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The Church and Modern Life.

Facing the Task.

IN addressing his Synod last week the Bishop of Adelaide indicated several ways in which the Church may face the modern world challenge.

By Doing the Will of God.

1. We need a fresh understanding of what we mean by **doing the will of God**. "It takes all sorts to make a world," and the saintly life does not consist merely in saying prayers and going to Church, and making our response of love and trust and communion. Doing **God's will** means conforming to those laws which express His purpose for us. "Pious people sometimes need a reminder that primarily **God's will** for them may consist not in more devotional exercises, but in observing the laws of health, or paying their bills, or answering their letters, or some other worldly and quite prosaic duty." In the face of a problem in science or politics, we need to bring to bear all the special and technical knowledge we possess, and not to take refuge in religious phrases, or think that we can determine a technical argument by words from the Bible taken (it may be), out of their context. **God** has manifold great purposes for us, for each one at his own different level of life and experience. Nobody can be always religious. All cannot be equally religious. And doing **God's will** means carrying out His great purpose for us as well as we know how—with all our might.

Religion Concerns the Whole of Life.

2. Where, then, does religion come in? Can it claim to be **co-extensive with the whole of life**? Has it any help to give the working man? or to the professional or business man, who is ordering his life by a recognised standard—often a morally high standard? And the answer is that Christianity vindicates its claim not by attempting to dictate to the other non-religious activities, but by inspiring a new attitude to all of them. To every question, to every situation, the Christian will bring his own scales of measurement, and he will find more in a given situation than is revealed to the worldly mind. Christianity helps us to see our duty. Christianity alone will maintain and lift up our standards.

Harnessing the Living Goodness.

3. There is a large amount of goodness in the world; there is a large amount of readiness to be used for high and noble purposes; youth is eager and ready as ever for adventure—for high and noble adventure. Young people do not talk about **God** and Jesus Christ and religion as was once common in certain circles; do not let us blame them for that; we are a reserved race, and we do not readily express or like to express, our innermost feelings, but they are none the less real, and they are the driving power within us. "I want to write a book," said Donald Hankey, "called 'The Living Goodness,' analysing all the goodness and nobility inherent in plain people, and trying to show how it ought to find expression in the Church." How can the Church harness and use and guide and preserve all this energy of goodness?

First, there must be sympathy based on knowledge and understanding; it is useless and unreasonable to quote the standards of a Victorian age; our youth will only adopt the standards which

commend themselves to their reason as well as to their feelings. It is only sympathy and understanding that will win their confidence, and it is only when they give their confidence that they will accept direction, and that direction must be enlightened. But, further, cannot their interest be enlisted in the re-building of the home and of family life, in the reclamation of contemporary drama and films and fiction, and in the solution of some of the industrial problems that confront the world to-day? And cannot the high-souled of our men and women, who have, for lack of sympathetic understanding, held aloof from so-called institutional religion, be brought to realise—first, that all that is best in our life to-day has sprung from Christianity, and that we are (as it were), living upon our capital just now; and secondly, that to live upon our capital is wrong in principle, and that it is our duty to our children and to generations yet to come to build up our State and its institutions upon the sure foundation of Christianity, and to that end to take the keenest and most active interest in the Church? It is not yet too late, but I think we have to make the deliberate choice between Bolshevism and Christianity.

What I am concerned to emphasise is that Christianity has an intimate concern with every department of our life; that to apply the standards of Jesus Christ to our financial, our individual, our international problems, is a glorious adventure that is open to our statesmen, and if they reject it, to our youth to-day. And it is for us, brethren of the clergy and of the laity, to live our faith, to express our faith in our lives, to show that the Church is alive, to bring her out of the backwater, and into the great main stream of the world's life—not losing her other-worldliness, but using it to help those who are struggling in adverse currents. It is for us to take a greater part than we have done in the past in social and philanthropic services. It is for us to have the courage to set an example of **the simple life**, and to realise that we cannot maintain the same standard of life now that we maintained three years ago, when we were living on borrowed money. We shall not be less happy if we are content with simpler standards and simpler fare, but some one must set the example—and why not the Christian Church?

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Sept. 18, 17th S. aft. Trinity.—Morning: 568, 426, 159, 582; Evening: 181, 573(427), 61, 224.

Sept. 25, 18th S. aft. Trinity.—Morning: 424, 135, 401, 590; Evening: 308, 244, 136, 21.

Oct. 2, 19th S. aft. Trinity.—Morning: 107, 295(149), 350, 165; Evening: 354, 303 126(496), 19.

Oct. 9, 20th S. aft. Trinity.—Morning: 382, 151, 287(309), 336; Evening: 247, 147, 344, 39(44).

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Sept. 18, 17th S. aft. Trinity.—Morning: 242, 629, 255, 292; Evening: 360, 626, 386, 540.

Sept. 25, 18th S. aft. Trinity.—Morning: 435, 297, 428, 269; Evening: 529, 233, 172, 24.

Oct. 2, 19th S. aft. Trinity.—Morning: 3, 238, 164, 252; Evening: 270, 254, 358, 23.

Oct. 9, 20th S. aft. Trinity.—Morning: 9, 184, 531, 228; Evening: 231, 238, 356, 163.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 38. [Registered at the G. P. O., Sydney, for
transmission by post as a Newspaper.]

OCTOBER 6, 1932.

[Issued fortnightly.]

Single copy 3d.
6s. per year, post free.



Leader.—The Roman Catholic Church in the Modern State.

Fasting Communion.—Reply by Bishop of Worcester.

St. Barnabas, Chatswood.—Mr. Justice Harvey's Address.

Constitution Convention.

The Home of Peace.—25 Years.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

EDITORIAL.

A Noble Work.

SYDNEY Churchmen are justly proud of the work of the Home of Peace, which celebrated its first quarter of a century last week. Begun twenty five years ago, with eleven beds, for the purpose of providing a Christian home for those who were near death, its work has gone on without noise and advertisement. To-day the Home can accommodate some fifty-six patients, and no fewer than two thousand, seven hundred and fifty people have come under its ministrations. The Home has never wanted for money. It has never been in debt. The authorities refuse to accept any money raised by gambling, raffles, and other doubtful means. Recently, the sum of fifty pounds was refused, because it came through the fruit machines. God has owned and blessed the work in a remarkable way. No less a sum than eighteen thousand, nine hundred pounds have been left to the Home in legacies, while slightly more than that amount has been spent on new buildings. The Home is all that it claims to be. It is beautifully situated in its well-kept gardens and grounds, while inside the comfort, arrangement and atmosphere of the rooms and wards are all that can be desired. Efficiency, Christian sympathy and real devotion mark the daily routine of the Home. The Church owes a great debt to the Committee of Management, as well as to the matron and staff. The whole place is a wonderful exemplification of Christian love and service at work for suffering humanity.

A Fine Challenge.

ELSEWHERE in our columns we publish Mr. Justice Harvey's fine challenge and stirring appeal to the parishioners of St. Barnabas' Church, Chatswood. We trust that in that parish, wise counsels will prevail, and that the work of God will go forward with the happiest results. His Honor's words, however, have a wider application. They should be taken to heart by churchmen in every parish. The Church of England is not a congregational body, nor is it governed by the cast-iron authority of the Church of Rome. There is a happy balance of authority and freedom. The limits are sufficiently wide for most reasonable people within their respective jurisdictions. The various sections of the Church, be they bishops, the clergy, or the laity, have ample opportunity for the fulfilment of their responsibilities and duties. They are meant to join in warmest co-operation. This should be quite easy, given the right spirit. What is needed are converted lives, leading on to full consecration in the Lord's Service. Worldly methods and worldly standards in our parish life are bound to fail. Where the Spirit of the Lord works, there is bound to be harmony, sacrificial service, sweet reasonableness and loving, Christian co-operation.

Constitutional Convention.

DURING the next week or two, the eyes of the Church-people in Australia and Tasmania will be turned on Sydney, as their chosen representatives in Convention and General Synod consider the draft proposals for the Constitution, which have come from the Bishops' Committee. There is no doubt that the Draft is a much more acceptable document than that which the Sydney Diocese refused to accept several years ago, though in several directions we would like to see drastic alterations. Of one thing we cannot but take notice, and that is the chorus of approval which has gone up now, because Sydney held up the draft proposals several years ago. In certain quarters there was, at the time, ill-advised and somewhat resentful criticism. But Sydney would not be stampeded; with the result that it is now felt that precipitate action then would have been disastrous to the Church as a whole. Now, once again in Sydney, men with their expert knowledge and far-sightedness have been at work on the new draft. Their work came before the recent Sydney Diocesan Synod, with the result that a number of important amendments will be placed before the Convention. Some of these suggested alterations are of a technical nature, some as to representation, others with

regard to the Supreme Tribunal, and to Diocesan consent. The proposals are of vital moment, and, if carried, will ensure the acceptance of the draft. We pray that the Holy Spirit will guide the minds of all who meet.

The Government and the Lottery.

THE extraordinary outburst of Mr. Weaver, the Minister of Health in New South Wales, that "he will fight for the Lottery and even the establishment of a Calcutta sweep," has brought forth a characteristic and vigorous reply from Archdeacon Davies, President of N.S.W. Council of Churches. We quote the Archdeacon's words, for they have our complete endorsement. He said "that the State had found it advisable, in the interests of law and order, to enact severe laws against gambling, more especially certain forms of gambling, because they had such a bad effect upon the economic and moral conditions of the people. At the same time, it was deriving revenue from bookmakers and totalisators and had recently launched a lottery scheme. The State speaks with two voices. With one it says it is wrong to gamble, and if you do so you will be punished; with the other it asks people to come and gamble and make their fortune quickly. This is typical of the gambler's frame of mind and a striking advertisement of the demoralising influence that gambling has upon the character. A man's sense of moral responsibility must be absolutely perverted if he says a thing is wrong and then invites people to do it. Yet we have Cabinet Ministers in this State who show such a lack of moral sensibility as to defend in public a thing which is rotten economics, rotten morals, and rotten religion."

No bank would lend money to buy tickets in the State lottery or any other gamble, nor would a business man employ a known gambler in a position where he had to handle money. "I don't think even Mr. Weaver would be so stupid as all that," remarked the Archdeacon. The Protestant Churches generally condemned gambling devices as means of raising church funds or for any other purposes. The Home of Peace, Sydney, had refused bequests and not long ago the diocese of Newcastle refused a contribution from the local charities' funds because of the use of certain means in raising money.

"Gambling has a bad record," the Archdeacon concluded, "and a person who desires or attempts to justify it must be singularly blind to economic facts, singularly dense to moral principle, and singularly incapable of sincere religious feeling."

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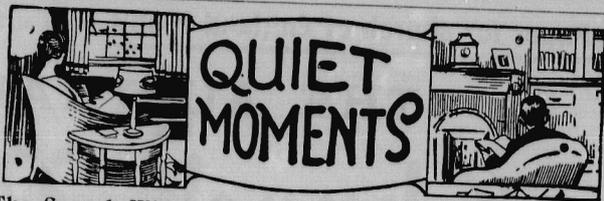
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Jeremiah 29: 13.

"Ye shall seek Me and find Me when
ye shall search for Me with all your
heart."

In these words Jeremiah is giving us
his own experience. He had been
brought up a child of this country and a
child of this city, but as he grew into
manhood, his life was a life of great
suffering and apparent failure. He
compares himself with a lamb that is
led to the slaughter. Here is the
verse: "I was like a lamb led to the
slaughter . . . and they said, 'Let us
cut him off from the land of the living,
that his name be no more remembered.'"
But the suffering of Jeremiah
made him long more and more for God.
He realised, as no one before, that reli-
gion is a personal relationship with
God, and so he cries out for God.

And the reply comes to the heart of
Jeremiah: "Ye shall seek Me and find
Me when ye shall search for Me with
all your heart." And Jeremiah did. He
searched with all his heart, and he
found God.

How many more can bear the same
testimony?

Charles Finney was a young American
lawyer, a lawyer to his finger tips.
His vigorous personality, his acute in-
tellect, his persuasive oratory, would
have secured for him the most dazzling
distinctions that the courts and legisla-
tures of the country could confer.
Somebody said that his speaking was
"logic on fire."

But, reading the Bible one day, the
deeper chords of his soul were touched.
He came under the conviction of sin.
Charles Finney could find no rest un-
til one day, 10th October, 1821, instead
of going to the office, he entered a
thick wood, just outside his village,
that he might fight out his spiritual
battle. As he crept into the wood, he
vowed that he would not leave it until
he had received the assurance of sal-
vation. He was like Jacob of old. "I
will not let thee go until thou bless
me."

He knelt in prayer, but there came
no answer to his frantic supplication.
At last there came a rustling among
the leaves—Charles Finney sprang to
his feet in confusion and dismay. Surely
his devotions had been observed.

But there was no one to be seen.
"To think," said he, "that I should be
ashamed of being caught in the act of
making my peace with God." Then,
ashamed of his shame, he shouted at
the top of his voice that he would not
leave the wood until forgiven.

