

Back to Christ

Jesus Christ and Social Relationships.

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

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

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

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

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

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

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

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

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

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

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

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

Is there to-day a Social Conscience in the Church as the result of a fearless presentation of the ethics of the Gospel to all the various phases of our modern life? Modern Democracy is in dire straits. It needs a guidance which will lift it out of a morbid materialism, which at present seems to dominate its thought and life.

Cannot we bring the religion of Jesus Christ to bear upon our civic and national life? It has less to fear from sitting down to meat with publicans and sinners than from the immaculate isolation of the Pharisees. It will take care of itself if mixed into the three measures of meal, but if the leaven is kept standing by itself, it will sour hopelessly.

Social problems to-day take the lead. People are not worrying about their sins, but they are about their daily bread. The Church's duty is to teach them, while they must care for both, to put first things first.

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

TASMANIAN EVANGELICALS AND THE OXFORD MOVEMENT CENTENARY.

(Continued from page 7.)

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

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

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

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

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

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

Hymns for Sundays and Holy Days.

Hymnal Companion.

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

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

Hymns A. & M.

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

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

The Oxford Movement

The Plan of Campaign.

Dr. Pusey tells a Story.

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

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

Then the article proceeds:—

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

We ask, what of to-day?

Let us Listen to Bishop Wilberforce.

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

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

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

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

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

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

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

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Leader.—The Ministry of the Word.

Quiet Moments.—The Fact of Christ.

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

The Eucharistic Doctrine of the Oxford Movement.

The Group Movement.

The late Miss Kate French.

Editorial

The Goulburn Bishopric.

ACCORDING to the Melbourne Sun, "well informed opinion states that

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

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

Extraordinary Teaching.

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

Question of Education.

THE question of the education of the rising generation is ever before us, but lately, in view of the moral and spiritual chaos of the world,

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

The Abolition of Slavery.

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

The death occurred in Sydney of Mr. John Thomas Bridger, aged 81. He was a Bingara citizen and had lived there for about 60 years as a blacksmith and wheelwright. He was one of the pioneers of Bingara township. He was Mayor for several terms, and was one of the foundation members of the Druids' Lodge at Bingara, as also a foundation member of the rifle club. His association with St. John's Church of England extended from the commencement of the building of the church, and for 30 years he was a church warden.

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Quiet Moments.

The Fact of Christ

WHAT is the Christian religion really? When I speak of myself as a Christian, what do I mean; what ought I to mean? The only way to get an answer to these questions is to turn to the New Testament. There we study our Lord's dealings with His disciples. To these followers of our blessed Saviour "The Fact of Christ" and their relationship to Him was the important, the crucial thing. Acceptance of His ideas, adjustment—if it were possible for men so to adjust themselves—to His standards of behaviour and outlook have always been, and must be to-day, the primary thing in Christianity. The essential thing is, and always was, **personal relationship to Him.** We are to believe in Him, not only in His teaching, if we would be saved; we are to "have" Him, if we would live, for "He that hath the Son hath the life, and he that hath not the Son of God hath not the life."

Let us examine a concrete illustration of all this.

I.

At a critical moment in His ministry our Lord put to His followers a question. Each of the three synoptists bear their testimony to its importance by recording it. Turning to them He said, "Who do you say I am?" In other words He asked, "What do you think of Me?" What do you say of Me?" It was not, as another teacher might properly have asked, "What do you think of my ideas, of my teaching?" We might have expected Him to sound them on their views of His teaching about God as the Father of Men, or whether they thought the world would be a better place to live in if men adopted as their law the precepts of the Sermon on the Mount. But no! He does not trouble to elicit their views on His Theology or His Sociology, or ask them to accept positions in these two directions. What was vastly more immediately urgent was the personal question: "What do you say of Me? What is your attitude towards Me?" Upon this question, rightly answered, Jesus said, His Church should be built, a Church that should be proof against all the attacks of hell.

As we read and ponder the Gospel records we see that this demand of His, that everything hinged upon their attitude to Him personally, governed the whole of His teaching. Anyone can see for themselves that it is so. It was always, "Come to Me. Look to Me and be saved. Believe on Me. I am the Light, the Way, the Life, the Vine, the Truth. Believe in God, believe also in Me." Now, no other of the great world teachers of religion has taken up such a position. Moses never did, nor Isaiah, nor John the Baptist. Still less the Buddha, or Mahomet.

But insistently, urgently, pressingly, in a hundred ways, Jesus was saying: "What do you think of Me? What are you going to do about Me?" And as we read on, we find that these early Christians became the men they were, and began to turn the world upside down, not by accepting and passing on His teaching, not by repeating His works of power, but by their own devotion to His person, and by presenting Him to men everywhere for their particular and personal acceptance and obedience.

II.

But is the fact of Christ, admittedly of value 2,000 years ago, of equal value to-day? If what we have said above is true, can the same be said for today and its life? Has a historical figure of 2,000 years ago, wonderful though it was, the same influence to-day as it had then? Does His authority last?

Napoleon elicited amongst thousands of his time a most amazing personal devotion. Men were ready to do and bear and suffer even death under the stimulus of his smile of approval. But is there anyone to-day who would be, who could be influenced in the same way to such abandonment of devotion to his person? The question needs no reply. Napoleon has gone, and with him his personal authority.

With Jesus it is different. In every region of earth, men are finding Him the central and most precious fact of their lives. He is always with them, their constant companion. They converse with Him, they lay bare before Him their deepest secrets, they disclose to Him their most ardent longings; with tears of sorrow they open to Him the story of their failures; they find in Him a Counsellor, a Friend, a Companion, a Redeemer—how shall we say it?—all the best and highest they need.

Now, is this delusion? Is there in it that false belief which has nothing, outside of the disordered mind, to justify it? Or is it fact, and if so, why is it fact?

The testimony given both by lip and life of millions of men of every race, of every class of culture, of every type of mind, through nearly 2,000 years, cannot surely be hallucination. There must be objective truth in their witness. And if we ask how Jesus can still exercise such saving and inspiring influence and authority, whereas a Napoleon cannot, the answer is that "Jesus abides." His resurrection, attested, as I think Westcott somewhere says, by more and better evidence than any other fact in ancient history, assures us that He who was, still is, and can be to men to-day what He has ever been to them.

This implies a further thought.

III.

The Fact of Christ is a Fact of Power. The fact is a factor. He can do, is prepared to do, and does, in men the things that their purest longings crave for, and that the holiest life demands. "My grace is sufficient for thee." But when we say He can do, let us be clear as to His method.

We always need to remember that He is something more than a storehouse of grace, at the door of which, too, He stands ready to serve out supplies in response to duly approved requisitions.

To put the facts quite briefly. He gives the gifts, the powers, by giving Himself. He is the power, the light, the life, the Truth, the All. To have these, we must have Him. He does not give so that we can go apart from Him and enjoy or use the boon to ourselves. But let it be repeated. He gives Himself and, giving Himself, He gives all.

A Prayer.

"Lord, keep us ever near to Thee, let nothing separate us from Thee, let nothing keep us back from Thee. If we fall, bring us back quickly to Thee, and make us hope in Thee, trust in Thee, love Thee everlastingly."

The Oxford Movement and the Gospel

(Sermon preached in St. Paul's Cathedral, Melbourne, by Canon H. T. Langley, M.A., Sunday, July 30, 1933.)

Acts xx. 24.

"To testify the Gospel of the Grace of God."

WHAT effect is the Oxford Movement going to have upon the Church's message to the world? How has it affected the "Gospel" with which, above all else, we have been entrusted, "the Gospel of the Grace of God"?

The word Catholic has been too much a word of the past. It has been made to embrace a tradition, a set of customs and principles which are regarded 'de fide' and binding on the Church for all time. It has given us a static Church and binds us hand and foot to the things that have been, without due regard to the things that might have been, or should have been.

Why should not this great word, with its universal scope, be left open to cover the future as well as the past? May not the future require a drastic revision of the past? We must distinguish between what is of the foundation of Christian faith and life, and what is merely structural.

The foundation cannot change. Other foundation can no man lay than that is laid which is Jesus Christ. He is unchangeable because He is perfect. In Him we have God's full and final word to men.

But our apprehension of Christ is changeable. We build and often we have to demolish our superstructure and build better.

Our little systems have their day. They have their day and cease to be; They are but broken lights of Thee, And Thou, O Lord, art more than they.

The Church, insofar as she is perfectly one with her Master, may share His perfection. So it is with the mystical body of all saints, the souls of just men made perfect.

But because the Church, as we see it and belong to it here, is made up of mortal men, sinful, blind, changeful, selfish and ignorant of divine truth, it cannot claim either perfection or infallibility.

It must be ready to admit its mistakes, to revise its methods, to cleanse its worship, and recast its definitions of truth in the ceaseless effort to apprehend that for which it was apprehended by Christ, and in order that it may go on "to comprehend with all the saints what is the length and breadth and height and depth, and to know the love of Christ which passeth knowledge."

It is well to ask ourselves, what are we, as a Church, to carry over from the great Church Revival began 100 years ago into the treasure house of the future? Has it enriched or impoverished the Gospel? We can acknowledge certain permanent gains, of course. They have been enumerated so often that speakers have shown a tendency to enlarge the list of benefits of the Oxford Movement, if only for the sake of variety.

Thus it comes about that missionary revival, and political and social reform, have been credited to the Tractarians—regardless of the fact that Newman gave up his missionary interest in favour of the new movement, and he and his companions profoundly distrusted the march of political progress, and did nothing for the liberation of the slave, the reform of prison life or the new factory and mines legislation for the protection of women and children.

What is of more importance than policies programmes and measures, Churches—sacramental rites, art and aids to beauty in religion—is the Church's essential message. How has the revival affected the Gospel—the good news of God to men in Jesus Christ?

We can trace real and, we may hope, unending gains from both the Reformation and the Evangelical Revival. Both were incomplete and needed supplementing. But out of each we have gained a new depth and meaning for the Gospel.

(1) The greatest benefit that came with the rediscovery of the Word of God in the 16th Century, and the consequent purification of doctrine was the individual's birthright of direct access to God through the one Mediator between God and man. A new meaning was given to faith—no longer the acceptance of teaching on the part of a church, or the assent to truth in a creed. It became the personal trust and reliance of a soul in instinctive dependence on God, Who could be known "face to face" in Jesus Christ.

We have that in our Gospel to-day—may we never lose it. From it has come the rediscovery of man in his personal worth to

God, and the value of each man in Church and State.

(2) From the Evangelical Revival came a new sense of the power of God, the Holy Spirit, to convert the souls of men and to that believe.

And with the experience of the Holy Spirit's power came His sanctifying influence, to produce from the heart of believers in Christ a new power for holiness of life, and a passionate desire to be changed into the image of the Lord from glory to glory, even as from the Lord the Spirit.

(3) Can we trace any like gain to the third great revival, the Oxford Movement?

To answer that question we have to disentangle a good deal in the history and teaching of the last 100 years. We are too near this Movement, too much involved in its controversies and consequences to be able to say definitely how the Tractarian Movement will influence the Gospel message and the religious experience in which it finds its power and demonstration.

Take the emphasis which the prime movers—Newman and later, Pusey, laid on the visible Church and the sacramental conveyance of grace to man.

Their aim was to revive the old conception of the Catholic Church, a mediating priesthood, the sacrifice of the Mass, and the conception of sacraments as channels of grace.

In re-affirming views of the Catholic Church as a visible authoritative Society with a sacerdotal priesthood, having power to remit and retain sin in what is called the sacrament of penance, the leaders of this counter-Reformation movement had a twofold and practical aim.

(1) To make the Church a bulwark against the menace of a secular State, a breakwater against the deluge of the new spirit of liberalism.

(2) To tighten up discipline within the Church, and to give the ministers of the Church a more authoritative hold upon her members.

There is no doubt that similar needs are felt to-day. On the one hand, much of our Protestant Church life has been "a rope of sand." In the face of corporate movements on every hand—a strong feeling of national unity—an increased State authority—and the menace of organised evils such as gambling, drink, impurity and immoral amusements and entertainments, the Church does need something more than the influence and witness of so many units. We need a corporate bodies of men. Solidarity is needed in spiritual work and organisation.

