

Arnott's Famous Biscuits

The Church and Social Order

Bradford Clergy Conference on Unemployment.

EARLY in March the Bishop of Bradford, Dr. Blunt, summoned the clergy of his diocese to an all-day conference on unemployment, the first of its kind to be held in England. One hundred and twenty clergy responded and the Bishop, who presided, was accompanied by the Rev. F. E. A. Shepherd, Organising Director of the Industrial Christian Fellowship for the Midland area. The morning was given up to addresses by the Bishop and Mr. Shepherd, the afternoon to group discussions, and the evening to a general discussion.

In his opening address, Dr. Blunt reiterated his conviction that the Church's basic contribution to the unemployment problem is its pastoral work. He stressed the importance of palliative efforts, but pointed out that there were dangers, which they could not touch. To-day, civilisation was on its trial. The Russian challenge was more insidious and penetrating than was generally realised. It might be true that the "Red" danger to England was at present remote; but gradually the people's minds were being permeated by the ideas of Russian Communism through the pressure of circumstances.

The clergy, the Bishop went on, need not be afraid of the criticism that they were not economic experts, because it was obvious that nobody believed an expert, and that no expert believed another. As for bankers, they were part of the system that was in question, and it was no use looking to them for guidance. As for the average business man, he knew enough to run his own business well or badly; but in regard to general

economic theories he was often a great deal more ignorant than many a working-man.

"You and I," said the Bishop to his clergy, "are people with the responsibility, whether we want it or not, of forming healthy public opinion on this and other questions. The people expect guidance, and they think that we ought to be able to supply it."

The Bishop expressed the belief that the working-man sees the seriousness of the issue more clearly than any other section of the community, because it is on him that the stress mainly falls.

After careful discussion, the following resolution was passed:—

That in view of (1) the failure of the present industrial system to fulfil its functions; (2) the failure of successive Governments to discover any solution; and (3) the danger of inaction or laissez faire in the present condition of affairs, this Conference of over a hundred and twenty clergy of the diocese of Bradford urges Parliament to address itself at once to a survey of the issue without any respect to political partisanship or to industrial or monetary conventions.

Among other things, the Conference also promised its support to any authoritative body which brings forward recommendations based on expert investigation to show how this country may make an effective contribution—consonant with the mind of Christ—to a world solution. It was also of opinion that the Means Test (inquiry into people's financial position) should be administered by the employment exchanges instead of by public assistance committees, and that it should be more humanistic and should not penalize the thrifty.

Winding up the day's debates, the Bishop said: "As a demonstration to the world outside that we are not wedded to the present order as unchangeable, we have done something of great importance. Such a discussion as that of this afternoon would have been impossible thirty years ago. Experience, however, has taught us many bitter things, and may have others to teach us in years to come. We have, to some extent, burnt our boats by stating that we are not wedded to the present order, and that, if a better order is discovered, we are prepared to give our adhesion to it."



ARCHBISHOPRIC ELECTION.

The Rev. A. R. Ebbs, Manly, writes:—
I enclose herewith copy of a letter which I have written to the Editor of the "Church Standard," which speaks for itself.

You may do anything you like with it.
(Copy of Letter.)

The Rectory,
Manly, 18/4/33.

The Editor,
"The Church Standard,"
16 Spring Street, Sydney.

Dear Sir,

I write to say that I take great exception to the remarks which appear in your issue of 7th April, under editorial notes, with reference to the election of the Archbishop. I have written to the Diocesan Authorities, as to whether they or a group of

Churchmen, should take action for a case of libel, against "The Church Standard."

I challenge you to produce a ticket which was used, or to give specific details of the betting transactions.

Yours truly,
(Signed) A. R. EBBS.

METHODS OF APOLOGETIC.

The Rev. W. G. Coughlan, The Rectory, Corral, writes:—

From time to time one is driven into a condition of puzzlement by the strangely contradictory methods of apologetic used by those who profess to have a consistent principle and definite views. Often have I resisted a strong urge to write, asking for the elucidation of such mysteries; but to-night I must set down a few ideas prompted by the paragraphs in your issue of April 13 under the heading "The Catholic Hour."

I take it that the quotation from the Archbishop's "Messenger" is printed because it presents a strong criticism of Roman claims—and, incidentally, may I say I agree heartily with the argument; but will it not rather "prove too much" to those who regard "criticism" and "critics" as of the devil, and refuse to admit that there is any "synoptic problem" to study? Should we make use of an argument based on critical study of the Gospels, even if by so doing we can score a point over Rome? The obvious implications of Archbishop Head's first paragraph are:—

(1) That certain parts of St. Matthew are of less "value" than others;
(2) That the words in Matthew which are not in Mark were never spoken by our Lord at all.

Where are we, then? Do we go to the abominated "critics" when we want to score a point—after the Jesuitical principle that the end justifies the means; or does the A.C.R. really believe in the application of critical methods to the Scriptures in all their parts and for any cause whatever? If the latter—why all the recent rage about "critics" and "modernists"? If the former, why condemn the Jesuitical methods of "The Catholic Hour"?

(The writer is evidently nibbling at something. This we infer from his last paragraph. We shall be glad if he will state definitely what he means by the "recent rage."—Editor, A.C.R.)

"FOR SINNERS ONLY."

Louisa Brown, of Wentworth Falls, N.S.W., writes:—

I write in support of the letter signed by Ross H. Dalley, re the above. He might well be "in doubt," and he is not alone in this respect. I suppose few have read the book without a "thrill" of intense interest, though one was conscious of the omission of any mention of the Atonement, but would make some allowance for the probable ignorance of the author—an Editor out for "fuel" for his "fire"! Personally, I was determined not to lose faith in the "Group Movement" until I could hear something more definite from one of themselves. This I have done now, in an article published by one who identified himself with the work of the "Group" for one year, and explains why he felt bound to leave it. This is very illuminating. His main objections were under two headings—the Atonement, and the Bible. According to the Group's teaching, it seemed as long as one "shared" one's sins (confessed to one another) and "surrendered" to the ideals of perfect honesty, unselfishness, and love, nothing else was necessary for a man's salvation—it is psychological and not evangelical. The cross as they interpreted its significance, and practical value, means the crucifixion of self as the essence of man's consecration, not the death of Christ as the one means of his salvation. He refers to the unscriptural method of seeking "guidance," not by prayer, but by mental relaxation and "luminous thoughts." He was also "distressed at the self-centredness of much of their testimony and teaching, for they appeared far more occupied with their sins and issues" which marred their lives, than with the Saviour who redeemed them. He mentions having spoken to several of the "Group" leaders as to his scruples, many of whom "appeared to have had no personal experience of the atoning work of the Saviour, and no understanding of it as the foundation of our faith."

Surely this evidence, coming as it does from the heart of the "Movement," is sufficient to prove that the "Oxford Group Movement is NOT of the Spirit of God! Are we not warned against Satanic 'ministers of righteousness' in the days preceding the coming again of Christ? Lives are 'changed' by the 'Group' teaching, but to what? To oneness with Christ? Certainly not!

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Editorial

Empire Day.

THURSDAY, the 24th instant, will be Empire Day. We plead for a wide and enthusiastic observance of the day. Such observance has been singularly useful in the past in conserving Empire unity. The Day stands for friendship and brotherliness. It is an occasion when our hearts go out in warm remembrance to fellow citizens in the homeland; to those in Canada, South Africa, New Zealand, India, and smaller places, and they all reciprocate by thinking of us. We have a great imperial heritage. It is very wonderful to ask how the peoples of those two small islands of Great Britain and Ireland came to acquire an Empire so vast and so varied as the Empire of which we proudly think today. There was no deliberate scheme of Empire-building. It has been of God, coupled with the spirit of our people. The foundations were laid three hundred years ago, when adventurous men of our race set out from Britain's shores to discover new countries overseas. The years that followed saw the work of colonisation spreading apace, till to-day the King's dominions are so vast that on them "the sun never sets." Our children must be taught that for which we, as a British race, stand. Ideals of patriotism, peace, honour and righteousness, must be fostered, so that all citizens may realise that it is righteousness alone which exalts a nation.

World Economic Conference.

THE League of Nations has invited 66 nations to attend the World Economic Conference, which will open in London on June 12, under the chairmanship of the British Prime Minister (Mr. Ramsay MacDonald). Fifty-six of the invited nations are members of the League, the non-members invited including the United States and Russia. Questions of tariffs, quotas, exchange control and the stability of international currency, are bound to have the closest consideration. The nations of the world cannot go on, pursuing many of the policies of post-war years. Frozen assets are proving a hindrance. There must be the flow of trade. Nations cannot live in lonely isolation with high tariff walls, out of all proportion around them. It is a happy arrangement that his Majesty, the King, will personally open the conference. Fortunately, it looks as if those who are to participate in the discussions will assemble with one aim and that is to help lift the world out of its present impasse. Maybe some will say that we have had conferences enough during the last few years—cannot something be done? This is an age of talk, but Nemesis has been striding, colossus-like, across the world, to its deadly hurt; so that our leaders realise some way out must be found. There is certainly a deadly nationalism which must be scotched. With humanity as it is, there needs a far greater readiness for international co-operation. We trust that delegates will not come to the conference with their hands tied. No single nation or two must have a stranglehold on the others. For if the conference fails, we see little hope for the world. The tragedy of it is that we have this world position to-day after 1900 years of Christianity!

St. Paul's Cathedral Spires.

THE Archbishop of Melbourne, with his diocese, is to be congratulated on the completion of St. Paul's Cathedral spires. Begun several years ago under the enthusiastic lead of the late Archbishop Lees, and supported by the generous gifts of a host of citizens, the work went forward to find completion through the earnest advocacy and support of the present revered Archbishop. It is a work of which all Australian Churchmen may be proud. First, because of the magnificent pile which the Cathedral now presents at the very gateway to the heart of the city; second, because of the wise and zealous lead given by the Church's highest authorities, and then on account of the generous and devoted support of many people. It is a singu-

larly impressive sight to pass up St. Kilda Road and see the three completed spires piercing the sky, and thus giving to the Cathedral that completion which Churchmen and citizens have long desired. There is much to be said in favour of the Church's central shrine—the Bishop's seat—finding place in the very hub of a great city's life. St. Paul's is well favoured in this way. It is situated in what we suppose is one of the busiest thoroughfares in the world. This House of God there makes its witness to the Being of God and man's responsibility to Him, and it ever calls the throngs of passers-by to the worship of the sanctuary. It is an inspiring thought to know that St. Paul's Cathedral is proving a live and worthy witness to God in Australia's Southern Capital.

State Schools and Homework.

WE agree with the Congregational Union of New South Wales with its statement that excessive home lessons set for pupils of State Schools are destroying the Church's social work among the young people. Something should be done to remedy this state of things. There are pupils of adolescent years attending our State High Schools, who are so weighted in this respect that they are unable to attend confirmation classes, and are so tired on Sundays that they cannot avail themselves of worship in the House of God. Unfortunately in many instances, our schools are looked upon as places where young people are prepared for positions—that the only thing in life which matters is the passing of examinations. We say it deliberately that, with vast numbers, our schools have only a "bread and butter" outlook, in other words, the securing of a secular education with a view to getting on! Inculcation in Christian doctrines, character built up on religious foundations are rarely considered. In the primary schools, there is one motive, and that is to gain the "permit to enrol," and then, in the secondary schools, to pass either the intermediate or leaving examinations. There is no question that the secular trend in State Schools is most noticeable. Education is altogether incomplete unless it is based on religious education. The secularistic outlook bodes not well for the future, either for State or for Church! We trust that responsible leaders will have a deep concern in this matter, and seek some adjustment. If the foundations be destroyed, what can the righteous do? Apart from this, a grave responsibility rests upon the Clergy. Besides, the Church must take care to see how her children are being trained.

The sweetest and happiest homes—homes to which men in weary life look back with yearnings too deep for tears; homes whose recollections linger round our manhood like light and the sunshine and the sweet air, into which no base things can intrude—are homes where brethren dwell together in unity; where, because all love God, all love their brothers also; where, because all are very dear to all, each is dearer to each than to himself.—Canon Farrar.

TO PARENTS & GUARDIANS

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Our Heavenly King.