And like a bolt from the blue came
this passage of scripture—my text—
the revelation of Jeremiah. "Ye shall
seek Me and find Me when ye shall
search for Me with all your heart."

Charles Finney went home. Here
are his own words: "There was no fire,
and no light in the room, and yet it
appeared to be perfectly light. As I
went in and shut the door, it seemed
as if I met the Lord Jesus Christ face
to face. He said nothing, but simply
stood before me, and I fell down at His
feet and poured out my soul, and

there, in the evening, the work of the
morning was consummated, and
I was crowned."

It is a long way from the woods of
America to a convent in Spain, but I
want you now to enter and meet a
great Saint, St. Teresa. As a girl,
Teresa was bubbling over with life
and merriment. She was extraordi-
narily beautiful, and she lived in the
gayest and most romantic period in
Spanish history. But the life did not
satisfy Teresa. She thirsted for higher
things. Kneeling before a picture of
Christ at the well of Samaria, she cried
out, "O, my God, give me this water,
give me living water." And God sat-
isfied that thirst. She gave Him herself,
and she became as a spring of living
water. When she was dying in the
convent, and the nuns, in great sorrow,
were kneeling around her bed, she re-
peated the penitential psalms, and then
died in the arms of her Saviour. Her
life was a commentary on the text:
"Ye shall seek me, and ye shall find
Me, if ye shall search for Me with all
your heart."

Teresa had sought with all her heart,
Teresa had found a Saviour.

But may I go a little further in this
spiritual pilgrimage.

Edna Lyall once wrote a novel, "We
Two." It is the story of Erica Raeburn.
Erica is the daughter of Luke Raeburn,
a sceptic, and from infancy
she has been taught to despise all holy
things. But, as life goes on, Erica
finds that she cannot satisfy herself
with denials and negations, and so we
see her one summer night, at the open
window of the little room. "O God!"
she cried, "I have no reason to think
that Thou art, except that there is a
fearful need of Thee. I can see no
single proof in all the world that Thou
art here. But if Thou art, O Father, if
Thou art, help me to know Thee. Show
me what is true."

There she was, searching with all her
heart. A few days later the answer
came. Erica was in the British Mu-
seum, making some extracts, and in
her search she came across an extract
from Livingstone's journal. Living-
stone was commenting on the promise,
"Lo, I am with you always." Here
is the comment: "It is the word," said
Livingstone, "it is the word of a gentle-
man of the strictest and most sacred
honour, and there's an end of it."

The words profoundly affected Erica.
They represented not a moral principle,
not a logical proposition, but a living
Presence.

"And," adds Edna Lyall, "all in a
moment, Christ, who had been to her
merely a noble character, became to
her a living reality."

"Ye shall seek me, and ye shall find
me, if ye seek for Me with all your
heart."

What a different state of affairs there
would be in our churches to-day if men
and women could only have the experi-
ence of a Jeremiah, of a Charles Fin-
ney, of a St. Teresa, of an Erica Raeburn.

Jeremiah went out, and all the trea-
sures of his loving heart were lavished
upon God. Religion received a perman-
ent enrichment through his ministry.

With simplicity and with absolute sin-
cerity, he taught this truth, that Re-
ligion is fellowship with God.

Charles Finney, the lawyer, went out
and men leapt out of darkness into
light through the contagion of his won-
derful joy. He worked with all his
heart to the very end. He was eighty
then, and one night he went to bed to
sleep. He awoke in the presence of
his Lord, Him whom he had sought
and found, for he had searched with
all his heart.

Saint Teresa went out with joy. "No
words," says one of her biographers,
"can give any idea of the glad cheer-
fulness, the holy joy, the sincere com-
posure, which marked her life. She
could never pass a little child in the
road without running to kiss it, and
she shouted for joy at the sight of a
brightly coloured butterfly. She so
transformed life in Spain that she was
made the patron Saint of her grateful
country."

Erica went out and even dingy
Bloomsbury seemed beautiful. Her
face was so bright that many were lifted
from sordid cares into a purer at-
mosphere.

"God gave her life that she for Him
might live;
God gave her Love, that she to Him
might give.
God gave her Grace, an offering sweet
to make,
Of life, and love, and service for His
sake."

Have we found God? Are we ennob-
ling life? If we have not found God,
if we are not enriching life, we are
missing the main purpose of life.

"Ye shall seek Me and ye shall find
Me if ye shall search for Me with all
your hearts."

Remember those last words with all
your hearts.

GIVE US MEN.

(By the late Edward Bickersteth, Bishop of
Exeter, England.)

Give us MEN!

Men from every rank,
Free and fresh and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
Nation's welfare speeding;
Men of faith and not of faction,
Men of lofty aim in action:

Give us MEN! I say again
Give us MEN!

Give us MEN!

Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honour fires:
Men who trample self beneath them
Men who make their country wreathe them
As her noble sons;

Worthy of their Sires;
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others:
Give us MEN! I say again
Give us MEN!

Give us MEN!

Men who when the tempest gathers
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar
(Let the coward cringe and falter)
God! defend the right!
True as Truth, though lone and lonely,
Tender as the brave are only:
Men who tread where Saints have trod,
Men for Country, right and God:
Give us MEN! I say again
Give us MEN!

We do not try the evenness of things with
a crooked stick, but by the straightest rule
we can find. So St. Paul looked not to see
how much more spiritual he was than other
men, but how much less spiritual he was
than the law.—Abp. Leighton.

The Genesis of the Oxford
Movement.

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

THE causes of the Oxford Movement have
been discussed ad nauseam. But the
history of this strange development in
the English Church has a perennial interest,
particularly to Evangelicals who are puzzled
to know why this revival of Catholicism
should have taken place in a Church, where
at the time the sentiment was predominantly
Protestant. The more we study the begin-
nings of the Movement the more clearly we
see that its fundamental characteristic was
an emphasis upon the divine nature and
majesty of the Church. The leaders aimed
at putting a real meaning into the words,
"I believe in the Holy Catholic Church."
It is fair to say that they achieved consider-
able success in this policy. Keeping, then,
their ruling idea in mind, let us consider
some of the many reasons put forward to
explain why the Movement started.

Everyone agrees that the Oxford Move-
ment had a political side. The French Revo-
lution produced in England a strong reaction
against reform. A fear lest the flood-gates
should be opened to revolution ensured an
extraordinarily long term of office to the
Tory party, which was also the Church
party. The French Revolution started in
1789 and it was not until 1830 that the Whigs
really got into power—on a platform of
parliamentary reform. Then the tide rose
rapidly. Already the liberal wing of the
Tory party had permitted the removal of
the disabilities of the Dissenters and the
passing of Catholic Emancipation, both
measures making large inroads on the ex-
clusive privileges of the National Church.
The Whigs followed up these concessions
by carrying, after bitter opposition and amid
intense excitement, the Reform Act of 1832.
This was a notable triumph of liberal prin-
ciples and a disastrous Tory defeat. By
this Act the English middle classes secured
the balance of political power and for many
years afterwards they dominated English
politics. Now one of their cherished ideals
was Efficiency, and they were anxious to
introduce it into all the great institutions in
the country. In their zeal for efficiency and
reform they cast their eyes upon the Church
whose affairs at the time were grossly mis-
managed. Church finance especially was in
need of drastic reform and the Whigs gladly
set about the task, beginning first with the
scandalous financial arrangements of the
Irish Church.

The Irish Church Bill, which made
changes in finance and lessened the number
of Irish bishops by combining some of the
sees, called forth in 1833 Keble's Assize
Sermon on "National Apostasy." Newman
held that this sermon was the beginning of
the Oxford Movement, and, if we want a
definite starting point, this is as good as
any other. At first sight Keble seems to
have protested against a very necessary re-
form and as a Tory he cannot have regarded
with pleasure the prospect of being reformed
by his political opponents. But the cry,
"The Church in danger," was more than a
political stunt. The Church really was in
danger from the Radical reformers, for they
looked upon the Church as a State depart-
ment under state control. Accordingly,
there was a strong possibility that by laws
to improve her efficiency the Church might
be legislated out of existence. In these
circumstances we can well imagine the state
of mind among church people. Their political
opponents were in power. Proposals for
ecclesiastical changes were springing up
on every side, while no candid churchman
could deny that reforms were needed in the
Church. Dissatisfaction, despondency, and
divided counsels were rife. Keble preached
his Sermon. Hugh James Rose had his
meeting in Hadleigh Rectory. A "Friends
of the Church" Association was formed. An
address to the Archbishop of Canterbury was
signed. The Church forces were slowly
rousing themselves and getting together.
But nothing much happened until Newman
took a hand. He started by saying that what
was wanted was to exalt the majesty of the
Church and to insist upon her divine
character. The Tract set forth a policy by
which the Church's Erastian enemies might
be defeated. It proved to be just what
people were looking for. The idea caught
on and round the ideal of the Church as a
sacred organisation independent of State con-
trol, multitudes rallied. J. A. Froude, who
was originally a fervent follower of Newman,
but who afterwards reacted against the whole
movement, wrote of Newman's policy as
follows:—

"The Church, needing only to be purged
of the elements of Protestantism which had
stolen into her, could then, with her apostolic
succession, her beliefs, her priests and her
sacraments, rise up and claim and exercise
her lawful authority over all persons in all
departments. She would have to show her-
self in her proper majesty as in the great
days when she fought with kings and em-
perors, and now as then the powers of dark-
ness would spread their wings and fly away
to their own place." The Tractarian policy
had great success. We have seen how political
conditions contributed to that success,
but there were other contributory causes.

The view is widely held that the Oxford
Movement was part of the wider Romantic
Movement. We may accept this view with
the proviso that the former movement was
both more and less than the latter. The
movements had much in common. Both
were in reaction against their environment,
against current ideas and sympathies, and
both were in some measure flights from
reality. Romanticism was the product of an
age, disillusioned and disgusted at the out-
come of the ideals of the Revolution, and it
was an effort to get as far away as possible
from a truth which had become either wear-
some or intolerable. "The Romantics car-
ried away their readers to an East impossibly
oriental, to forests impossibly primeval, to
periods impossibly historical." In like
manner the Tractarians, repelled by the
sight of Erastian churchmanship, of liberal
theologians, of the uninteresting drabness of
popular religiosity and of the aridity of the
High and Dry School, were led to idealise
some past period when everything in the
Church was idyllically perfect. Beautiful pic-
tures were painted of a Mediaeval Church
which the sacrilegious hands of the Reform-
ers had ruthlessly destroyed. Here the way
had been prepared by the English writers
in whom the Romantic movement found ex-
pression. Newman acknowledged the ser-
vices rendered by Scott's novels in turning
men's minds in the direction of the Middle
Ages. For Scott portrayed in a most attrac-
tive fashion mediaeval life, with its barons
and abbots, its monks and nuns, and in this
way created an interest in the Church's
past. Men learnt that the Church was not
a new thing, but that it had a long history
behind it. Wordsworth, with his emphasis
on the sacramental aspects of Nature, Cole-
ridge, with his mysticism and his interest in
the theology of the Caroline divines, Carlyle,
with his belief that the quantitative and
logical things of life are not to be compared
with the impalpable, the mysterious and the
undemonstrable—all helped in bringing for-
ward ideas which cannot be too warmly
sympathetic hearing to Tractarian doctrines.
None of these writers, however, was as in-
fluential as Keble was with his "Christian
Year" in creating just the right atmosphere
in which Tractarian ideas could grow vigor-
ously. This book of poems expressed a
quiet and reverent devoutness which differed
in tone from the usual Evangelical experi-
ence, though it was not hostile to other
phases of religious thought. It was indeed
welcomed as heartily by liberals like Arnold
and Stanley as by Newman and Pusey. As
churchmen read Keble's poems with their
charming exposition of the Church's nature
and teaching, they learnt to love and appre-
ciate her. This latent Church enthusiasm
Newman's propaganda, exalting the Church,
called into activity. We see, then, that the
Oxford Movement did not commence in a
vacuum nor was all its environment hostile
to it. Otherwise it could not have succeeded
as it did. Dr. Arnold wrote in 1841: "Mr.
Newman's system is now at the flood; it is
daily making converts . . . nor indeed have
I any hope of turning the tide, which will
flow for its appointed season and its ebb
does not seem to be at hand."

Some writers, e.g., Mr. Walsh, in his
"Secret History of the Oxford Movement,"
have suggested that we can find the main
source of the Tractarian movement in a
conspiracy to bring back first of all the
Church of England and then England her-
self under the heel of Rome. Now it can-
not be denied that often the tactics employed
in the early stages of the movement, if not
in the later, were characterised by secret in-
trigue and had all the appearance of con-
spiracy. The leaders loved working in the
dark and prided themselves on their clever-
ness in doing so. But when we examine the
evidence fairly we find that the theory of a
Roman conspiracy will not cover all the facts.
As we shall point out later, the movement
was undoubtedly a spiritual revival for many
souls. Then the gradual way in which the
movement drifted on the Roman rocks does
not support the idea that the leaders had
any clear and definite Papal policy from the
first. Further, the method of explaining the
spread of ideas by the existence of secret
societies does not seem of much value. The
fear of intrigue and conspiracy often appears
to be based upon a lack of a perception of
the force of ideas, which are indeed the
strongest things in the world—stronger than
bayonets and more pervasive than secret
societies. Mrs. Nesta Webster has sought
to explain the French Revolution as the
work of revolutionary secret societies and
to-day many see in the spread of communism
(Continued on Page 12.)