Further, the Church has her social message, a claim that Christ is Lord of all life, and that religious principle and the Christian motive of love and sympathy must leave every department of public life—politics—municipal affairs—business—industry—education; and even the realm of pleasure and recreation.

Would that Newman and his associates had recognised God's hand in the movements of their day. There had been less of the last 100 years.

On the other hand, we do need, as individuals, the spiritual environment of a living, corporate life in the Church. We are very dependent on its Sacraments and means of grace—far too dependent on the shepherd by its ministers—and we look constantly to the Church for teaching and stimulus in our Christian lives.

Undoubtedly the last great movement came to prepare the Church for the days when laissez faire doctrine and practice should give place to the highly organised, authoritative corporate life of the 20th Century.

We can see now that the Church belongs to the fulness of the Gospel—and can say, though we are, each one, saved by a special and Divine act of grace, we are not alone. We are saved as part of the Church, and saved for the purposes of her corporate life.

But the question remains, and it is a question of vital importance, are we to gain the Church at the loss of the individual? Must it be at the price of surrendering the great gift of the Reformation—the personal judgment involved in the soul's exercise of its own faith in God? And is the gain of a Church environment and the blessing of the means of grace to mean the loss of that inward consciousness of the Holy Spirit's power to make abiding union with Christ a reality? And further, does not holiness of life rest on a basis which is deeper than acts of repeated communion, even though these acts are essential as ministry to the consciousness of our unbroken communion with Christ?

The answer is surely in a true conception of the relationship of the Gospel to its or-

dinances, and a more vital and spiritual conception of the nature of grace.

The right understanding of the Gospel, as in St. Paul's words, "the gospel of the Grace of God" has been given us (we trust never again to be lost). It stands out clear and shining on the page of the New Testament.

St. John's vision of Christ's glory is contained in two great words—He was full of "grace and truth." These Divine qualities as twin springs from which the River of Life takes its rise, make the Gospel what it is.

A manifestation of love; An instrument of holiness.

And there is no other instrument for eternal salvation. In virtue of its inherent message of "grace" and "truth," the Gospel becomes "the power of God unto salvation to everyone that believeth."

But the Church must ever remember that these are personal and original powers inherent in the Saviour of the world. They cannot be conveyed and transmitted to men through man or man's ministrations, rites and sacraments.

"The Law was given by Moses, Grace and Truth came by Jesus Christ."

Notice the contrast in the verbs as indicating two distinct dispensations, or two types of religion.

In one the Law was given through Moses and contact with the Holiest through the Aaronic priesthood. A sacerdotal system came in between the worshipper and his God.

But now this is no longer needed. Grace and truth came by Jesus Christ. And because Christ is here the immediate object of our faith, ready by His Spirit to enter into every waiting heart, we are able to receive direct from the fountain head our supplies of grace and truth.

What is Grace? It is the attitude of mind and heart towards us sinners, as seen in the face of Jesus Christ. When He met the woman of Samaria He was full of grace toward her, yet grace was matched with truth, and by the combined operation of His gracious, undeserved favour, with His unerring and revealing words of truth, we are able to win sin was purified and ennobled—"Is not this the Christ, the Saviour of the World?"

Grace and Truth were in operation beside the well, giving the water which, who drinketh will never thirst. They were there because Jesus was there. It were not possible for Him to save and help by His grace unless He were known. His Presence made His grace manifest.

Our danger as a Church is that the revived emphasis on the institutional side of religion, the teaching about Church and sacrament should lead men to think that "grace" could be transmitted to them through objective and quasi-material media.

We can no more separate grace from the living, loving Present Christ, than we can have a man's smile apart from his countenance. And grace is the smile of welcome with which He greets the returning sinner. This, and this alone, can fill us with all joy and peace in believing. When "the Lord lifts up the light of His countenance upon us," then is peace.

One of the saddest features of the tragic story of Newman's life is the way in which made him forget the evangelical grounds of certitude. It was really a loss of faith, a substitution of "a concrete representative of things invisible," a visible, infallible, Catholic Church, for the inward calm of faith, "the Spirit bearing witness with our Spirit that we are the children of God." He was never so near the truth as in the words of his funeral hymn, "Lead kindly light, lead Thou me on!" It may seem an impertinence to criticise a classic like the Apollonia, or those wonderful sermons that Gladstone truly said would outlast the century. They are all so tremendously real and sincere. As far as they go, they are so true. But true as they are to human life, in its doubts and fears and sin, they seem to sin against the whole truth that love is omnipotent, and "grace" is mightier than sin.

"If I looked into a mirror and did not see my face," is one terrible sentence in which this great preacher described the feeling which came upon him when "I look into this living world and see no reflection of the Creator."

That was the tragedy—Christ was in the world, "He is the light, lighting every man that cometh into the world," and Newman failed to see Him there. Did he never look into the face of a little child? And how many of his disciples have failed to see God's Presence in the world He made. How different would have been the story of the Oxford Movement if its leader had known and witnessed to a Gospel in all its fulness of love and assurance—"the Gospel of the Grace of God!"

This is the ministry which we, as an Apostolic Church, have received from the Lord Jesus. And in this gospel we are able to concentrate the light that comes from all the ages to enrich our understandings and deepen our experience.

May God keep our eyes open to all truth from every source of light. Take from your eyes the blinkers that blind them—look around you, be not afraid to look back. But look ever forward and ever upward. So shall the Church grow in the understanding of her world-saving and world-shaking message.

Her open eyes desire the truth; The wisdom of a thousand years Is in them. May perpetual youth Keep dry their light from tears.

That her fair form may stand and shine, Make bright our days and light our dreams, Turning to scorn, with lips divine, The falsehood of extremes.

Wayside Jottings.

(By a Wayfarer.)

The Wet Sunday.

"I SAY, Jones," said one of the party, "bring us in a couple more logs, like a good fellow; and give our Landlady a hint that afternoon tea a little earlier than usual would be acceptable. I don't remember when we had such a cold, wet Sunday. I had intended to go to Church, but when I saw the rain I gave up the idea. Did any of you people go?"

"Yes, of course," said another; "half a dozen of us went. Why not? It was raining, certainly; but we had overcoats and thick boots and umbrellas; and just before the sermon began Smith and Jones came in. Why so late, you chaps?"

Smith laughed. "It was our second church attendance," he said. "We went to our own church first. There were certainly very few there; and after a short service the minister said that as it was such a wet day, and there were so few there, it wasn't fair to keep us long, so he wouldn't preach a sermon. Accordingly he gave us the benediction and came and shook hands with us, and went away. We were a bit indignant at being robbed of half of what we had come for, through all the rain and wind; so Jones said, 'Let us go to that other church!' and we went; and that is why we came in so late. But never mind, we were in time for six good things, the text, the Sermon, the closing prayer, the closing hymn, the offertory, and the blessing. So it was worth while going."

"I'm glad, too," said Jones. "I liked the way your minister prefaced his sermon by saying that people who came to church on such a wet Sunday were deserving of the very best that the minister could give them, and we forgot the bad weather while we listened to the splendidly instructive sermon that he gave us. I shall go again to that church."

"But, I say, you chaps," said another, "do you mean us to understand that you always make a point of going to church on wet Sundays?"

"I do," said Jones, "for two reasons. First, because my soul needs Communion with God and spiritual food, in wet weather, just as much as in fine weather, and secondly because I think every man is bound to consider what effect his example and influence may have upon other men; and I think if there is any difference, my example and influence are really more wanted to help and encourage others on wet Sundays than on fine ones, though, truly, in this age of laxity and irreligion, I think every Christian man is bound to set a good example always."

"Not only that," said Smith, "but the minister is bound to be there, and he has farther to walk than we have. If he can put on his thick boots and his top coat and take his umbrella, and face the rain, I don't see why I can't."

"He's paid to be there," said one.

"If he had no better motive than that," said Smith, "it would make my case all the stronger. What he can do, according to that, just for love of money, can't I do for love of God? But I'll give you another reason. Rain doesn't keep people away from the pictures, so why should it keep me away from my duty to worship God?"

"I can give you another reason still," said one of the ladies. "I went to Church this Sunday because I am not sure I shall be there next Sunday, and it would be a poor preparation for my first Sunday in Heaven to have let the rain keep me away from my last opportunity for worship on earth."

"That's true," said one of the young men, "and besides, I suppose that an easy indifference to God's worship on earth must show a lack of qualification for the permanent service of God in Heaven. We don't know quite what Heaven will be like; and I don't suppose that it will be like an endless Church service, with continual prayer and singing; but I imagine that the same state of heart and mind will be necessary as is wanted for worship here below; and therefore, I think I do well to cultivate my faculty of worship here, so that I may be able to practise it there. Though, indeed, I sometimes think that work and worship there will be pretty much the same thing. So that's why I go to worship here every opportunity that I can get, wet or fine. It's all training and preparation."

"When I get to Heaven," said another, "(if by God's grace I ever do get there) I expect first to spend some time lost in the joy and wonder of meeting Christ, and perhaps of seeing the Father; or at least of realising His special presence. Then I expect to meet my Father and Mother, and a host of old friends; and after that I shall want to meet the Apostles and Stephen and Luther and Frank Crossley and Carey and Henry Martyn and Patteson, and such a crowd of others; and hear all about their wonderful work. After that I expect to be given a job—to help with some missionary work, or to look after some small boy; with perhaps only occasional opportunities for joining in special worship. But if I show myself careless about worship here, will it not show that I am not fit for the higher love and service there? That's one reason why I am glad to go to Church now—even on wet Sundays."

"I went to church this morning," said a young lady, "for a reason that my Mother always taught us; and that is that Christ makes an appointment to meet His people every Sunday morning and evening. So I go, and though I don't see Him, I try to realise that He is there, and Mother always used to impress it upon us that He would be disappointed if He didn't see us; and especially when there is Holy Communion. So, wet or fine, I would not miss my Sunday morning Church if I can go. My reason may seem fanciful, but what you are taught when you are young always sticks to you."

"But here comes the afternoon tea," said Jones, "and by the way, where's Browne?"

"He's not back yet from Sunday School," said one. "Yes; we advised him not to go; we told him there would be nobody there, but he said that a

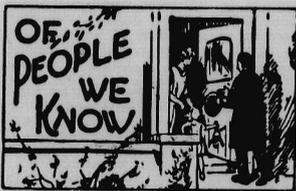
shortage of teachers was almost more likely than an absence of scholars, and that the Public School teachers went to their work on wet days, and so he would go. He'll be back, I expect, before we finish our tea." (Half an hour later.) "Ah, here he comes. Well, Browne, any scholars?"

"Oh yes," said Browne. "I had a big class. Nearly all my own and a lot of stray sheep whose shepherds were absent. I told my boys that I was glad to see them, and they said, 'Please teacher, we knew you'd be here, so we came.' And they all brought their Bibles; most of them wrapped up in paper to keep them dry. We had a good time."

The night was as rough and as wild as the day had been, and the congregations at all the churches were small; but hanging afterwards in the entrance hall of the little boarding house there was a goodly number of wet overcoats and the floor was adorned with many pairs of muddy goloshes; and a large proportion of the boarders slept well that night, happy in the consciousness that not even that wild, rough gale and pouring rain had been able to hinder them from the service and the worship of their God and their Saviour.

And the minister said to his wife, "We should have had very poor services to-day if it hadn't been for those young people from the boarding house."

And she said, "Yes; isn't it a fine thing to find people whose love for the Master isn't measured by the barometer or the thermometer?"



The Rev. Charles Reed, R.D., Vicar of Ororoo, in the Diocese of Willochra, S.A., has been appointed Administrator of that Diocese. The Bishop has conferred a Canon upon him. Canon Reed was formerly Vicar of Avoca, and is the father of the wife of the Rev. F. Downing, of Wedderburn.

We regret to learn of the death of Mrs. Terry in Sydney on August 10, and would express our sincere sympathy with the Rev. T. Terry, organising missionary of the Bush Church Aid Society, in his sad loss. Mrs. Terry, who saw service as a nurse in the Great War, was only ill a comparatively brief period. She leaves a small daughter.