NEXT Thursday we shall have the privilege of commemorating the Ascension of our Lord Jesus Christ to the Throne of the Universe as our Heavenly King. When Pilate haughtily asked his mysterious Prisoner, "Art thou a King then?" he asked a question which is fully answered in the pages of Holy Writ. The wise men from the East were guided to Bethlehem that there they might see and worship a Babe Who was born King of the Jews. Thirty-three years later, after a life of poverty and lowliness, that same Person approached Jerusalem in fulfilment of the prophecy, "Thy King cometh unto thee." After a few days, He hung upon the cross under the significant and true title, "This is Jesus, the King of the Jews." There His Kingship was acknowledged by the penitent robber. And on Ascension Day "He was received up into heaven and sat down at the right hand of God." This took place, as we are reminded in the Epistle to the Hebrews, "when He had by Himself purged our sins." That was the necessary preliminary to His exaltation. It was that great Transaction that necessitated His presence on earth. There was none other good enough to pay the price of sin; but He paid it, and thus "Love's redeeming work was done." It only remained for the door of the sepulchre to be rolled aside that the King of Glory might come forth, and later, for the everlasting doors of the heavens to be lifted up that the King of Glory might come in as "the Lord, strong and mighty, the Lord mighty in battle." The writer of the Epistle to the Hebrews claims that the "chief point of the things which he had been writing was that 'We have such a High Priest, Who sat down on the right hand of the Throne of the Majesty in the heavens'." Hebrews, viii. 1, R.V.). From that Throne He rose to welcome His loyal martyr, Stephen. And from that Throne, as the Lord of the Churches bearing His Name, He addressed messages to the seven Churches of Asia, the last of them closing with the promise—"To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne." In Him righteousness and peace have kissed each other, for He was, like the typical Melchizedek, first King of Righteousness, and then King of Peace. He gives us His peace because He has given us His righteousness. Well may we rejoice in the possession of such a perfect Saviour and such a rightful King. Well may we address Him in the words applied to Him in the Epistle to the Hebrews—"Thy Throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy Kingdom."

Let us ever remember that it is as the Son of Man—perfect God and perfect Man—that He occupies that exalted Throne. Taking our nature upon Him for the purpose of Redemption, it is in our nature still that He ever lives to make His effectual intercession for us as our Priest, upon His Throne. He was in all points tempted, like as

we are, yet without sin, and He is, therefore, able to succour, with His Royal aid, those that are tempted. There is but one mediator between God and men, the Man Christ Jesus, and His mediation is regal and all-availing. There is no Queen of Heaven to share with Him this great prerogative. None would be more horrified than Mary herself at the false claims made on her behalf. With added emphasis she would say to us to-day, as she said in Cana of Galilee, "Whatsoever He saith unto you do it," for He is her King as He is ours, and all power is given unto Him in heaven and in earth.

It is the part of loyal subjects to keep their king's commandments and to seek the extension of his dominions. Is this the desire of our hearts concerning our Heavenly King? He Himself has reminded us that He has gone into a far country, like the nobleman of the parable, "to receive for Himself a Kingdom and to return." If we have, by grace, been translated into the Kingdom of God's dear Son, we shall be daily striving to render Him true and laudable service, "occupying" with the "pound" of His Gospel in reliance on His Spirit's power and teaching, so that when He cometh we may have sheaves of rejoicing to lay at His Feet.

The Tractarian Movement.

(By E. A. Knox, D.D., formerly Bishop of Manchester.)

THE celebration of the Centenary of the Oxford Movement has called forth many publications dealing with its various aspects. Some of these are purely partisan tracts. Some are more ambitious efforts to explain the causes and development of the Movement; but they are mainly the work of those who regard themselves as the successors of the Tractarians in the modern Anglo-Catholic School. The celebration demanded a work which would set out the whole Movement from the point of view of a loyal Anglican, and Bishop Knox has provided in this volume an accurate and impartial record of the successive phases of the Movement from its inception in 1833 to the secession of Newman to the Roman Communion in 1845. Bishop Knox's gifts as a writer are well-known and appreciated by a wide circle of readers, but we must say that in this study of the Tractarians he has shown himself a brilliant historian. If his long life had not been spent in the multifarious activities of the Church and the Episcopate, this volume, written at his great age, shows that he would have taken high rank among the historians of the day. It displays all the qualities of a good historian. The first requisite of the historian is a wide and accurate knowledge of the vast mass of materials with which he has to deal. This includes not merely the life and work of the chief actors and a just appreciation of their characters, but also the whole environment in which they lived and the surrounding influences that moulded their age and produced its characteristic lines of

thought. The second quality demanded is an ability to select from the material provided all that is needed, without superfluity to present the picture in its true perspective; and the third is power of insight to select the forces underlying the Movements of the age depicted, and to present them in their interaction upon one another, and in their ultimate consequence. All these powers Bishop Knox displays in a very high degree. The result is a history of the Tractarian Movement that must become the classic work on the subject. His past associations with Oxford have given him an intimate acquaintance with the ethos of the University at the time when, the first thrills and shocks of the new enthusiasm being over, a more critical and adequate view of the gains and losses could be taken. Time has mellowed the vista and enabled the Bishop, while admiring the abilities of the chief protagonists, to exhibit the weaknesses of their theories and the consequent disabilities which have resulted in the religious life of the country, and throughout the Anglican Communion.

The Establishment.

The opening chapter gives an account of "The Establishment," as it was settled in the reign of Queen Elizabeth, and the various changes in practice and in theory that the course of time produced, till the alliance between Church and State presented the problem to Evangelicals and Tractarians alike, "Could a Church be national without being either spiritually dead or absorbed in the Papal Communion?" A vivid picture of "Oxford Life and Thought in 1832" brings out the relations between Nationalism and Romanism, and their influence upon the "squirearchy and the clergy." A wider range of view is introduced by an account of religious movements in France and their influence on Oxford thought. It is shown that the Tractarian Movement was not an isolated one, but was part of a religious development which was widespread at the time. In French Roman Catholic circles it was partly expressed in a great desire for the conversion of England. A glance at "The Evangelicals or 'Old Contemptibles'" of the time shows, that in spite of the outside opinion of them indicated in the title, they were "progressive, associated with humanitarian reforms and world-wide missionary enterprise," while the Tractarians were "reactionary, guided by Romanticism, and a desire to re-establish the rule of the clergy over the laity," a desire which was concealed "under the cloak of the revival of Church discipline." The heart of the problem is reached in the consideration of the various interpretations that were given to the clause in the Creed, "I believe in the Holy Catholic Church." This article was regarded as a "suppressed truth" before the Oxford Movement, and the foundation principle of the Movement was the view that the promises made by our Lord of guidance into all truth, of power to absolve or retain sins, of His continued Presence and of "sacramental grace" were "guaranteed and confirmed to the Bishops in all ages as the Divinely-appointed successors of the Apostles, and to priests ordained by those Bishops, and to no others." Once this interpretation was accepted the consequences were inevitable, and Dr. Knox traces them out with unerring judgment. Keble's sermon on National Apostasy, preached in July, 1833, was the assertion of the claims of the Church as against the State, with its supposed growing Liberalism, and the

Dissenters, who were regarded as lacking the elementary character of Churchmanship which depended on the possession of the Apostolic Succession in the Episcopate. Stage by stage the character of the Movement was changed by the inevitable logic of facts. The theory of the "Apostolical Church" developed into an assertion of the narrow and intolerant view of Catholicism in the restricted sense of the Roman conception, then to a complete withdrawal on the part of Newman and his more intimate associates of opposition to the superstitions and errors of Rome, and finally to an acceptance of all the claims of the Papacy. The authorities of the Roman Communion were from the first keenly alive to the possible advantages to be gained from the Movement, although they were undoubtedly disappointed with the ultimate result, as the perversion of Newman did not lead to any great landslide, or produce any appreciable effects for the benefit of the Roman Church in England. It is a mistake to imagine that the Romanists were mere idle spectators of what was going on in the Church of England at the time. Dr. Knox shows the various activities, both at home and abroad that were at work, through Wiseman, de Lisle, Dalgaings, Father Dominic, Spence and others, to help forward the expected disaster to the Anglican Communion when a great body of its members became Romanists. The expected denouement never took place.

Analysis of Motives.

Dr. Knox has a special gift of insight into character, and an unusual power of analysis of motives. One of the chief interests of this volume is the fascinating study of the various phases in the processes of thought through which Newman passed before he finally went over. The inherent scepticism of his whole outlook is noted, and his effort to counteract it by finding some adequate Authority upon which he could rest. In a passage of special beauty Dr. Knox describes the tragic ending of Newman's Anglican career. It ends with the words: "Ecclesiastical history has many tragedies, but few which, for the bitterness they caused to the sacrificer, could be compared with the surrender of John Henry Newman at the feet of Father Dominic." One of the chief sources of Newman's weakness, apart from defects in his theological learning which could not be compensated for by the acuteness of his intellect, was this self-centred concentration. These and many other features in the subtle genius of a man whose aim, although it was holiness, resulted in an amazing self-deception, are fully set out. Equally valuable accounts are given of other actors in the tragedy. For example, Hurrell Froude, whose deleterious influence upon Newman was great, is presented in his true character as a despoiler of the Reformation and all that it stood for. Others helped to increase "the encircling gloom" in which, at last, "Newman saw a Ghost" as a result of an article by Wiseman on the Donatists. This was the beginning of the last stage. We must leave to our readers to enjoy for themselves the immense mass of interesting details which Bishop Knox has brought together from his minute and extensive acquaintance with all the sources of information concerning the period. Many sidelights are thrown upon the scene, which have escaped the notice of other writers less fully equipped or more definitely partisan in their attitude. While firm in his own position, the Bishop gives a just and impartial

estimate of the powers of the chief Tractarians and their associates. We find the results of the Movement, as far as the answer to the question of the Church is concerned, summed up in an interesting passage. "Ten years have passed since Sikes had prophesied that the revival of the Article 'I believe in the Holy Catholic Church' would eclipse the rest of the Creed. For ten years the leaders of the Oxford Movement had been inculcating 'Church Doctrine.' But they had done more to confuse than enlighten the public mind. The Apostolic Succession and authority of the Episcopate had broken under their hands like a bruised reed, and had pierced them. The Thirty-nine Articles, instead of being a clear exposition of Church doctrine, had been expounded as meaning almost the opposite of what they seemed to say. Rome had delivered knocks and blows which left Newman 'with a pain in the pit of his stomach.'"

Many readers will turn with special interest to the closing chapters on "The Environment of the Oxford Movement," and "Summary and Sequel." The first of these helps us to see how united and progressive our Church might have been had the original impulse of the Evangelical Revival been allowed to reach its true consummation in the religious life of the land, and if it had not been thwarted and turned into new and unfortunate channels by the theory and teaching of the Tractarians on the Church and the necessity of Apostolic Succession and Episcopacy.

Of special interest is the concluding chapter, which gives an unusually able and convincing estimate of the results of the Movement and its influence upon the religion of to-day. A fundamental principle of the English Reformation was the position of the laity. A deadly blow was aimed at it by the effort to introduce a system of discipline which meant the control of the clergy over the laity. The Tractarians failed also in that "they became, in fact, a sect, and broke up the Communion of the Church of England. They tried to restore faith in the Holy Catholic Church and succeeded in splitting the Church of England." The attitude of Evangelicals towards the Anglo-Catholic system must be determined by their loyalty to Christ; for "the Catholic system, as it is called, is not to be found in the teaching of Christ and His Apostles."

This invaluable contribution to the study of the Oxford Movement and its results affords just grounds for the refusal of those Evangelical Church-people who are unable to take part in the Celebrations of its Centenary.

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Wayside Jottings.

(By a Wayfarer.)

A Problem of Confirmation.

"I WAS a bit surprised," said one of the young men, "to read in the A.C.R. last week, that when the Bishop of St. Arnaud held Confirmations in two of his parishes, the women Confirmees were, with one solitary exception, conspicuous by their absence, only one presenting herself for the rite. Generally, I think, the women outnumber the men by about 50 per cent."

"That is so," said another; "I have often wondered why. Why should a religious rite appeal more to one half of humanity than to the other? Is the fault in Confirmation itself, or in the presentation of it?"