WAYSIDE MUSINGS.

(By a Wayfarer.)

Sabbath Observance.

"So I see," said one of the young men, "that the Council of the Churches has asked the Postmaster-General to introduce a new obliterating stamp, to bear the words, 'Observe Sunday.' Will it have any effect, do you think, in that direction?"

"What," said the older man, "do you doubt the value of advertising? Well, what is advertising but simply the trick of impressing the mind through the eye, by constant repetition? Yes, certainly, the Postmaster's stamp will produce an effect, even though it may not be quite what the Churches desire."

"How can it be otherwise?"

"Well," said the older man, "there are two ways of observing Sunday—the animal way and the spiritual way; and the Postmaster's stamp can't discriminate. A man who is physically hard-worked through the week, will certainly benefit by a mere lazy Sunday rest, getting up late, loafing through the day, and going to bed early. But that is not all that the Churches desire. They regard man as a spiritual being, capable of immortality, and whose existence is not terminated at death; and whose highest wisdom is to prepare for the future life by living here a disciplined, God-fearing life. And an important part of that preparation is the right observance of Sunday."

"What do you mean by a disciplined, God-fearing life?" asked the young man.

"Why," said the other, "I mean that a man should have sufficient self-control and foresight to make himself do what, at the moment, he is not much inclined to do. To read his Bible, even though his lower nature prefers the Sunday newspaper—to take some time for prayer, although as yet he doesn't love prayer—to go to Church, and throw his whole heart into the worship, though, as yet, he doesn't love the worship of God—to refrain on the Lord's Day from ordinary games and amusements and idle pursuits. Such a life shows that the man is at least seeking after God. Nay, more, it shows that the Holy Spirit is already guiding him, and to such a man God will assuredly give the Holy Spirit in fuller and fuller measure; and what was at first an irksome restraint will become the delightful service of God, a preparation for the higher love and service of Heaven."

"A bit hard, I'm afraid, for most of us," said the young man.

"A thing is hard or easy," said the other, "according as you have set your heart on a certain object. Did our athletes at Los Angeles grudge their severe training? Yet, there, only one in a hundred could win; whereas, in the Christian life, no earnest seeker fails of his reward."

"Then perhaps you think that the Postmaster-General ought to go a little further," said the young lady. "What about putting on his stamp, 'Worship God on Sunday?'"

"I shouldn't wonder," said the older man, "if the Council of the Churches did actually ask for just those four words; but that the Postmaster-General didn't see his way to grant more than two."

"I think he would be going beyond his province," said another. Government officials have no authority to tell us how to observe our Sundays. The Minister for Health might, perhaps, on grounds of Public Health, bring in a

Bill to compel Sunday rest; but he couldn't compel unbelievers to worship God. No! Our Sabbath worship and all else that we offer to God must be voluntary and must cost us something, and be gladly given; or else it is no acceptable sacrifice."

"What about trains and trams?" asked another. "Do you think they ought to run on Sundays?"

"I am afraid it is unavoidable," said the older man, "until they are condemned by the voice of the majority of the people. Unhappily a great majority of our people do not order their lives on Christian principles, and the Government are professedly only the servants of the people. But I am quite sure that Christian people ought to use them as little as possible. I remember the late Archdeacon Boyce walking from Redfern to Rozelle rather than use the Sunday trams. And I am quite sure that the Railway Authorities, if they are Christian men, ought not to stimulate Sunday travelling by advertising special trains. Their men ought to be given all the Sunday rest that the public will allow them."

"Sunday trains and trams wouldn't stop if I didn't use them," said a young man. "I don't approve of Sunday trams and trams; I wish they didn't run; but as long as they are running, why shouldn't I use them?"

"That's the argument in Cowper's story of the boy and the apples," replied the elder. "Don't you know it?"

"His comrades had plotted an orchard to rob And he was invited to join in the job."

He was indignant. How wicked to rob a poor man! But finally he goes.

"Poor man! I am sure if it rested with me, His apples might hang till they dropped from the tree; But since they WILL go, I think I'll go too! He'll lose none by me, though I get a few! He blamed and protested; but joined in the plan; He shared in the plunder and pitied the man."

You can't honestly protest against railway and tramway men being robbed of their Sunday rest, while you share in the plunder."

"I wish," said one of the ladies, "that you would carry those principles into the homes. I notice that you men all want to rest on Sunday, but you expect us poor women to work equally hard every day of the week. In fact, on Sundays, you expect a bigger dinner than usual, and I don't think its just or right."

"It's certainly wrong," said the older man. "When I was a boy, all Sunday housework was reduced to the very minimum. Our Sunday breakfast was chiefly bread and butter and dates; and we always had a cold dinner. (The hot dinner came on Saturday). We were expected too, to clean our boots on Saturday evening. Only, fruit and cakes were more abundant on Sunday afternoons than on ordinary days."

"What about Sunday games?" asked one of the young men.

"That's a question that can be settled," said the other, "on the same principle. First, the Lord's Day is a day of rest; secondly, it is a day for worship; and those two considerations may be enough to settle the whole question. But if you want a third, consider this, that the Christian, in his whole life, must always aim at the honour of God; just as an Englishman in a foreign land should be jealous for the honour of his king and country. Now, how can you honour God? You can't possibly honour God in the abstract. You cannot really honour God at all, except by honoring what is God's—His Name, His Work, His House, His Day. In hon-

ouring these, and guarding them from worldly profanation and common uses, thus and thus only, can you honour God. Set these, so to speak, on a pedestal; preserve them as sacred institutions; keep the Sabbath for Holy uses, and all men will see that you honour God, Who has specially called it His Holy Day. And be sure of this, that Sabbath observance always brings with it a special blessing."

Moral Laxity.

"The Secular Spirit."

The Governor-General of New Zealand has been speaking recently in the Dominion with regard to the moral laxity which evidently abounds. He asked: "Is the Church to remain silent, while the Bible is untaught in many homes as well as in our schools?"

His Excellency's question has caused the head of the Churches there to issue the following statement:—

"Regarding home religion, many pronouncements have been made. On the question of religion in the schools, the views of the Churches are set out in the statement, which is addressed 'To citizens and organisations in New Zealand, by the official heads of the Churches,' and headed, 'The Secular Spirit and Lawlessness.' The statement reads as follows:—

It has been said in New Zealand that we have been living on moral and spiritual capital inherited from earlier generations. This has possessed a durable quality and is not easily or quickly expended, yet it cannot resist the inroads made on it by a secular spirit indefinitely continued. Our public school system, particularly in primary schools, affords the chief opportunity along with Church and home influence for building the character of young New Zealand. As is the school, so is the nation.

The outbreak of lawlessness has occasioned considerable disquiet among loyal citizens of the Dominion. It comes as a manifestation of forces which are a distinct menace to national well-being, and challenges careful inquiry as to the tendencies leading to lawlessness of all kinds. Such tendencies are not entirely due to recent and immediate causes. They can often be traced in large measure to processes which, over a lengthy period, gradually and insidiously undermine the moral character of a nation. In New Zealand a study of these processes must take into account the lack of systematic religious teaching in our public schools.

"A National Menace."

Education without religion may become a national menace. This was recognised recently by Mr. E. D. Mosley, S.M., who said he "was convinced that education without a knowledge of the teachings of Christ was not worth anything." "I am convinced," he said, "and it took years to convince me, that we shall never attain our goals, unless, in some form or other, the teachings of Christ are introduced into our primary schools."

The counteracting influence of religious training on lawlessness is evidenced by the testimony of the Chief Probation Officer in Melbourne regarding children's courts. He said that 95 per cent. of the children brought to court had not attended Sunday-school, yet it has been estimated that approximately 85 per cent. of Victorian children attend Sunday-school. Others in New Zealand give similar evidence.

Prior to Mr. Mosley's comment, another magistrate in Christchurch, Mr. McCarthy, commenting on the increase of juvenile crime said: "Most of the parents born in the Dominion have been brought up under the system of purely secular education, and it is having its effect in many homes to-day. So far as I can see, all education should have a religious basis, because, whatever people may say, there is a spiritual side to a man which requires cultivation."

How perilous neglect herein may be to a nation is plainly indicated by Principal Jacks, of Manchester College, Oxford, Editor of "Hibbert Journal":—

"If the battle of civilisation is lost in the schools," he said, "who is going to win it afterwards? If the whole community is set wrong in its education, what chances have the clergy of being able to set it right from the pulpit? What are the chances of legislation? To begin by starting the community on the wrong road in the plastic period, and then, when it is grown up, to send out the parson and the policeman to bring it back—what fools' enterprise could compare with that?"

Prevention is better than cure, and the day schools, by their lack of systematic moral

and religious teaching, render the task of prevention exceedingly difficult.

Citizens' Campaign Urged.

We therefore urge all citizens to join a campaign in support of definite religious instruction, common to all the Churches, in the public schools of New Zealand. This, we believe, will help to stem the tide of growing lawlessness. Without it, such signs as we have witnessed recently will be multiplied to the increasing detriment of our national character. To repress by authority does not end the evil thus repressed. To end the lawless spirit and restore confidence requires pluck and religious qualities to begin with.

The basic need in our national life is to give God His due place of reverence, and this need can only be met by imparting sound Biblical instruction and by enunciating true Christian principles. Because these are vital to sound education, we seek co-operation in urging Parliament to reform the educational system and bring it into line with general British practice, so that the teaching of the fundamental principles and virtues of the Christian religion held by all the Churches shall be banished no longer from the curriculum of our schools.



The Rev. E. A. Salisbury, recently appointed rector of Mudgee, N.S.W., has been made a chdeacon of Mudgee by the Bishop of Bthurst, vice the Venerable Archdeacon Haviland, who has resigned.

Friends of Deaconess Minna Johnson, of Melbourne, will be glad to know that she is making an excellent recovery after the very severe operation which she underwent recently. She is away recuperating, but hopes to return to her work very shortly, but will be compelled to limit her engagements for some time.

The Rev. W. E. Moorhouse, Principal of St. Aidan's College, Ballarat, has been appointed vicar of the parish of Camperdown, Victoria, in place of the Rev. E. S. Yeo, who has been appointed elsewhere in the diocese. The Bishop of Ballarat states that Mr. Moorhouse has given wonderful service as Principal of St. Aidan's.

The Bishop of New Guinea addressed a large meeting in St. James' Hall, Sydney, on Monday, September 26, on the work and the triumphs of the Missionary in that territory. He gave telling facts to show how the Church has grown in Papua, and he revealed the extraordinary changes for good in the character and conduct of the New Guinea natives as the result of the preaching of the Gospel.

The Ven. Cecil Wilson, Archdeacon of Bradford, and Provost of the Cathedral Church in that city, has been appointed Suffragan Bishop of Middleton and Canon of Manchester. He has held many important evangelical livings in England, and succeeded the late Archbishop Harrington Lees as Vicar of Swansea, Wales. He takes a deep interest in the C.M.S., is a man of ready speech, and is affectionately styled "Cecil Wilson" by a wide circle of friends.

The Rev. C. F. Pierce, late Headmaster of the Wanganui Collegiate School, N.Z., has been appointed to the Rectory of Standlake with Yelford, in Oxfordshire. Standlake is in the patronage of Magdalen College, Oxford, and has a population of about 500 people. Yelford is in private patronage. It must be one of the smallest villages in England—Crockford, of three years ago, gives the population as 13, this year's edition raises the number to 15!

Miss Elsie M. List, daughter of Mrs. Annie List, of Chatswood, and the late Mr. Walter List, who died recently, was organist of St. Barnabas' Church, Chatswood, N.S.W., for about seven years. For several years she was on the staff of the New England Girls' School, Armidale. Later, she joined the staff of Abbotsleigh, Wahroonga. The funeral service at St. Barnabas' was conducted by Canon Rook.

The Bishop of Gippsland, writing in his "Church News," states: "During August

Mr. Willie Riggall, of Dargo, passed away. True lover of his God and his Church, fine servant of his district, and generous host of his bishop and many others, we shall all miss him. But we thank God for him and his memory, and extend our earnest sympathy to Mr. Sam Riggall and others whom his death has bereaved."

The estate of the late Rev. Henry Wallace Mort, honorary canon of St. Andrew's Cathedral, Sydney, has been sworn for probate at £19,954. By his will he made the following bequests: To the rector and churchwardens of All Saints', Woollahra, for completion of Church, £250; to the Bishops of Polynesia and Melanesia, £125 each; to the Council of The King's School, £50; to the Sydney Home Mission Society, £50.