The Rev. T. Smith, formerly of St. John's, Bentleigh, Victoria, was instituted and inducted to the parish of All Saints', Islington, London on June 21 by the Bishop of Stepney, and the Archdeacon of London. Mr. Smith served for the past ten years in Victoria, and previously about nine years in Tasmania. His son, Mr. E. G. Smith, will enter St. Peter's, Oxford, to study for the ministry in the October term.

The Rev. P. F. Evans, rector of Cudal, Diocese of Bathurst, has been appointed chaplain to the Missions to Seamen in Sydney in succession to the Rev. W. A. H. Barnes, who has been appointed to the chaplaincy of the mission at Antwerp, and expects to leave Sydney at the end of this month. Warm appreciation of Mr. Barnes' work in Sydney has been expressed on all sides.

The Adelaide "Church Guardian" writes: By the retirement of the Rev. H. E. Inger the "Church Guardian" loses an editor who has given it ungrudging service for the last seventeen years. The profession of journalism is, at its best, a thankless business. For one thing, most of the journalist's work is anonymous. For another, as a professional journalist once said, a newspaper gets far more blame for what it leaves out

than praise for what it puts in; one sin of omission outweighs many good deeds." Adelaide Churchmen are very grateful for all Mr. Inger has done.

The Rev. E. Wynne Evans, recently Curate at St. John's, Launceston, has been appointed Superintendent and Chaplain of the Groote Eylandt and Roper River Mission. This is a mission of the Church Missionary Society and the Tasmanian Branch has made itself responsible for his support. Mr. Evans, with his wife, left Melbourne for the North via Perth on 9th August, and expects to arrive at Darwin on 29th August. They will live at Groote Eylandt, which henceforth will be the headquarters of the work. Their postal address will be The Mission Station, Roper River, via Mataranka, North Adelaide.

The Rev. J. E. Wallis has been appointed assistant Chaplain of the Missions to Seamen in Sydney. Mr. Wallis has had a varied career. He was on active service for four years with the Gordon Highlanders in India and Afghanistan. He was awarded the Afghan medal with bar. He left the army in 1919, and joined the staff of the agricultural college of the National Union for Christian Social Services, near Oxford. From 1922 to 1927 he was a Church Army officer at the Church Army Home for the unemployed and ex-prisoners at Exeter. For the next four years he was on the staff of the Antwerp Mission to Seamen. In 1931 he came to Australia and was ordained. Since then he has been curate at Orange.

The Rev. James Edwards, formerly of St. Mark's Church, Marske, Yorkshire, passed through Sydney last week en route to the Solomon Islands, where he will be engaged in mission work under the supervision of Bishop Baddelley, of Melanesia, whom he knew in Yorkshire. While in Sydney he took much interest in the Harbour Bridge, because so much of the fabrication came from his parish in Middlesbrough, Yorks. His church there, St. Mark's, was the new Church in the parish. The old Church, which is kept in order, but not used, is St. Germain's. But it is not in the centre of the township now, as the population has moved about a mile away. The father of Captain James Cook was buried in St. Germain's churchyard, and the tombstone is one of its historical associations.

The Very Rev. A. E. Talbot, M.A., Th.Soc., Dean of Sydney, will deliver the Moorhouse Lecture in St. Paul's Cathedral, Melbourne, on November 20-21 next. His subject is entitled "Church of England Divines and the Anglican Tradition." The lectures will cover the ground as follows:—Lectures No. 1: Bede and Theodore, "Organisation of the Church." No. 2: Alcuin and Anselm, "Revival of Education and Learning." No. 3: Grosseteste and Wycliffe, "Protests against Papal Claims." No. 4: Jewel, "The Anglican Reformation and the Church of Rome." No. 5: Hooker, "The Anglican Reformation and the Puritans." No. 6: Cosin and Simeon, "Worship and Witness of the Church." No. 7: Pusey and Westcott, "The Church Catholic and the Social Problem."

Having accepted the parish of Chelsea, in the Melbourne Diocese, the Rev. Canon R. Birch has resigned the parish of Echuca, where he has been for over 11 years. During his stay in Echuca Canon Birch has identified himself with many of the town's activities, having been a member and president of the Board of Management of the Echuca District Hospital, President of the Echuca Music Club, local secretary of the Melbourne University, Probation Officer for the Children's Court, local secretary for the Conservatorium of Music, member of the advisory councils of the High and Technical Schools, member of the Independent Tribunal of the Echuca Football League, and a member of the Bowling Club. He was also instrumental in reviving the Scout Movement in Echuca. Canon and Mrs. Birch will take up their new work on October 1.

On Saturday, July 22 there died at his home, 49 Kerferd Road, Glen Iris, the Rev. J. Butler Johnstone, whose health had been causing his relatives some concern for a considerable time. Mr. Johnstone retired from active service in 1930. He was made deacon in 1890, and ordained priest in 1892. Until 1906 he worked mostly in the Ballarat diocese, where he held, amongst other appointments, such important charges as Horsham and Beaufort. Coming to Melbourne in 1906, he was appointed assistant curate at St. Luke's, South Melbourne; later he became vicar of Portarlington, St. Peter's, Brighton Beach, Preston and St. Augustine's, Moreland. He took up hospital chaplaincy work in 1921, at which he remained until his retirement. During that time he

regularly ministered to the patients in the Women's and other hospitals. The remains were privately buried in the Box Hill Cemetery. He is survived by a son and a daughter.

Mr. L. Swindlehurst, principal of the Church Missionary Society's training school at Bukoba, in the north-west of Tanganyika, and a graduate of Hawkesbury Agricultural College, N.S.W., returned to Sydney on furlough by the liner Narkunda, on August 10. He states that the Church Missionary Society was gradually converting the natives from their old gods. Not only did the natives worship their ancestors, but they made deities of trees, and even made offerings to snakes which crossed their path or entered their rude dwellings. Small mounds, called Mizuka, were erected in the gardens outside the huts, and were used to offer coffee and spices to spirits. Often animals robbed the mounds, and the natives thought that the spirits had accepted the offered gifts. Where a snake had passed coffee was poured. After four years of teaching Mr. Swindlehurst feels that the society has a great opportunity in Tanganyika, where many young men and women are seeking Christianity.

At the conclusion of the morning service at Christ Church, St. Kilda, on July 29, a mural tablet memorial of the late Mr. L. A. Adamson was unveiled by Mr. H. Stewart, who succeeded Mr. Adamson as head master of Wesley College. Among those present were many Wesley College boys. The inscription on the tablet is as follows:—
"To the memory of Laurence Arthur Adamson, head master of Wesley College, died December 15, 1892. For 33 years vestryman and lay reader in this church, and a life nobly and fully lived." Speaking from the lectern, Mr. Stewart said the name of Mr. Adamson would endure as long as the school with which he had been associated stood in the community. No words were necessary to recall him to those who knew him in life; but it was well that those who came after should be reminded of a debt owing to one who had gone before. Rev. G. Penicott, vicar of Christ Church, said Mr. Adamson had had a long association with the church, and his reading of the Scriptures would long be remembered. To the Wesley boys present that morning he would say, "Live the life Mr. Adamson would have them lead. Be loyal to their Church, whether Anglican or Methodist, as he had been loyal to his."

We regret to hear that Sir Albert Gould, Chancellor of the Diocese of Sydney, has not been well. Sir Albert has reached very advanced years. Known in the early days of the Commonwealth of Australia and Tasmania as Senator Gould, he has been foremost for many years in political and ecclesiastical affairs.

Mr. W. E. Cocks, the lay assistant at the Missions to Seamen in Sydney, has been granted leave of absence till December before retirement. Mr. Cocks has been in the service of the mission for 18 years in Sydney, Hobart and Wellington (N.Z.). His only son is the Rev. H. S. Cocks, B.A., rector of St. John's, Ashfield.

Mr. J. D. Walker received a most cordial welcome to the Standing Committee of the Diocese of Sydney at its last meeting. Mr. Walker recently underwent a serious operation, and has made a great recovery. He is a retired Stipendiary Magistrate, and wherever his public duties took him in the country parts of N.S.W. he proved an active and devoted Churchman.

Several clerical changes are about to take place in the Sydney Diocese. The Rev. R. G. D. Strong, Rector of Milton, has been appointed Rector of Berry. The Rev. P. J. Evans, Rector of Emu, has effected an exchange with the Rev. A. J. Gardner, Rector of San Souci. The Rev. F. W. Pyke, B.D., Rector of St. Luke's, Concord, a much

valued contributor to our columns, and chairman of the N.S.W. Provincial Council of the C.E.M.S., has accepted nomination to the parish of St. John, Gordon.

The Rev. A. R. Hancock, of Holy Trinity Church, Stroud Green, London, interviewed in Sydney on his way Queensland to visit his son, who is a member of the bush brotherhood, stationed at Tully, in North Queensland, said that he was astounded by the difference in areas between his own parish and his son's. At Stroud Green there were 10,000 people, and one could walk over almost every inch of the parish in less than an hour. His son used trains, bicycles and cars to cover his parish. Mr. Hancock said the British Broadcasting Corporation was broadcasting a series of theological lectures, which were keenly interesting many Church people throughout England. They were delivered after the evening Church services. His own parishioners listened in at a gathering in the parish hall. The subjects were deep and significant.

At the conclusion of the recent Synod of the Diocese of North Queensland, held in Townsville, the Right Rev. Dr. J. O. Feltham was honoured on account of his 20 years as Bishop of the Diocese. The Synod recorded its gratitude to Almighty God for the many blessings bestowed on the Church in North Queensland during this period, offered its sincere felicitations to the Bishop on having attained the twentieth year of his Episcopate, expressed its unbounded loyalty to him and confidence in his leadership, and prayed that he may be spared, if it be God's will, to continue his ministry in this Diocese for many years to come. Archdeacon Brown, mentioning some of the outstanding works of the Bishop, said it had been one of his fixed desires to know all his people, and he had spared no means of transport to reach the four corners of the Diocese. It was after meeting his people, particularly those in the bush, that he formulated the idea of schools, and it was to the Bishop's great foresight and energy that they owed the provision of these schools. The money required to build the schools was guaranteed by the Bishop who had also given large sums of money, spending the very minimum on his own personal needs. He had set his clergy a fine example, and had been to them as well as to the laity, a Father in God. He had set them an industrious example both in work and leadership.

Hymns for Sundays and Holy Days.

Hymnal Companion.

August 20—10th S. aft. Trinity. Morning: 40, 582, 400(255), 149; Evening: 178(100), 365(173), 579, 305.

August 27—11th S. aft. Trinity. Morning: 404, 147, 371(1), 574; Evening: 92(332), 275(7), 327, 680.

September 3—12th S. aft. Trinity. Morning: 11, 351, 278, 566; Evening: 373, 289, 75, 28.

September 10—13th S. aft. Trinity. Morning: 277(7), 180, 172, 315; Evening: 386(41), 583, 90, 31.

Hymns, A. & M.

August 20—10th S. aft. Trinity. Morning: 233, 292, 221, 298; Evening: 634, 198, 235, 31.

August 27—11th S. aft. Trinity. Morning: 12, 620(482), 264, 516; Evening: 439, 261, 298, 32.

September 3—12th S. aft. Trinity. Morning: 38, 263, 242, 706; Evening: 274, 633(238), 302, 21.

September 10—13th S. aft. Trinity. Morning: 246(63), 98, 659(50), 221; Evening: 529, 542, 252, 28.

I M P

I F S

IMPROVED
Floor and Furniture
STAIN
PAVING PAINT



"A thing of beauty is a joy for ever . . . it will never pass into nothingness."—Keats.

"Love never faileth."—St. Paul.

AUGUST.

19th—Liverpool Cathedral consecrated, 1924 A.D.

20th—**Tenth Sunday after Trinity.** Prayer to be successful must be in accord with the will of God. This ancient prayer, from the Sacramentary of Leo, is beautiful in its antiquity and expression.

24th—St. Bartholomew. Reminding us of the terrible work in wiping out Protestantism from France. Perhaps the Protestants brought some of this evil on themselves by their own fault. In 1572 occurred this sad event.

27th—**Eleventh Sunday after Trinity.** God chiefly shows His power in mercy. It takes a strong person to be forgiving. "Any little mind can harbour a grudge."

