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Australian Church Record,
Diocesan Church House,
Sydney, May 31, 1932.

My Dear Boys and Girls,

There is a beautiful verse in the Bible, which you should lay to heart, putting its advice into practice. The verse is this:—"Grow in grace and in the knowledge of our Lord Jesus Christ." What nobler ambition could any boy or girl have—to be like Jesus! That is what these words desire for us all. And the way Jesus taught us Himself—it is prayer and faith, and love and service—it is hating sin and loving God and His Word.

On the Wireless we heard of a man who had a brother, and he hurried about so much that at last he got a very strange complaint, called "Hurry-sipelas." What a bad thing to have! It is a very nasty thing for boys and girls to have, especially when they happen to be on the Sydney streets. When you are crossing one of our busy thoroughfares any kind of accident may happen to you if you are suffering from that complaint. It is a bad thing to have when you are eating your food. You know there are boys and girls who are in a dreadful hurry to grow up to be men and women. They cannot bear going to bed early, or eating the food that Mother wants them to eat. Boys and girls look forward eagerly to the time when they will be grown up. Sometimes they imagine they are men and women before they are, and that leads them very often to wrong conclusions about themselves. Never imagine you are a man before you are one. A Teacher once asked this question in the classroom: "What are boys for?" Several hands were put up and the teacher, pointing to one, said, "What do you say?" "Please, Sir, to make men of," was his reply.

Growing Up.

You cannot jump into manhood. You must know the value of a penny before you can understand the worth of a treasury note. You have to learn that two and two are four before four and four are eight. Why can't you be men and women all at once? Because God does things in this gradual way, and He is the all-loving Father, and knows just what is best for His children. It is so with the roses in your garden. You see first of all a tiny bud and this grows larger and larger, until at last there is the perfect flower. So it is with the opening out of your young life. Whether you like it, or not, you have to live a day at a time, and the days are made up of hours and minutes and seconds. The sun rises each morning, and so you have to live through each day, learning more and more as life goes on. Which are the best lives? The lives that grow upwards. We talk about growing up. That does not simply mean growing taller and bigger, it means growing upwards, with our hearts and lives reaching toward God and His purpose for us. Do you remember what St. Paul the Apostle said? "Grow up into Him in all things, Who is the Head."

How important it is that we should live each day, following the example which Christ has set us! It is that example that makes for a noble and strong character.

Your loving friend,
THE EDITOR.

THE ANXIOUS LEAF.

Once upon a time a little leaf was heard to sigh and cry, as leaves often do when a gentle breeze is about. And the twig said, "What is the matter, little leaf?" And the leaf said, "The wind just told me that one day it would pull me off and throw me down to die on the ground!" The twig told it to the branch on which it grew, and the branch told it to the tree. And when the tree heard it it rustled all over and sent back word to the little leaf, "Do not be afraid; hold on tightly and you shall not go until you want to." And so the leaf stopped sighing and went on nestling and singing. Every day the tree shook itself, and the little twig shook itself, and the little leaf danced up and down merrily, as if nothing could pull it off. And so it grew all summer long until April.

And when the bright days of autumn came, the little leaf saw the little leaves around becoming very beautiful. Some were yellow and some scarlet, and some striped with both colours. Then it asked the tree what it meant. And the tree said: "All these leaves are getting ready to fly away and they have put on these beautiful colours because of joy." Then the little leaf began to want to go and grew very beautiful in thinking of it, and when it was very gay in colour, it saw that the branches of the tree had no colour in them, and so the leaf said, "Oh, branches, why are you lead colour and we golden?" "We must keep on our work clothes, for our life is not done; but your clothes are for a holiday, because your tasks are over."

Just then a little puff of wind came and the leaf let go without thinking of it, and the wind took it up and turned it over and over, and whirled it like a spark of fire in the air, and then it fell gently down under a fence among hundreds of other leaves and began to dream—a dream so beautiful that perhaps it will last for ever.—Henry Ward Beecher in "Norwood."

A PRAYER.

Lord, let me make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

Some day the bell will sound,
Some day my heart will bound:
As with a shout
That school is out,
And lessons done,
I homeward run.

Even lame feet may tread the straight road.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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Bishop Coadjutor of Sydney.
Leader.—The Church's Task.
Newcastle Synod.
Oxford Evangelical Conference.
Passing Standards.—By "X."
The Constitution—Melbourne Synod.
The Triune God.

EDITORIAL.

N.S.W. Elections.