The Right Rev. Bishop Sedgwick has had to resign the living of Detling, Diocese of Canterbury, England. He spent long years in New Zealand latterly as Bishop of Waiaapu. This post he resigned in 1930 in order to return to England. He had hoped to end his working days in Canterbury diocese, but both his wife and himself have had poor health, and are now compelled to seek a drier climate.

The Bishops of Gippsland and Armidale have just concluded a very successful twelve days' mission at St. Paul's, Bendigo. The mission had been well prepared by the rector of the parish, Dr. Griffith, with the result that the twelve days began in a spirit of prayerful expectancy. Large congregations gathered at all the services and it is confidently believed that there will be abiding results.

The Rev. R. G. Nichols, chairman of the Church of England Boys' Society, Victoria, and Vicar of St. Mark's, Fitzroy, was in Sydney last week, conferring with leaders, and speaking on the work of C.E.B.S. Already there are several branches in N.S.W., and as a result of his visit, a forward move is expected. Mr. Nichols is now in Brisbane, having addressed meetings in Armidale and Toowoomba. He is accompanied by Mr. Rowe, the C.E.B.S. Secretary in Victoria.

The Bishop of Wangaratta, writing in his Diocesan Church paper, "The Living Church," with regard to the recent synod of the diocese, states: "This year's synod was, I believe, the most pleasant of the half-dozen I have held. The Dean of Sydney's address, both on Sunday and Monday, were warmly appreciated, and that not for their learning or for the freshness of his presentation of great truths—which we expected—but for the direct and simple fellowship which he created with our religious lives. An understanding sympathy and little touches of his own experience drew us close to him."

The authorities in the Diocese of Ballarat have appointed Miss S. Hodson, B.A., as headmistress of the Girls' Grammar School, Ballarat. The Bishop writes: "I am quite confident that in Miss Hodson we have a lady who will very worthily and successfully continue the work that previous headmistresses have so splendidly done for the School and the Church. I happen to know that immediately after the appointment was made public Miss Hodson received from Miss Rigg a delightful letter of congratulations and good wishes, and that in other ways Miss Rigg has done all in her power to make it easy for Miss Hodson to take over her new work, by information and assistance. While, of course, this is only what would be expected, I do wish to thank Miss Rigg once again, not only for all that she has done for the School, but also for this final act of goodwill and kindness."

St. Andrew's, Summer Hill, Sydney, takes just pride in the length of service rendered in the parish by some of its devoted workers. Mr. W. A. Simmons, who is a Parochial nominator and Trustee, and still at

tends the services of the Church, was present at the first Vestry Meeting, held 51 years ago. Mr. Turner had been connected with the Sunday School for upwards of 46 years at the time of his recent retirement from the position of Treasurer. Mr. Tas Lloyd has been Choir Secretary for 27 years and has not missed a Sunday service for 33 years. Miss Parnell, after patient and persevering work as a district visitor for 31 years, has lately been compelled to relinquish her task; so also has Miss Armstrong, for 32 years, has been secretary of the Missionary Service League, formerly the "Gleaners' Union." There could be no more enthusiastic, competent and energetic missionary leader than Miss Armstrong.

The parishioners of St. Paul's Church, Chatswood, met on September 28 to bid farewell to the Rev. D. J. Knox and his family. The Masonic Hall was packed, many being unable to obtain a seat, which alone bore tribute to the Rector and Mrs. Knox. After several musical items, the presentations were made. Mr. H. L. Tress spoke of Mr. Knox's eight years of service at St. Paul's, in appreciative terms. A large cut glass bowl was presented to Mrs. Knox, a gold watch to the Rector, and a wireless set as a gift to the family. Presentations were also given by the Young Men's Institute and Girls' Club to Mr. and Mrs. Knox; and by the Young People's Senior Fellowship, to Miss Patricia at a Broughton Knox. Mr. J. W. Ford followed Mr. Tress in presenting the gifts. On coming forward to thank the people, Mr. Knox said he felt the recognition had been heaped upon him when it belonged to others who had worked hard in the past, but it did not lessen his gratitude. After thanking all the Church workers for their support during his ministry, Mr. Knox very characteristically finished with an injunction to continue in Prayer and the Word of God, to exalt Christ, and stand firm in the Evangelical faith.

The Rev. F. E. Ford and Mr. H. P. Chappell, of Toc H, recently passed through on their way to China and Japan, the only parts of the world in which Toc H. has no leaders. They hope, as the result of their visit, to establish Toc H. firmly in the East. They will remain in Sydney till Friday. The Prince of Wales, patron of Toc H., through his private secretary, "gladly commends the enterprise." The private secretary's letter says: "Of late his Royal Highness has repeatedly expressed the desire that a spirit of neighbourliness should reinforce the life of Britain. The two friends will find good neighbours everywhere they go." Mr. Ford was administrative padre of Toc H. in India for three years. A former Vicar (Lord Irwin), writing to the founder-padre, the Rev. P. B. Clayton, said that during his stay in India, Mr. Ford had been "magnificent . . . and a real inspiration to Toc H. Do manage to arrange that he spreads the good work throughout the East. It will be worth it every time." Lord Forster, formerly Governor-General of Australia, in a letter addressed to "Toc H., Australia," says: "I commend to your care and loving kindness the Rev. F. E. Ford and Harry Chappell, who are bearing the torch of Toc H. to China and Japan. They are going unpaid, for the love of the thing."

ONE MEAL A DAY.

The Indians in the Kalsahad district of the Telugu Country had been going through hard times. The paddy crop had failed owing to the drought, and the people were out of work. "This meant only one meal a day to large numbers for many days." Yet those poor Indian Christians during that time gave more generously than ever towards the support of their church.

When we are going through what we consider hard times are we not too ready to make this an excuse for giving nothing at all?

SEVAC
Brushing Lacquer
HOME BRICHTER—WORK LIGHTER
Makes Your Feel the COMFORT OF Your Home.

The Churchman's Reminder.

"He who cannot do what would content him, must be content with what he can."—Guarini.

"Godliness with contentment is great riches."—Paul.

OCTOBER.

- 6th—Tyndale burned, 1536. The A.V. is based, through the Great Bible, on the translation which cost this Protestant martyr his life.
- 8th—Death of John Kensit, 1902. Carrying on Protestant work is never easy. This man suffered for his convictions.
- 9th—20th Sunday after Trinity. Cheerful obedience is taught this day. How much brighter could our personal and Church life, too, become were we as cheerful as we ought to be, serving our Good God.
- 13th—Beza died, 1605. This translator of the Scriptures has left his mark upon our knowledge of the Greek Testament. There is a copy of 6c Greek N.T. called after him, which he presented to Cambridge University.
- 15th—Latimer and Ridley burned at Oxford, 1555. Theirs was the true Oxford Movement. May it long continue.
- 16th—21st Sunday after Trinity. Pardon and Peace is placed before us by the ancient Collect of Gelasius. Just what is wanted to-day is "a quiet mind".
- 17th—Ethelred of England, from whose name comes the word "tawdry". She founded Ely Cathedral. Died 679.
- 18th—St. Luke. Edict of Nantes revoked, 1685. This had granted freedom to 40,000 Protestants in France.
- 20th—Next issue of this paper.



The Roman Catholic Church in the Modern State.

(By Charles C. Marshall, Barrister-at-Law of the New York Bar, with a preface by Isaac Foot, M.P., of London.)

THE author has been good enough to send us a copy of the third edition of this, his learned and carefully documented volume—a volume which, by the way, has been well reviewed in overseas journals. It constitutes a veritable case-book for all who desire an answer to the questions, "Where is the line to be drawn between the authority of the Church and of the State? Where in the affairs of the Commonwealth, should the jurisdiction of the Church end, and where should the jurisdiction of the State begin? What territory is common to them both?" Evidently the author was prompted to write the book on account of the specious propaganda, intrigue and political animus which stirred the American world when, several years ago, the Hon. Alfred E. Smith, palpably a Roman Catholic, came forward and secured a popular vote of fifteen millions for his candidature for the Presidency of the United States—though he was six millions behind the successful candidate (Mr. Hoover), who became President. Of one thing we are thankful, namely, that out of that welter of religion, politics and liquor interest, there came this excellent book, which, we are sure, will prove an abiding contribution to the literature of a great subject. We agree with the author when he says that "it is with Anglo-Saxon civilisation that the modern Papacy, in its political aggressions, has come most sharply into conflict." The trend of Labour politics in Australia alone and the religion of the members of our parliaments, which represent Labour, are a true indication of this.

"The Roman Catholic Church, under the penalty of the loss of salvation, has

subordinated the free will and free conscience of Roman Catholic citizens to the obedience of the Pope, in a vast field of subjects, over which the Modern State claims and exercises jurisdiction. The result is that as matters stand, the autonomy of the Modern State may at any time be nullified pro tanto, at the will of the Papacy, by the voting power of Roman Catholic citizens in the enjoyment of the electoral franchise granted to them by the State." Recent events in Malta, the United States and in the realm of international affairs, have demonstrated the truth of the foregoing statements. So clearly and with a wealth of reference and historical and documentary data does Mr. Marshall handle his subject, that we feel with Mr. Isaac Foot, this book should be in the hands of "every earnest citizen who desires to find a worthy answer to those questions which confront us so insistently."

The author elaborates with great care, his thesis that the Modern State embodies "the Civic Primacy of the Peoples" and that its essential demand is government by the consent of the governed. In addition to his clear and suggestive Foreword, the author divides his book into seventeen chapters, to which is added four appendices dealing with certain papal documents and there follows an excellent Index. He admits in the course of his discussions, that the individual conscience may find itself compelled to oppose a State enactment; that children belong to the family before they belong to the State; and this moderates in many particulars the State demand in Education. He contends, however, that the action of religious societies other than the Church of Rome could not conflict with the political and constitutional order of the State, because, equally with the State, such societies derive jurisdiction from the consent of the members comprising it, and claim no superior human sovereignty to that which is exhibited in the State. On the other hand, the Church of Rome maintains that there exists in the Pontiff a sovereignty derived directly from God to which all are theoretically bound to submit. As a consequence the Pope is "necessarily the medium under God of all moral truth, and of the validity of all political power." In the assertion of this sovereignty, "No duties of obedience to the State or to the individual conscience are excepted." There is a most provocative and interesting discussion on the relation of the State to the rights of the individual conscience. Mr. Marshall contends that once the individual submits his conscience to an external sovereignty, in opposition to the sovereignty of the State, "the result is the right of conscience becomes conspiracy and sedition." Discussing the Constitution, Pastor Aeternus, issued by Pope Pius IX in 1870, Mr. Marshall writes:—"No other assertion of human power has ever made such awful and annihilating claims. . . . The words of dead Popes, terrible in fanaticism and contradicting the essential principles of Christianity to which previously no authority 'de fide' was necessarily attached, were now invested with a new and awful authority." A chapter is given to the discussion of the Syllabus; and a Roman Catholic publication in the nature of a comment on the Encyclical 'Immortalis Dei' of Leo XIII, by the Rev. John Ryan, receives extensive treatment. In discussing censorship, we find the following interesting passage: "Pope Leo explicitly rejects the doctrine of unlimited freedom of expression." So, we reply, does the State. The question is, who shall determine the limitation—the free moral sense of the community or the Pope? The contrast between the teaching of Mar-

silius of Padua and Aquinas is succinctly summarised. "The Church put Dante's 'De Monarchia' on the Index after burning it in public at Bologna; excommunicated Marsilius and beatified Aquinas."

We can only refer to the arresting discussion of what, following the terminology of Cardinal Gibbons, our writer calls "the Twilight Zones." Readers will get much valuable information on the official Roman Catholic attitude to such questions as Inherent Rights, Marriage, Politics and Education. Under the claims to an inherent status made by the Roman Church, there is introduced a valuable examination of the Mexican question. Those who are familiar with Reformation history will know how to appraise the fact that the wealth of the Church in Mexico has been estimated at figures varying between \$116,405,074 and \$250,000,000. The concluding chapter deals with the Italo-Vatican Agreements. Mr. Marshall contends that Mussolini attempts to give a liberal interpretation to the Concordat, but that he is at variance with the actual literal sense of the sections.

It needs to be remembered that Mr. Marshall writes from the American standpoint and so utterly rejects the idea of a State Church. On this he expresses himself very forcibly. However, leaving this aside, the author has dealt with a great and we venture to think, an extremely pressing problem; and he has fulfilled his task with resoluteness, impartiality and what is of great importance, with a well informed mind.

The Roman Catholic Church in the Modern State, by Charles C. Marshall, of the New York Bar. Published by The Faith Press Ltd., London. Price 8/6 net.

Constitution Convention.

General Synod.

THE Convention of the Dioceses in Australia and Tasmania is summoned to meet in Sydney on Tuesday, 11th October, 1932. There will be a service of Holy Communion in St. Andrew's Cathedral, at 10.30 a.m. preliminary to both Convention and General Synod. The preacher will be the Archbishop of Sydney. The Convention will meet in the Chapter House at 4 p.m., when the Primate will deliver his charge. The Draft Bill and Constitution will be received and considered in detail, and motions passed accordingly.