28th—Augustine, Bishop of Hippo, in North Africa, 430 A.D. The Great Augustine, to whom we owe many teachings which inspired Luther and other Protestant leaders.

31st—John Bunyan died, 1688 A.D. His other writings are, unfortunately, neglected by many, and there is too slight acquaintance with his classic "Pilgrim's Progress."

SEPTEMBER.

1st—St. Giles, 720 A.D. Born at Athens, of noble parents, he became the patron saint of cripples because of his own lameness.

2nd—The Great Fire of London, 1666 A.D.

3rd—**Twelfth Sunday after Trinity.** The word "wont" is not a denial, but means "accustomed." His custom is to give and forgive.

Cromwell died, 1658 A.D.

7th—Next issue of this paper.



The Ministry of the Word

"We shall be witnesses unto Me"—words which, in the light of present-day moral and spiritual

laxity, certainly raise the question whether the Church is really fulfilling its chief duty of bearing witness to our Risen, Reigning and Returning Lord. Is the Church to-day paying sufficient attention to its chief means of witnessing—the Ministry of the Word? It is regrettable, but we believe it to be none the less true, that there is a tendency and an increasing tendency, on the part of a powerful section of Churchmen, to exalt the ministry of the Sacraments—or rather of one of them, the Sacrament of Holy Communion—to the neglect, if not the disparagement, of the Ministry of the Word. We believe that tendency to be intimately associated with the anti-Reformation movement which is sweeping over the Anglican Communion—aided and abetted by the teaching and celebrations of the Oxford Movement Centenary. Such teaching and emphasis are certainly non-primitive in character. The Ministry of the Word engaged almost the whole attention of the leaders of the early Church. The Apostles were, before all things, preachers, and it has been said that the Ministry which is in the truest

Apostolic succession is that which following their example, gives prominence to the preaching of the Word. The formularies of the English Church leave us in no doubt upon this point. In the Ordinal the Bishop is charged to give into the hands of the newly-ordained priest, not a chalice, as in pre-Reformation times, but a Bible, saying, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments." The same order is observed at the actual laying-on-of-hands: "Be thou a faithful Dispenser of the Word of God and of His Holy Sacraments." The Ministry of the Word, therefore, occupies the foremost place in our Reformed Church, yet we fear that in too many instances it is being fulfilled with painful, and even disastrous inadequacy. We go further and state that the present ungodly and unholy attitude in the world is largely due to this lack of positive preaching of the Gospel.

There is no doubt that the primary cause of this failure among the clergy of the Neo-Anglican School is the misconception which exists amongst them concerning the character of the Christian ministry. They exalt the priestly, rather than the preaching-pastoral functions of the office. Sadly enough, the failure to make much of preaching is not confined to one school of thought in the Church. The neglect of this most sacred ministry is discernible amongst some of all sections of the Church; and wherever it is neglected, there the Church is losing in spiritual tone and spiritual power.

If, as we believe, the Ministry of the Word should occupy the pre-eminent position in any Church which claims to order its goings on the model of the Apostolic and Primitive Age, it would be most unfortunate if, in our own Reformed Church, the pulpit should be suffered to lose its power. Yet can it be said that in the matter of preaching we are where our fathers were? Fifty years ago Church of England divines stood out as, above all else, thorough and faithful exponents of God's Word. Their services, judged by our modern standards, may have been "dull"—they were certainly not sensuous or aesthetic—but the sermon rarely failed to arrest attention. It was carefully prepared; it had substance; it was delivered with energy; it appealed to the heart. The preacher magnified his office; he realised that he was a Minister of the Word, and he sought to make each sermon "tell" as a message from God to the human soul. Can the same be said of the preaching of to-day?

We write, of course, in general terms. But can we not, all of us, recall cases where the sermon was quite obviously ill-prepared and delivered in the most perfunctory fashion? Thus it carried no conviction, and failed to impress a single soul. People looked up and were not fed; they asked bread and were given a stone. Is it not true that when men go about they deliver "stock sermons"—as lifeless and unreal to the particular hour and need as is possible? Is it to be wondered that under these and other circumstances many who are really hungering and thirsting after righteousness should seek their food and their spiritual sustenance in other communions? We do not forget that the clergy of to-day have a multitude of other duties thrust upon them to which their predecessors of fifty years ago were strangers. But we are persuaded that no duty has higher claims upon their time and attention than the duty of preaching the Word to the very best of their powers. Parochial organisation, it is to be feared, is pushing the pulpit

into the background; the clergy are often compelled to devote to the "serving of tables" time which should more properly be given to the ministry of the Word and to prayer. Then there is a constant round of meetings of one kind and another! Yet, must it not be insisted upon that the first duty of the clergy is to fulfil the office for which they were ordained? If they fail as Ministers of the Word their failure is complete, and no amount of zeal in parochial activity can make up for the deficiency. The Christian laity of the parish are often greatly to blame for standing idly by whilst their clergyman undertakes work which they could and should perform. But, however that may be, it is essential that clergy and laity alike should realise the pre-eminent importance of the Ministry of the Word. It is the chief means ordained by Christ for the spread of His Gospel: it is the principal agency to be employed in bringing men and women to Him. A sermon which fails to tell of Christ as the All-sufficient Saviour of mankind is hardly worthy of the name. Yet in how many cases is the complaint heard that this is just where a great deal of modern preaching fails? The "topical" sermon may tickle people's ears, but it leaves their hearts and their lives untouched; the "political" sermon may serve a party purpose, but it does not always make for righteousness; and so with other "sermons," which seem to deal with almost every subject but the one thing needful—they may be clothed in richness of language, their literary style may be immaculate, but if they have no message calculated to convert the soul, if the preacher himself has had no vision of the Living One, of what value are they? Then what of the expository sermon. It may be that modern congregations would not endure the sixty or ninety minutes' sermons of olden days, but many look for a deeper and a fuller exposition of Scripture than is sometimes given to them. It is the fashion in worldly quarters to ridicule the "opening-up" of Scripture, such as was common in the sermon of a generation or two ago; but it would be infinitely better for clergy and for their congregations if the sermons of to-day gave evidence of that "digging deep" into the mine of Scripture which is absolutely necessary for those who desire to learn "the whole counsel of God." The preparation of such sermons, of course, demands time and labour; but those who realise the solemnity of their calling as Ministers of the Word will count no time wasted and no effort too great which will enable them to fulfil that Ministry faithfully alike to their Master and to His people.

We plead, then, for a great revival in the ministry of preaching. Just as in those matters of sacerdotal teaching, priestly functioning and ceremonial which are distracting the Church in the present day, the true remedy is to be found in getting back as nearly as possible to the primitive model restored to us at the Reformation, so in regard to the Ministry of the Word it would be a blessed thing if clergy would resolve to give it in their own life and work the place it occupies in the New Testament, and in the Ordinal of our Church. It is clear from Scripture that, as the late Bishop Ryle so constantly urged upon his clergy, "the first, foremost, and principal work of the minister is to be a preacher of God's Word." There is no more dignified or more important office in the whole world. Our Clergy are called—every ordained man will remember the words—"to be Messengers, Watchmen and Stewards of the Lord—to teach and to premonish, to feed and provide for the Lord's

family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." These solemn words emphasise the reality of the Ministry of the Word, and it is the spirit pervading them which we desire may become the dominating influence in our pulpits to-day.

The Eucharist Doctrine of the Oxford Movement

MESSRS. Putnam of London, the publishers of Bishop Knox's epoch-marking book on "The Tractarian Movement, 1833-1845," have issued another publication which Anglo-Catholics, with their much vaunted Oxford Movement Centenary, will have to reckon with! Just as Bishop Knox's book effectively put a true estimate on the propaganda and doings of the leaders of the Oxford Movement in its first twelve years, and revealed thereby their purpose, so this new book on "The Eucharistic Doctrine of the Oxford Movement" by the learned Canon W. H. Makean, of Rochester Cathedral, will reveal to Churchmen the far-reaching and subtle dangers of Anglo-Catholic sacramental teaching. It will be remembered that Canon Makean contributed two chapters to that notable publication, "The Evangelical Doctrine of Holy Communion," where he presented the views on the Eucharist held by Caroline, Non-jurors and Hanoverian Anglican divines, providing a complete, accurate, fully documented, historical statement of the changes this doctrine has passed through in 300 years.

This New Volume.

In the opening chapter a good statement is given of the various types of doctrine, or rather, where the emphasis was laid, by Anglicans, over a century ago, when considering the Eucharist. "The Virtualist view of the elements, where, though not actually our Lord's body and blood, they are so, in virtue, power and effect," is carefully stated; the Memorialist view, which stresses the commemorative aspect of the Supper; and the Receptionist view, where, as with Hooker, faith is required in the recipient, are all illustrated. Occasion is taken to show that Evangelical Anglicanism a century ago was not so dull and lifeless as is supposed.

The Background.

The second chapter presents the background of the Eucharistic doctrine which emanated slowly and growingly between 1833 and 1845. "The Oxford Movement . . . represented a reaction from Evangelicalism and put the Incarnation and the Catholic Church in the foremost place in its doctrinal system" (p. 32). As a result, the Sacraments are the means by which we participate in the risen life of the Divine Lord; grace is an infusion of the divine nature; we are justified by grace given through the Sacraments of the Church; and Sacramental grace is secured through the 'Apostolical succession' (p. 34). Hence, "they asserted that the Sacraments are the only sure means of grace, but the efficacy of the Holy Communion is lost, or at the best, doubtful, unless it is administered by an Episcopally-ordained ministry which traces its unbroken descent, by the laying-on of hands, from the Apostles," and so "the Tractarian view . . . envisages Christianity as limited to one particu-

lar form of ecclesiastical organisation." Thus, "the Movement was characterised by a distrust of reason, an intense dogmatism, a love of mystery, a narrow view of Sacramental grace, a great emphasis on tradition coupled with an uncritical use of the Fathers and Anglican divines, and a new attitude towards both the Reformation and Roman Catholicism" (p. 53).

Canon Makean supplies "chapter and verse" for the change wrought in the Anglican view of the Eucharist by all the writers in the Movement, dwelling particularly upon the parts played by Keble and Pusey's changes of opinion. The change is seen when Pusey regards "the bread and wine" as "the body and blood (of our Lord), and a miraculous transaction takes place," and this "at the consecration"; and so the theories of transubstantiation, of an objective presence in the elements, which should be "adored," came into what is called a Protestant Church! And the Canon does not shrink from quoting "the trenchant warning," the "root principle of idolatry is belief in a deity localised in natural objects through the instrumentality of a priest."

The later developments of Anglo-Catholic doctrine of the Sacrament are brought down to date, and admirable criticisms are made on the vague terms used. This "critical survey" is marked by precise statement of the points at issue, a clear, unbiased marshalling of the stages of the Movement's course, buttressed with ample documentary evidence; and, with accurate scholarship, never forgets the solemnity of the theme here treated. Evangelicals of all schools will welcome such an able book. At the end they may subscribe to the verse, said to come from Queen Elizabeth:

"Christ was the Word that spake it;
He took the bread and brake it;
And what that Word doth make it,
That I believe and take it."

Miss K. French

ON the 26th July, Miss K. French passed suddenly and peacefully away, at her residence in Romaloo-avenue, Magill, South Australia. Beyond a certain weakness of heart, there had been no indication of the event, which has come as a shock to her many relatives and friends. In the days immediately prior to her death, she had been very bright and cheerful at her little home with her nieces. After her usual breakfast on the 26th July, Miss French remarked that she felt ill, and would lie down. She presently became semi-conscious, and within two hours all was over. The doctor could not arrive in time to see her alive, but, on examination, found that her heart was tired out, and had she recovered, there would have been much anxiety and suffering to face in the future. Her body was laid to rest in the pleasant graveyard beside the little Magill Church.

Miss French was in her 78th year, having been born in 1856, at Cheltenham, England, where her father, Major John French, of the Indian Army, was on furlough. Brought with her family to Sydney in 1859, in the favourite passenger ship, "La Hogue," she spent, with the exception of the last year, practically her whole life there.