THE electorate in New South Wales has declared itself in no unmistakable way! Mr. J. T. Lang and his forces have suffered a crushing defeat, so that the recently appointed Stevens Government will run its allotted course—aided by an overwhelming majority. It hardly needs stating that this new Government has now a splendid opportunity for sane, honest and constructive administration. We trust that there will be nothing of a reactionary character. Work is what the people need, and if this Government can get the people back to work, if it can straighten out the public finances, and put the State on the road to employment and prosperity, it will have earned the undying thanks of the whole community. In all this, there must be a readiness on the part of the people to co-operate. New South Wales is the richest of the States, it has vast potential wealth, and it only needs hard work, loyal co-operation, and ready goodwill to make it pay. Finance will soon be forthcoming, for confidence will have been restored. Yet through it all there must be on the part of legislators and all, the full recognition of the words, "Except the Lord build the house they labour in vain that build it, except the Lord keep the city the watchman waketh but in vain."

Bishop Coadjutor of Sydney.

WE offer our warmest congratulations to Archdeacon Kirkby on his elevation to the position of Bishop Coadjutor of Sydney. We do this not only for his own personal and worth's sake, but because he will adorn, to the highest degree, this lofty office. In his student days the Archdeacon was a young man of great promise, since when he has filled the various positions he has occupied with marked success and real capacity, and incidentally with much honour to himself. However, it is in his present

post as Organising Missioner of the Bush Church Aid Society that he has achieved his greatest success. His name has become a household word throughout Australia and even beyond. It is synonymous with B.C.A., which organisation, in all its magnificent and beneficent service, stands as a living monument to his powers of organisation, his persuasive speech, his attractive ways and, above all, his deep spirituality of life. Like his predecessor in his new office, he has proved a warm friend of this paper. Many a time his articles have adorned its columns. We are confident that the Archbishop of Sydney will find him a signal help in the multitudinous duties which fall to him, his brother clergy will find him a real help, while in him the laity will have no truer friend. We bid him God speed in his new work and assure him of our earnest prayers at all times.

Church and State in Malta.

THE dispute between the Church of Rome and Lord Strickland, leader of the Constitutional Party in Malta, has ended. Lord Strickland, as a faithful son of the Church, has caved in—and so, once again on paper Rome scores! We will never know what dire pains and penalties the noble Lord has been threatened, but we can rest assured that they were of no light character. It is well known that Lord Strickland's remarks and writings have not always been tactful, and his methods have at times been such as made it difficult even for his best friends to support him, but his aims have been democratic and patriotic, if we can judge from the legislation passed during his term of office. But since he fell foul of the Church of Rome, his elimination from political life has continually been preached from nearly every pulpit in Malta. However, Rome is ever the same, and what lovers of British ways and legislature take exception to is the policy of intimidation followed by the Roman priesthood in this island and exercised through the confessional. Not only that, but pressure was brought to bear on the electors in the island by means of a pastoral letter from the bishops. Among other things, it said that all Catholics are "bound in conscience . . . to take part in the elections and to vote for those persons who, by their attitude in the past, offer greater guarantee for religious welfare and for social welfare." Then follows the most important part of the Letter. The priests are strictly forbidden to administer the Sacraments to the obstinate who refuse to obey these instructions. Like all Semitic peoples, the Maltese are deeply religious, and

boast that they are a hundred per cent. Roman Catholic. No stronger pressure could be brought to bear on them than to threaten a refusal of the Sacrament just as Easter was approaching. The cables do not say so, but we hope that the Imperial Government has secured some definite guarantee from the Roman Church that the electors will be allowed to exercise their political rights without clerical interference. The electorate needs protection against any undue influence, which would expose them to a form of tyranny of an autocratic priesthood.

A Much-needed Reform.

NO reform is more urgently needed in Australia than that the Public Service should be made and kept as free as possible from political control. One of the great weaknesses of much recent administration has been the tendency to turn the country into a great welfare organisation, and side by side with that, there has grown up the pernicious principle of "spoils to the victor," in other words, the use of political patronage for party ends and on party grounds. Hence the spectacle of the creation of boards for this and that and everything else, and the pitch forking of political henchmen into prominent positions, whether the persons have the qualifications or not! Now, whoever appoints Public Servants should not be influenced by any other consideration than the person's qualifications for the post and the passing of the necessary examinations. We can never have healthy government departments and the best administrative service when the political element comes in and public servants become active political agents and even make it known that they are looking for redresses and expecting this and that from whatever party their organisations support. Citizens as a whole ought to rise up and demand a different tone and outlook in the men and women who hold office in our civil services. Instead of serving the country in general, many public officers think that the country exists for them. It is about time the electorate woke up.

To Our Readers.