General Synod will meet in the Chapter House on Tuesday, 18th October. The Primate as president, will deliver his address, and then certain reports of a routine nature will be laid upon the table. Various other and important reports, which have been in the hands of sub-committees will be presented by their respective conveners, after which motions which have been in the hands of the Standing Committee from members of Synod for one month prior to the Session commencing, will be dealt with in order. Among these is a long one standing in the name of the Bishop of Goulburn with regard to Canberra as the seat of a bishopric. He will move that the time has come for the appointment of a bishop independent of the Diocese of Goulburn, to take charge of the Federal Capital Territory, that the House of Bishops make the appointment and provide his maintenance by proportionate contributions, and that early action be taken in the matter. The Bishop of Riverina is to move the appointment of a Commission to inquire into and report upon Church music in the Church in the Commonwealth and to take steps to stimulate the study of church music throughout the dioceses.

The Bishop of Goulburn has two further motions: (1) With regard to the centenary of the Oxford Movement; (2) with regard to certain statements agreed upon in England between the Anglican Communion and representatives of the Old Catholic Churches.

Fasting Communion.

Bishop of Worcester Replies to Critics.

Elsewhere in our columns we quote a letter on "Fasting Communion," which the Bishop of Worcester (Dr. Perowne), contributed to his Diocesan Gazette in June last. Hereunder we give the Bishop's replies to certain critics.

"It appears (says the Bishop), that some of the clergy not only took exception to my remarks on Fasting Communion in the June Diocesan Gazette, but framed an answer thereto, a copy of which they sent to every incumbent in the Diocese. My object in writing as I did in the first place, was to claim liberty of action in a matter on which our Church has made no regulations, and to protest against laying upon our people a rule as of obligation that they must fast before receiving the Holy Communion. I might have quoted the Rubric which found a place in the rejected Prayer Book of 1928, and which may be said, therefore, to proclaim the mind of our Church on the subject to-day. The Rubric runs—"It is an ancient and laudable custom of the Church to receive the Holy Sacrament fasting. Yet for the avoidance of all scruple, it is hereby declared that such preparation may be used or not used, according to every man's conscience in the sight of God." I might have quoted the Report of Canterbury Convocation, adopted by the Upper House on May 5, 1893, of which clause 7 runs as follows:—"That at the Reformation the Church of England, in accordance with the principle of liberty laid down in Article 34, ceased to require the Communion to be received fasting, though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time." Clause 8 affirms: "That to teach it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England." The Tractarians who communicated fasting observed that spirit, for Keble was content to say, "It is a good custom," when a discussion on the subject was reported to him, and to write condemning "the disparaging tone sometimes used in speaking of midday Communion, with small consideration, as it seems to me, for the aged and infirm, and others who cannot come early." Pusey also considered it a good custom, but laid down that "there is no irreverence in non-fasting Communion. There is no binding law." I feel sure that if our Lord were here, He would dispense with the custom in many cases.

Several Points.

There are several points in the reply of the seven signatories to which I might refer, but I want first to stress the great importance of the issues raised by this question of fasting Communion, as a reason for my writing again thus publicly on the matter.

1. The chief point of difference today between Bishops and clergy is the claim made by some of the latter for what is called "perpetual Reservation." To a very great extent, this disciplinary difficulty has arisen owing to the self-imposed rule of celebrating and receiving only when fasting.

2. The principal barrier to a real fellowship amongst the clergy to-day is

the fact that it is practically impossible, thanks to this same "rule," for them ever to join in the Holy Communion together when they meet for conference from parishes many miles distant from the centre.

3. Notwithstanding the enormous stress laid on the Sacramental life in some teaching to-day, this same "rule" of fasting prevents the great majority of our people, who come to Church only in the evening, from ever receiving the Blessed Sacrament; and in many Churches reception is definitely discouraged at the mid-day Eucharist for the same reason. There are large classes of our parishioners who, for various reasons, cannot attend Church in the early morning.

A Central Part of his Teaching.

4. It is strange that the Church should ever have so far forgotten our Lord's teaching on such matters. His struggle against ceremonial rules was a central part of His teaching, and it was this that in large measure brought Him to the Cross. He broke caste by eating with publicans and sinners; He refused to be bound by the Sabbath regulations; He did not fast, and did not expect His disciples to fast. Is anything clearer than His declaration that food regulations have nothing to do with true religion? "Hear me, all of you, and understand; there is nothing from without the man that, going into him, can defile him; but the things which proceed out of man are those that defile the man." It is inconceivable to me, at any rate, that anything but a due preparation of the heart can be of obligation before coming to the Communion.

5. To crown all, and as if to set His seal on this interpretation of His attitude, He instituted this great Sacrament "after supper."

Here is an accumulation of reasons, rising to a climax of unquestionable authority, for claiming that such a rule should never be made obligatory on the members of a Church, such as is the Church of England, which bases its standards on the New Testament.

"Insolent Insanity."

What have the signatories to the Reply to say about all this? That it is a Catholic custom, to go against which in Augustine's phrase would be "insolent insanity"; that the Sacrament was instituted at a "supper which was not a common meal, but a sacred feast on a sacrifice," as if that made any difference to the fact that the disciples did not receive fasting; and that because the Jewish day began in the evening, therefore the Passover was the first meal, and the Eucharist the second that day; as if that again were a reason for the rule of fasting!

I would again refer my readers to Dr. Percy Dearmer's little book, *The Truth about Fasting*, for proof that 'jejunium' meant not total abstinence from food but the opposite of repletion; for the interpretation of Augustine's famous letter to Januarius, which I gave in my June letter, and for a scholarly refutation of the theory that "fasting reception" in the modern sense of the words is really an ancient Catholic custom at all. But even if it were, can it be possibly binding on us who follow our Lord's teaching and example rather than traditions of man's invention, however venerable?

"Our Church."

As to the contention of the sever objectors that we ought not to use the phrase "Our Church" because it implies that we can make rules of our own, and therefore are independent in some respects of the Church Catholic,

I can only surmise that they have forgotten the express words of the first question put to them when they were ordained to the priesthood, and the declaration of Assent which they made at each stage of their ministerial life. "Our Church" is not the Church of Rome, or of Antioch, or of Alexandria, but the Church of England, and "it hath power to Decree Rites or Ceremonies, and authority in controversies of Faith." I prefer the words of the Articles of our Church (to which we clergy have all given our general assent); to those of Dr. Norman Maclean.

I wish once more to make it clear that I have no objection to fasting Communion, if clergy or laity find it a help to them. My sole object in raising the question is to justify the action of those clergy who arrange to feed their people with the Bread of Life at times when they can most conveniently attend, and to endeavour to stay the practice, which is growing amongst a certain section of the clergy, of laying fasting reception as an obligation on their communicants.

The Home of Peace.

Thanksgiving for 25 Years.

IN spite of the unprecedented rains, a large number of people gathered at the Home of Peace, Sydney, on Thursday, September 22, for the celebration of the semi-jubilee of the foundation of the Home. The Archbishop presided, and the Premier of the State (the Hon. B. S. Stevens), was present, and spoke words of encouragement and help. The Home was opened in 1907 by Sir Harry Rawson, the then Governor of N.S.W., and there were eleven beds. There is now accommodation for fifty-six patients. In the first year, the cost of maintenance was £400, while last year the cost amounted to £3,777. The only part of the original buildings remaining to-day are the stables. In 1913 came the erection of the nurses' quarters; in 1921 the building of the new hospital, and the additional wing in 1930. No fewer than 2,740 patients have been cared for in the Home, while the splendid sum of £18,900 has been left in legacies. The Home has never been in debt, and no appeals have been made for money. The Committee of Management is a very zealous and devoted body, and exercises oversight of the Home in the most efficient way. There are several circles of friends in the parishes deeply interested in the Homes, and these last year raised over £1,000 towards the funds. The latest addition to the Home buildings is the erection of a much needed mortuary. Thanks to several friends, this building has been furnished with quiet dignity. It is interesting to note that Miss Ashe, who generally acts as chairwoman of the Committee, has been deeply associated with the work from its inception; Mr. E. H. T. Russell has been honorary treasurer for 25 years, while Mrs. G. Menzies has been honorary secretary for upwards of seven years. There is no question that a great and noble work has been accomplished during the years under review, and it is confidently expected that even greater things await the years ahead.

It is interesting to recall that Bishop John Douse Langley, when Archdeacon in Sydney, took the initiative in setting on foot the Home. In the venture he was associated with Dr. W. H. Crago, Miss Ashe, then Deaconess Superintendent, Deaconess Currie and Miss Alice Philips. When they had raised £300 they purchased the present property and to date some £19,000 have been spent on buildings.



NEW SOUTH WALES.

Diocese of Sydney.

CANON CAKEBREAD AND OLD AGE PENSIONS.

Preaching at St. Jude's Church, Randwick, on Sunday, September 4, the Rev. Canon Cakebread said he was grieved at the proposal to reduce old-age pensions. "Surely there should be some other way," he said, "than by taking those half-crowns from our aged people. That little difference makes all the difference to them. Surely it should not be necessary for the nation to tax the poorest in our midst. The Christian Church should demand more justice and more equity. The people should find some other way of raising that money."

ST. GEORGE'S, HURSTVILLE.

On Saturday, August 27, the Bishop Coadjutor of Sydney opened and dedicated the southern transept of St. George's Church, Hurstville, which had been erected as a memorial to the late Mr. Edward Elliott associated with the church for more than 20 years as organist, churchwarden, and parochial and synod nominator. The northern transept, in course of completion, is a memorial to the soldiers of the parish who fell in the Great War. Additions to the organ also were dedicated. The rector, the Rev. Dixon Hudson, was in charge of the proceedings, and other clergy present were Revs. R. L. Houston, W. Mashman, and E. Potter.

FORTHCOMING BIG EVENTS.

Particulars are now complete for the Great Reformation Rally, to be held in the Chapter House, on Tuesday, 1st November, at 7.45 p.m., when matters of vital importance to Evangelical Church people will be dealt with. Watch Church papers, or write to the Secretaries, 2 Pearson St., East Balmain, for fuller information.

The Church Record Sale of Work will be held in the Chapter House on the afternoon of Tuesday, Nov. 1, and will be officially opened at 2.45 p.m. Tea may be obtained in the Lower Hall by those who remain for the Rally in the evening.

Keep the above dates and events in mind. Come! and bring your friends.

GIFT DIAMOND.

Sold to Reduce Mission Debt.

On Sunday, in response to its appeal for donations of old gold to reduce the debt on the New Guinea mission, the Australian Board of Missions received a small diamond brooch from an anonymous donor. The secretary of the board (the Rev. M. A. Warren) on the following day disposed of the diamond for £120.

ST. THOMAS', MULGOA.

The 94th anniversary of the consecration of St. Thomas' Parish Church, Mulgoa, were celebrated last Sunday.

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BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.



The foundation stone of this historic church was laid on August 22, 1836, by Sir John Jamieson's daughter, and the church was consecrated by the Bishop of Australia (Bishop Broughton) on September 13, 1838. The sum of £900 was privately subscribed, supplemented by a grant of £100 from the English Church Society. This was the largest sum raised locally for church buildings in those days. Services were held as early as 1827 by the Rev. Richard Hassall (first incumbent) in a barn. His parish included Mulgoa, South Creek (St. Marys), Cabramatta, Cobbitty, Narellan, Camden, and Argyle. He was generously supported by the Cox family and other land owners in the erection of this grand old stone church, and the rectory close by. In the square church tower hangs a fine mellow toned bell, which cost £150 in 1857, and weighs half a ton. On it is inscribed, "Glory to God in the Highest." The altar vessels are of solid silver, and were presented by the children of George and Eliza Cox, in 1874. The pipe organ was erected in 1868. The beautiful east window was also given in memory of George Cox. The Church lamps were especially made in England.

ST. PAUL'S, HARRIS PARK.

The Archbishop of Sydney set the foundation stone of the new building of St. Paul's, Harris Park, during torrential rain a fortnight ago last Saturday, and in the presence of a large gathering. The Rev. W. V. Gurnett read a short history of the Church, a copy being placed in the cavity of the stone.

The new church will be of a modern type of Gothic architecture, has been designed by Messrs. H. E. Rowe and Ross, of Sydney, and is expected to cost about £3000. As soon as it is completed the old structure was to be used as a Sunday School and entertainment hall.

Unfortunately, however, this building was burned to the ground a week later. The origin of the fire is unknown.

ST. THOMAS', ROZELLE.

The foundation stone of a new school hall at St. Thomas' Church, Rozelle, was laid on Saturday, 24th September, by Mr. Robert Pott, who has been associated with the church for more than 40 years. The building is to cost about £1850, and there is £1675 in hand. The preliminary service in the church was conducted by the Ven. Archdeacon Davies, principal of Moore Theological College, and there was a crowded congregation.

Diocese of Newcastle.

THE BISHOP ADDRESSES STUDENTS.