While the voyage was proceeding, Major French, who had gone before the family to Australia, died suddenly at Kameruka, N.S.W., where he was negotiating for a farm on his retire-

ment from the Army. In 1866 Mrs. French married Dean Cowper, who later wrote in his "Autobiography," "I can never be sufficiently thankful for the comfort and help in my ministerial life which was thus brought to me, together with many unforeseen blessings, which have followed." In 1894 Mrs. Cowper passed away at the Deanery, Sydney. As a step-daughter of the Dean, Miss French received her education at the Clergy Daughters' School (now St. Catherine's), Waverley, under Miss Law, a well-known educationalist of the sturdy conservative type. As time went on, Miss French became more and more identified with the religious and philanthropic life of the metropolis. It is not too much to say that her assiduous devotion to the Dean in his ministerial and social duties, and her loving attention to his physical needs in his latter years, definitely helped to prolong a valuable life which extended into his 92nd year. On her departure from Sydney last year, to take a home among her many relatives and friends in Adelaide, Miss French received numerous and much-appreciated tokens of the affection and esteem with which her friends regarded her. Quite recently, at Adelaide, in recognition of her valuable services to the cause of the Church Missionary Society, she had been notified that the Parent Society in London had created her a Life Governor of the C.M.S. Another life has now opened upon one who lived and died in Faith, Hope and Charity. She was the sister of the late Sir John Russell French, general manager of the Bank of New South Wales. She is survived by one brother, Mr. Arthur F. French, of Kew, Melbourne. Mr. John Russell French, of Wahroonga, N.S.W., is a nephew.

The Oxford Groups

The Impossible Accomplished.

(By C. F. Andrews.)

(Student Leader and Internationalist.)

MY first knowledge of the Oxford Groups was in New York in 1930.

I had been asked to speak at Calvary Church and met at supper, before the service began, two who had come back recently from South Africa. They spoke to me of the wonderful results which had followed after a team had gone out there. One of the two was a descendant of a famous Boer General, and in order to test the reality of what was told me, I said to her abruptly, "If I were a coloured man, would you sit at the same table with me as a Christian?"

"Of course I would," she said. "Why do you ask me such a question? All those old colour prejudices are over since I made my surrender."

I asked her to pardon me for my abrupt question, and said that if she had completely conquered in Christ's name the colour prejudice, then this was to me a miracle not less great than Pentecost!

She smiled in utter happiness, and repeated to me, that all those things had become changed since she made the complete surrender to Christ. Old things had passed away.

At a later date, while in America, I had been suddenly asked by cable to go out again to South Africa on the gravest racial issue. Some legislation was about to be passed against the Indian community in the Transvaal which would inflame the people of India and lead to the most serious re-

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

NEW RECTORY AT LAWSON.

The foundation-stone of the new rectory for the parish of Lawson, Hazelbrook, and Woodford, was laid by the Bishop Administrator (Bishop Kirkby) on Saturday, Aug. 5, in the presence of a large number of parishioners and friends.

Bishop Kirkby said he hoped the rectory would always be a place of Christian cheerfulness and hospitality. The best things in life were found in the home. The Christian religion was born in the home, and not so much in the Church. In saying that, he did not mean to take away from the dignity that belonged to the Church, which stood for the worship of God.

The Revs. F. H. Dillon (rector), H. E. Taylor, of Katoomba, and S. Taylor, of Wentworth Falls, assisted in the ceremony. The new rectory is a brick structure, of seven rooms, costing £1,125. At yesterday's ceremony, £100 was placed on the foundation-stone by parishioners.

HOLY TRINITY, MILLER'S POINT.

For several days workmen have been removing from the outer walls of Holy Trinity Church, Miller's Point, an 80-year-old climbing fig.

When the creeper was first set it was regarded as a harmless decoration that would help to absorb dampness. It threw out feelers about the thickness of twine; but as the years went on these strengthened and spread and gripped the walls. In places the threads increased to limbs four inches thick, doing considerable damage to the stonework. In several places ledges and pieces of ornamental work were broken from their places.

Although the vine is said to be a harbinger of white ants, none were discovered during its destruction.

SPIRITISM.

Bishop Kirkby's Attack.

Bishop Kirkby, in an address at a luncheon-hour service at St. Philip's rectory, said that though he felt sympathetic towards those who differed from him in their view of spiritism, especially if they had suffered personal loss, spiritism was no new gospel or revelation. Belief in personal survival after death had always been a cardinal tenet of Christianity; but Christian doctrine could not be exactly identified with the spiritism, which taught that life continued in an after-world very much like the present one, with many materialistic preoccupations.

"Spiritism dethrones Christ," Bishop Kirkby continued, "and as such it is an antagonistic element rearing itself against Christianity to-day." It had no place for Jesus Christ, as Saviour. The best it could say of Him was that He was a glorified and extra-sensitive medium. Spiritist Sunday services had "a sort of Christian touch," but it was noticeable that the hymns used at them had no definite reference to the truth or personality of Christ.

Spiritism was a little too material, said Bishop Kirkby, to be truly spiritual. It relied on phenomena such as "materialisations." Similar results to those seen at seances were produced at Maskelyne and Devant's, in London, by men who were frankly conjurers. No proof of the claims of spiritists was possible by such means. Even those phenomena, such as telepathy, which had seemed mysterious and inexplicable, might be capable of explanations, when psychological understanding of the

depths of human personality became more profound.

MISSIONS TO SEAMEN.

A Fine Work.

The Acting Premier (Mr. Bruxner), and other speakers warmly praised the work of the Missions to Seamen at the largely-attended 32nd annual meeting of that organisation in the Rawson Institute last week. "What this country owes to the men of the mercantile marine can never be written," added Mr. Bruxner, amid applause.

In moving the adoption of the report and balance sheet, he said that his experience during the war made him deeply sensible of the splendid work done during that period of the institute, and of the men whom they served, under hazardous conditions. Every Australian who saw service at the war remembered with pride the work of these men. "Everything that we have has come to us by the sea," added Mr. Bruxner, "and to it we shall owe everything that we ever shall have. It was a ship that came here that enabled us to found this nation. The work of the institute, and of the men whom it serves, must appeal to everyone. Anyone who has wandered about lonely and widowed friends will appreciate the magnificent work of this institution."

The president, the Right Rev. Bishop Kirkby, said the Church commended to the community generally the magnificent work of the Missions to Seamen. The Church was behind it because it recognised the great value of the work in the lives of the men who found the doors of the institute always open when they came into port. (Applause.)

The Chaplain, the Rev. W. A. H. Barnes, came in for terms of warmest appreciation.

THE KING'S SCHOOL.

To Be Remodelled.

The King's School, the oldest Great Public School in Australia, is to be completely remodelled at a cost of some £25,000.

While the five Houses will be left substantially intact for the present, it is intended to build an entirely new school house, to accommodate boarders. The present stone building, which is generally regarded as a fine piece of work architecturally, will not be interfered with, but will be devoted entirely to class-rooms. This will afford better dormitory accommodation, and, by providing more room, enable the boys to do their preparation under more congenial conditions.

The number of pupils will in future be strictly limited to about 450. "The present accommodation," said the headmaster (Rev. C. T. Parkinson), "can only be regarded as most unsatisfactory."

Mr. Parkinson said that he looked on these structural alterations as a first and important step in the development of a new system of education. It was the function of the Great Public Schools, he said, to educate for living, not for a living. "We have stereotyped our education into a mere cramming of text-books," he continued, "the cultural end is neglected."

The importance of the findings of the Education Committee now sitting was stressed by Mr. Parkinson. The reform of the examination system, he said, preferably by the elimination of the Intermediate Certificate, would leave the way clear for a more satisfactory system of instruction in the per forms, whereby individual study and initiative would have full scope, somewhat on the lines of the tutorial system at the University.

ST. JOHN'S, SUTHERLAND.

The postponed Patronal Festival of St. John's, Sutherland, took place on Sunday

last, July 30th. The Festival Services began with Holy Communion at 8 a.m. At the service at 11, the Rev. C. J. Chambers preached on the life and work of St. John.

At 3 p.m. a Festival Service of Music and song was presented to a crowded Church. The artists who contributed to the very excellent programme sang many well-known arias and solos with beautiful, sympathetic expression and feeling, greatly appreciated by all privileged to be present.

Ven. Archdeacon Charlton was the special preacher for the evening service. The Rector (Rev. A. W. Setchell), acting under medical advice, was present, but did not officiate at any of the services.

CLERICAL PRAYER UNION.

The monthly meeting of the Sydney Clerical Prayer Union was held at St. John's, Parramatta, on Monday last. The devotional Session was conducted by the Rev. Canon Begbie and the Rector entertained the brethren. The Rev. S. M. Johnstone gave a very interesting address on "The early contribution of Parramatta to the Religious Life of Australia." The speaker said he felt greater recognition ought to be given to those early pioneers who were responsible for planting the seed of the Christian Faith in this country.

Many interesting facts were stated. Parramatta was the home of new beginnings. The first Sunday School was begun in 1833. The first organised effort in missionary work among the Aborigines, the first Theological Seminary in 1815, the first Church Choir and the first Public School under the auspices of the Church of England.

All these movements owe their origin to the Rev. Samuel Marsden and those associated with him.

Visits were made to the old cemetery at Parramatta, where many historic people were laid to rest, and to other old sites of interest. Votes of thanks were expressed to the Rector and the ladies for their hospitality.

LADIES' HOME MISSION UNION.

The L.H.M.U. Exhibition takes place on August 25. It is expected that there will be a large number of exhibits. The section for members of the Deaconesses' meeting will help us to realise the ingenuity of many who must make much out of little in these days. Mrs. Cambourne, for twenty-one years assistant-Secretary of the Five Dock Branch, has kindly undertaken to give a demonstration of spinning and weaving wool. The Lady Mayoress will officially open the Exhibition at 3 p.m. Doors to be open from 12.30 to 6 p.m. All Churchpeople are asked to come and help make the effort a great success.

BUSH CHURCH AID SOCIETY.

Annual Meeting.

There was a large attendance in the Chapter House, Sydney, on August 8, for the annual rally of the B.C.A. The Bishop Administrator (Bishop Kirkby) presided. The Premier of the State, the Hon. B. S. Stevens, was the chief speaker. He paid a warm tribute to the work of the Society, and said that the large and representative assemblage was a signal recognition, not only of the work of the society and such other organisations as the Australian Inland Mission, but also of the great part being played in the life of the State by those outback, and especially those who were beyond the points where the railway lines ended. It was to such people that the society was ministering in a work that might well be described as a magnificent adventure. The work of the women missionaries was deserving of special praise. (Applause.) The men and the women out-back were playing a great part in the task of national recovery, and such organisations as the Bush Church Aid Society, in ministering to them, were deserving of the whole-hearted support of the community.

Bishop Kirkby strongly commended the work of the society to the support of the community, and emphasised the part that it was playing in the lives of those who, he said, with faith and hope and courage, had gone out into the remote places of the continent; and was aiding, under difficult and often trying conditions, their settlement and development.

Canon Langley, hon. clerical secretary of the society, said that much more than the present income was needed if the Bush Church Aid was not to be hampered by debt in its great and useful labours.

The Rev. S. Viney, vicar of Cann River, and one of the society's missionaries, and the Rev. T. Terry, the society's organising missionary, gave practical illustrations of the work of the organisation in widely scattered parts of Australia, in stressing the necessity for the community giving it enthusiastic support.

Diocese of Goulburn.

BISHOP RADFORD'S DEPARTURE.

The Bishop writes:—

One personal word before I turn to Church and world questions. The Diocesan Council has generously asked me to date my resignation to take effect on December 31st, and to make my own arrangements for departure from Goulburn and Australia. We have booked our passages by the Ormonde to sail from Sydney on October 14th. I am collecting from the clergy information as to the pastoral ministrations of a bishop urgently necessary for the rest of this year. A few I may be able to take within reach; for the others I know I can count upon the help of neighbouring bishops. Arrangements are being made for a diocesan farewell on September 24-25, Sunday, September 24, the anniversary of the consecration of the Cathedral at my first synod in 1916, is to be kept as a Synod Sunday without the Synod, provisionally fixed for that time, but now postponed for various reasons concerning the diocese as well as the bishop. That Sunday is to be the farewell day of worship together for the diocese. I trust that the clergy will come for the whole Sunday, if it can be managed, as for a Synod Sunday. My last message to the ministers and the laity of the diocese will be the evening of the month; but great and sacred as will be that last opportunity of a message and a blessing in the Mother Church of the Diocese, the greatest and most sacred act of common worship will be the early Communion which will be the climax and crown of our spiritual fellowship during these eighteen years.