"Surely," said the other, "in the presentation. In the case of young women there are certain associations that are not altogether desirable, but which count for a good deal. The girls are attracted by the prospect of making a public appearance in a new white dress and white shoes, and of wearing some becoming sort of lace head-gear, and of being for a short time the centre of observation. If these things could be somehow cut out—if these attractive details, white dresses, and so on, were definitely discouraged, I fancy that the number of young women applying for Confirmation would at once drop to about the same as the number of young men."

"Ungracious," said another of the party. "There are much better reasons than that. It is because women are more trustful, more kind-hearted, more anxious to please everybody, the minister especially, than men and boys are. Men and boys are more sceptical about the unseen or the supernatural. When the minister tells them that spiritual blessing follows the laying on of episcopal hands, each at once thinks of his big brother or his mates, whose Confirmation last year hasn't seemed to make any big difference in their speech or conduct, and (like the small boy who has so painfully acquired the knowledge of the Alphabet), he questions whether its worth while going through so much to gain so little. So he puts down the minister's assurances as just proper professional palaver; and he doesn't offer himself for Confirmation."

"How do you think, then," asked the other, "that Confirmation ought to be presented, so as to attract young men, as well as young women?"

"Well," he said, "first of all, not as something to be 'done' at a fixed age, like vaccination. ('Mary and Harry,' says the mother, 'were 'done' last year; and I want Tommy and Susy 'done' this year; they're old enough.') In fact, it should have very little to do with age, except that the boy or the girl should have come to 'years of discretion,' i.e., should be able to understand the simple language of Bible and Catechism. But the expectation of Confirmation should pervade, like an atmosphere, the whole Sunday School course. All through the Sunday School, the ultimate hope, held out to every scholar, should be admission to Church membership, and especially to Holy Communion; with Confirmation as its doorway. And Church membership should be clearly understood to be synonymous with the Service of Christ. When once the child has left the Infant classes, the whole tone of all the teaching should be 'We teachers want you boys and girls to give yourselves

to Christ, to be His soldiers and servants'; and that ideal should lie behind every lesson. So that when the parents ask, 'What did you learn at Sunday School to-day?' the answer will be, 'It was about Moses, or David, or St. Paul, and the teacher said he wanted us to be like them, Christ's faithful soldiers and servants.'

"Just one steady course of influence," said the other; "rather slow, I'm afraid."

"Yes," said the first, "slow, perhaps, but in the main, unflinching. One by one (often, perhaps, after a gentle individual appeal outside the Sunday School), the majority of those boys and girls will, some day, confide to the teacher that they want to be Christ's soldiers and servants; and the teacher, after a confidential talk, and (if they are alone in the class-room), a little prayer, will say, 'Then if you want to be one of Christ's people you ought to come to Holy Communion; come and talk to the minister about it.' And the minister will say 'Yes, certainly, but first, I think you want a little special teaching; so you may come to my class on Tuesday evenings, and when you know enough, I will take the first chance of presenting you to the Bishop for his blessing, and then you will be a full member of the Church, and may come regularly to Holy Communion.'"

"But," said the other, "do you mean that if you were a minister you would never give a general invitation to Confirmation? Would you rely altogether on gathering in your Confirmees like that, one by one?"

"Not altogether," said he. "In my daily round of visiting, and with the help of my Sunday School teachers, and especially of my Bible Class teachers, I should be constantly looking out for cases of individual fitness. But if the bishop sent me word that in six months' time he would visit the parish for Confirmation I should at once announce the fact, and invite candidates. But I would endeavour to make sure, before accepting any candidate, that he or she had already begun the service and confession of Christ."

"In giving out your invitations, or in dealing with your individual cases," said a young lady, "you would, of course, impress upon them that Confirmation is the great opportunity for receiving the Holy Spirit, through the laying on of the Bishop's hands. I remember, when I was confirmed, how earnestly and repeatedly Father Jim impressed that upon us."

"I should want," he said, "some little Scriptural authority before I claimed, as a universal prerogative of bishops, all that is told us of Christ's Apostles. The Prayer-book makes no such claim on their behalf. The bishop is to say, 'upon whom we have now laid our hands'—why? Your Father Jim would say, 'to convey to them the gift of the Holy Spirit,' but the Prayer-book does not. It says, 'to certify them by this sign of Thy favour and gracious goodness toward them.' And then the bishop is to pray that God will give them His Holy Spirit."

"If you take away from Confirmation the gift of the Holy Spirit," said the young lady, "you take away all that makes it worth while; you leave us nothing but white dresses and shoes and veils."

"God forbid," he said, "that I should doubt the gift from God of any blessing, even the greatest, if it is asked in faithful prayer; and here we shall have the bishop's prayers and their own, and the prayers of the congregation; so that we should be confi-

dent of an abundant response. And I would impress upon them that the 'laying on of hands' has always been, in Old Testament days as well as under the New, both a sign and a means of blessing; and is so to-day; whether ministered by godly man or woman, father or mother, bishop or presbyter; and that they will thus receive the great privilege of membership in the Christian Church, and of receiving the Holy Communion; and that with these is included Christ's promise of all the rest; (see Luke xi. 13). How much more,—how very much more,—how very much more willingly—shall your Heavenly Father give the Holy Spirit to them that ask Him."

Melbourne Anglican Church League.

Lecture by Rev. E. C. Ettmann.

The first of three lectures, arranged by the Anglican Church League, was held in the Chapter House on Monday, April 24th. The Rev. E. C. Ettmann addressed an audience of over three hundred on "Catholicism and Protestantism in the Light of Scripture." Mr. Ettmann said that all were agreed that we must have an infallible standard by which to test the many and varied opinions. The Christian Church rested upon a Divine revelation derived from the Founder Himself, and handed down to the Church through His Apostles. Catholics often claimed that the decisions of the Fathers, and General Church Councils, were as infallible as the revelation given by our Lord Himself. It was impossible for fallible men to give an infallible standard. There was, moreover, no unanimity among the Fathers, and where that was lacking, there could hardly be said to be infallibility. These early Church Councils were as much at variance with each other, as were many Protestant scholars to-day. As an instance of this the speaker quoted several decisions of early Church Councils, which were contrary to one another. Regarding the infallibility of the Popes, if one Pope was infallible, all were so, yet when there were several Popes at one time, each excommunicating the other, it was difficult to determine where infallibility lay. The appointment of some of the Popes was also mentioned as an instance, to show how low the office had fallen. Referring to the alleged supremacy of St. Peter, various incidents in the Scriptures were quoted to show that the early Church and Apostles did not give St. Peter the place that Roman Catholics gave him to-day. Dealing with the words of institution of the Lord's Supper, "This is my Body," the speaker, himself a Jew, explained the Passover at length, in a most impressive way, and said that the Jews would readily understand what our Lord meant, and they would certainly not accept the meaning that Catholics gave them to-day. The speaker referred to Luther, and the teaching of other prominent Reformation leaders, and stated that Historical Protestantism rested upon two foundations, viz: the authority of Scripture, and justification by Faith. Protestantism was, therefore, not a negative attitude, but a live evangelism, with Jesus Christ, the inspiration of it all. At the close of the address a vote of thanks was carried to the speaker, whose deep spiritual tone made a great impression on his audience. The meeting closed with the National Anthem and Benediction. The next lecture of the series will be given in the Chapter House on May 22nd, at 8 p.m., when the Rev. A. S. Devenish, M.A., will speak on "The Oxford Movement."

C.E.M.S.

The members of the Church of England Men's Society met at St. Luke's, Concord, recently, for a Quiet Afternoon for Churchmen. The Chairman, the Rev. W. F. Pyke, B.D., gave devotional addresses on "Christian Discipleship." During the tea interval a Conference was held and a very interesting discussion took place on furthering the aims and objects of the Movement.

Evensong was said in the Church, and the Chairman, in a final address, brought a very helpful time to a close.

The Provincial Council of C.E.M. Society issued a very forceful leaflet in connection with the proper observance of Good Friday, and circulated copies of it throughout the Diocese. This leaflet is commended to all Churchmen.



The Rev. J. A. Housden, formerly chaplain at the Mitchell River Mission, has been appointed Rector of Darwin by the Bishop of Carpentaria.

We understand that the Rev. Frank Harty has resigned his position as Editor of the "Church Standard," and as an officiating minister in the Diocese of Sydney.

The Bishop of Salisbury (the Right Rev. Dr. Donaldson, formerly Archbishop of Brisbane), was received in audience by the King at Buckingham Palace on Tuesday, March 15, when His Majesty invested him with the badge of the Prelate of the Order of St. Michael and St. George.

Mr. W. J. Daniels, who has been at the Edward River Mission since its inception, has resigned his position owing to the unsatisfactory health of Mrs. Daniels. Before going to Edward River and Mitchell River Mrs. Daniels was in charge of the schools and girls' hostel at St. Paul's, Moa.

The Rev. P. B. ("Tubby") Clayton, a Queenslander, and now Vicar of All Hallows' by the Tower, London, and Chief Pastor of the Anglican Church in the West Indies, after a tour through West Africa. He established four T. H. groups in Nigeria, and the Governor has provided a house at Lagos for headquarters.

In memory of the late Mr. Philip Salmon and his daughter, the late Miss Mary Salmon, the Rev. Roscoe Wilson dedicated in St. John's, Camberwell, on Easter Day, an oak screen which encloses the Warriors' Chapel in the north transept. The screen is the gift of Mrs. Salmon and her daughters. Mr. Salmon was for twelve years a member of St. John's vestry, and was also a member of Synod.

We regret to learn that Mr. E. Lee Neil has been confined to his bed in his home, "Monnington," Adeney Avenue, East Kew, for the past ten weeks. Mr. Neil crushed the sixth vertebra of his spine in a fall whilst working in his garden. He greatly regretted that his incapacity prevented him from attending any of the recent celebrations in connection with the completion of the Melbourne Cathedral.

We regret to state that the Archbishop of Brisbane is a patient in St. Martin's Hospital, Brisbane. Some three weeks ago he entered the hospital suffering from bronchitis and congestion of the lungs. Then an operation became necessary. His Grace is showing improvement, but will not be able to undertake work for at least two months. The Bishop Coadjutor is administering the Diocese, and will preside at Synod in June.

Generous recognition of the work of Mr. John Barr, the Sydney architect, who designed the spires and tower of St. Paul's Cathedral, Melbourne, was given at the Chapter House, Melbourne, when the President of the Royal Victorian Institute of Architects (Mr. C. E. Serpell), asked Mr. Barr to accept a letter of congratulation from his colleagues in Victoria. The letter was presented at a social gathering arranged to commemorate the completion of the cathedral.

At the funeral of the late Vice-Admiral Sir William Cresswell, which took place on Saturday, 22nd inst., were many notable public men, representative of the civil, military, and naval communities. Prior to the interment, a service was held in St. John's, Toorak, at which the deceased had been a constant worshipper. The sermon was preached by the Rev. A. Law, D.D., whilst the Rev. G. Tyms read the lesson. His Grace, the Archbishop, pronounced the blessing. The interment took place in the Brighton Cemetery, where the graveside service was taken by the Rev. W. H. Henderson, the Rev. Dr. Law, and the Rev. G. Tyms.

The Bishop of Ballarat writes:—"I have very great pleasure in announcing that our Official Principal, Mr. A. H. Nevett, has accepted my invitation to succeed his father in the important and responsible office of Chancellor. We have in Mr. P. W. Must,

our Advocate, a law officer who has given many years of valuable service to the Diocese. I think it right, in order to avoid any misunderstanding, to say that this appointment to the Chancellorship was made with the knowledge and warm approval of Mr. Must, who intimated to me that for reasons of health, he desired that I should leave him out of my consideration in filling the vacancy caused by the lamentable death of our late Chancellor."

Speaking in Sydney recently, the Rev. R. J. Hewett, Commissary in Australia for the Bishop of Central Tanganyika, said that an Australian, trained at Hawkesbury College, N.S.W., is in charge of valuable agricultural work on the shores of Lake Victoria-Nyanza, Tanganyika. This Hawkesbury College graduate was Mr. Lionel Swindlehurst, who was in charge of sixty young natives on a remarkably productive plantation, on which 14 species of bananas were being cultivated. The natives controlled by Mr. Swindlehurst were all Christians, and had renounced heathen practices.