We specially commend to the more thoughtful of our Readers the Article in this issue upon the "Oxford Conference of Evangelical Churchmen." No Religion is worth having that is not based on the great fundamental teaching of Ruin, Redemption and Regeneration. Conversion is the personal appropriation by the sinner of Salvation through the merits of His Saviour, and Holiness, through the Holy Spirit's Indwelling is the inevitable result.

"It is not well that I should move
Forever in life's easy street.
How should my feet not bleed for Love?
Love's bled for me. And Love is sweet.
I follow through the brambles tear
And though the mountain track is rough.
How should I mourn a cross to bear?
Christ went that way. It is enough."
—Norman Gale.

Quiet Moments.

Nature's Parables.

NO doubt Nature contains many parables, full of spiritual teaching. How much spiritual teaching our Lord gathered from Nature! We may find instances in the Parable of the Sower, the Tares, in this reference to the signs that usher in summer. Nature is full of parallels to facts in the sphere of Grace. We have not only a record of facts, but a parable in the first chapter of Genesis. There is in that chapter a climax—"Let us make man in our image." The first step to that climax is the divine fiat, "Let there be light." As we think about that first step, the divine fiat, these thoughts seem to emerge: First, that light precedes life. We read of "the Light of Life." Light is not merely the guide through life, it is essential to its existence. Before man can come into spiritual life there must be spiritual light. It may be very little at first—such as this primary light was, but it will become full light, such as came later on. Man to enter into spiritual life must needs have light on God, light on Christ's work of redemption, light on the Gospel, light on the Word of God. It may, as it were, at first give a revelation such as the man had who saw men as trees walking, but it will come to him so that he will see clearly. The Light of the glory of God is revealed in the face of Jesus Christ. To life that is life indeed that full vision of Jesus Christ is necessary.

We are also familiar with the fact that Light symbolises Truth. "The light of Truth to us display." Light drives away darkness. Truth drives away falsehood, error, and deceit. Though truth may be said to have many facets, those facets can never be really contradictory. They can only be complementary. Where there is not Truth—such as Jesus was and such as Jesus revealed—there can be no life, spiritual life. Let us see that the light that is in us be not darkness. And from the teaching of Jesus this is possible. There is one standard of Truth—Jesus in His Person and Work. There is one standard of Truth—to the Law and to the Testimony. If they speak not according to this, there is no "light in them."

Think again what Light brings.—And what Light brings Truth brings. It brings security, safety. The Light of Jesus Christ brings that—sheltered under His Blood we are safe. Light brings certainty. In the light of the Truth as revealed in Jesus Christ we can be assured—we can know. We get beyond "I hope—I think—I trust." We say with Paul and John of old, "I know." Light brings fruitfulness. It is not usual for any plant grown in darkness to bring anything to perfection. So he only who lives in contact with Jesus Christ can bear fruit. "Apart from Me ye can do nothing." And that is said of fruitfulness.

Light leads us naturally to think of transparency, and suggests that the true Christian will be like Nathaniel—"a man in whom is no guile." How beautiful is a transparent character! It suggests a man who has often been in solitude with God.

The Light came by the divine fiat—Let there be Light! The Light of Life comes by the divine fiat. "The wind bloweth where it listeth, so is everyone that is born of the Spirit." "No man can come to me except the Father draw him." "Ye have not chosen me,

but I have chosen you." "Born not of the will of the flesh, nor of the will of man, but of God." And yet we must ever remember the Word—"I will yet for this be enquired of." Ye have not, because ye ask not." Ask and the Light of Life shall be given you. Ask in faith, nothing wavering.

Joy in God.

Yesterday I happened for half an hour to be a member of a small company gathered round a tea table in the country. Most of those present were entire strangers to me, but we found ourselves on common ground at once in virtue of the fact that we were all interested in the deeper mysteries of the Christian faith. One person present turned to me as the conversation flowed on around us and said: "I think the greatest discovery I ever made in my spiritual life was the fact that God meant me to be happy and that I could be happy."

There was no opportunity to reply, as someone else happened to accost me almost at the same moment, but I have been pondering the significance of the remark ever since. The speaker was not young—in late middle life I should judge—and bore some of the marks of past suffering, if one may say so with due delicacy and reserve. But there was a serenity, a depth of experience, and a quiet inner gladness suggested by the personality that were very attractive. When a Christian of this order makes such a confession as is here recorded it is in no shallow sense. What does it mean?