VICTORIA.

Diocese of Melbourne.

ST. MARY'S, CAULFIELD.

Its Fine New Organ.

The 75th Anniversary of this old Melbourne parish has been signalled by great improvement to the interior of the church, which match the lovely exterior setting of the church in its own park. Canon H. T. Langley, in his 23rd year as Vicar, is seeing the realisation of one of his dreams, a three-manual pipe organ, with 50 speaking stops, will shortly adorn the old gallery, now being turned into an organ loft. The old organ was "farewelled" by a special service and a chorus of 100 voices. The one-time organ chamber now is a beautiful sanctuary for the Side Chapel, and on this the ladies of the parish have lavished gifts totalling £78. The Archbishop opened and dedicated the chapel on the occasion of his visit to confirm 71 candidates from the parish. New choir stalls costing £63 are being given by Mrs. Woodward, of Elsternwick, in memory of her husband, the late Mr. Thomas Woodward, some time churchwarden and Hon. Treasurer. A new installation of electric light, costing over £100, makes the church brighter, and shortly the new organ, with a beautiful console on the ground floor, next the choir, will be opened. The service of opening and dedication will be broadcast by one of the National Stations, on September 10th. The contract for the organ has been let to Geo. Fincham and Sons, Richmond, who are building a very fine instrument on the same type of specification adopted for the new organ built for the B.B.C. authorities in England. The contract price is £1980. Of this sum about £1200 has been provided. The vestry will be grateful for donations towards the balance from old parishioners, as well as those now attending St. Mary's. The success of the campaign for the new organ is largely due to the enthusiasm and expert knowledge of Mr. H. A. Rooksby, organist and choir-master, who, as a gifted musician, will be able to make full use of the wonderful facilities of the new organ.

THE ARCHBISHOP'S LETTER.

The Archbishop, in writing to his diocese refers to his recent journeyings and then proceeds:—

I need your prayers at this period of Confirmations throughout the Diocese. I should like to know that some of you follow the list of my engagements each fortnight and pray for me and for the candidates in the various parishes. Some of these services, which I have had in the last few days, are typical in the importance for the churchmen and churchwomen of the future. On July 23 there were about 40 girls from the Melbourne Girls' Grammar School at Christ Church, South Yarra. On July 26 there were 140 candidates at All Saints', St. Kilda, on the 27th 120 at the Cathedral, and on August 1 30 of the boys at the Geelong Grammar School in the School Chapel. May the Holy Spirit indeed make these young people His own temples and use them for His glory.

I hope to begin a series of Bible readings at the Cathedral on Wednesdays, August 2 and 16, during the midday times for prayer from 1.15 to 1.45. A set of notes for daily reading is published for each month by the Bible Reading Fellowship in England, and I propose to follow these notes in any teaching that I may be able to give. We need to do all that we can to develop the habit of systematic Bible reading. "Thy Word is a lantern unto my feet."

Sunday, August 6, was the Day of the Transfiguration. That wonderful event showed our Lord at the moment when His divine glory burst through His earthly body so that His three privileged disciples realised something of what He really was. It is one of the steps by which they understood the revelation of God in human form. We should lay stress on this event in our worship on Sunday.

This was also the day chosen by the Protestant Federation of Victoria as "Protestant Sunday." We have been remembering in the last few weeks that we are Catholic. We need also to remember that we are Protestant, for we must not allow that historical term to be confined to those who have broken away from the ancient Catholic Church. It would be well for us, more often, to emphasise some of the debt which the Church of England owes to the Reformation.

Diocese of Wangaratta.

HOLY TRINITY.

The 75th anniversary of the opening of Holy Trinity Church by Bishop Perry, first Bishop of Melbourne, on May 19th, 1858, has just been commemorated. The Rev. Dr. A. Law, who was rector from 1905 to 1910, preached to large congregations on May 19th, and addressed a well-attended meeting of men in the afternoon. On Wednesday, May 24th, a reunion High Tea was held in the Parish Hall, the original church building, and was very successful. At the social afterwards Canon Wray gave a short sketch dealing with the early days of the Church in Wangaratta, the Bishop of Wangaratta spoke of the incumbency of Canon Ven. Archdeacon Tucker (1870 to 1877) and of the wise constructive work of the Archdeacon for the Church in Victoria, and Mr. F. C. Purbrick referred to the more recent history of the parish. Dr. Law gave an interesting address, largely reminiscent of the days of his incumbency. A birthday cake, made as a model of the old church, was cut by Miss E. M. Clark, a direct descendant of Mr. William Clark, one of the earliest benefactors of Holy Trinity, and small pieces were then distributed to all present. On the Saturday afternoon a children's party was held, and the commemorative social in the evening, and the commemorative was continued on Sunday, May 28, when the Bishop preached at both services to good congregations.

Diocese of St. Arnaud.

THE BISHOP'S LETTER.

Writing to his diocese, the bishop states: The Ordination held at Maryborough, on St. Peter's Day of which an account appears in another column, was a very fine service; it was reverently rendered, and must have made a lasting impression on the minds of the five Ordinands. The policy of holding an Ordination at different centres in order that Churchpeople may learn something of the manner in which the Church admits men to the sacred ministry, was in every way justified in this instance, for a congregation of over 140 at 10 o'clock on a Thursday morning bore eloquent testimony to the interest of the Maryborough parishioners.

The Rev. W. H. Houghton has resigned from the charge of the Tresco District in order to return to England, whither our good wishes follow him.

The Rev. J. Hamilton has been appointed as Priest-in-Charge of the Tresco District, with which the Woorinen District will be combined.

The Rev. A. Mourell will succeed Mr. Hamilton in charge of the Tempy-Woomelang District.

It is gratifying to know that the Church Mail Bag School is extending its work in the Diocese at such a rate that the Adelaide S.S. Association has requested the appointment of a local representative to handle the work. I have great pleasure, therefore, in announcing that Miss Morgan-Payler has very kindly undertaken the post of Diocesan Secretary of the Church Mail Bag School, and I shall be glad if all communicants in connection with that work are in future sent to her.

The mandate will shortly be issued summoning Clerical and Lay representatives to

attend the Diocesan Synod, which will commence in St. Arnaud on Monday, September 25th, when a full attendance of members is hoped for. The chief business will be the matter of the Constitution of the Church of England in Australia. Copies of the Constitution, together with the Bishop of Wangaratta's helpful Commentary thereon, will be issued to all members of Synod, and they are invited to study both documents carefully beforehand.

QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION.

The Council of the C.E.D.A. took advantage of the presence in Brisbane of the Rev. R. B. Robinson, of St. Paul's, Chatswood, and the Rev. D. J. Knox, of Christchurch, Sydney, to hold its regular monthly meeting of members in the Albert Hall. The visitors came at the request of the Council, to confer upon a prospect of an affiliation of the Queensland Society with the Anglican Church League in New South Wales, with a view to the ultimate amalgamation of the Evangelical Societies of the Commonwealth. There was the further purpose of putting the Protestant viewpoint of the centenary of Church Revival to be staged in Brisbane before the members of the Association.

The Rev. R. B. Robinson lectured upon "Epochs of Church History." He commenced with an account of the persecution of the early Church by Emperors of pagan Rome, and took his audience through the many phases of Church history, both in England and the Continent, finally concluding with the establishment of an Aeroplane Mission to the folk in the far back regions of Australia. A statement that the Diocese of Sydney was not giving official recognition to the Centenary of the Oxford Movement was greeted with applause. The lecture was graphically illustrated by many beautiful and telling lantern slides.

The Rev. D. J. Knox took for his subject, "How we got Our Bible." He likened the Bible to a Golden Casket, full of treasures, giving to the careful student all prizes and no blanks. He contrasted the period, when the possession of a Bible by a citizen was punishable by a cruel death or a long period of imprisonment, with the liberty of to-day. He instanced how the British and Foreign Bible Society had translated the Scriptures into every known language and placed the precious volume within the reach of all. He stated that he could not but wonder how sincere lovers of the old Church of England could profess thanksgiving for the obvious result of the Tractarian Movement, a division of the Church into two opposing sections. At the instance of Alderman R. E. Nixon-Smith, Vice Mayor of Brisbane, a very hearty vote of thanks to the lecturers was carried by acclamation.

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THE ARCHBISHOP'S ILLNESS.

The latest bulletin regarding the condition of His Grace the Archbishop is satisfactory. His doctor is pleased with his progress, and views the future with hopefulness. The prayers of his people are made unceasingly for him to Almighty God, and our joy will be great when once more he takes his place amongst us and resumes the duties of his office. In the meantime, the Bishop-Coadjutor is coping gallantly with the situation, and is being backed by the loyal and sympathetic co-operation of both the clergy and people.

THE NEW ACTING JUDGE.

Mr. Percy Lloyd Hart, Chancellor of the Diocese of Brisbane, has received many felicitations on his appointment on July 12, as Acting Judge of the Supreme Court of Queensland, during the absence of Mr. Justice R. J. Douglas. He at once left for Cairns, where the sittings of the Circuit Court commenced. He will be stationed at Townsville during the five months' currency of his appointment. The Acting Judge was called to the Bar in 1898, and has had a distinguished career in the legal profession. For three years he served in France during the war in the Australian Imperial Forces. A son is following in his footsteps. The Chief Justice, in congratulating him, said: "I do not think I have ever seen a more beautiful thing than the scene recently at a sitting of the Full Court, that of Mr. Hart, as a father, moving the admission of his son to the profession which that father has followed with distinction."

North Queensland.**TOWNSVILLE.****THE BISHOP'S LETTER.**

Writing to his diocese the Bishop states: I want to remind you of the Mission which is to be held at the Cathedral from September 23rd till October 2nd, to be conducted by the Bishop of Rockhampton, and Brother Gorbald, of Herberton. I ask all of you to think of it, and to offer a prayer to God each day, that it may be the means of helping many souls and of strengthening the Church. There must be many people in Townsville who sometimes wish that they were living the Christian life, but they are doubtful about attempting it, because they know that it costs a lot. The Mission will be their great chance to make a real resolve to serve God in earnest. There may be some who remember sadly the happiness they once enjoyed as Christians and Communicants, whose lives have been upset by something which must be put right. The Mission may encourage them to take heart to seek the forgiveness of God and to amend their lives. There are many who wish that they were more wholehearted in the service of Jesus Christ. The Mission may help them to become so. None of these good things can happen without a good deal of prayer for the help of the Holy Spirit, both for those who come to speak to us in God's name and for those who listen to them. Please do all you can to help us by placing all these needs and hopes before God in your prayers.

We had a good Synod. I want to express my gratitude to many people who have made me very valuable and useful presents to mark my 20th year—

1. The Boys of All Souls' gave me a pectoral cross of beautiful design, after the one found in the Catacomb of St. Calixtus, in 1897.

2. The Cathedral people gave me the best cassock I have ever had in my life.

3. The clergy have just given me a full set of Eucharistic Vestments—white, Red, Green, Purple and black—far more splendid than anything I have ever had before. I value these gifts more than I can say. They were made by the Ward of St. Mary in Mackay, and prove that the girls of that Guild are most skilful and artistic embroiderers.

I am on a bush journey. People are saying it is the best season they have had for sixty years.

SOUTH AUSTRALIA.**Diocese of Adelaide.****HOLY TRINITY.**

During the early part of July, Canon W. L. Jangley, of All Saints', Woollahra, visited Adelaide to conduct a Mission in the parish of Holy Trinity.

The week-night services and early Communion were regularly attended by a fair number of the parishioners and some outsiders, all of whom experienced a very real spiritual uplift as the Mission proceeded.

Canon Langley spoke a great deal about the power of the Holy Spirit, and directed the prayers of the people towards seeking more diligently and believing more steadfastly in the Holy Spirit as "The Lord and Giver of Life."

The Mission has left a mark upon the parish, and will long be remembered as a time of great inspiration, while all who attended it will ever be grateful to God for the new vision of Himself given them through the ministry of Canon Langley.