In connection with the centenary celebrations of the Congregational Church in Sydney, the Right Rev. Bishop Kirkby, in association with the Rev. T. E. Ruth, minister of the Pitt Street Congregational Church, placed a wreath on the cross situated at the site of the first Christian service in Australia. The procession, headed by the Dean, Bishop Kirkby, the Precentor (Rev. L. N. Sutton), and Mr. Ruth, then proceeded to the Pitt Street Congregational Church, where Bishop Kirkby, on behalf of the Anglican Church, placed a wreath on the memorial tablet to the Rev. W. Pascoe Crook, Sydney's pioneer Congregational minister.

The death has taken place of Mr. Richard Shortland, who had been a regular attendant at St. Paul's Church, Redfern, for 70 years, beginning as a chorister, and later occupying the position of churchwarden. He was a native of Sydney, and a descendant of Lieutenant Shortland, who discovered the port of Newcastle in September, 1797, and a great-grand nephew of Rear-Admiral Shortland of the Imperial Navy. Some time ago a Gold Key was presented to him by the congregation in recognition of his long service to the Church.

The Rev. George Morehead Brown died at a private hospital in North Sydney. He had been in the service of the Church of England, mostly in Newcastle diocese, for 43 years, and since 1927 had been living in retirement at his residence in Shell Cove-road, Neutral Bay. The Rev. G. M. Brown was ordained deacon in 1884, and priest in 1888. He served at Wingham, Belmont, Lambton (Seamen's Mission), Gundy, Gresford, West Wallsend, and Loch-invar. The Rev. gentleman was born at Parramatta, and was 75 years of age. He leaves a widow, four sons, and four daughters. One son is the Rev. G. Wilson-Brown, Shouldham, Ely, England.

Genuine regret is felt in Harden, N.S.W., at the departure of Dr. A. Braby, for England, after many years' residence. Although a very busy man at his profession, the doctor has always found time to identify himself with many civic movements. He is an alderman, and for a number of years has missed very few meetings. He has also been associated with the Harden Tennis Club, the Golf Club, the Mechanics' Institute, and the Returned Soldiers' Association. Both Dr. and Mrs. Braby have been zealous members of the Church. The doctor was a church warden, Sunday School superintendent, a lay-reader, and a member of the choir.

The Precentor (the Rev. L. N. Sutton), and the assistant minister (the Rev. O. S. Fleck), who are leaving St. Andrew's Cathedral staff for other appointments, the former as Chaplain of The King's School, and the latter as Rector of St. Paul's, Canterbury, were the guests on Saturday evening, May 6, of the Cathedral Chapter and Cathedral organisations, at a farewell party.

Dean Talbot, in a speech, praised his colleagues, whose work, he said, had contributed considerably to the influence of the Cathedral services. Major Davey, principal Cathedral Warden, Archdeacon Martin, and representatives of the various Cathedral organisations, also spoke. Presentations of wallets of notes and other mementoes were made. Mr. Sutton and Mr. Fleck, expressing thanks, spoke of how much they had valued their association with the Cathedral.

The death of Mr. William H. Tietkens, F.R.G.S., of Eastwood, N.S.W., in his 89th year, removes the last of the old school of Australian explorers. Mr. Tietkens' knowledge of Central Australia dated back 60 years. He was born in London and educated at the famous Blue Coat School, and came to Australia in 1859. During the greater part of the period from 1865 to 1872, Mr. Tietkens was engaged in pioneering work beyond the Darling River. With Ernest Giles, a geologist, in the service of the Western Australian Government, and two others, Mr. Tietkens penetrated the interior of the continent in 1872. He was again with Giles in 1875, exploring from Belanta to Perth, and during 1879-1880 he made an attempt to open up the Nullabor Plain for pastoral purposes. The expedition which Mr. Tietkens used to recall with pride, and which proved of great value in adding to the knowledge of Central Australia, was the one which he himself led in 1880. Three years previously he had read a paper before the Royal Geographical Society of South Australia, in which he pointed out the lack of adequate knowledge concerning Lake Amadeus and its vicinity. The paper created so much interest in South Australia and Victoria that in 1889 he was sent out to explore the area by the Central Australian Exploring and Prospecting Association Ltd., and under the auspices of the Royal Geographical Society of Australia. The chief object, of course, was to investigate the mineral resources, and secondly, to secure a collection of plants. On that journey Mr. Tietkens determined the nature of 14,000 square miles of hitherto unknown country, and added many geographical features to the map. One interesting discovery which he made was that of Lake Macdonald, which he named after the then secretary of the Victorian Geographical Society. It had been thought that Lake Macdonald and Lake Amadeus were one huge lake, but he walked right round the first-named lake and so proved that there were two distinct lakes. At the time of his death he was staying at Lithgow, with his daughter, Mrs. Leonard Daniels, the wife of the Rector of that parish.

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.

May 21, 5th S. aft. Easter.—Empire Sunday.—Morning: 54, 55, 62, 600(131). Evening: 574, 398(427), 559(389), 599.

Thursday, May 25, Ascension Day.—Morning: 226(211), 229, 233, 232 ii. Evening: 247, 244, 235, 248.

A. & M.

May 21, 5th S. aft. Easter, Empire Sunday.—Morning: 516, 379, 709(331), 142(233). Evening: 645, 202, 742, 707.

May 25, Ascension Day.—Morning: 147(134 ii.), 301, 146(108), 149. Evening: 231, 201(63), 304, 148(436).

There is always room for a man of force, and he makes room for many. A feeble man can see the farms that are fenced and tilled, the houses that are built. The strong man sees the possible houses and farms. His eye makes estates as fast as the sun breeds clouds.—R. W. Emerson.

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"True generosity is a duty."—Goldsmith.
 "Give and it shall be given unto you."—Christ.

MAY.

- 18th—Disruption of the Church of Scotland, 1843.
 19th—Dunstan, Archbishop, 988 A.D. A famous disciplinarian and Ecclesiastical statesman. Act of Uniformity passed, 1662.
 21st—Fifth Sunday after Easter. As the Great Forty Days draw towards conclusion it is urgent that we recognise the supreme importance of faith in the Resurrection. He showed Himself alive by many infallible proofs. The New Testament would never have been written had He not risen.
 22nd—Rogation Day, also 23rd and 24th. Let us pray for our Nation and Church in modern times of peril.
 23rd—Savonarola burned, 1498. How long must it have taken Italy and other countries to replace the fine strain destroyed by Rome's persecutions!
 24th—Empire Day. God save the King!
 25th—Ascension Day, Holy Thursday. The crowning of the Greatest King earth knows. Christ then resumed His divine state, whilst retaining all His humanity. This mystery is but one of many relating to God, Who is so far above our comprehension, that we can but worship, apart from understanding.
 26th—Augustine, Archbishop of Canterbury, 605 A.D. He began that endless conflict between England and Rome. Queen Mary born, 1867.
 27th—The Venerable Bede born, 670 A.D. Scholar and ecclesiastic, his name is revered. Hence the title of "Venerable" applied to him.
 28th—Sunday after Ascension. This is a day to contemplate our own exaltation in Christ, which is to follow His Ascension in due time.
 30th—Jerome of Prague martyred, 1416.
 31st—Union Day of S. Africa.

JUNE.

1st—Next issue of this paper.



Pentecost.

THE day of Pentecost came and left an indelible mark on the Christian Church when the Holy Spirit descended on the disciples who were assembled with one accord in one place. The results of the coming were soon seen in the fulness of faith, wisdom, joy and hope shown by the men who received Him. There was an experience which lived and dwelt with them—not by reflection on what had occurred on that tremendous occasion, but by His indwelling witness, which remained. They possessed great boldness of speech and action. They were fearless because the Spirit had been given, and they knew that they could rely upon Him. Their service was shown in their preaching and in their lives. They are described as full of the Holy Spirit. All the grace that they possessed is attributed to Him, and St. Paul sets forth the fruit of the Spirit to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And this fruit has been shown by all who live in the Spirit and by the Spirit.

We are living to-day in times when attention is directed to the work of the Holy Spirit of God. Anyone who looks through a bibliography of works on the Holy Spirit will see that before 1870 the books written on the subject were few in number. Now we have a large library on His Personality and work in the Church. We have a revived faith in the Third Person of the Blessed Trinity, and a consciousness of His witness that must be used for the growth of personal holiness and the progress of Christianity, if we are to do our duty and live as God would have us live. We need Him and His guidance in an age when Truth is being thrown into the furnace and men are craving for help to know where it can be found. He takes of the things revealed in history by God in Christ and shows them unto us. We are in the gravest danger of drifting from historical Christianity, as founded by our Lord on Himself the chief corner stone, and the teaching of the Apostolic Church in the direction of a rigidity of institutionalism and a philosophy which is only veneered intellectualism. There is a tendency to run from one extreme to the other, and to make our faith depend on the mechanisms of tradition rather than on the freedom of the Spirit and the Person of the Living Christ. And on the other hand men in high positions in the Church are not ashamed to jettison the infallible proofs which proved to the Apostolic Church the truth of the teaching of Christ. We must remember that "the only Spirit which generates Christian experience is One which takes the things of Jesus and shows them unto us." It is only by a ceaseless dialectical jugglery that we keep up the illusion that a historical religion can be independent of its origin and history." If the Spirit is to work in us, we must bring all to the test of the root facts of Christian history. The New Testament cannot be re-written to suit modern ideas of what it ought to contain.

Let us remember that on each one of us a great responsibility rests. The Holy Spirit has not always been with Bishops and Councils of the Church. "The highest article of Christian orthodoxy found no stronghold except in one deacon of the Church of Alexandria; but St. Athanasius, deacon, though he was, possessed an authority which neither a Constantine nor a Eusebius might usurp." The Church witnesses to and keeps Holy Writ, but it must preserve its witness faithfully by continual appeal under the guidance of the Spirit, to the Revelation of God in Jesus Christ our Lord. We do not believe in the free lance interpreters as the best guides. But we are assured that those who give themselves into the guidance of the Holy Spirit will be led into Truth and will show the Truth of their faith by bringing forth the fruit of the Spirit. Probably we all wish to recapture the first, fine careless rapture of the Apostolic age and of the days when our hearts were warm with love and our enthusiasm undamped by experience and disappointments. We can do so, if we yield ourselves without reserve to the working of the Holy Spirit, then we can gain fresh insight into the love of God and make richer discoveries in the divine resources of the riches in glory which the Spirit is prepared to give us.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came. —C. Kingsley.

Conflict and Creativeness.

Bishop of Armidale.
 Synod Charge.

THE Bishop of Armidale, in his challenging address at his recent Diocesan Synod, dealt with the problem of War, and the Spirit of Conflict which overshadow every other conflict in the world field to-day. He said:—

"We cannot abolish war merely by concentrating on it alone. Not merely is war found between nations—it is found in commerce, it is found in industry (the antagonism of class with class), it is found in the Church, and in the home. The cleavage is not merely in the greatest of life's groups, but extends to the very basic relationships, those of the sexes and the home. It is ever the result of the individual's self-interest clashing with that of his fellows. And the day has gone when we can believe that the conflict of men each serving his own interests, can be beneficial to the whole. A free competition is the road to death, and a consciously destructive conflict never yet served to create or to build. There is no necessary progress, nor any historical compulsion that makes our fighting constructive and edifying. Peace in any sphere does not come dropping from the veils of the morning, but is only realised where groups are prepared to think and act in terms of a larger loyalty."

The Trend of To-day.

To-day the world spirit has turned towards collectivism and solidarity. I, for one, do not think we can stop this revolution. The day of untrammelled individualism has gone, as far as our age is concerned. But we can, and we must, guide the trend of the movements of the day, lest their grave reactions may go too far, and quench the truth that individualism embodies. For Christianity recognises the value of the individual as no other faith does. It also recognises diversity in lives and nations. It asks for their co-operation in creating something beyond themselves, and sees the national instincts as means thereto when guided by the Spirit of God. Here lies the church's task—to interfere (as Cardinal Newman put it), with the world. The Church, in its spiritual vigour, is as leaven, permeating, disturbing, bursting the old forms, and filling the life with new meaning and value. She can come to the rescue of the world precisely because her values and sanctions are other worldly, and she can see in truer perspective the values and the sanctions of to-day. And therein her task is to create new virtues rather than invent new sins. She must give a positive message and a clear call. She can present the truth of the value of individual life, and yet life's meaning as the sum of relationships; and such truths, when accepted, are living things, which, as they find a foothold in a man or an organisation, will work their way inward and outward until they have subdued and reformed the lives and organisations in which they are lodged."