It means that "joy in the Holy Ghost" should be the Christian's normal state, be the troubles of life what they may. It is not of our making or earning but of God's bestowing, and it is the highest of all joys, a joy that increases as we grow older and finds its fruition in the life to come. Many good people fail to understand this. I am thinking of some as I write, kindly, conscientious, devout folk whose habitual expression is sad, anxious, harassed and afraid. They look burdened, and they are burdened: there is plenty of reason why they should be burdened if life is only what it seems in their case. "Life has nothing more to do to me," said a woman of my acquaintance once to her only son when the culminating calamity of a long series descended unexpectedly upon her. But, charitably be it said, I do not think she knew the secret of that joy of the Lord which the world can neither give nor take away. It is hard to convince such people that what Nature cannot do, grace can, and that the very worst and most dreadful of earthly sorrows can co-exist in the heart with heavenly joy.

Bishop Chandler has wisely reminded us that He who is rooted and grounded in Christ will always strike the careful observer as in possession of a supernatural happiness—never obtrusive, never noisy, never in the least like that feverish animal delight that many people mistake for joy—but always there, always translucent, always ready to turn a ray of love upon others. "It seemed as if a light were constantly shining within her," was the verdict passed by a neighbour upon the saintly relative of a friend of mine who had lived a life of gracious Christlike service in a lowly sphere.

Turn your gaze away from self to God: put Him first; seek Him for Himself alone; do not allow even your tenderest solicitude for those you love best on earth to come between you and Him; and His joy shall be your strength. A celebrated Scottish divine, Dr. Walter Smith, pierced to the heart of matter when he wrote:

Am I wrong to be always so happy?
This world is so brimful of grief;
And yet there is laughter of sunshine,
To see the crisp green in the leaf.
And God would not flood me with blessings,
if meaning me only to pine
Amid all the bounties and beauties He
pours upon me and on mine:
Therefore will I be grateful, and therefore
will I rejoice;
My heart is singing within me! sing
on, O heart and voice!

—A CORRESPONDENT.

Arrangements have been made by the Bishop of Newcastle, whereby matriculated students at St. John's College, Morpeth, can be enrolled as extra-mural students of the Queensland University. It is hoped at an early date to have all students at St. John's reading for their B.A. degree.

TO PARENTS & GUARDIANS

YOU ARE RESPONSIBLE FOR THE WELFARE OF YOUR BOYS AND GIRLS. After recent events, are you alive to your responsibilities?

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The Constitution.

Special Session of Melbourne Synod.

A special session of the Melbourne Synod met on Wednesday, June 1, to consider various amendments which had been submitted relative to the proposed Constitution for the Church in Australia. The Synod was summoned to consider such, in view of the constitution convention to be held in Sydney in October next. In 1926 a draft constitution was prepared, and it was subsequently ratified by all of the Australian dioceses except Sydney. This development has led to a thorough revision of the draft and further substantial amendments have been proposed by a special committee appointed in October, 1931, by the Primate (Archbishop Wright). These, with other amendments which may be submitted by diocesan synods will be incorporated in a new draft constitution which will be presented to the convention in October.

Archbishop Head said that he had invited the chairman of the special committee, the Bishop of Wangaratta (the Right Rev. J. S. Hart), to be present and explain developments and proposed amendments. Bishop Hart was one of the few men in the Church who really understood the constitution, and upon him had devolved the work initiated by the late Bishop Long.

For more than an hour Bishop Hart addressed the synod on abstruse legal and theological subjects, but, combining lucidity of explanation with sparkling witicism, he never allowed the attention of his audience to flag. His contribution to the discussion profoundly impressed members of synod.

One of the first problems to face, Bishop Hart said, was a proper definition of Anglicanism. It was something they treasured and felt ought to be preserved in the constitution. But, apart from the historical association with the Church in England of the regional Churches, what links were there? The link was not the Prayer Book of 1662, or the Thirty-nine Articles, for there was not one Prayer Book for the Anglican communion, but at least eight. In Australia they could tie themselves down to the Prayer Book of 1662 (which England might subsequently revise), and the Thirty-nine Articles, but they did not want to tie themselves down to a certain formula. They could not find any fixed and firm basis of Anglicanism, for nothing human was unalterable. What they really wanted to do was to preserve the spirit of freedom and progress of Anglicanism and hope that what they did accomplish might not be negated by future generations.

The special committee proposed to amend the 1926 draft by allowing the Church in Australia to make a complete or partial revision of the Prayer Book if certain majorities and the assent of Parliament were obtained, and to alter or add to its forms of worship, or rules of discipline, and then leave it to the future.

A resolution affirming in principle the amendments of the special committee was agreed to.

Bishop Hart explained that the declarations of faith in the constitution were called "unalterable," but this term was relative only. If the Church desired and Parliamentary sanction were obtained, a change could be made.

Mr. Herbert Turner thought that all Parliamentary control should be removed, because Parliament, of all bodies, was the most unsuitable body to deal with the tenets of their faith. A motion, moved by Mr. Turner, was amended to provide "that in the opinion of synod, no part of the constitution, with the exception of the declarations of faith, should be so rigid as to be unalterable, but that all of its provisions should be subject to revision," provided requisite majorities were obtained."

