to cut the thread of his “thin-spun life.”

He died in the thirty-second year of his age.

There was another great conqueror who, like Alexander, died at the early age of about thirty-three. He, also, at the outset of His career, was confronted with a knot, or rather three knots, hard to untie; and he who showed Him the knots put a sword in His hand and invited Him to cut them.

What are the three temptations of Jesus Christ but just this—invitations to cut certain knots, and thereby to achieve at a blow all that He wished to do? Our Lord would not cut them, and knots they still remain. For these are the very same problems which have challenged Christianity from the first, and which still press upon us with a relentless urgency which gives us no peace. “Untie these knots,” the world cries to us, “or confess that you and your Master have no message for us.”

What are they? First there is the social question, the bread-problem of the world. Next, there is the problem of the natural and the supernatural, Nature and God, matter and spirit—the fundamental problem of theology, science and philosophy. And lastly, there is the problem of the Kingdom of God upon earth, the conflict of mercy, truth, righteousness and peace, against the powers of spiritual wickedness.

Observe that the devil places each of these problems before our Saviour in turn, and invites Him to solve it, as Alexander solved the problem of the Gordian knot, by a blow. And observe further, that the solution in each case is what most of us would accept without hesitation if, by evil chance, the control of events were placed in our hands. First, the devil shows Him the social question, the problem of the hungry multitudes. “If Thou art the Son of God, command that these stones be made bread.” What could be better? Nutrient for all provided directly out of the soil—the greatest problem of chemistry solved. Food literally dirt cheap for everybody. What a splendid opportunity to release the human race from all their sordid cares, and set them free for the pursuit of higher things! Yet Christ will have none of it. The problem set to mankind is to find out the proper place and value of the bodily needs and appetites in a reasonably ordered life. That is a knot which He refused to cut, and it remains a problem to this day.

Next, according to St. Matthew's account, the tempter bade Him to fling Himself from the parapet of the Temple, and save Himself by a miracle. There is more in this than a mere temptation to presumption. It raises the great question which is suggested by the Ninety-first Psalm and by many

other Psalms. Is it true that God's special providence watches over the righteous—that God keepeth all His bones, so that not one of them is broken? Or are the forces of Nature blind, non-moral and inexorable? This question has tormented mankind from the time when men began to think, and it still troubles us. Even Carlyle complained that “God does nothing.” What would be more welcome and satisfactory than to see the moral law visibly established and in operation, by means of special rewards and punishments, exactly proportioned to the merits or demerits of the agent? How plain would our path be, and how delighted we should be to see goodness and happiness always walking hand in hand! Yet here again our Saviour refuses. That knot still remains uncut. The moral government of God is too complex for us to understand. There is much in the world that looks like injustice, and more that looks like indifference. And God never intervenes to redress the balance by miracle; however much He may do it by His providence.

Lastly, the devil shows to Christ all the kingdoms of the world and the glory of them, and offers to give Him all these things if He will fall down and worship the tempter. To worship the devil means, of course, to use the devil's weapon to achieve our ends, whether those ends be good or bad. The devil's weapons are violence and fraud. The temptation was to do evil that good might come. The alternative is painted in the most glaring colours, as a choice between God and Satan. But it is needless to say that when the devil tempts us to unscrupulousness, he does not invite us, in so many words, to fall down and worship him. He more often whispers that such and such methods will redound “to the greater glory of God.” The Kingdom of God upon earth is still a dream of the future; not only because the hour is not yet come when we may hope to see all things put under Christ; but also because the temptation to overcome evil with evil has impeded the work of the Church more than any external obstacles.

Violence and fraud are the weapons of men in a hurry, or of men who do not believe in God. They often seem to succeed for a time, but the tempter ends by leaving his victims in the lurch. Nothing is more certain than that our Lord deliberately chose the slowest of all possible ways of leavening society—that of personal example and personal influence. He chose to be neither a conqueror, nor a legislator, nor a discoverer, nor a social reformer. He revealed no facts except spiritual and eternal truths; He committed His message unwritten to a few simple folk in a remote province; then He left the seed to grow, the leaven to ferment, with the slow, unhasting, unrelenting movement of a natural force. The mills of God grind terribly slowly. God is never in a hurry. With inexhaustible patience, He watches poor, wilful humanity groping its way in the dark and stumbling over every obstacle. That is our education. We are to learn by experiment and by suffering. God has infinite time to work out His plans, eternity in which to solve His problems. The trouble is that we, personally, have only a few years to live, and must feel an agonizing contradiction between our ideals and our opportunities. But St. Paul knew the cure for this impatience: “Whether things present or things to come, all are yours; for ye are Christ's, and Christ is God's.”—Very Rev. Dr. Inge, Dean of St. Paul's.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Archbishopric of Sydney.—Names Mentioned.
Leader.—The Portents in Sydney.
Quiet Moments.—Are we Spiritually Fit?
Sunday Cinemas in England.
Tasmanian Evangelicals.—Petition.
The Easter Victory.

Editorial

Sydney Archbishopric.