The Bishop then had some searching things to say regarding primitive instincts and their sublimation, especially as applied to the nations and nationhood. Not for one moment did he boggle at the difficulties in the world's path to-day; nevertheless, he pleaded for a real co-operation among the nations, and within the nation. His analysis of the trends to-day in finance, industry, machines and leisure, were

particularly lucid and helpful. He called upon our captains of industry to see their work from the point of human need, and in the light of the nation we are building up.

Home and Marriage.

"Our problems," he went on to say, "have brought us to the home where not only our bodies, but our characters are born. In the midst of our machines we have lost sight of the fact that the basic reality of life is not politics nor industry, but the human relationships, the associations of man and woman, of parents and children. The family is more than the State. In the home is found the most primitive conflict of all, that of the sexes, and no need is so great and pressing to-day as the need to find the way to resolve this conflict into a creative unity. Marriage to-day is remarkable for its instability."

Economic pressure and the allurements of independence have brought women in increased numbers into the world's workrooms. The breakdown of traditional standards, the growth of cities, have loosened home life and opened the doors to irregular sexual relationships. The individualism which has turned towards its doom in industry and commerce, yet has its sway in things of sex, so that it is calmly taken for granted that sex relations are a purely personal affair, devoid of social significance.

There lies no hope in mating to satisfy desire, but in the accepted responsibility to create something—someone, beyond and outside ourselves. Free ourselves as we will from the tradition and ideas of the past, the voluntarily childless wife fills us with a sense of something untrue and unworthy, and the childless home inspires regret.

Marriage, too, with the purpose of a life-long union, remains the loftiest and the truest conception of marriage; it is still the ideal that real lovers set themselves when they pledge their troth; while divorce has something cowardly in it, as of a man who has turned his back on the field of battle. There are no differences more real than those in a home—it is the primary school of creative conflict. We must face fairly the appreciation of others in the home, learn there the value of other and differing lives, set ourselves the task of creating for a purpose beyond our own immediate desires, seek peace there and pursue it, before ever we are likely to make peace in the wider conflicts of the world. For work together creates love, and a common purpose breeds a common sympathy.

The Ideal.

What an ideal for youth to-day, as they go out to enter the associations of marriage!

Never a home without its children—never a home without its due consideration for each other, never a home where innate desires and self-centredness are not gradually lost in the common creative purposes!

So we come back to God. Man passes away, empires and civilisations rise and fall, the stars grow old, but God remains. In him we men and women have our being. It is because of His eternity, and ours in Him, that all these activities of life are fraught with so much meaning. There can never finally be a new social life till individuals are born again. Men and women will ever war with each other as long as they are at war within. It is in your soul and in mine, the final battle for the world's peace will be fought. We

have just passed the Easter Festival, wherein we saw, as year by year we see, manhood in God victorious over sin and over death. There is no pessimism to those who live with a Living Christ!

The Need for United Prayer

(Communicated.)

THERE was, perhaps, never a time when the united prayers of God's people were more needed than they are to-day. China and Japan are at death grips, and the Soviet Government of Russia is likely to quarrel with Japan over the Manchuria railway question; and, unless satisfied, may perhaps support the cause of China, where Communism already has a firm hold; and should that happen, no one can foresee the end of the trouble.

Germany is displaying again her old bullying, sabre-rattling temper—persecuting God's ancient people, the Jews, and clamouring for the repeal of the Treaty of Versailles, and for the return of her cities and colonies.

The British Government seems bent on giving to India such a democratic form of self-government as the Indian princes themselves consider unwise, and which will, for certain, fan the flames of discontent and possibly lead to disruption. And moreover, the same British Government, intent on westernising the East, has allowed in to Palestine the cursed Drink Traffic, unknown under Moslem rule, and has taken control of all schools, and so nationalised them that schools established and worked by missionaries are now under Moslem control; and the teaching of Christianity is more restricted than it was under the Turkish Government.

Humanly speaking, the outlook could hardly be blacker, and even from God's Word we can get but little political encouragement.

In Daniel xii., 1, speaking of the Times of the End, when "many shall run to and fro, and knowledge shall be increased," we read that "then shall be a time of trouble, such as never was since there was a nation." And that time may be near.

The Daily Walk with God.

"I can do all things through Christ, Who strengthened me." I dare to say that it is possible for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand, and are found to be true. It is possible to cast all our care on Him daily, and to enjoy deep peace in doing it. It is possible to have the thoughts and imaginations of our hearts purified in the deepest meaning of the word, through faith. It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing. It is possible, in the inner life of desire and feeling, to lay aside all bitterness and wrath and anger, and evil speaking, every day and every hour. It is possible, by taking complete refuge in divine power, to become strong through and through; and where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish to-day an opportunity—through Him Who loves us, and works in us an agreement with His will, and a blessed sense of His presence and His power—to make sin powerless. These things are divine possibilities, and because they are His work the true experience of them will always cause us to bow lower at His feet, and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment in Christ, through the power of the Holy Spirit—to walk with God.—Bishop Moule.

A Prayer for To-Day.

(Please add it to your family and your private prayers. More things are wrought by Prayer than this world dreams of.)

ALMIGHTY GOD, Who rulest among the nations, look down, we pray Thee, on the present threatening political state of the world. Bless the British Empire that it may wisely and Christianly rule India, and all the other vast territories that Thou hast committed to it. Bless the League of Nations that it become a great instrument in Thy hand for the peace and good government of the world. Bless Germany and give both to Government and people an earnest desire for peace. Protect Thine ancient people, the Jews, and hasten the time when they shall know Jesus Christ as their Messiah, and gather them again soon, we pray Thee, to their own land. Grant to China and Japan that they may be able to reconcile their differences, and to live in peace; give to China strong and wise rulers that brigandage and internal warfare may cease among them; and hasten the time when the Gospel shall have spread through all these lands; when the knowledge of the Lord shall cover the Earth as the waters cover the sea.

We ask all these blessings, with forgiveness for our national and individual sins, for the sake of Jesus Christ, our blessed Lord and Saviour, Amen.

A Day's Journey Away from Christ.

All are familiar with the story of the boy Jesus in the temple, in the midst of the doctors, recorded in the 2nd Chapter of St. Luke's Gospel. Helpful lessons may be learned by following Joseph and Mary as they travel a day's journey away from Jesus. Supposing that he was in the company; and are forced by the resultant anguish and sense of loss, to retrace their steps until they find Him.

A day's journey away from Christ—that is about as far as the human race or the human soul can travel without experiencing a sense of loss; and how many take it!

Not many years ago the whole world took a long journey away from Christ, when it embarked upon the most horrible holocaust of war this race has ever known, and we are still painfully trying to retrace our steps.

Another instance since is the worship of prosperity and materialism and the bland assumption that we are nearing the Kingdom of Heaven—without God.

Now we are in the period of disillusionment when many are asking whether we had not better turn back again to Jerusalem.

The Church itself has frequently taken such a journey—it has often demonstrated that it has more faith in the world and the flesh than in the Holy Spirit. Santayana's definition of Fanaticism, "Redoubling your efforts when you have forgotten your aim"—is a fair description of about nine tenths of Church machinery.

If Jesus is not with us, we toil all the night, and take nothing; but if Jesus is with us, He teaches us how to cast the net, and a great multitude of fishes are taken. Every individual at times travels away from Christ. Deliberate sin, self assertion, selfishness, the determination to "live one's own life," constitute such a journey. Happy are those who, experiencing a sense of loss, turn back promptly until they find themselves in the presence of the Christ.

A day's journey away from Christ is always a hazardous journey, sure to end in loss. To avoid it we must not be content with SUPPOSING, but must make very sure that He is in our company, and endeavour to live our lives day by day and hour by hour as in His presence.—"Paul's Chimes."



NEW SOUTH WALES.

Diocese of Sydney.

LADIES' HOME MISSION UNION.

Annual Meeting.

A large gathering assembled in the Chapter House, Sydney, last week, on the occasion of the annual meeting and display of articles. There was a fine array of winter clothing, made by members, which will be distributed later to the needy by deaconesses and rectors of parishes.

Bishop Kirby presided at the meeting, and gave an address. In every parish in the Mission Zone into which he went, he said, he saw evidence of the substantial help given to the Church generally through the agency of the Ladies' Home Mission Union. All the members had done was in keeping with the tradition of the Christian women of the Church. The beginning of their work could be found in the New Testament, with Dorcas and Phoebe, whose examples they were following. No Church people viewed the coming winter with any pleasure, for the aftermath of the depression would be found in the numbers of indigent parishioners who must be helped. The members of the union were the front ranks of a fighting force, which attacked poverty and misery. Even outside the machinery of the parishes, there was a great mass of people not reached, who presented a serious problem. He suggested that a central agency, preaching the Gospel, and at the same time, carrying out the spirit of the Gospel in a practical manner, should be established to deal with the problem.

The Rev. R. P. Gee, of Erskineville, told of the work in a mission zone parish, and how the clothing made by the members was distributed.

The annual report was presented by Miss L. Young, general secretary. Mrs. A. G. Friend moved its adoption, and Miss Hogg seconded. Keen regret was expressed at the resignation of the president (Mrs. J. C. Wright), who was the founder of the union in New South Wales.

ST. BARNABAS' CHURCH.

George Street West.

Multiplicity of Activities.

The report of the activities of St. Barnabas' Church aroused much enthusiasm at the annual vestry meeting, held on Tuesday, April 25.

It was reported that the pioneer home scheme, and the various Hammond Hotels gave shelter to 600 people. During the year 1904 single men were guests at the Hammond Hotels for men, and 261 of these were found good jobs. Meals to the number of 275,000 were supplied. The hotel barber gave 4400 shaves and haircuts, the tailor mended 4509 garments, the bootmaker worked on 1750 pairs of boots, and no fewer than 5400 letters were posted for the guests. These services were performed at a total cost of £5682.

"The new family hotels accommodate 30 families, numbering 116 persons," the report added. "During the year 255 men have joined the men's brotherhood on a profession of faith, making the total membership in 14 years 3104. A total of 2880 families have received help, advice, and encouragement, and 10,800 garments have been made available to them. In addition to this, 1800 pairs of women's and children's boots, and 720 bundles of mending and patching material have been given. Gas money, medicine, tram fares, stamps, and urgent help, cost £230.

"In addition to the home activities, the Church entirely provided, at a cost of £300, for an Australian missionary in the Interior Sudan, a Bible woman in India, a blind boy

in China, a native teacher and two scholars in Tanganyika, and made investments in the Mission to Aborigines, Japan, the Church Bush Aid Society, and the C.M.S. The total cost for the year of all these 'radiations' was about £14,000; every fund had a balance, except the church."

ST. PHILIP'S, AUBURN.

Jubilee Services.

The Governor (Sir Philip Game), accompanied by Lady Game, attended the jubilee commemoration service at St. Philip's Church, Auburn, on Sunday, May 7. On arrival they were met by a guard of honour of members of the British Ex-service Legion, boy scouts, and girl guides, and were welcomed by the rural dean (the Rev. S. M. Johnstone), and the rector (the Rev. F. A. Reed). The church was crowded.

At the service Sir Philip Game read the first Lesson, which was taken from Leviticus 25.

The Rev. F. A. Reed said they would like the Governor to know that in Auburn they had loyal people. Sometimes they got a bad name that they really did not deserve. His Majesty had no more loyal subjects than the 25,000 citizens living there. In spite of the fact that many of the parishioners had been unemployed for about three years, the debt on the Peace Memorial Church had been substantially reduced. Much work had been carried out by voluntary efforts.

The Rev. S. M. Johnstone, who conducted the service, said that civilisation meant more than material wealth. It stood for duty toward God and righteous dealings towards fellow-men. A Christian jubilee should commend everyone to take a right and proper place in religion. There was no need to sacrifice youth on the altar of beauty, and no need to sacrifice beauty on the altar of truth.