A long discussion took place on the Prayer Book and the Thirty-nine Articles, which it was admitted the Church desired to accept in spirit, but alter in letter. The special committee believes that the phraseology of the sixth declaration in the 1926 draft is too rigid, and puts a barrier in the way of revision. Accordingly the following amended phraseology has been proposed:—

"This Church hath received and doth approve the Book of Common Prayer and the articles of religion sometimes called the Thirty-nine Articles and the doctrine and principles contained therein."

Mr. Herbert Turner moved that declaration six should be deleted from the "unalterable declarations of faith," and placed in another section, making easier any subsequent revision.

Mr. Raynes Dickson moved as an amendment that the phraseology suggested by the

special committee should be substituted in the declarations.
The amendment was agreed to.
The synod was declared closed.

Newcastle Synod.

THE BISHOP'S CHARGE.

HAVING referred to purely domestic matters, the Bishop, in his charge at the recent Diocesan Synod, dwelt upon the work and results of the recent Diocesan Mission. He had some very pertinent things to say with regard to the training of candidates for the Ministry.

"There is no subject in which I am more keenly interested, or in which I desire more earnestly to enlist the interest of you all. Humanly speaking, the well-being of the Church depends upon the character and qualifications of its ministers. It is, therefore, our duty to God as well as to man to select only the best men as candidates, and to give them the best training in our power. In this matter quality is of vastly greater importance than quantity. And the demand for quality in the Ministry becomes more and more insistent every day. Never before in the experience of any of us has it been more imperative that those who stand as the exponents and defenders of the Christian faith should be thoroughly well equipped for their task. The principal qualification to be required is, of course, that they should be converted Christian men who are convinced of the truth of their message not merely as an abstract intellectual proposition, but as a power in their own lives. There must shine in them something of "the light of the glory of the knowledge of God" which shone "in the face of Jesus Christ." That is quite indispensable. If a man has not that, it does not matter what else he has. And there is no witness for Christ so compelling in its appeal, or so hard for the adversary to withstand, as the witness of a really Christian life. But, granted this indispensable condition, it is of great importance that we should send out into the Ministry only those whose minds are awakened, who can to some extent at least interpret the signs of the times, and apply the truths of the unchanging Gospel to the changing needs and aspirations of men.

CATHEDRAL ORDINANCE.

Referring to the proposed Cathedral Ordinance, the Bishop spoke of the place of the Cathedral in the life of the Church. "The purpose of the ordinance is to provide the Cathedral with a Constitution which will enable it to function rightly and fully in the life of the city and the Diocese, and to achieve the purpose for which a Cathedral exists—firstly to be a place of worship. By the beauty of its architecture and appointments, and the dignity of its worship, it must bear unceasing witness to the glory of God and to the supremacy of the things which are unseen and eternal. Secondly, a Cathedral is the Bishop's Church, and derives its name from the fact that his throne or "cathedra," is placed in it. Therefore, it is the Mother Church of the whole Diocese in which all the other churches and Churchwomen from every part of the diocese should feel themselves to be welcome and at home, and for the maintenance of which they should feel some share of personal responsibility. Thirdly, a Cathedral should be a seat of learning to which the clergy and laity in the parishes can confidently turn for guidance in matters requiring expert knowledge. It will possibly be very many years before these ideals can be fully realised in our own Cathedral. But the draft Ordinance aims at providing the machinery by which that realisation can be gradually effected. The day will come, I trust, when the Cathedral will have enough endowment to support four residential Canons permanently attached to its staff. Each of these four would have a duty in relation not only to the Cathedral, but to the whole Diocese. One of them, who, in accordance with precedent, would be called the Chancellor, would have the oversight of all the educational work of the diocese. Another, the Precentor, would be a musical and liturgical expert, prepared to give guidance in the conduct of public worship, and especially with regard to the music to be used therein. A third, the Treasurer, would act as financial organiser for the diocese, and a fourth, to be called the Canon Missioner, would be responsible for all evangelistic work. Such an arrangement would link the Cathedral to the life of the diocese in a most desirable way, and would do much to secure unity of aim and of endeavour. But before it is possible our Endowment Fund for Canons will have to be very great." (Continued on p. 11.)



Bishop Coadjutor of Sydney.

Archdeacon Kirkby.

THE Venerable S. J. Kirkby, B.A., Archdeacon of Cumberland, has been appointed Bishop Coadjutor of Sydney.