THE one indispensable factor in the filling of the vacancy in the Sydney See is that the man chosen should be a definitely Evangelical, spiritual leader. We mean by a spiritual leader, one who has experienced the saving grace of God in Christ in his own heart, who is marked by a deep, fervent, Scriptural spirituality, and who feels the mighty Evangel stirring within his breast, so that he must, with a holy imperativeness, go forth hot to win souls for his Divine Lord. If any name is brought forward with all sorts of “qualifications,” and the man has not this primary qualification, the Synod of Sydney will do well to reject that name. It was expected that all and sundry, with axes to grind, would be at work, stating who and what kind of an Archbishop is needed. They have not been slow in using the newspaper. But Synodsmen need to beware. It is all of a piece, and is for the purpose of whittling down the Protestant and Evangelical character of Sydney Diocese. Our faithful laymen need to be on watch, not to be caught with any of the sophistry which is abroad.

An Amazing Meeting.

The most futile of the gatherings staged as part of the Sydney Archbishopric election propaganda was the meeting of Churchpeople in the King's Hall, Sydney, last Friday. Evidently the so-called “Diocesan Reform Association” had something to do with it, and that needs to be borne in mind. Let it be noted that it is the clerical and lay representatives of the Diocese of Sydney, duly qualified and sitting in a specially convened Synod, who are called upon to consider and make choice of a fit person to be Archbishop of Sydney. It is not any body of outside general churchpeople who will make the choice, and therefore we fail to see the use of this meeting, other than as a smoke screen, and for the purpose of “educating” Synodsmen. Anything done at this meeting is be-

side the point, and we hope Synodsmen will see through it all, and give any “resolutions” the meeting passes the reception that they deserve. We know how citizens are up in arms if some outside group of general public seeks to drag on members of Parliament in the performance of some appointed task; the same holds good with regard to Synod, the Church's Parliament. Once again we exhort Synodsmen to beware of any false issues which may be raised, any catch-cries as “to Christianising our corporate life our institutions, industry, commerce,” and so on. All this is part of a deeper movement, and demands that our eyes should be wide open. Be on guard for the sinister cry of so-called “comprehensiveness.”

Kenya and Gold.

NO set aside a pledge deliberately given to the natives with regard to land reserved for their occupation, is a step which carries with it moral, as well as political and economic consequences.” Such is the comment of the Archbishop of Canterbury, with regard to the alienation of native reserves in Kenya, East Africa, on account of gold-mining. Naturally, the forces of righteousness in Great Britain are sorely troubled, and are making urgent protest. C.M.S. missionaries are greatly perturbed. Lord Lugard, one of the greatest authorities on African questions, has remarked that the rights of the natives were protected by the Ordinance of 1930, under which a pledge was given that for any land excluded from the native reserve an equivalent area should be added to the reserve elsewhere. The recently promulgated Ordinance provides that land may be alienated from the natives without equivalent land being provided elsewhere. Such action weakens the confidence of the natives in the good faith of the British Administration.

The discovery of gold in the Kavirondo reserve means that Europeans and natives will be brought into contact as neighbours, and the elementary duty is to see that the natives suffer as little as possible from the contact. This can only be done if the native be secured in his rights, present and future, as an agricultural people with a life rooted in the land.

Mining experts state that there are wealthy deposits of mica, tin, radium and copper, and the precedent of the Kakamega fields will govern all future developments. Sir Albert Kitson speaks of a gold-producing area of 420 square miles.

A little imagination will show the deadly disintegration which awaits the native in Kenya. It will be South Africa over again. Surely the year when

we celebrate the centenary of the emancipation of the slave should not be marked by a careless sacrifice of the future welfare of the natives of Kenya. The present duty is to secure delay in the application of the new ordinance.”

An Extraordinary Report.

A COMMISSION of fifteen American experts, only one of whom was a working minister, have been making a laymen's inquiry into foreign missionary enterprise, and have issued their voluminous report, under the title “Re-thinking Missions.” These lay investigators confined their research in the main to American Missions in India, China, Japan and Burma. Group conferences were held in the larger cities, with missionaries, Christian nationalists and non-Christians! These were followed by many private interviews and by journeys into remote districts. The report is a joint production, and in the absence of personal signatures, the reader misses that individual outlook which is so often more helpful than argument. However, it is an extraordinary report, and reveals the depths to which the nebulous modernistic mind will go. The report suggests that Christian teachers should seek closer contact with the religions of the East. They have in view some kind of synthesis which would unite all worshippers everywhere in the battle against materialism. Experienced missionaries have tested this ground, and have found themselves on the edge of a quaking bog.

“It is clearly not the duty of the Christian missionary,” says the book, “to attack the non-Christian systems of religion . . . What is necessary is that the missionary should realise . . . that he is joining Hindus in rectifying abuses which have invaded the structure of their religion.”

The Report urges the missionary to “refrain from misrepresentation abroad of the evils he desires to cure, and more particularly from dwelling on these evils without mentioning also the efforts being made by nationals to correct them.”

Something is said in favour of the saintliness and devotion of hosts of missionaries, but there is also a cold critical attitude to noble workers in the field. It will be seen from all this that the investigators have gone out, not passionately imbued with the saving truths of the Gospel of our Lord Jesus Christ, but enveloped in the fog of a certain modernism, which looks upon all religions as alike in their aspirations, though maybe Christianity is the best of the bunch.