On Thursday night following, there was a social reunion of past and present parishioners, at the Auburn Town Hall.

AUSTRALIAN BOARD OF MISSIONS.

Visiting Missionaries.

The Women's Auxiliary of the A.B.M. held a reception on Monday, May 1, to welcome Dr. and Mrs. McPherson and Mr. Stibbard, who are en route from England to the Solomon Islands. A large number of those interested in the Melanesian Mission were present to meet the new workers.

Dr. McPherson has been appointed medical officer of the Melanesian Mission in succession to Dr. Maybury, who has lately resigned. He will be stationed at the mission hospital at Fuaufu, Mala, from where he will direct the medical work. Mr. Stibbard is to assist at the large industrial school for boys at Marovo, Guadalcanar.

Dr. Micklem (chairman of the New South Wales committee), welcomed the visitors on behalf of the board, and emphasised the great value of the medical work carried on by the mission. The Rev. M. A. Warren (general secretary of the board), also spoke, and referred to the experience Dr. McPherson was bringing to the work. Mr. Stibbard responded, and expressed great appreciation of the welcome and hospitality received at the various Australian ports. Dr. and Mrs. McPherson and Mr. Stibbard left the following day by the Mataram.

ST. MATTHEWS, MANLY.

Rev. A. R. Ebbs writes:—

The Parochial Mission, July 21 to August 1.—The supreme purpose of this Mission is the exaltation of Christ. I can assure you that both of the Missionaries, the Bishop of Gippsland and the Bishop of Armidale, will make this their great objective. I ask you all to be in prayerful expectation concerning this mission. It should mean (and

I am satisfied that it will do so), that many lives will be completely altered through the Holy Spirit in and by means of the Mission. Intensive preparation will be commenced at the beginning of June. I am grateful to the Bishop Administrator of this diocese for his encouraging letter, which appears elsewhere. I ask you to be much in prayer for this Mission. I want it to be understood that no ordinary meetings of any kind are to be held in any part of the parish during the period of the Mission, July 21 to August 1. The Mission is for the whole period, and for every congregation within the parish. I trust that meetings for prayer in homes and elsewhere will be held as an essential preparation for this great effort.

ST. JOHN'S, PARRAMATTA.

Quiet Day for S.S. Teachers.

A day wholly set apart for inspiration and Christian fellowship among the Clergy, Sunday School teachers and friends, in the Rural Deanery, was successfully held at St. John's Church, Parramatta, on Anzac Day, 25th April.

The Bishop of Armidale conducted the Quiet Day, upon the invitation of the Teachers' Association, gave all the addresses, and was assisted at the services by several of the local clergy.

Holy Communion was partaken of at 10 a.m., with which was combined a commemorative service in memory of the Anzacs who fell in the Great War. A shortened Morning Prayer and address followed at 11.45 a.m. In the afternoon, at 4 p.m., Intercession and a further address was given by the Bishop, concluding after tea with Evensong and address.

The messages were full of uplift and spiritual strength. Each address was given in order of sequence, and for unity of purpose, bearing upon selected Scriptural passages of the New Testament. Teachers were encouraged to study these between times for their further edification and instruction.

The gathering for tea formed a happy social interval in the day's proceedings. The Rector, officers and teachers of St. John's parish being responsible for the welcome and excellent tea provided. Upwards of 200 were present. The Rural Dean, in presiding, conveyed on behalf of all, grateful thanks to the Bishop for coming all the way from Armidale, and giving of his valuable time and service in the interests of the teachers, and he was asked to accept for Mrs. Moyes a small silver token of appreciation. The Bishop, in replying, expressed pleasure in being with the clergy and teachers, and sharing with them the Quiet Day they had so much enjoyed.

Memories of the day there will be, but more than these, it is believed, will result through a living out of the truths of the Gospel messages so wonderfully told, and by the quietness and reverent atmosphere that glorified the day.

The Scripture readings bearing on the subject of the addresses were as follow:—Morning: St. Luke 5: 1-11; Romans 7 and 8; Hebrews 10: 1; St. John 1, and St. John 21, and dealt with our hindrances of the past and our conversion.

The afternoon address was a continuation of the morning message, and centred around the Scripture readings from Galatians 2, last 4 verses; Ephesians 1: 1-5; Philippians 2: 5-11; St. John 13: 1-21; the problems of our own lives, and the problems in the world outside, and our consecration.

The concluding evening address was drawn from St. John 5: 24 to end; St. John 6: 41 to end; St. John 15: 1-10; St. Luke 24: 13 to end. Jesus as our Friend.

C.M.S.

Annual Meeting.

There was a good attendance in the Chapter House, Sydney, on Tuesday, May 9, for the annual gathering of the C.M.S. Bishop Kirby presided and spoke of his early interest in missionary work. He congratulated the Society on the year's work, and said that people should realise that even though great work had been done, the day had arrived when a grander enterprise could be launched in missionary fields. "I plead for a wider horizon among all men interested in this fine work, for a greater intensity and a bigger heart," he said, adding that an intensification of activity to neutralise nationalism would help missionary work considerably.

Touching upon the general outlook in the world to-day, and temper that is abroad, the Bishop referred to "this age of tolerance," and said it could be regarded in some ways as being a term of condemnation of the Church to-day. "He said that there was a fear that in some places tolerance had been so shallow, so meaningless, that there were people who could not see the difference be-

The Mothers' Union.

C.D.C. recognises this as the best means of helping women to work for the Church in their own homes, and special permission was obtained by the Bishop from the central M.U. Council in England to allow of the M.U. Council in this diocese taking its place as a sub-committee in charge of a special department under C.D.C., thus co-ordinating the work and preventing competitive women's associations in one diocese or parish. In the report of 1932 there were 23 branches of C.U., and 42 affiliated Guilds in the diocese.

Diocese of Armidale.

DIOCESAN SYNOD.

Dole System Attacked.

Addressing his diocesan Synod, Bishop Moyes said he regarded the dole system as a serious menace.

The following resolution was carried:— "This Synod, recognising the distress caused by unemployment, and the evil effect of the dole upon the character and outlook of those compelled to receive it, believes: (a) that the living allowance should be increased, with safeguard against exploitation; (b) that all those capable of doing so should be compelled to render service in exchange for that allowance, which, in such cases, should be paid in cash; (c) that we pledge ourselves loyally to co-operate with the Government in measures that it believes necessary to obtain needful funds; (d) and that a copy of this resolution be sent to the Minister for Industry."

"Men on the dole have lost something in morale, but it is our fault, for we put money first, instead of human beings," said Bishop Moyes. "The deterioration in health is another very serious feature. The men on the dole have the right to ask the Government to give an increased allowance, and, at the same time, prevent exploitation. To compel people to render service for food orders is wrong. They should be given money and the opportunity to spend where they like. If a man is compelled to work, and is only given food and clothing, that is slavery. As churchmen we should offer to co-operate with the Government."

Work Amongst the Young.

A report was presented by the Bishop, summarising the work of the New England Girls' School, Armidale. Archdeacon Foster said there were now 155 boarders and five day pupils, and next year the accommodation of the school would be taxed to its full capacity.

The synod considered the bill dealing with the Coventry Home for Children. The home consists of a fine cottage and 40 acres of land, presented by the late Mrs. Coventry, at Armidale, as a home for orphans. It was decided that it should be known as the Coventry Church of England Home for Children, and that children of any religion might be admitted at the discretion of the council, in accordance with the deed of trust.

VICTORIA.

Diocese of Melbourne.

C.E.B.S. CAMP.

The Archbishop recently attended the service for the opening of the Church of England Boys' Society Camp at Frankston. Referring to his visit, His Grace states:—"This is the fulfilment of a great hope in the heart of the Rev. R. G. Nichols. A camp for our boys was held at Easter, 1932, at Mornington, but the boys were housed in tents, and the dining-room marquee blew down in a big wind. So Mr. Nichols could not rest till he had provided a permanent camp, which he has now done in little more than a year. There are five acres of land near the sea, and on them have been erected shacks for sleeping and washing, and a large dining-hall with a small Sanctuary for Services. There was a large and enthusiastic gathering at the opening, and already 135 boys were installed over Easter, as the first campers. It was a great day for the Church and her boys, and we are very grateful to Mr. Nichols and his helpers, Mr. P. W. Robinson and Mr. Rowe. There is still a need of about £1000 to clear the place of debt. Who will send a donation for all or part of that sum to the Rev. R. G. Nichols, St. Mark's Vicarage, George Street, Fitzroy?"

Diocese of Bendigo.

ORDINATION.

After the Men's Corporate Communion and Breakfast on Anzac Day and after the

Civic Service which had been arranged in All Saints' pro-Cathedral, the Bishop of Bendigo ordained Douglas Shaxted, Th.L., to the diaconate. As many of our C.E.M.S. and other men had never witnessed the solemn and impressive service of ordination, their presence in the city gave them an excellent opportunity of doing so, and of adding their prayers for him who was admitted to the sacred office of deacon. Mr. Shaxted has been appointed curate to the Rev. G. Gilder, of Burnley, who preached the sermon at the ordination. The Bishop took the ordination at the request of and for the Archbishop of Melbourne.

MISSIONARY EXHIBITION.

The Bishop writes:—

I think we were all greatly cheered and encouraged by the magnificent Missionary Exhibition lately held in Bendigo. In another part of this issue is an account of it, so I shall not give a description in my letter, but I do want to thank the many, in fact quite an army, who worked together like Trojans to make it the wonderful success it was. I cannot mention names, because to include all would probably take up the whole of the B.C.N.! So I shall ask them to accept this as conveying the warmest gratitude of the Diocesan Missionary Council, as well as of myself. And when I say "workers," I include those gracious hostesses who provided such wonderful hospitality. It was no small thing to arrange for twenty-three or so missionaries, but our gallant band of Bendigo hostesses rose nobly to the occasion, and provided what was necessary. Thank you all.

Diocese of Gippsland.

THE BISHOP'S LABOURS.

Writing to his Diocese, the Bishop states:

During the early days of March I conducted a Mission at St. Mary's, Caulfield. In many ways it was a happy time and I hope a fruitful one. I much enjoyed my time of fellowship with my old friend, Canon Langley, and with numerous old Gippsland fellow workers who have allied themselves with this Church. Among these last were Mr. and Mrs. G. S. Walker, for so many years in the forefront of our work at the Cathedral.

Immediately after the Caulfield mission I was in Sydney for two days at a meeting of the Board of Missions and then spent a few days at Black Mountain station with Mr. and Mrs. Keith Rogers. While there we had a strenuous day fighting a bush fire. With a hard Nor-wester behind it the fire came at a great pace, and there was one period of the day when we had to fight hard to save the homestead.

The last ten days of March found Archdeacon Weir and myself conducting a Mission at Morwell. It was not an easy task, but it was packed full of privilege and a thoroughly worthwhile work. I believe we

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may feel that a new opportunity now lies before that parish, and that the rector and his people are facing the future and its difficulties with a new hopefulness and confidence.

There followed a very inspiring Conference of the Mothers' Union at Bishopscourt, Mrs. Cranswick had the happiness of receiving sixty mothers from all parts of Gippsland. Mrs. Head was the chief speaker and was the means of generating much enthusiasm.

Now I am beginning to concentrate upon the forthcoming session of Synod, which is to meet on May 10. I am trusting that there will be a very large attendance of lay members. We are to receive the amended Constitution of the Church of England in Australia, which is sent down to us from the General Synod, and to determine upon our attitude to it. This is something that will affect the laymen and their children for generations to come and calls for their most earnest thought and consideration.

The Diocesan Festival is fixed for May 11. The Bishop of Wangaratta will be our chief guest. He is sure to speak stirring words to us. Just because of our present anxieties I hope that our people will determine to come in larger numbers than ever in order that we may cheer and strengthen each other in a special way. Is it too much for me to ask that every parish will be well and enthusiastically represented? I hope not. I myself feel the need of the inspiration of a really great gathering.