The appointment has been received with general acceptance. At present, Archdeacon Kirkby is organising mission of the Bush Church Aid Society, a position which he has held since the inception of the Society some eleven years ago. His name has become in Australian Church circles and beyond, a household word on account of his travels and deputations on behalf of the Society, which indeed revolves around his inspiring personality. The Archdeacon was one of that excellent band of young men that the late Bishop Henry Langley sent over from Bendigo to Sydney to be trained at Moore College some 29 years ago. Ordained in Bendigo in 1905, he was placed in charge of Pyramid Hill, afterwards moving to the parish of Malmesbury. Mr. Kirkby subsequently went to Durham University, England, where he took his degree, returning to Sydney in 1911, when he was appointed acting-principal of Moore College for a year in 1911. He was also in charge of St. Alban's Church, Darlington, at that time, and remained there until 1913, when he was appointed rector of St. Anne's, Ryde. When the Bush Church Aid Society was formed in 1920, he was appointed organising secretary. His new office involved extensive travel throughout New South Wales, and also to other States. Under his guidance the Society has made remarkable progress. In 1923 Archdeacon Kirkby visited England as Australian delegate to the centenary celebrations of the Colonial and Continental Church Society of London, and again in 1930 he was in England for the Society. He was appointed archdeacon in August, 1931. The Bishop elect is a sturdy Evangelical Churchman and has from time to time contributed to our columns. We wish him God speed in his new office. He automatically becomes Rector of St. Philip's, Sydney.

The Most Rev. Dr. Averill, Archbishop of Auckland, N.Z., has offered to forego his residence at Bishops Court, and half his stipend in view of the prevailing economic depression.

We are only rich in the things we can take with us to the other side.

WAYSIDE MUSINGS.

(By a Wayfarer.)

THE INSPIRATION OF THE BIBLE.

"YOU said," remarked one of the young men, "that the fact of God's inspiration of the Bible was inconsistent with there being mistakes in it. Suppose, now that I can show you a clear mistake. You will have, then, to give up your theory of 'the Infallibility of the Bible?'"

"Yes, certainly," said the older man. "But it must be a clear mistake;—not merely a confusion of numbers, nor differences in the names of Esau's wives; or such like trifles."

"Well, then," said the young man, "what about the first chapter of Genesis? Has not modern science proved that to be a mere series of unreliable guesses; and doesn't the second chapter contradict it?"

"The second chapter very briefly summarizes it," answered the elder. "If you could show me a definite mistake in that story of Creation, you would certainly shake my faith in the whole of Revelation. How could I believe 1 Cor. xv. 3, that Christ died for our sins, if the very first chapter of the Bible were a series of blunders? You would have knocked away a most important foundation; and the whole superstructure would collapse. But, happily that great foundation cannot be shaken. Moses doesn't mention the Eozoon, nor the Trilobite, nor the Ichthyosaurus; but I don't think any scientific man to-day could compress into such a short space a more accurate account of the order in which created things appeared on the earth. There is not a mistake in the chapter, nor a mis-applied word."

"You speak confidently," said the young man.

"Yes," said the elder. "Within the last century or so, two new sciences have sprung up, Geology and Palaeontology, and have been very highly developed. And they so marvelously confirm that first chapter of Genesis that they afford a wonderful support to the Christian Faith. Nothing but the Inspiration of God could have enabled Moses to write that chapter."

"But, what," asked the young man, "do you mean by Inspiration? Do you mean that men wrote from God's literal dictation?"

"I would not say that even that was impossible," said the other. "In the communications of modern Spiritualism we have a kind of direct verbal inspiration,—only Satanic and delusive, instead of Divine. But I think that Almighty God used various ways of inspiring His messengers. Hugh Miller, one of the earliest Geologists, suggests that the order of creation may have been revealed to Moses in a series of wonderful visions, presenting in turn the main features of those vast ages of Creation. Thus, in the first, nothing would be seen but a darkened, chaotic landscape; while the last would show a beautiful world, with plants and animals, such as we see to-day."

"That seems feasible," said the young man, "but what about the historians and psalmists and prophets and evangelists?"

"The historians, I think," said the old man, "recorded and copied under Divine guidance. Moses has no doubt incorporated into Genesis, old records dating back to Adam's day, relating to Eden and to the Flood; and later historians similarly carried on the record.

To the Prophets the word of the Lord came more directly. They seem to have received a definite message, which they had to deliver faithfully. Sometimes they were afraid to deliver it. Jeremiah knew what was meant by the prison, the stocks, the dungeon, and for a time he didn't deliver one of his messages. But the word of the Lord was (he says) 'like a fire in his bones,' until he went and delivered it."

"That was rather like Jonah," said the young man. "He tried to get out of delivering his message, didn't he; but in the end he had to obey."