The principal speaker at the 36th annual public meeting of the Australian Student Christian Movement, held last night in the Great Hall at the University, was the Bishop of Newcastle, the Right Rev. F. de Witt Batty, who said he welcomed the opportunity of bearing testimony to the value of the movement.

Speaking as a Christian, he said, he knew that Christianity had everything to gain and nothing to lose from the method of free inquiry. The enemy of religion was not knowledge, but ignorance. Reflection and criticism might lead to the restatement of some religious convictions, but the wounds of reflection could generally be healed by deeper reflection. It was very much to the good that there should be in Sydney, and in other universities, the Student Christian Movement, the purpose of which was to band together those who recognised that Jesus of Nazareth and the results which followed from his active ministry, were facts worthy of the closest study.

The chairman, Canon A. H. Garnsey, emphasised two points—firstly, that the movement did not seek to compete with other Christian organisations, but to combine to use all the contributions which each member could make to the general sum of Christian experience; and, secondly, that, by its peculiar position as a defender of Christian ideals in universities and high schools, the movement was performing a most valuable service to the Christian cause.

In the report presented by the secretary, Mr. E. V. Newman, reference was made to the notable work in the University and on the council of the movement by Mr. Wallace Pratt, who became a travelling secretary last December, and who, with Miss Joyce, had given very great help in the essential religious work of the branches. A tribute of gratitude was made to the memory of the late Rev. F. V. Pratt, first travelling secretary of the movement. Pleasure was expressed at the fact that there had been co-operation at a number of points with the Evangelical Union.

Diocese of Goulburn.

WEST COULBURN.

The 48th anniversary of Christ Church, West Goulburn, was a happy festival, fortunate in its weather. On the Saturday a crowd of children with a number of parents and adult friends spent a happy day at the Young People's Rally on the lines made familiar by the Diocesan Home Mission Festivals. The day was occupied in a cycle of lessons interspersed with organised games and a picnic lunch. The title of the whole series was "The Family of God." The rector gave the instructions on "The Family Home and Furniture," Canon Hirst on "The Family Prayer and Worship," the Rev. H. S. Brown "The Family Library," and the Rev. Leicester Johnson "The Family Story." The last named also conducted the singing. The Girls' Club with the assistance of members of the Women's Guild had charge of the lunch arrangements. The day concluded with an outdoor procession and devotions conducted by Canon Sherris with an address by Canon Hirst on "The Family Likeness." Miss Hunt and her helpers conducted a Nursery School.

On Sunday, August 7, the rector celebrated the Holy Communion at 7.15 a.m., and Canon Sherris at 8 a.m.

At Evensong there were three addresses, the theme of the whole "The City of God." The rector spoke on "The Gates of the City" (Jesus Christ and social problems). Canon Sherris spoke of "The Streets of the City" (Jesus Christ and the economic and industrial problems). The Bishop spoke of the "Wall of the City" (Jesus Christ and the problem of world politics. He interpreted fascinatingly St. John's vision of the City of God—the new Jerusalem—the future of humanity as God meant it to be. It does not start here, it descends from God. It is not an achievement of ours, but the gift of God. Christendom in its ideal. The wall of the city was not for defence but for definition. Its solid foundations, the teaching of the Holy Apostles. Outside the wall of the Church is the heathen world, inside, unfortunately, is often heathen secularism. "The Nations walk in the light thereof." Civilization is built on Christian truths and principles even when it does not recognise it. The mass of our people are parasites living on other people's Christianity, for the secular world, whether it acknowledges it or not, has adopted the standards of the Christian Church. He carried St. John's vision of the river a little further. Where does it go? Out of the city into the world, carrying with it the leaves of the tree of life which "were for the healing of the Nations." "And the kings of the earth do bring their glory and honour into it." The nations have to be converted from a selfish nationalism. Nationalism is a right and a privilege, but it is also a peril. All the good and the beauty in the world outside must be brought into the city of God. There is only one way around the inter-nationalism consecrated by the spirit of the individual Christian citizen.

Diocese of Grafton.

SYNOD MEETS.

The Bishop's Charge.

The Bishop of Grafton (Dr. Ashton), in his charge to the diocesan synod to-day, said that there had been evidence of dishonesty and graft in public life in New South Wales in recent years. The remedy must be found in greater care in choosing men for public life. The Church had been remiss in not emphasising enough the importance of this.

Dr. Ashton criticised the State Lottery. The Church, which first established hospitals, was justified, he said, in seeking to uphold the noble character of their work. The Lottery was a social evil, which encouraged the gambling habit.

The Bishop expressed indignation at the way in which scandals in the Church in England (such as that concerning the rector of Stiffkey) received publicity in Australia, and said he intended to bring up the matter at a meeting of Australian bishops next month.

GRAFTON CATHEDRAL.

Generous Offer.

The Rev. F. Lendon Bell, a retired English clergyman, whose family had been interested in Grafton Cathedral in former years, last year gave £100 towards improving the interior of the cathedral. This, with other funds in hand, was applied to removing the organ and the conversion of the choir vestry into a side chapel.

Mr. Bell, in a letter to the Bishop of Grafton, asked what it was likely to cost to complete the nave and the west front. An estimate was forwarded, and the Bishop informed synod that he had received a reply from Mr. Bell, in which he practically offered £5000 towards this work. He writes: "Do you think if in, say, a year's time I shall be in a position to give £5000 you will be justified in making a start and raising the balance in the diocese or elsewhere? I know that times are bad, but things are on the mend, and I shall hope my donation will stimulate others to be generous. My offer will hold good for one year, during which time you may be able to estimate whether or not the plan is feasible."

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

Sunday Observance.

The Archbishop writes:—

On September 12 there was held in the Town Hall a wonderful meeting to emphasise the fundamental importance of the Christian observance of Sunday. The building was overflowed with people. Many were turned away, and some stayed to make an overflow meeting in the Baptist Church in Collins Street. There was great enthusiasm, and a sense of quiet determination not to let our English Sunday slip out of our grasp. An account of it appears elsewhere in this paper. I would only say here that it depends upon ourselves to keep intact this weekly witness to the presence of God in the lives of our people. Sunday stands for the spiritual nature of man, but the forces at work to emphasise merely the importance of his physical nature are very strong. Recreation and amusement are, after all, only a means to pass the time with advantage to our bodily health. It is possible to do this and to miss the real meaning of life as seen on the background of eternity. Where the Church so often fails with regard to Sunday is in the laxity of our own people as to its Christian observance. We need to make our Church going a joyful reality for ourselves and our children, because thereby we realise together the presence of God in our midst.

DIOCESAN FINANCE.

Overdraft of £108,000.

The finances of the diocese of Melbourne are in a serious position. Recently the bank overdraft on the consolidated fund was £108,000. This is covered by substantial assets.

Pending the completion of a thorough investigation of the finances, no appointments to three important administrative positions which are now vacant will be made. The positions vacant are those of dean, registrar, and organiser of the home mission fund of the diocese. The management and administration of the diocesan registry has been subjected in the last few weeks to an independent examination by experts, and other committees are surveying every avenue of economy.

C.E.B.S. CAMP.

On September 24 the Church of England Boys' Society's Camp was opened at Frankston. This will be a great asset to the Church, and will provide a home for the members of this Society when they want to have times of rest and recreation in the country in a religious atmosphere. It will also be a great help for Retreats for various Church organisations. The Archbishop, in the name of the diocese, congratulates Mr. Nichols on his activity, and is very thankful that this great effort has achieved such success in so short a time.

C.M.S.

MEDICAL MISSION AUXILIARY.

St. Luke's Day, October 18, is the great day for Medical Missions, and this year, in celebration of it, the C.M.S. Medical Mission Auxiliary is having a Tea Meeting preceding the Annual Meeting. We hope that all members and friends will be able to attend this family gathering of M.M.A. The meeting is to be held at St. Columba's Hall, Purwood Road, Hawthorn. Tea at 6.15, followed by the Annual Meeting, at which the speaker will be Mrs. Murray Buntine, of Tanganyika. Dr. Langmore, President of M.M.A., will be chairman.

The evening will close with an Intercession Service in St. Columba's Church, conducted by Archdeacon Herring.

Tickets, price 1/-, may be had from C.M.S. or any member of M.M.A. Committee. It is hoped that during St. Luke's tide the clergy will offer special prayers at each Divine Service for Medical Missions.

PUBLIC SCHOOL BOYS.

On September 28 a service was held at St. Paul's Cathedral for the members of the Church of England boys' secondary schools, and on the 29th there was a similar service for the members of the girls' schools. These services gave the Archbishop an opportunity of speaking to our boys and girls. He says: "We look to our schools to supply the leaders of the Church in the next generation. I hope that parties from the schools will more and more find their way to the Cathedral, where our new Guides will gladly show them round the building, in order that the rising generation may grow up with a love for the Mother Church of their diocese."

Diocese of Wangaratta.

WANGARATTA SYNOD.

The Bishop's Charge.

A Way to Destruction.

The Bishop of Wangaratta, in delivering his charge at the recent Synod of the Diocese, said:—

A civilisation that forgets God is already on the way to destruction. A man who forgets God will find that his life is "a tale told by an idiot, full of sound and fury, signifying nothing." Such a man "walketh in a vain shadow and disquieteth himself in vain." The literature of our time has grown cynical and pessimistic. Nobility of character is no longer a pearl of great price for which it is worth while to "shun delights and live laborious days," and therefore we find nothing left to make life heroic. Is it not time we learnt the lesson that the Provost of God is teaching? The great war accomplished nothing but evil. Why? Because, says the Lambeth Conference, "War is incompatible with the teaching and example of Jesus Christ." The Bishops, at least, are learning to discern the signs of the times. Class warfare and party strife have reduced us to helpless incompetence and a fatal suspension of healthy progress. An economic system based on selfishness and an exaggerated reliance upon the acquisitive impulse has crashed into chaos. Commerce is enfeebled and dismayed and "all its pomp of yesterday is one with Nineveh and Tyre." Production is unremunerative, and "he that earneth wages earneth it to put it into a bag with holes." Great tasks demand accomplishment and no one can put his hand to them. The harvest is plentiful and the labourers stand idle in the market place because no man has hired them. Why are these things so? Because "God's in His Heaven" but all's not right with the world." It was time for Him to lay to His hands, for we had made void His law.

Brotherhood and Humanity.

Look at it from the other side. Do you realise what has been standing, these two years, between us and widespread starvation, perhaps between us and revolutionary violence? It is that sentiment of brotherhood and humanity which has refused to allow men to starve, which has accepted as a present necessity heavy taxation for the sup-

port of the unemployed, though we are quite aware that we are creating an evil which in the future we must deal with. The politicians, you will say, were governed by other and less august motives. As usual they were anxious to be popular with the majority. But that is exactly my contention. To let the unemployed and their families starve would have been exceedingly unpopular. To most of it seems unthinkable; though in other countries, and in heathen countries normally, it has occurred and will occur again. However irreligious as a nation we may appear to be, we have grasped the chief principle of Christian morals,—that love is the fulfilling of the law, and a Christian must be a "good Samaritan"—so firmly that it has almost the force of an instinct. And it is precisely that modicum of Christianity that is carrying us through.

Responsibility of Others.

But the consequences of our acceptance of the Christian law of responsibility for our brothers' welfare have already fallen upon us. When we ask the unemployed to work for their sustenance we meet with opposition, and it is indeed a modification of the Christian law to add conditions to our care of the distressed. Are the men who will not work, and their families, after all to be allowed to starve? Or rather, are they to be thrown back on private benevolence loaded with the additional stigma of their known unworthiness. But perhaps they are not all unworthy. Their position is to accept the work which the government assigns to them for the remuneration which the government offers. This is no part of Christianity, but it is the regular programme of Communism, which will undertake the sustenance of all citizens in return for their work, but must compel all of them to work as the authorities direct. No doubt Communists hope that the work will be more congenial and the sustenance more abundant than our government offers the unemployed, but the obvious fact is that the work will be just what is necessary, and sustenance just what the community can afford. It is this taste of Communism which is so distasteful to the unemployed and the Trades Hall.

SYNOD RESOLUTIONS.

The following resolutions were passed at the recent synod of the diocese:—

Ven. Archdeacon Carter: "Being of opinion that the time is suitable and our people ready for a series of Parochial Missions by approved missionaries, to be held in this diocese, this Synod suggests to the Bishop that he take such action as he may think expedient to ensure, if possible, the holding of a ten days' Mission in most of the parochial centres during the ensuing twelve months."

In the absence of the Ven. Archdeacon Carter, Mr. F. C. Purbrick moved: "That this Synod commend to the clergy and people of the Church of England in this

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diocese the appeal for the Bishop Armstrong Memorial pulpit proposed to be erected to the glory of God and in memory of Bishop Armstrong in the Cathedral Church at Wangaratta."

Mr. F. C. Purbrick: "That this Synod gives general approval to the proposed amendments of the Constitution as recommended by the Primate's Committee and, without binding their judgment, authorises its representatives to support them in convention."

Diocese of Gippsland.

THE BISHOP'S LETTER.