The Rev. P. W. Dowe, Lakemba, writes:—

The Rev. W. G. Coughlan is to be thanked for his letter in your last issue. Some parts of it, as well as his general tone, are admittedly, as your foot-note implies, a little puzzling, but in the main point of it, namely, in what he says about Archbishop Head's letter to his diocese, Mr. Coughlan is perfectly right. Archbishop Head did undoubtedly imply that a report of our Lord's words, given by one Evangelist, is not necessarily to be believed unless it happens to be corroborated by another Evangelist.

When I further recall a letter appearing in your columns a few weeks ago, from one of your Melbourne correspondents, telling us (and the report has since been confirmed), that Archbishop Head, in a sermon stated that part, at least, of the Book of Daniel is a pious fraud—pretended prophecy—actually written after the event—we begin to wonder whether Dr. Head is more than a little bit touched with Modernism.

With regard to the Book of Daniel, it may, perhaps, reassure some of your readers if I quote some words from Professor Sayce, whose authority, I fancy, few will question. Writing in September, 1929, he says: "The bankruptcy of the Higher Criticism, when tested by the facts of scientific archaeology . . . has been complete in Western Asia" (i.e., concerning Palestine, Assyria, Babylon, etc.), "as well as in Greece."

I should be sorry if we had an Archbishop with Romanist or Ritualistic tendencies; but I should be far more sorry to have one with Modernist tendencies. Romanists and Ritualists have at least a definite creed. Theologically, we know where they stand. But no one, not even himself, knows where the Modernist stands. For him nothing in the Bible is certainly true, and even our Lord's words have no decisive authority.

"THE OXFORD MOVEMENT AND ITS ISSUES."

The Rev. H. W. Barker, St. Michael's, Vacluse, writes:—

I have read carefully the pamphlet bearing the above title. Like many other Evangelicals, I want to know exactly why I should be silent during the Oxford Centenary Celebrations. The arguments and the references have not helped me much. Rather, they have been the cause of much personal irritation, and it is only my respect for the writer of the pamphlet, and the firm belief that he has taken things for granted that gives me any comfort.

Before referring to the article itself, may I say, as an Evangelical—and proud of the fact—that Mr. Denman has not been fair to the Oxford Movement, either in its ideals

or its practices. Every loyal member of the Church of England must disown and condemn the excesses of that great religious urge, but is there not a "residue," which has proved a blessing to and still is given important consideration in all Evangelical Churches? Wholesale destruction is the desire of the pamphlet, but "altogether unreasonable" must be the verdict of those who take the trouble to examine it.

However, let me refer readers to the early quotations mentioned by Mr. Denman. I cannot believe he has seen the originals, and most certainly he has not studied the Context.

On page 2 (2nd paragraph), I read: "The movement began in 1833. A little before that date Newman and Hurrell Froude visited Wiseman at Rome. 'We went,' wrote Froude, 'to find out whether they (Church of Rome), would take us in on any terms to which we could twist our consciences.'" Portions are written in very dark type, presumably to emphasise the existence of a well-designed plot to lead the Church of England into the very jaws of Rome. When I read this paragraph, I drew the following conclusions:—

1. The existence of a plot, unworthy of men who called themselves Anglicans, and Christians—"on any terms, to which we could twist our consciences."

2. Newman and Froude had set out on a definite mission to Rome. What are the real facts? I am quoting from Vol. I, page 306, of the "Remains of R. H. Froude," published 1838. Incidentally, this is the very work mentioned by Mr. Denman.

Before referring readers to the actual text, may I make the following observations:—

1. There are no names mentioned. I do not doubt that Newman was Froude's companion (Newman's letters suggest this), or that Wiseman was the "Monsignor" visited. But these names are not mentioned by Froude.

2. The quote is a misstatement. I will not say deliberately, but I will say a man of the sincerity of the writer would not have used it if he had read the Context.

3. The "visit to Rome" was in the course of an extended holiday cruise in the Mediterranean, for Froude refers several times to some chest complaint, which seems to have necessitated his leaving England for the winter. The cruise extended through the months of January, February, etc., of 1838. In his "letters," Newman also mentions his own health being far from satisfactory in communications from Naples, Rome, etc.

4. In this holiday jaunt Froude gave himself up to sight-seeing, with a little writing thrown in—Architecture was his hobby, and wherever he went he had something to write about the buildings he saw. He visited Malta, then Naples, Florence, Rome, etc. The last-named place was on the course mapped out, and the following quotation marks the chief item of interest met with whilst there. Being a clergyman, how natural that it should impress itself upon him.

"The only thing I can put my hand on as an acquisition is having formed an acquaintance with a man of some influence at Rome, Monsignor . . . (blank in the original), the head of . . . (blank again) College, who has enlightened (blank again), and me, on the subject of our relations to the Church of Rome. We got introduced to him (not 'we went') to find out whether they would take us in (here there is a footnote which I will quote later), on any terms to which we could twist our consciences, (there is a comma here, not a full-stop), and we found, to our dismay, that not one step could be gained without swallowing the Council of Trent as a whole. We made our approaches as delicately as we could . . ."

The end of the letter included the following significant observation:—"I own it has altogether changed my notions of the Roman Catholics, and made me wish for the total overthrow of their system."

The footnote referred to above (written in 1838, not 1833), on "take us in on any terms," reads:—"All this must not be taken literally, being a jesting way of stating to a friend what really was the fact, viz., that he and another (Newman's name is not mentioned here), availed themselves of the opportunity of meeting a learned Romanist, to ascertain the ultimate points at issue between the Churches."

Finally, if further light is required on the significance of the remark, let me quote Froude's closing words.

"We mean to make as much as we can out of our acquaintance with Monsignor (blank)—(would Mr. Denman like me to stop here?)—who is really too nice a person to talk nonsense about. He desired me to apply to him if on any future occasion I had to consult the Vatican Library; and a transaction of that sort would sound well.

You see what stuff I am driven to, to eke out my paper. I may as well just add that I think my cold is going off. I feel much better, and my pulse is gone down."

I leave this first reference, asking readers whether it is "cricket" or "body-line bowling" to make such capital out of a man's ill-health, or even to accuse Mr. Denman of coquetting with "Rome," because he may have chanced to call in there on his recent trip to England!

Briefly let me refer readers to one other reference in the pamphlet, viz., Archbishop Whateley's opinion of Newman.

"Newman set such an example of hair-splitting and wire-drawing, and shuffling equivocation, and dishonest garbling of quotations, as made the English people thoroughly ashamed that any man calling himself a gentleman and a clergyman, should insult their understanding and consciences with such mean sophistry." All this, says Mr. Denman, refers "of course, to Newman's designing and cunning advocacy of his cause."

These words of the writer are very strong and whilst we deplore the somersault of Newman, we still sing his hymn, and I believe, regard it as the creation of a personality both honest and consistent.

Here again Mr. Denman has missed the point. If he reads "The Life and Correspondence of Richard Whateley, D.D." Volume I, published 1866, and edited by his daughter, he will find the cause of the Archbishop's attack on Newman.

It goes back to the year 1829. It is true that Newman had a deep regard—almost idolatry—for Dr. Whateley. But that regard was mutual until something happened, and forever afterwards the Archbishop showed a cruel vindictiveness towards his opponents. However, he paid a big price for it, for he was deserted by his old friends, and finished up a lonely, sad Archbishop, looked upon with much suspicion by all but a very few. Again let me rehearse the facts, and perhaps some of his admirers will get a shock.

Mr. Robert Peel (afterwards Sir Robert Peel), was member for Oxford in Parliament, in 1829 or thereabouts, he brought forward his bill for the Emancipation of Roman Catholics, and moved that they be admitted to Parliament. The champion of his cause was none other than Dr. Whateley, then at Oxford. Newman, Keble, Froude, and others, who were his friends, vigorously opposed the movement. His daughter writes: "The effect produced on the knot of his friends and pupils was strong and disheartening. It had no small influence in producing the trials and difficulties of his after life."

Let me interpose another aspect of Dr. Whateley's teaching—the man quoted by Mr. Denman. "He held that the Fourth Commandment was not binding on Christians." In an address in the House of Lords, the Bishop of Exeter said: "His (that is, Dr. Whateley's) opinions denying the sacredness of the Sabbath have been put forth to the world, and for that he is answerable to the world."

Let us return to the Archbishop's strong political sympathies and the attitude of his friends to him.

When Mr. Robert Peel sought re-election to Parliament as member for Oxford, Newman and others strongly opposed him with the result that the sundering of friendships was now complete.

Writes Newman: "In the beginning of 1829 came the grand breach between Dr. Whateley and me. Mr. Peel's attempted re-election was the occasion of it."

The Archbishop never forgot this opposition.

Blinded by passion and the spirit of revenge, he sought every opportunity to harm his one-time friend; and this is the man whose opinions are used to destroy the Oxford Movement!

I believe the Oxford Movement owes its origin not to a desire to smash the Church of England as reformed, but to prevent the Church from becoming the tool of the State. In their desire to stress "the Church and the Sacraments," the pioneers of the Oxford Movement showed themselves hostile to Mr. Robert Peel's policy, as well as to any interference in ecclesiastical policy by the State. Cannot something be said in their favour?

[It is clear that our correspondent is a late-comer in the study of the literature of the Tractarian Movement, and has not yet come to realize the deep significance and purpose of that revolution in the Church of England. We fancy that he has made a hurried visit to the Reading Library in Macquarie Street, Sydney, and read Froude's "Remains," which others have read, and much more besides! This edition is dated 1838 (if our memory serves aright), but does Mr. Barker know that Froude brought out a second set of "Remains" in 1839? Has he read this volume? Only this week that learned student of the English Church and its teaching, the Rev. T. C. Hammond, M.A., in an important article on "The Evangelical Revival and the Oxford Movement," referring to the visit that Newman and Froude paid to Monsignor (afterwards Cardinal) Wiseman, in Rome, on two occasions in April, 1833, goes on to say: "The object of these interviews is stated by William Palmer, and corroborated more vigorously by Froude, as being 'To ascertain the terms on which they could be admitted to Communion by the Roman Church.'" Froude's second "Remains" went far beyond the first in their contempt for the Reformers, and "harked back to medievalism, celibacy, religious vows, &c., &c. Mr. Barker's long letter carries no weight, as he develops the political side. He needs to get down to the ethos of the Movement. That is what the pamphlet deals with.—Editor, A.C.R.]

CAMPAIGN OF SLANDER.

Rev. O. V. Abram, The Rectory, Epping, writes:—

It is not playing the game to make so much of "the so overwhelming majority" to quote your editorial in the last issue of the Church Record, of the vote for Bishop Mowll, because it is misleading to those who do not know the full facts. "So overwhelming a majority" was only secured through an appeal for an unanimous vote just before the final vote was taken, when it was perfectly clear how matters were going. A great number of clergy and laymen who had consistently voted against Bishop Mowll, gave in at this stage, in response to the appeal. I may say that others, too, would have done the same if there had not been so much deliberate misrepresentation and poisoning of the mind of Synod of another name that was under consideration. The minority refrained from making the vote unanimous as a plea against unfairness, and for conscience sake, though this does not, for one moment, mean that Bishop Mowll will not be loyally supported should he become our Archbishop.

Another point that wants clearing up is, in your leading article of the same issue, where you accuse the Diocesan Reform Association of starting the publicity of which the Church Standard objects. I am not a member of this Association, though I was happy to be one of the speakers at the public meeting in the King's Hall, but I resent very much indeed your accusation. The fact is that it came to our notice that

PLEASE REMEMBER!The Date: **Tuesday, May 23rd.**The Occasion: **The Home Mission Society Diocesan Festival.**The Place: **Sydney Town Hall.**

(Archdeacon) W. A. CHARLTON,
Gen. Secretary.

CHATSWOOD CONVENTION
(Sydney)

In St. Paul's Church,

MONDAY, JUNE 5th (Holiday).

Sessions: 11.15 a.m., 2.15 and 4.15 p.m.
The Speakers will include Canons H. S. Begbie and R. B. S. Hammond; Principal G. H. Morling and Rev. H. G. Hercus.

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HYMNS, CONSECRATION AND FAITH.

Anglican Church League.

Dates and Subjects of Meetings in the
Chapter House, St. Paul's Cathedral,
Melbourne.

Three Evangelical Lectures.

Monday, May 22nd.—Rev. A. S. Devenish,
M.A., "The Oxford Movement."