"Yes," said the other, "and then there is Balaam. He wanted to earn a great reward by cursing Israel. But God compelled him to utter three magnificent blessings. That, at any rate, was very direct inspiration; and so I suppose were many of the prophecies of Isaiah and the other prophets; and so in similar fashion, I think, were David and probably the other psalmists very often inspired."

"We don't hear as much of the Psalms in our Church services as we used to," said one of the party. "I think it's a great pity."

"It think it both a sin and a disgrace," said another. "We don't get too much of God's Word at any time; and I did love the Psalms."

"You are right," said the old man. "The omission of the Psalms seems to me a sad instance of the Church's wide-spread surrender to the materialistic spirit of the present day, and to a fancied demand for short services. Happily that craze hasn't yet reached the Church in this village, and I hope it never will."

"Yes, but," said the young man, "I want to hear your account of the Inspiration of the Gospels and Epistles. How is it that the Gospels don't always agree?"

"It seems to me," said the older man, "that there is less verbal inspiration about the Gospels than was given to the Prophets. I think St. Matthew, for instance, saw that a Gospel was wanted; and he simply sat down, as you and I might, to supply the need. He took papyrus or parchment, and (we need not doubt), prayed for divine assistance, and then wrote, as the Holy Spirit guided him, the principal sayings and doings of his Master. Then at Rome, when St. Peter knew he was near his death, he requested Mark to write what Mark had heard him preach; and Mark did so. St. Paul, perhaps, may have made a similar suggestion to Luke. And after Paul's death St. Luke went to Palestine and other places, interviewing all who could give him authentic particulars about the Lord. Among others, he went to our Lord's Mother, and she told him a great deal. Then St. John, when a very old man, wrote at Ephesus his Gospel, which was meant to supplement the other three; and the same Holy Spirit strengthened his memory and preserved him, too, from error."

"That wasn't Inspiration, so much as Guidance," said the young man.

"Call it what you will," said the elder. "Then pious people everywhere made copies; and sometimes people who had known the Lord added a little unauthorized word of their own; such as a few explanatory words at the beginning of St. John's fifth chapter; and a passage at the beginning of his eighth chapter; and two verses at the end of the Gospel."

"How do you know that those passages were added by other people?" asked the young man.

"Because the oldest Manuscripts and Versions don't contain them," answered the other. "These additions are probably quite true, but St. Luke or St. John didn't write them, so they have no right to be there."

"And the Epistles," said one of the party, "I suppose they were Inspired in much the same way?"

"Yes," said the old man. "You can imagine St. Paul, working at his tent-making, getting news from Philippi or from Corinth, and feeling that he must send them a letter of counsel or of encouragement. So he calls Luke or Silas, and begs him to get pen and ink and papyrus; and without laying aside his big needle and his string, he dictates slowly and thoughtfully the letter that he wants to send. Next day he adds some more, and next day again. Then it is sent, perhaps by some Christian merchants travelling that way. Or if it is very urgent he will ask Demas or Trophimus to take it. And all the time the Holy Spirit has superintended the dictation; so that it has become a message, not to one city only, but to the whole Christian Church for all time."

"What about mistakes in copying?" asked the young man.

"Yes, they occur sometimes," said the elder man. "A few lines are accidentally omitted, or some of the many abbreviations that Silas and Luke use are misunderstood. But to-day we possess so many old manuscripts and versions and quotations, that such mistakes are generally easily corrected by competent scholars. And so the Inspired writings have come down to us; preserved from vital error by the same Holy Spirit Who caused them to be written."

"Just one question before we close," said another, "Has there been any inspiration since those days?"

"A hard question," said the other. "Let us send it to the Editor of the A.C.R. Perhaps some of his readers will help us to the answer."

Passing Standards.

OUT of the confused and conflicting currents of human thought and speculation, there emerges to-day an ominous and disturbing fact, far too grave to be ignored. It is this—the great basic standards, which hitherto have been acknowledged by the majority of the world's foremost thinkers, are no longer accepted as such, by an increasing number in every class and department of life. This fact lies at the root of some—many would say most—of the big problems which harass the world to-day. The fundamental standards of religion and morals, from time immemorial, have been the acknowledged standards of truth and righteousness, and now in thought or practice, or in both, the claim is challenged or denied. This is not merely resistance, resentment, or rebellion—it is sheer and complete rejection. The difference between right and wrong, truth and falsehood, was at one time almost universally acknowledged, even by those who were in open rebellion against this seemingly obvious truth. To-day, in almost every community, men are asking, in a more profound and daring sense, Pilate's sad or cynical question, "What is Truth?"

World's Dark Shadow.