Diocesan Central Fund.

The Bishop, writing to his diocese, states: The Central Fund results for the year 1931 and 1932 are now in my hands. The quotas undertaken by the parishes and districts amounted to £1029. The amounts sent in came to £1165, leaving a deficit for the year of £136. The following parishes and districts paid their quotas in full: Lakes Entrance, Leongatha, Sale, Traralgon, Toora, Warragul, Wonthaggi, Heyfield, Blackwood Forest and Bass, Buchan, Foster, Lang Lang, Longford, Moe, Newry and Dargo, Omeo, Paynesville and Poowong and Loch. I am sincerely grateful to these 18 parishes and districts, and to Bairnsdale, for their loyalty, their sacrifice and generosity. Together they raised the sum of £914, leaving only £251 as the contribution of the other 22 parishes and districts in the diocese.

That last sentence makes the deficit, the largest we have ever had to face, difficult to explain. Even when we take into account the depression and unemployment and other factors—each with their varying emphasis in different localities—the problem still remains. How is it to be explained, for instance, that parishes carrying heavy local building debts like Heyfield and Warragul should contribute respectively their quotas of £45 and £70, while Orbst, which also has

its heavy debt, should contribute nothing at all towards its quota of £60? In some cases of failure to reach the quotas careful explanations have been sent in by the Churchwardens, making it abundantly clear that the best efforts have been put forward. My sense of gratitude for what has been contributed in those parishes and districts is as sincere as in the case of the parishes who have paid their quotas in full. They have maintained the bond of fellowship and mutual effort. But I am bound to say that where failure has been accompanied by no explanation the problem thereby raised is extremely difficult.

Meanwhile, the Board of Finance can only give in grants what it receives. Consequently, 21 parochial districts are now receiving grants reduced by twenty per cent. We felt that we had to ask the ten Parochial Districts whose quotas were paid in full to share this burden with the eleven which had failed to pay their full quotas. This was a very distasteful task, but, as a matter of fact, no other course was open to us if we were to maintain not only the special pact of mutual trust and confidence which distinguishes this year, but also the very ministry itself in the districts that failed. Nevertheless my earnest sympathy is with the ten districts which were able to live up to their obligations. I pray that in not one of them will the Clergy and lay officers be disheartened, and that they may find it possible to make up the deficiency. I pray too that the other parishes and districts which failed in their quotas will never let this sad and unfair situation rise again, but that right now at the beginning of this new Central Fund year they will commence to pray and plan and work on lines that will really enable them to stand by their brethren in the future in a dependable way.

SOUTH AUSTRALIA.

Diocese of Adelaide.

SYNOD RESOLUTIONS.

The following resolutions were passed at the recent Adelaide Synod:—

That the Assessment for Synodal Expenses be at the rate of three pence three farthings in the £, as recommended by Standing Committee.

That as recommended by the Committee of Management of the North Road Cemetery (1) the sum of £500 portion of the fees received from the sale of burial plots for the year ending 31st March, 1932, be added to the Stentation Fund, and (2) that a further sum of £500 be transferred to a Reserve Account for the purpose of forming a fund for the extension of the Cemetery.

That this Synod approves of the retiring allowance of £200 per annum being paid out of the surplus income of the See of Adelaide to Bishop Gilbert White (late of Willochra) for the duration of this triennial Synod.

That this Synod approves of the sum of £350 per annum of the surplus income of the See of Adelaide being paid to the Bishop of the Diocese for the duration of this triennial Synod so far as the income of the See Fund will permit.

That this Synod, realising the wide influence of the cinema and its possibilities for good considers that a Committee of Vigilance would be of great service to the community and respectfully requests the Lord Bishop to appoint such a committee.

That in view of the chaotic economic situation this Synod affirms its conviction that there is no cure for our Social ills apart from the application of Christian ethics to our economic life, and therefore urges upon the Church the necessity of considering its teaching function in relation to these issues, and their application to existing human needs. To this end it suggests to the Bishop the nomination of an exploratory Commission composed of such personnel as he may care to appoint.

NEW GUINEA.

GROWTH IN THE WORK.

The Bishop of New Guinea (Dr. Henry Newton), who is now in Sydney, states that the influence of the Church was being constantly extended, although ample money was not available.

A new mission station, he said, had been established at Isivita, bringing the number to 43. Isivita was 31 miles from the coast, and was in the midst of magnificent scenery. It took two days to travel from the coast, as the narrow track traversed wild, hilly country, and deep ravines had to be crossed.

St. Barnabas, Chatswood.

A Churchman Appeals to Churchmen. Mr. Justice Harvey.

A stirring appeal to the parishioners of St. Barnabas, Chatswood, to "swing in behind" their rector (Canon Rook), was made last night by Mr. Justice Harvey to a crowded meeting in the church hall.

"In this dispute," said Mr. Justice Harvey, "big issues are at stake. The eyes of the Church of England throughout New South Wales are on you. Things cannot be allowed to go on as they are. This commission which has been talked of must not be allowed to come into operation. (Applause.) What has this dispute resolved itself into? It has become a question of job control, a strike in the Church. Let us see what is at the bottom of it. Your quarrel is with the presentation ordinance. I also have my quarrel with it. The question of presentation has been closely bound up with the history of the Church of England. It has become almost a right of property, but there has been a rule in the Church, that if the right of nomination is not made in due time, it has lapsed to the bishop. As far as I can ascertain, that rule has been always acquiesced in.

"You are not the first congregation that has had to put up with a nomination that it does not like. You are, however, members of a historical institutional religion. I myself am not a very strong institutional man. I have looked more to the practical side of things, and am more concerned with how a man lives than what he professes. There must, however, be corporate religious life, and the people owe allegiance to the Church as a return for the corporate religious life which she gives them. In such things as the choice of government of the Church. That government may not be the best form of government. If it is not the best form, then it should be changed. (Applause.) While it stands, however, it is the law.

"I do not want you to think that I am speaking to you as a judge. Look on me as a churchman, pleading with his fellow churchmen. Surely your church of St. Barnabas is not so feeble that unless you get a man in the prime of life, its religious roots must perish. It touches me to the raw to think that a man of my age cannot minister to you because he is too old. You are the Church here. It rests with you whether you are to make it a thing of life or let it die. You have had appointed to be your spiritual leader a gentleman, by the Archbishop's deliberate choice. I do beg of you, from the bottom of my heart, that you will try to see that the Church of England wants your help in the way in which it provides that its organisation shall be carried on.

"Swing in behind Canon Rook. If you pull together, what matters the man at the top, so long as your Church is functioning. It is unthinkable to me that any man should say 'If I don't get the man I want, then I will leave.'

"One feature that I very much regret was the resolution that was passed with regard to the rector's stipend. I am not thinking of its legality, but it is the one thing that has stuck in the throats of many of those who otherwise sympathise with you. Weigh well the question before you. I have put it to your parish council. I am now summing up to the jury. They were elected by you. They felt that they could not go back on their attitude in this matter, as put before you. I appeal to you to relieve them of that obligation. For God's sake, swing in behind your rector, swing in behind him, and show an example of loyal service to a Church that is regarded by many as one of the links of Empire.

"You will find that your rector's qualities will speak for themselves. Trust your Church authorities. If Canon Rook should prove a round peg in a square hole, it is not the first time such a thing will have happened. The Church will help you. Do as I have suggested. Do so, and earn the gratitude of the Church of England."

Trees, undergrowth, and leeches, which abounded in the dense vegetation, added to the trials of travellers.

Dr. Newton said that the station was of great importance to the Church, as it enabled missionaries to get in touch with natives far from the coast. The lot of the natives had been brightened by the work of a doctor and five nurses. The sympathetic attitude of the Government and the work of the missionaries had obviated friction with the natives in north-east New Guinea.

No culture can repair the ruin of a fallen spirit.



COMMEMORATING THE REFORMATION.

Mr. J. A. Thick, of East Malvern, writes:—

When you state in your splendid leader of September 1st: "The Oxford Centenary next year will naturally necessitate a Reformation Commemoration, and an Evangelical Rally," you issue a challenge to evangelicals that will prove the reality of their faith, and the depth of their conviction. Many laymen in the Melbourne diocese are fully alive to the situation, but they are powerless in the face of the indifference of so many of the clergy who for want of a better name, are called "evangelical." It must be recognised that the clergy are the qualified leaders, who ought to have authority as teachers, and if they fail, either through lack of conviction, or of courage, any movement of the laity is greatly handicapped.

In Melbourne the Archbishop has called a committee together to consider plans to celebrate the Oxford Centenary. It is not clear whether the Archbishop has done this because of his own enthusiasm for Anglo-Catholicism, which is the modern outcome of the movement, or whether he has done it because of a very natural desire to hold the reins of a small but unruly steed. It is certain, however, that those who have much to gain by the celebrations will make the most of the support of the Archbishop, to secure an official recognition they would otherwise have no possibility of gaining, and to carry on propaganda in an atmosphere that will have been falsely created. It is no part of evangelicals to help to create that position. By associating with the Oxford Committee, evangelical clergy run the risk of being made to appear to support principles and doctrines of which they can not possibly approve. The objection is not so much to what may have been done or said when the Oxford Movement was in first swing, but to the Anglo-Catholic position with its Rome-ward tendency, which has become the modern interpretation of it. The news in your "Church Overseas" column shows clearly that evangelicals in England are not going to be "caught in that net."

We in Melbourne have noted with satisfaction that the Reformation Observance Committee in Sydney has seventeen lecturers able and willing to speak on subjects dealing with the Reformation.

We trust that example will be followed in Melbourne, where there is danger from two

directions, viz., the Anglo-Catholic influence, a small but active one, and Modernism, a much more destructive influence, with which very many of the clergy are tainted. Many faithful church people are at their wits end to know what to do, or where to worship. In many parishes there is no spiritual life whatever, the Churches being little more than dance and amusement halls.

The "depression" is blamed for the inevitable falling off of congregation and income. An evangelical revival, with the restoration of the authority of the Bible, and a zeal thought to be essential in a minister of Christ, is the only force likely to remedy this state of affairs. There is surely a call to evangelicals, clerical and lay, to think, pray and work to that end.

THE OXFORD MOVEMENT.

Archdeacon F. T. Whittington writes:—

I have only just seen your issue of the 15th inst. (the note of your Tasmanian correspondent) referring me to Hurrell Froude's "Remains" as declaring that he and Newman on their visit to Rome in 1832 sought Monsignor Wiseman "to find out whether they would take us on any terms to which we could twist our consciences. . . . We made our approaches as delicately as we could, and found that the Roman Church could not advance one step to meet us." It would be interesting and important to know whether Froude wrote this before or after his secession to Rome. In reply to it, I quote from the latest edition of Newman's "Apologia," published in 1913, with an introduction by Wilfrid Ward, the eminent Roman Catholic scholar. Newman writes of Froude "to whom he was personally greatly attached), because of a very natural desire to hold the reins of a small but unruly steed. It is certain, however, that those who have much to gain by the celebrations will make the most of the support of the Archbishop, to secure an official recognition they would otherwise have no possibility of gaining, and to carry on propaganda in an atmosphere that will have been falsely created. It is no part of evangelicals to help to create that position. By associating with the Oxford Committee, evangelical clergy run the risk of being made to appear to support principles and doctrines of which they can not possibly approve. The objection is not so much to what may have been done or said when the Oxford Movement was in first swing, but to the Anglo-Catholic position with its Rome-ward tendency, which has become the modern interpretation of it. The news in your "Church Overseas" column shows clearly that evangelicals in England are not going to be "caught in that net."

Hobart, 23rd September.

To wait on God is not to let the hands hang down and leave unused the means which God has given, asking Him to work a miracle on our behalf. It is to go on bravely, though humbly in the way of duty, doing our best in His sight, and with sure trust that He hears our call and comes with new support and blessing. We best do our part to prepare for the triumph of His Grace by earnest living in the way of His Will.—The Morning Psalms.



The Epistle to the Romans, by C. H. Dodd, D.D. Price 8/6 net. Our copy from the publishers, Messrs. Hodder & Stoughton, London.

This is another volume in the series of The Moffatt New Testament Commentary, and based on Dr. Moffatt's new translation and under his editorship. It is explained that the aim of this Commentary is to bring out the religious meaning and message of the New Testament writings. In our opinion, the author succeeds to a high degree in doing this with the Epistle under review. He discusses first of all the authenticity and integrity of the Epistle, its date, place and occasion of writing. While he expresses his indebtedness to many earlier commentators, the author is not afraid to express his own mind on certain issues at stake. We like the ample space given (1) to the Gospel according to Paul, chap. i, 16-17, the Theme of the Epistle; the righteousness of God revealed (2) The universal sway of sin and retribution i, 18-ii, 20. (3) The Righteousness of God in Justification (iii, 21—iv, 25). (4) The Righteousness of God in Salvation (v, 1—viii, 39). (5) The Divine Purpose in History (ix—xi). (6) The Righteousness of God in Christian Living (xii, 1—xv, 13). Then the Epilogue—The author is especially brilliant in dealing with the "eternal teaching" of the inspired apostle. God and righteousness and sin and retribution are clearly delineated with their respective messages clarified and driven home. It is a volume that does not give the reader too much, but rather does it send the reader to his Bible to search and study and sift for himself. We cannot go all the way with Dr. Dodd in all his contentions, but one thing he has done is to set us thinking, he has made us come to grips with vital truths and we have been all the better for our study. One thing, he has enriched the literature we already possess on this Epistle;

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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 39. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

OCTOBER 20, 1932.