Monday, June 12th.—Ven. Archdeacon
Davies, M.A., Principal, Moore Theological
College, Sydney. Subject, "The Thirty-
nine Articles."

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members of the Anglican Church League had arranged, and were arranging, meetings of its loyal supporters and trusted adherents, to consider names. It thus became evident that we, who were not of that school, were going to be ignored, and that the election was proceeding on strictly party lines. We felt that we, as well as they, had a right to give our contribution, and therefore we called that public meeting to give expression to our ideas. The Church, as the Body of Christ, is more than any party within it, and because the supporters of the Anglican Church League ignored this great truth, they made their first mistake, which had such disastrous consequences upon the harmony and goodwill of the Synodical election. At our public meeting we deliberately attacked no one, no party, but only stated positively the qualifications we thought necessary in the new Archbishop, whoever he might be. No names whatever were mentioned. The point is that that meeting would never have been held if the Anglican Church League had not held its insular and exclusive meetings. The attack came from the Church Record itself in the publication which followed our public meeting. We were accused of all sorts of things, not least among them of camouflage—an effort to change the churchmanship of the Diocese because we used the terms "broad," "social problem," and "modern scholarship" in setting forth our ideals for the new Archbishop.

The Church Record thus commenced its campaign of bitter attack and misrepresentation to poison minds against us—a campaign which was continued in subsequent issues, and which its supporters carried right into the sacred business of Synod itself.

Further, you say, in the same leading article, that "there was no secrecy and no caucus methods about the four private meetings held by Evangelicals." I was told, and I would like to be corrected if I am wrong, that about eighty Protestant Evangelicals met about mid-day during the early stages of Synod, and pledged themselves to vote for Bishop Mowll. Whether this was one of the four meetings you refer to, or an extra one, or that it never took place at all is for you to say. If it was so, and I sincerely hope it wasn't, then the election was decided by a caucus without any doubt whatever, and prayer in Synod, especially the Veni Creator, just before the last vote was taken, was not of the nature and essence of prayer as given to us by our blessed Lord in the New Testament.

It is a great pity that the whole unfortunate and painful matter keeps on appearing in print. I have no desire to prolong it, but when you attach the whole blame upon other people for it, I cannot remain silent, and feel that in fairness, you should publish in your next issue what I have said above.

[In spite of all Mr. Abram writes, we simply reiterate what we stated in the last issue of the "Church Record."—Editor, A.C.R.]

BOGUS COLLECTOR.

The Rev. W. Deane, President of the N.S.W. Temperance Alliance, writes:—

Would you kindly insert the following in your news paragraph:—

IMPORTANT NOTICE.

Readers of this paper are hereby warned that unscrupulous persons are collecting in the name of the N.S.W. ALLIANCE.

We notify the public that there are no collectors working on behalf of our organisation.

Thanking you for your co-operation in the past.

The Upper Kurrajong Convention.

(By H.N.P.)

THE second annual clergy convention, inaugurated last year by a small group of the younger clergy, was held in the same elevated spot, Kurrajong Heights, as in 1932, about 40 miles from Sydney, from Monday, April 17th, till Friday, April 21st, 1933.

The weather was fine throughout, but the air for one day and night was wintry, yet bracing. The Convention opened with Evening Prayer in St. James' Church, Upper Kurrajong, in which building all the services were conducted. The Church was within easy walking distance from the boarding house.

The evening devotional addresses were delivered by the Very Reverend Dean Johnson, of Newcastle, who set the tone for the whole gathering by his opening address on the first evening. At the close of each day the Dean gathered up the leading strings of the day's work, and inspired the assembly. At the very end of each day, in response to the Dean's invitation, many of the brethren offered extempore prayer.

Each day commenced with a celebration of Holy Communion at 7.30 a.m. Every member had a part to perform. The celebrant and assistant were changed every day, likewise at evening prayer, the readers took their turns. Even at the meal table, different men were called upon to recite grace. At the main morning discussion, a new chairman was appointed every day. The Rector of Ashfield very ably presided at the organ, his playing was much appreciated.

Study circles were formed every morning after breakfast, at 9.30 a.m., and sat till 10.30 a.m. The subject of the discussions at these circles was entitled: "The Teaching of Christ on Social Problems." Facts and Ideals, the Doctrinal Basis of Social Reform, the Importance of the Individual, were the three studies.

At 10.45 a.m. each day the convention met in the Church, and gave earnest attention to the three papers read by the Very Reverend Dean Holmes, of Bathurst. The general subject was "The Present Situation Regarding Morals."

1. The attack on the Christian ethic.
2. Humanism as a basis for a new ethic.
3. Some aspects of the Christian rejoinder.

A very interesting discussion followed each paper. Each one present was led to realise that he must give more time to reading and studying of the present-day attitude to Christianity and be ready with the answer for the critic, and especially for the destructive critic.

The attendance averaged about 24 each day. In all, over 30 put in an appearance, or stayed the whole time. The afternoons were given over to recreation of various kinds; some played tennis, some walked, others motored, or rested.

On Wednesday afternoon the members of the party visited the Rectory at Kurrajong, where the ladies of the parish entertained the brethren at afternoon tea in the Rectory grounds. After tea each night a paper was read and discussed on parish difficulties. The Rev. W. H. Stanger, M.A., opened up the first subject, the Difficulties of the Clergyman in the performance of his duties in the Church. This paper was well written, and covered a good deal of the ground of difficulties often met with. A spirited discussion followed.

The Rev. H. N. Powys opened the discussion on the next night with the subject: "Music as an aid to Worship," in which the pros and cons were weighed, with emphasis on the affirmative side. As on the previous night, the discussion proved fruitful and helpful. Each night, as at the other session, the chairman was changed. On the closing night, the Rev. H. M. Barber opened up a discussion on the subject: The Sacraments, their importance, and our responsibility.

This was somewhat allied to the subjects of the previous evening, and provoked a useful discussion. After breakfast on Friday morning, farewells were said and the clergy dispersed to their various parishes, much enlightened and refreshed spiritually for their labours in the various spheres. A committee has been formed of the following clergy, to make arrangements for the next convention:—Revs. C. H. Tomlinson, R. Harley-Jones, Mottram, W. H. Barber.

A very fine spirit of brotherliness permeated the convention from beginning to end. In the lighter moments stories, mostly humorous, were bandied about. Some of the brethren revealed themselves in quite a new form to their acquaintances and friends in this respect, though we missed the droll humour of the Rector of Darlinghurst, who did not appear at the convention.

The Rev. W. H. Barber is deserving of praise for the good work performed in arranging the details for the conduct of the gathering, and also for the smooth running of all the arrangements. The second Kurrajong is now past history, and all who attended voted it worth while, spiritually, mentally and physically. The thanks of all the brethren are due also to the Rev. A. Barwick, for the comfort of the clergy while resident in his parish.

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The value of the Church Record coming to your home far out-weighs any economy you effect by discontinuing it at this time. Its usefulness to our Cause depends on the steady subscriber. If your subscription is due or overdue, renew it to-day. Thanks.

A Paper for Church of England People

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Editorial

The Census.

WITHIN a week or two the Federal Government authorities will take a full and adequate census of Australia and Tasmania. The actual work involved in such an undertaking is immense. It grows with each succeeding census. A huge army of more or less experienced people are employed for the work. There are those who raise objections to the numbering of the people, some on account of religious prejudice, others because they resent the growing inquisitiveness of Government departments into people's affairs. But such people are comparatively few in number. The vast majority of citizens fully realise the practical usefulness of securing the facts secured by a census. The returns thus obtained are valuable as a basis of many kinds of sociological investigation. To the historian they are indispensable. Future historians will find the returns of our day as important for their purposes, as we found those of the past century. The first census was taken in Great Britain in 1801, and it and subsequent numberings, have proved of inestimable value to publicists and sociologists. The subject of birth-rate, the religious denominations and totals, the areas and spreading of population, the conditions of living, are all revealed, the consideration of which afford much food for reflection, and give real guidance in important issues.

Tasmanian Stalwarts.

TASMANIAN Evangelicals are a sturdy lot. Their earnest and devoted support of the Church Missionary Society, their zealous advocacy of Protestant and Evangelical Churchmanship, through the Church of England League, and their ever ready watchfulness, are a constant inspiration to their colleagues on the mainland. Not once, but many times, those of us who are behind our Australian Church Record have been uplifted and encouraged by their ever ready help and goodwill. Vigilance and unwavering faithfulness to the

cause are the price they pay, evidenced quite recently in their monster petition with many hundreds of signatures, presented to the Bishop of Tasmania, against any official recognition and diocesan celebration of the Oxford Movement Centenary. The Bishop of Tasmania received the petition, and leaders who accompanied it, with every courtesy, but to date we await his promised reply. That the petition was altogether warranted, there can be no doubt whatever! The petitioners were deeply concerned, and have serious cause for their action, and it is no use the Bishop of Tasmania, in a letter in a recent issue of his diocesan magazine, and quoted in all good faith in our issue of May 4, trying to belittle the petitioners by drawing their attention to his earlier letter in his "Church News" of November last. He there follows the current episcopal mind, and states: "In accordance with the action taken by the Church in England, where a committee has been appointed by the Archbishops of Canterbury and York, representative of the various schools of thought in the Church, I have decided to form a general committee on similar lines"—and so on! It is no use, after such words, the Bishop drawing a red herring across the trail, as to whether churchmen read the "Church News" or not. Official imprimatur has been given to this Oxford Movement Centenary, and faithful Evangelicals dare not remain silent. Hence the petition and protest. They demand an answer, and we bid our Tasmanian friends Godspeed in their endeavours.

President Roosevelt's Appeal.

PRESIDENT ROOSEVELT'S appeal to the rulers of fifty-four nations, including Russia, to enter into a solemn pact of non-aggression, to eliminate weapons of aggression, to refrain from sending any armed force whatsoever beyond their own borders, and to join sincerely to ensure the success of the Disarmament Conference at Geneva, and the forthcoming Economic Conference at London, should find universal support. The President writes as a deeply religious man—as a Churchman, who, for a generation, has been the faithful churchwarden of his parish church, and who, immediately before and after his election to the Presidency, joined with the members of his family in prayer in the Episcopal Church hard by the Capitol in Washington. The message has met with the warmest approval in Great Britain, while the proposals are being studied with a genuine desire to co-operate effectively in obtaining fulfilment of Mr. Roosevelt's hope "that peace may be assured through practical measures of

disarmament, and that all of us may carry to victory our common struggle against economic chaos." We look upon the message as an appeal to common sense. It should stir the nations into concerted action. The doings and sayings of the last few weeks in Europe have filled people with suspicions and fears. In such moods, statesmen may easily commit irreparable follies. That a tremendous responsibility rests upon them and their advisers just now, is clear to everybody! Our responsibility as church-people is that of earnest and unceasing prayer for God's over-ruling Providence and blessing.

A Commercialised Press.

WITH aptness of phrase and telling emphasis, the Bishop Administrator of the Diocese of Sydney, castigates a certain type of secular press much in evidence in these days. "It appears to me," he writes, "that the Church will have to face the greater question of the dangerous ascendancy over morals, manners and men, exercised by syndicated and commercialised journals with which England has been long afflicted. Australia is entering upon her sufferings. Many newspapers are drunk with power and wealth. These bear-eyed and frothy-mouthed productions, sold daily in the streets of our capital cities, acknowledge no god but that of circulation and dividends. The old ideals held dear when 'the liberty of the Press' was won from tyrants, have been discarded. That rich ministry of public enlightenment and of impartial guidance into truth to which editors were once ordained, has been abandoned. In fact, managing directors of journals are now deemed more important than editors. Thank God there are exceptions, but their worth only brings into clearer and uglier contrast the general futility and unworthiness of much that passes for journalism to-day." These are words that all responsible citizens should take to heart, and especially those who have interests in the concerns which control such newspapers. The greatest care needs to be taken by those who are members of responsible bodies and committees, that bits of official and other information are not carelessly and unwittingly disclosed. Agents are about with ready wits and facile pens, and no little stretch of imagination; and "news" is pieced together, or couched in rhetorical verbiage, and even interrogated—and the ordinary reader swallows such garbled persiflage, accepting it as truth. The result is no little harm is done; persons are put in false positions, and causes of importance are greatly hindered.