TASMANIA.**DIOCESAN SYNOD.**

The Bishop has fixed the week beginning Sunday, 20th August, as Synod week, and the third session of the twenty-fifth Synod of the Church of England in Tasmania will be formally opened in the Synod Hall on Tuesday, 22nd August, at 2.30 p.m.

The Synod Teas and Breakfast, which proved so enjoyable a feature last year, will be repeated, the latter function on the morning of St. Bartholomew's Day.

CENTENARY OF OXFORD MOVEMENT.

The advertised services of the Church of England for Sunday, July 9th, were of a strange and varied character. Under the official and varied cloak of "Church Revival," the Oxford Movement was given first place though the Anglo-Catholics wished there had been no camouflaging drapery. Some Churches, oddly enough, proclaimed their services as "A call to peace and unity," while banishing the sword of controversy, and one was content to celebrate "The Central Position, the Glory of the Church of England!" The genuine Evangelicals went their accustomed way, taking no part in these celebrations, against the Diocesan character of which they had petitioned.



**THE OXFORD MOVEMENT
CENTENARY.**

Mr. Robert G. Moon, "Medway," Gladesville, writes:—

I have been very much interested in, and am deeply thankful to you for your enlightening articles and letters appearing in your recent issues concerning above, and there is just one matter that I should like to know further about. On visiting our Cathedral at Goulburn and Bathurst recently, I am quite sure, specially at the former, that at the ordinary morning service the prayer book used is a small book entitled "A Prayer-Book," and was minus "the 39 Articles." Can you inform me whether this is legal or illegal? For a very pertinent question intrudes itself: How can our people know whether the services are according to what the Bishop and Clergy have given their solemn promise at their ordination so to do, or not, when the text syllabus is absent?

THE BALL OF THE SEASON.

The Rev. Arthur E. Rix, St. John's Rectory, Balmain, writes:—

Will you allow me space in your paper to reply to a letter written by H.J.S., Balmain, entitled "The Ball of the Season." It was! Voted by all, the best ever held in Balmain. The best for sheer, pure, innocent, wholehearted enjoyment, in which clergyman, wardens, fathers, mothers, sons and daughters engaged.

We felt our Master Jesus Christ was there too, blessing it because His Spirit was shot right through it. The Caretaker of the Hall, who had seen many such dances there, said, "It was the nicest, best-conducted dance ever held in this hall."

Jesus was present at the Wedding Feast at Cana, where unquestionably the was dancing, as at every Eastern wedding feast.

We also obeyed the Psalmist's injunction on our anniversary, "Let them praise His name in the dance."

Its primary object was social, and profits were not devoted to spiritual maintenance, but for the upkeep of Rectory and Parish Hall buildings and grounds. We maintain our Church by voluntary contributions, and are not in debt. Neither was it the only

means of celebrating our anniversary, as your correspondent implies.

There was a beautiful choral and instrumental concert; there were services with crowded congregations for two Sundays, and our young people came, not at 7 p.m., when nothing is demanded of them, but at 7 a.m., and 8 a.m., and in numbers well over the hundred at each service, for their Holy Communion.

Yes! we do dance at St. John's, and endeavour to save souls too! If any human estimate of soul-saving can be made, we have a crowded church and larger congregations than the other two Balmain Anglican Churches; large Sunday School attendances, record numbers of communicants, thriving women's, men's, and young people's organisations; two clergymen constantly visiting people, the sick, poor and aged. We feed, clothe, and help hundreds of people. Yet, according to H.J.S., we are damned in the sight of God and are wolves in sheep's clothing because we dance. It is unwise to call names. Some people may disapprove of H.J.S. because he has written his letter under the cloak of anonymity, and was not sufficiently courageous to sign his name.

We also have a dance almost every Saturday night in St. John's Parish, and thereby keep our young people off the streets, away from promiscuous dance halls, with pernicious influences, parents come with their children and all is conducted under the surveillance of the clergy. We consider that we are saving souls. Not saving them from hell hereafter, but from hell here; not trying to get men into heaven, but heaven into men.

H.J.S. states that we use "Devil's Tools" at St. John's Church by dancing. Well, those who have been accused of doing this are in godly company, for some men said of Jesus Christ: "He hath Bezeleub and by the Prince of Devils casteth He out devils." A man may also be using "Devil's tools" when he allows malice, uncharitableness and prejudice to possess his soul.

"DISCORDANT NOTES AND THE OXFORD MOVEMENT."

Rev. A. J. A. Fraser, St. Oswald's, Haberfield, writes:—

As one who was present at the Sydney C.E.M.S. Conference reported in your last issue, I disagree with the censure you pass on the Bishop of Gippsland for referring to the Oxford Movement. The Bishop did justice in his address to some of those "positive challenges" to the Church which you enumerate as being urgent, such as "the winning of men for Christ," "Personal Witness," "the present social chaos," and others. Have you forgotten the Bishop's eulogy of the Evangelical Revival of the 18th century? To read your editorial comment gives the impression that the Bishop's only or main effort at the conference was the "dragging in of the Oxford Movement." Such an impression would be false. Would it not have been only fair to publish some of the Bishop's actual words to be read along with your criticism? What did the Bishop say about the Oxford Movement that is regarded as giving offence to the "sound evangelical tradition" of my old parish Church of St. Clement's, Marrickville? Surely the mention there of the Movement has not become an offence? You say the movement has become an obsession with the Bishop; this editorial gives grounds for suggesting that the mere mention of the Oxford Movement has become to the Editor of the "Church Record" as a "red rag to a bull."

I was present at the Sydney rally of the Centenary which you dismiss as "amounting to a rally of the two or three most extreme churches in the diocese." Surely, Mr. Editor, you were misinformed when writing this, or you would have done more justice in your comments to the fact that in addition to the Governor and Lady Game there were present five bishops from three States, and a goodly sprinkling of Church people from a dozen or more Sydney parishes which you could not fairly label extreme! I saw more than 20 clergy there, and I could name at least a dozen of them, all rectors of Sydney suburban parishes. The audience numbered, I should say, 600, many of whom stood for two hours. The Chairman announced that the addresses were being amplified to the overflow in another place.

The Archbishop of Melbourne is well able to take care of himself as far as his utterances and your verdict upon them are concerned. All I propose to say is that, after reading the observations of your "very level headed" informant concerning the Archbishop's address, I am constrained to remark that you have not exhausted the qualities of your friend's head by the descriptive adjective "level." But after all, the value of an opinion is largely determined by answering the question, "whose is it?" Could you not with advantage have given in addition to the opinion of this "Mr. X," a few lines of what the Archbishop really said in this address, which is regarded as so versatile? Such would have given your readers an opportunity to do a little thinking for themselves—always a necessary indulgence when reading comments in newspapers. The opinion of your level-headed lay friend could, of course, still be to assist readers, but thinking can only be intelligently done when the facts are known.

Doubtless our correspondent means well in his criticism, but in this matter the issues at stake are too big for us to sell the pass with honeyed words, or a few pious phrases. Let the protagonists of the Oxford Movement reveal the real purpose of the Movement, and its Romanising tendencies, and we shall be happier. This is a day in which every worth-while Church-paper or Churchman stands committed.—Editor, A.C.R.)

SYDNEY DIOCESAN REFORM ASSOCIATION.

"Another Synodman" writes:—

Like "Synodman," in your last issue, I, too, received another communication signed by Mr. C. A. Fairland, on behalf of the above-named body. I gather from the letter that what the writer wants is to change the character of this Diocese. I know that Mr. Fairland will deny this. But does Mr. Fairland understand the movement of which he allows himself to continue as Secretary? or does he understand the real import of the letters to which he allows his name to be attached?

These letters ask for a change in the Synod Representatives. What does that mean? There are elements in our Church life that need reforming, and others that need cleansing, but is there any greater and more crying need than that the Sydney Diocesan Reform Association should cleanse itself from its own birth-stains?

Anglo-Catholic Vagaries**MONTREAL, QUEBEC.**

The Rector of one of our Sydney parishes recently received a letter from a friend of his, who is at present residing in Montreal, Quebec, of which the following is an extract:—

"As this is Lent, I will tell you of the ritual in the Church here. At the morning service all goes well until the Lessons, which are now cut out during Lent. The Communion Service is then begun by the Assistant, who does not leave the Chancel from beginning to end of the Service. He is attended by two servers, glorified young men from the Choir, apparently, who are dressed in purple cassocks, with crosses suspended round their necks. This Assistant has his hair shaven like a monk, with a high white collar, a purple robe reaching to the ground, with many trimmings. Above all being a Gold Cross emblazoned across his back. The servers kneel on each side of him at the 'Altar,' when praying, and wait on him hand and foot, if I may so express it.

"The Creed is always sung in this Church, St. Columba's, the whole congregation joining in, and when they come to the words 'Born of the Virgin Mary,' 90 per cent. of the congregation nearly prostrate themselves on the floor, whilst the mention of the word Jesus brings only a bowed head, or a crossing. No break is made in the service, the whole congregation remaining, but only about 50 per cent. actually partake as far as I could see. The servers hand the bread and wine to the clergyman, but do not actually hand the same to the communicants. I have not taken Communion yet during Lent, because I feel I cannot do so under those circumstances, but I will go (D.V.) into the City proper at Easter, where there is a fairly Evangelical Church."

Parochial Mission at Manly

The Bishops of Gippsland and Armidale have just concluded what is considered a most successful Parochial Mission in Manly. As a result of the Mission this seaside suburb of Sydney was really stirred. Night after night the fine parish church of St. Matthew's was literally crowded, no fewer than 700 people taking Decision Cards.

The Service of Welcome on the opening night gave an inspiring start and the Bishop Administrator of the Diocese of Sydney, Bishop Kirkby, struck the keynote of the Mission when he spoke of the glory of the Cross of Christ. This was followed by a Civic Reception in St. Matthew's Hall, at which the Mayor of Manly, Alderman Cross, bore testimony to his own personal conviction concerning the essential need of the spiritual in the whole life of the community.

Each day began at 6.45 a.m., with a Service of Holy Communion in the Chapel, at which most helpful meditations were given concerning the teaching and meaning of that service. The attendances steadily grew until some 300 Communicants came to the closing administration at 6 o'clock on Tuesday morning, August 1.

The three services for women on three afternoons were very well attended. It was a moving thing for Manly to see the Church filled each evening of the week listening intently to the teaching that was given. The closing evening service saw a congregation of over 1200 people on the Second Sunday, the Hall being requisitioned to hold the overflow attendance. A most effective aspect of these evening services was the singing of the Bishop of Armidale, with such solos as "Does Jesus Care?" "Beneath the Cross of Jesus," and "She only touched the hem of His garment."

The open-air processions proved very effective. The procession each night was led by a Cross bearer, and they included the Bishops and the Clergy and Choir in robes. The special value in such a public demonstration was a reminder to the community in general that the Church has a message of deliverance and of hope for all men and

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women, and should be primarily seeking to save those who are seeming lost.

The outstanding feature of the Mission was the Evangelical Teaching given by the Missioners—the unfolding of Bible truths concerning universal evidence of sin, the tragedy of sin and the glorious forgiveness which is assured to every individual by faith in Jesus Christ—and then on the other side the teaching was finely positive and constructive—always centreing in Christ, His Redemption once and for all on Calvary, His power to deliver from all sin, His perfect Companionship for those who love Him and are seeking to serve Him.

Decision cards were offered which included these words: My Decision was made or renewed on . . . that I would accept the Lord Jesus Christ as my personal Saviour, trusting in His merits alone, and in the power of the Holy Spirit to keep me in that state of life to which it hath pleased God to call me.

Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!

They could only be obtained by each person who wished for one to come up before the whole congregation and receive it from one of the Missioners. In this way, as in others, public confession of Christ was insisted on.

At the final service it was a moving sight to see several hundreds of people come up to receive their Memorial cards and again to bear public witness to their allegiance to Christ. This was embodied in one part of the beautiful Memorial card (which was signed by both of the Missioners).

In Thankful Remembrance of God's Mercies to me in this Mission.

And in humble reliance on His help.