[Issued fortnightly.]

Single copy 3d.
9/- per year, post free



Correspondence.—Important Letters.
Leader.—'The Primate's Charge.'
Message to the World Mission.—John R. Mot.
Quiet Moments.—'Henceforth.'
The Constitutional Convention.
The Lust of Gambling.

EDITORIAL.

The Convention.

IT looks as if the happiest results will issue from the Constitutional Convention now sitting in Sydney. There is a readiness to see and value each other's point of view, a spirit of conciliation is abroad, and a genuine desire that something great in the way of a Constitution may come forth from the deliberations. Men of different schools of thought have clung tenaciously to their deep and cherished convictions; they have argued in clear and cogent ways, but the Spirit of love and unity has been at work, so that at the moment high 'hopes fill the members' hearts.' Ere long the Church in Australia will have her autonomy. Many men have shone out in the keenly contested discussions on knotty and delicate doctrinal points, but no one more so than the Bishop of Wangaratta, who has charge of the Draft. He was always ready to meet difficulties, and give information. Without ostentation he skillfully and wisely directed the thoughts of speakers and ever in tactfully chosen words gave a generous lead. He was alive at all times to the great issues involved, but with ready mind and unrivalled knowledge, coupled with charm of manner and sweet reasonableness, he allayed all fears and did yeoman work in bringing about the happiest of results.

Bishop Hart and the Articles.

THERE is no doubt that the original idea of the 39 Articles was to secure unity of doctrine in the Church of England. Indeed, they were accepted by Convocation as the final doctrinal standard of our Church and "for the avoiding of the diversities of opinions and for the establishment of consent touching true religion." As such, they stand as a bulwark of the true principles of our Church; and of their teaching, no loyal churchman need ever be ashamed. We must confess, therefore, that we do not understand the Bishop of Wangaratta's statement in a sermon in St. Thomas', Sydney, last

week, "that the Church has never made a clear statement of doctrine," that "the 39 Articles of Faith do not define doctrine. What they do is to define the limits within which we Anglicans can differ!" It is a well-known fact that curious and unhappy differences have exercised, through all the years, the Church of Christ. Yet it is well to remind ourselves that in King Charles II's declaration, it is declared "That the Articles of the Church of England do contain the true doctrine of the Church of England, agreeable to God's Word." Bishop Hart may say that he does not deny this, but reading his above quoted words, we are constrained to state that the Articles must be accepted in their plain and full meaning. No man (like Newman, in Tract 90 of the Tracts of the Times), shall put his own sense or comment to be the meaning of the Articles, but shall take the Articles in their literal and grammatical sense, and not affix any new sense to any of them. In these days, when some would get rid of the 39 Articles from our Church's formularies, it is worth while repeating what Archbishop Whately thought of Newman's attempt to explain away the obvious meaning of the Articles. "He set such an example of hairsplitting and wire-drawing—of shuffling equivocation and dishonest garbling of quotations—as made the English people thoroughly ashamed that any man calling himself an Englishman, a gentleman and a clergyman, should insult their understanding and consciences with such mean sophistry."

The Lytton Report.

ALL fair-minded people will be satisfied with the Lytton Report on the Manchurian question. It has put Japan on the defensive with regard to her action in Manchuria. Meanwhile, Japan is digging herself in, in that country, and adopts an attitude of determination and defiance. That there are difficulties, everyone will admit. The Lytton Commission, in its report, refuses to argue the rival claims of China and Japan—they are too complicated and serious—or to indulge in mere criticism, but rather to suggest conciliation. The report invokes every international peace pact made since the end of the Great War. It appeals for practical sympathy with the deplorable condition of China, without depicting Japan as the villain of the piece, as sometimes described. It recognises Japan's "rights and interests in Manchuria," but it also recognises "China's sovereignty and administrative integrity"—or rather the need for the establishment of such administrative integrity. It recommends

that, consistent with China's sovereignty and administrative integrity, the Manchurian Government must be modified to permit "a considerable degree of autonomy," and that order in the region of dispute should be kept by an international gendarmerie, and not by the troops of any nation.

"Religious Education."

A GRAVE responsibility rests upon every Evangelical churchpeople to use every opportunity to impart the truth of the Holy Scripture to the growing life of our parishes. God has revealed His eternal truth and purpose in His Word, the Bible. It is the imparting and inculcation of the truth of that Word which we so much need today. The growing generation and the Evangelical witness are in peril if we fail in this work. We state this because of the widely prevalent view that the aim of Christian education is merely to train the religious faculty of the child. It is clear to us that there is a two-fold danger in teaching after this sort. The first is that the present view of education is, when it is applied to the work of the preacher and of the teacher in the Church, sceptical to the core.

This means that there are growing up in our midst many people who really do not know what they believe. They have no abiding convictions. They have vague notions about God and His goodness. They cannot say "thus saith the Lord," and as for Evangelical truth, as our fathers knew it and witnessed for it—well, they have a varied set of "views" and opinions. It cannot be other than this, when we consider the term "religious education". For the fundamental error underlying the ordinary use of this term is that the business of the Church is not to impart knowledge of a fixed body of truth, which God has revealed, but to train the religious faculty of the child. Such training leaves a person at the mercy of every vain blast of doctrine that may blow about—all because, as a child, he has not been grounded in the eternal truth of God's Holy Word. The second peril is that of mere externalism in religious "devotion". Training the child to use "children's corners" to look at "holy" pictures, teaching that is merely through eye-gate, the inculcation of the sensuous in worship, mere "devotional" reading with pious exhortations, hearing about "the saints," and their doings, the round of church seasons, with their respective colours, may be, and often are, part of "religious education". Such "instruction" finds permanent lodgment in the child consciousness, but it is not the Evangelical truth and witness held because the child has been nurtured in the truth of God's Holy Word.

his pages are a mine of learning, insight, and spiritual penetration. It ought to be on every student's shelf and it would form the basis of some fine studies in the Advent and Lenten seasons.

Eventide, or How to be Happy in Old Age, from the Author, Andrew Jackson. Price, 1/- paper, 2/6 cloth, to be obtained from all booksellers.

This is a helpful booklet of some 93 pages. There is a first chapter entitled *Eventide*, then follow, in consecutive order, "What contributes to Happiness in Eventide?" "What is indispensable to Happiness?" "What the happy ones say," "A Message for those who are not old—prepare for old age; and words of wisdom and cheer for the aged." There are several illustrations and many quotations and references. It will doubtless make its appeal to certain types and temperaments. The volume is Scriptural and hortatory. From pages 39 and following, there seems to be no proper sequence, just a lot of verses, and texts and sayings put in to fill up the pages. To the unlettered the little book will doubtless make strong appeal.

Bishop of Worcester on Fasting Communion.

"Neither Scriptural nor Catholic."

The Bishop of Worcester (Dr. Perowne) contributes the following note on Fasting Communion in the June issue of "Worcester Diocesan Gazette."

There is a matter on which I wish to say something to the diocese, though it is with some hesitation that I venture to treat of so controversial a topic. But it is because of the great importance of placing it in its right context and proportion that I feel impelled to say what I believe to be the truth about it. A short time ago, one of our incumbents, I understand, arranged for a Celebration of Holy Communion for the Mothers' Meeting in his parish at the time when they best can come together, namely, in the afternoon. To this objection has been taken on the ground that thereby he was breaking the custom of the Church, Catholic, presumably because it would hardly be possible for them to make their Communion fasting. I want to claim for any incumbent who wishes to do the same, absolute freedom to arrange for celebrations of the Holy Communion at any time which suits the convenience of his people best. Our Church has nowhere laid down the rule of fasting before Communion as of obligation; nor indeed could it do so, and remain true to its great Reformation principle of looking to Holy Scripture as its standard authority. That our Lord instituted the Sacrament of Holy Communion after supper is indisputable.

Christ's Teaching.

That His whole teaching as to the things that defile a man runs directly counter to such a materialistic method of preparation for a spiritual blessing is equally indisputable. I am fully aware that for centuries it has been "a Catholic custom," but as Dr. Percy Dearmer has recently shown conclusively in his little book, "The Truth about Fasting Communion," it rests upon a "corrupt following" of St. Augustine, and on an incorrect interpretation of the word used for fasting. To put it quite briefly, the word "jejunium" does not necessarily imply complete abstinence from food, but is rather the opposite of repletion; and the very letter of St. Augustine which is so often quoted as the basis of the rule or as evidence that the rule is early, actually allows Januarius to receive the Communion in the afternoon after a light meal. It may be helpful to many to receive fasting; but it is neither Scriptural nor, strictly speaking, in its present form even an ancient Catholic custom; our Church has nowhere laid it down as of obligation; and it must be left entirely to the discretion of the individual to judge what is the best method of preparing the heart for that sacred Service. I desire to say emphatically that I am anxious to see the Holy Communion made more readily available to the great numbers of our people who cannot attend Church in the early morning, or can only do so with the greatest difficulty.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold.—Beecher.

THE GENESIS OF THE OXFORD MOVEMENT.

(Continued from Page 3.)

nothing but the machinations of Bolshevik emissaries. But the truer view is that the principles of Liberty, Equality and Fraternity and the Tenets of Bolshevism have an attraction for men's minds and hence their propagation. In like manner Tractarian views fell in with the thought of the time. The Tracts were FOR the times and not AGAINST them. Secret conspiracies by themselves would not have brought about the remarkable growth of the movement. It was the ideas behind the movement, especially the revived idea of the Church, which supplied the driving force.

However, not all contemporary ideas were in favour of the Oxford Movement. We have seen how the Tractarians reacted against political liberalism; they were also in reaction against theological liberalism. Newman and his friends were placed, like ourselves, in a difficult age. Fresh truths were coming to light; science was on the threshold of great discoveries; German biblical criticism was being introduced into England. No one could see whether all this would lead. To the Tractarians the whole movement of thought was nothing but the vicious tendency of an unbelieving age. Newman hated with a bitter hatred all that which he called "Liberalism," for he feared it would destroy the basis of revealed religion and ultimately all that could be called religion at all. As we look back we can see that the rise of theological liberalism, like other movements, like the Oxford Movement itself, was a mixture of good and evil. The authors of the Tracts could see no good in it at all and so they opposed it with all their might. As Newman wrote, "The vital question was, How were we to keep the Church from being liberalised?" The Tractarian leaders would not appeal to Reason to rectify the errors of liberal theology, for Reason was an abomination in their eyes. They had the type of mind which demands an authoritative supernatural standard of belief. So they turned to the Church to save them, by furnishing an infallible guide to truth and by expelling insidious liberal doctrines from their midst. Many people had fears lest reason or science should kill the faith, so they eagerly seized upon the deceptive weapon of church authority. As a matter of fact the Tractarian Movement promoted Liberalism. "It cut active minds loose from their traditional moorings and launched them on a sea of speculation over which they at last floated to a great diversity of heavens." On the other hand, the Anglican Church did not claim to be an infallible guide, and so Newman and numbers of his disciples drifted into the Roman Church where they thought they would be safe—from Liberalism.

We now know that the old tales about the degraded state of English religion before the Oxford Movement were largely nothing else than propaganda. There was a very considerable amount of spiritual life and Church activity. But neither the respectable religion of the High Church type nor the experiential religion of the Evangelicals was able to meet the spiritual requirements of the times. The fact is that there are temperaments to which the Protestant form of Christianity does not appeal. Yet these persons have done some of the finest work in the history of the Church, which would be much poorer without their lives and witness. To many of this type the Oxford Movement was a definite spiritual experience. Their sense of sin was awakened and they cried, "What must I do to be saved?" The Romantic pose of regarding oneself as a lost soul doubtless characterised many devotees of the movement, but with others there was a definite turning to God. From another point of view the movement may fairly be called a Revival, because it gave currency to the teaching of the Caroline divines, which, though submerged in later times, had never become extinct. Though very far from Romanists, these writers had a tone or emphasis, a Catholic 'ethos,' which the Tractarians revived.

Finally, there was the personal factor. So far we have sought to trace what may be called the natural history of the Oxford Movement, those forces, ideas, actions, accidents which gave rise to it. There were in addition the personalities of the leaders and these exercised decisive influence. In a very real sense it is true that "the conjunction of Keble, Froude, and Newman produced the Oxford Movement of 1833 . . . Without them it would not have been or would have been something different."

The conclusion of the matter is that the genesis of the Oxford Movement was a most valuable revival of the idea of the Church. Its aberrations and failures and mistakes were due to wrong and partial and sectarian views as to what the Church is.

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