I
Resolve—

1. To trust in Christ alone, for the forgiveness of sins.

2. To kneel down and pray to God each morning and evening.

3. To read a portion of the Holy Scripture every day.

4. To attend the Church Services as regularly as I possibly can.

5. To receive the strength of Holy Communion regularly and frequently.

6. To take my part in the work of my Church.

7. To endeavour to win other souls for Christ.

8. To remember that God sees me always, and to watch and pray to Him, and trust Him for victory over my besetting sin.

9. To seek the help of my Clergyman if I am ever in doubt about my peace with God.

The C.M.S. in the World To-day

Out of the stirring of soul, the rousing of conscience to the deepest need, and the newly-found possibility of personal relationship with the Lord Jesus Christ that we characterise as the Evangelical Revival of the Eighteenth Century, there arose the Church Missionary Society. It was one of a number of Societies familiar to us to-day, which all came into being about the same time, such as the London Missionary Society, the Religious Tract Society, and the British and Foreign Bible Society.

What a decade it was that saw so many new movements, containing in themselves so much power for Evangelism! And they all were the outcome of a new experience of God in Jesus Christ, and what He is able to accomplish by men who will let Him have possession of their lives.

The principles on which C.M.S. was to work were set out in that first year of its history. They are principles which lift high the spiritual—both in the quality of soul of the men who are to be its missionaries, and in the methods which it should adopt, both at home and abroad. For 134 years the Society has kept before it these ideals. A great standard was set by the first offer of service that came from an Englishman to the C.M.S.

For three years the Society had been in existence, and no one had offered in England in spite of enquiries from supporting clergy. One of the leaders said, "I see more and more Who it is that must thrust out labourers into His harvest." Soon after, it pleased God to show indeed Who could do so by sending to the little struggling Society a Senior Wrangler and Fellow of his College, as its first English candidate—no less a person than Henry Martyn, missionary and martyr, the record of whose life is still an inspiration to the Church.

Outpouring of Service.

From those early days a spirit of service and sacrifice has characterised the activities of C.M.S. The pouring out of life and wealth has brought to the givers wealth of spirit, and has meant to the world life without end, and the unsearchable riches of Christ. A glimpse at C.M.S. history illustrates the saying that "the reward of work well done is more work." For God has honoured the enterprise and devotion of the multitudes of men and women, whether missionaries of the Society, or helpers who have maintained support from the home end of the undertaking, by using the C.M.S. to be the channel by which the knowledge of His saving power has reached many parts of the world. The United Statement just issued in London shows that C.M.S. is the largest single missionary agency in the whole Anglican communion, and consequently it is shown to be in the forefront of what the Church is doing to bring the Gospel of God's grace to the far places of the earth.

Extent of Operations.

The extent of its operations can be quickly seen by a glance at a map of the world. It is worth while taking down a map for this purpose. In Africa—on the west from Sierra Leone to Northern Nigeria, and on the east from Tanganyika to the Sudan and Egypt; in Palestine and Persia; in India from North to South, and from East to West; in China, south of a line drawn west from Shanghai; in six of the Dioceses of Japan; and in North Australia, will be found men and women of the C.M.S. to the number of about 1,200, carrying on their work by means of the healing science, the school classroom, the village contact, and the printed page. Associated with these brethren of our own race are 17,000 others, won for Christ from the nations of the world, and now giving all their time that they may claim others.

Out of all this devotion there is coming a multitude that will be the reward of the faith and toil of those who have had a share in it. In every enterprise of this nature, progress at first is slow, but as someone has recently pointed out, God gives increase at first by addition, and then by geometrical progression. In the older established areas there are found the Younger Churches, each more or less developing a sense of independence with regard to the management of its own affairs. In every case the need of fellowship and support and inspiration is still great, but the growth that has come so far is a testimony to the foundations that God enabled the C.M.S. to lay. In many new areas the work is still in its pioneer stage. In one area a new piece of work is just about to be commenced.

A New Venture.

At the invitation of the Sudan Government the Society is about to commence work in the Nuba Mountains. The cost at present to the Society will be small, but in a time of difficulty some may question the wisdom of commencing new pieces of work at all. The history of the C.M.S. has ever been a reaching out to new adventures, and to the evangelisation of regions beyond. The challenge has come to the Society unsought, and the acceptance of the challenge by the Home Society is in direct line with the experience of the past 134 years. The Society came into being in the midst of the Napoleonic upheaval and crisis. The founders were undaunted by the financial problems of their day, and in this day, can anyone claim that the safety of the Society can ever be secured by a policy of standing still? This Society claims that God brought it into being, and that God guides its operations through His Spirit. It cannot, therefore, stand still. Although there may have to be some re-adjustments, it must go forward with its task of evangelisation.

The Society's operations through the C.M.S. of Australia and Tasmania have exhibited similar qualities to those of the Home Society. They bear the marks of the great awakening of the Evangelical Revival. It offers the avenues of service that it has created to all who will use them as a means of expressing their devotion to their Lord in other fields. More than 100 missionaries of this new land are in the work, and steadfastness and determination and enthusiasm, with prayer and sacrifice, must mark the home supporters if the Society is to continue to advance and be true to its great heritage.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

THE OXFORD GROUPO.

(Continued from page 7.)

sults. The whole Christian position appeared to me to be at stake in this one issue, and when this S.O.S. message came, I took the next steamer from New York and only remained in England in transit for Capetown.

The very heavy strain of work and the burden of anxiety had told upon me more than I had realised, and I was on the verge of a breakdown through illness. It happened that the leaders of the Oxford Group Movement were gathered together at Lady Margaret Hall, Oxford, and on the last evening before starting for South Africa I stayed with them and spoke of my great need, asking earnestly for their prayers. They gave me their fullest assurance of constant spiritual help, and I went on board the next day with the burden wonderfully lightened.

From that time forward, the whole aspect of things began to change owing to their personal support in prayer. When I reached South Africa, I was met at once by leaders of the Group Movement, and they gave me every possible help. Some of my new friends and helpers were Dutch; others were English. In Christ we were all one. Time after time, I found out by personal inquiry that what had happened to my New York supper-partner had also taken place with them. In Christ, the colour prejudice had been overcome. In Him, there was "neither Jew nor Greek, barbarian, Scythian, bond nor free," but all were one Man in Christ Jesus. In the end, what had seemed impossible was accomplished. The hostile, racial legislation was withdrawn. In a very great measure, this was due to the faith and prayers of the Oxford Group members who had thus stood by me in my hour of need.

Not merely did the impossible thus become possible in the matter I came out for; in other directions, also, I found that the same thing had happened. A new spirit had come in South Africa. The Holy Spirit was fulfilling through the humblest of human instruments those "greater works" in Christ's name which He had promised to His disciples.

If the whole religious atmosphere of South Africa is different to-day and full of promise, it is due in God's good providence, very greatly to the Oxford Groups. May He, the Lord and Giver of Life, complete the great change which has been so wonderfully begun!

53rd ANNUAL GATHERING

of

THE SCRIPTURE UNION

Will be held (D.V.) on

Saturday, 19th August

in the

Presbyterian Assembly Hall

Margaret Street, Sydney.

SESSIONS: 2.30 p.m., 6.30 p.m., 7.45 p.m.

EVERYBODY WELCOME.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Episcopal Nomenclature.

Kable's Connection with Tract 90.

Leader.—Anglo-Catholicism.

The Church's Real Task.

Wangaratta Synod.

Why Holy Communion Only?

Editorial

Signs of Uneasiness.

IT has been well said that the recent centenary celebrations of the Oxford Movement in England have had a good press. London journals have made the most of the occasion. An extraordinary feature has been the way in which the official utterances of the two Archbishops have been caught up and circulated. But they have not had it all their own way. Saner minds are not a little uneasy about the present-day spirit of militant Anglo-Catholics. "The Times," London, for example, utters the following significant warning:—

"Men of other views who have cooperated with them must not be made to feel later on that they took the step under false pretences. The Centenary speeches and sermons must not be a mere blowing of Anglo-Catholic trumpets, a broadcasting of party propaganda. The danger of this is probably small at the provincial centres. In London it is considerable. Here the proceedings are controlled, to a great extent, by the Anglo-Catholic Congress committee, and some of the Anglo-Catholic literature published in connection with the Centenary is deplorable, both in its history and in its taste. An unwary reader would gather from it that the progress achieved by the English Church in the last hundred years has been due entirely to one party, that the Evangelicals existed merely to thwart and persecute the Anglo-Catholics, and that the Broad Church party founded by Kingsley and Maurice never existed at all. It implies that the religion of all who are outside Anglo-Catholic circles must be gravely defective, that Anglo-Catholicism and sound Churchmanship are identical terms, and that the true mission of the Church is to Catholicize rather than to Christianize the nation.

Fortunately Anglo-Catholics have among their present leaders men of wide sympathies and intellectual power, who are strongly averse from language of the foolish and arrogant type here described. It may be hoped that their influence will dominate next week's proceedings in the Albert Hall."

Enhanced Wool Prices.

THE caption that Australia is carried on the sheep's back may be true or not; nevertheless, the enhanced wool prices operating at the wool sales must be extremely heartening to the Australian public. That prices to-day are 30 per cent. above the closing rates of the previous series and 45 per cent. above the opening rates of the 1932-33 season, means an additional 12 millions in money to Australia's wealth. Such an accession will not only prove advantageous to our trading position and Government finance; it will encourage the man on the land and those dependent upon him in a hundred different ways. It is hoped, however, that there will be no undue elation. The international economic situation is still greatly out of equilibrium, and the gold-hoarding countries are ever an uncertain quantity. No doubt the droughty conditions in Australia and South Africa, the principal merino producing countries, with the consequent fall in the yield of the clips, are a potent factor in the higher prices. Besides, there is little carry-over. Seasons are uncertain. The drought might well break. We mention this as caution for any undue elation. We are thankful beyond words for the increased wealth now accruing to our country, but we must tread warily. There is a vast leeway to make up. However, it is all to the good, and points to happier days ahead.

Secret Bribes.

WE are glad that the movement frowned upon of existence the giver and taker of bribes in business and other transactions is gaining strength in Australia. For too long has the evil of commissions secretly and dishonestly given, taken its toll of business and morals in our land. Truly, there is a Nemesis working in life, which, sooner or later, pulls man up—and the canker eating at his heart or that of the community stands revealed. Many of the so-called up-to-date newspapers are to be blamed on account of their blatant advertising devices, while certain types of modern salesmanship have long been known to be of the

most ruinous character. Anything that will put an end to jobbery, bribery and ulterior practices of one kind and another in the business life of our country should be wholeheartedly welcome. As a Christian community, if only in name, we should stand for the highest ethical standards and conduct. But a mere community movement will be of no avail unless individuals' consciences are touched. The secret of the trouble is the heart of man. There is the root of all our bitterness. The Spirit of God must come with convicting, changing power in men's lives—for when right at the source they will be right elsewhere! The low ethical and moral standards of the community are a grave challenge to the Church, and what of the inculcation of the Church's Catechism and the truths enshrined in our duty towards God and towards our neighbour? Truly there is a call to buy up the opportunity. The hour calls for honour and honourable dealing. In other words, a revival of true spiritual religion.

The Church's Real Work.

IN our leading columns we publish a striking article, which recently appeared in "The Times," London, entitled "The Church's Real Work." The article is most true and timely. It needs the earnest and careful perusal of all Churchmen. The trouble of the day is talk, and very little do. Far too much time is spent on debating this, that and many other things. On such occasions we are at the mercy of those who speak most fluently and feel most vehemently. Much of the discussion is irrelevant to the Church's real work. The personal contact of pastoral work is the crying need of the hour. It is there that the clergy make their real impress on the people of their parishes, and do their real and lasting work. The tendency is abroad, unfortunately, to get things done in the bulk; to imagine that all is well with the community as such, so good ahead, and bring about this reform and that! Whereas the individual who makes up the community needs soundly converting. The natural man understandeth not the things of God, for they are spiritually discerned. It is the case of spiritual men for spiritual work. Only, as the cleansing fires of the Holy Spirit of God work in the hearts and consciences of people, will a change of mind, a new outlook, and way of doing things come about. Of course there will be greed and war, heartless fraud and a hundred other deadly evils in national and international life while unregenerate man is in the van. What the world needs is a turning to God and a new life in Him.