If this were merely speculation, or the luxury of so-called free thought, it would not be so serious, but when

the authority of a standard of right and wrong, of morality and religion, is annulled, the results are not simply disturbing—they may be appalling. Such a standard cannot be abolished without affecting profoundly human conduct, and therefore the effect upon the mere material safety and comfort of the race, to say nothing more, may be of incalculable importance. If it is true, as such thinkers contend, that the ideas of right and wrong, of good and evil, are but the offspring of inhibition, if, after all, they are only terms of speech, if they possess no inherent validity, if our acts are right or wrong, good or evil, only because "thinking makes them so," then there are no words that can adequately describe the consequences of this revolutionary thought, or (while human nature remains what we know it to be), the unutterably appalling effects upon mankind. This is the dark shadow of the present age, and within it dwells the spirit of lawlessness. It is that largely unrecognised falsity, the lie, which in manifold forms is poisoning human thought from which spring all the activities of mankind. It influences the philosopher in his study, the politician in his parliament, the editor in his chair, alas, at times, the preacher in his pulpit, and the labourer at his task. There is no room in this article to point out concrete instances of its evil work, but if the reader will stop awhile and think, he will have little difficulty in finding, in one guise or another, the subtle evil working in our very midst. Surely, the subject calls for thought and prayer, for "If the foundations be destroyed, what can the righteous do?" Let us pray that neither we nor the nation may ever lose our clear sense of Right and Wrong.



The engagement of the Rev. W. Wynne-Jones, M.A., of the C.M.S. Tanganyika Mission, and Miss Ruth Taylor, of the same Mission, and only daughter of Mr. Winton Taylor, of Hunter's Hill, Sydney, was recently announced.

On Whitsunday the Bishop of Goulburn, in St. John the Baptist Church, Canberra, ordained Mr. James Hardman to the Diaconate, and appointed him to serve in the parish of Canberra and the Rev. A. E. Elliott to the priesthood, and appointed him to serve as assistant curate in the same parish.

Victorian Churchmen are delighted at the election of Mr. E. A. Austin, of Geelong, to the Legislative Assembly of Victoria. Mr. Austin is an old Geelong Grammar School boy, and is a member of the Council of the Diocese of Melbourne, and foremost in diocesan activities.

We understand that Mr. Neville Langford Smith, B.A., of St. Andrew's Rectory, Summer Hill, is leaving this week for Tanganyika, to act as secretary to the Bishop of Central Tanganyika. The matter is one of private arrangement between the Bishop and Mr. Langford Smith.

The death took place at her residence, Yaranabbe Road, Darling Point, of Miss Georgina King, daughter of the late Rev. George King, of Perth, W.A. The late Miss King had reached a very advanced age, and was an elder sister of Sir Kelson King, that noted Sydney churchman. We offer him our deepest sympathy.

We are glad to learn that the Rev. H. E. Warren, F.R.G.S., lately in charge of the C.M.S. work at Roper River and Groote Eylandt, has been appointed to the charge

of St. Mary's with Cullenswood, Tasmania. This is a parish to which the late Colonel Legge left a legacy for the support of an Evangelical Rector only.

Much pleasure has been given in C.M.S. circles in Sydney at the news that the Council of the Royal Australasian College of Surgeons has admitted Dr. J. E. Bateman, of Old Cairo C.M.S. Hospital, to the Fellowship of the College. This gives Dr. Bateman the following title: F.R.A.C.S. We congratulate Doctor Bateman on this high distinction conferred upon him.

Churchmen will be interested in the honour of Knighthood conferred on Mr. Justice G. E. Rich, of the High Court of Australia. Justice Sir G. E. Rich, K.C.M.G., is a son of the late Canon Rich, of the Goulburn Diocese, and was born when his father was Rector of Braidwood, N.S.W. He is noted for the clarity of his judgments and the width of his knowledge of the law and of men.

The death has occurred in Brisbane, of the Rev. Henry Lilly, who was for more than 11 years rector of Tweed Heads. He was a native of England, and came to Brisbane at an early age. Entering St. John's College, Armidale, he took the diploma of licentiate in theology and was appointed curate at Grafton in 1911, and later at Murrumbidgee. On being ordained, he was appointed the first vicar of St. Cuthbert's, Tweed Heads.

Miss K. French, for more than a generation, one of the most devoted C.M.S. workers in Sydney, has gone to reside in Adelaide. For a long time she was secretary of the C.M.S. Women's Executive, and took an active interest in the Deaconess Institution and its subsidiary works. Eagerly sought after as a speaker, Miss French was a great spiritual force in Sydney Church life, and did all in her power to foster Evangelical and Scriptural truth. She will be much missed in Sydney.

The Rev. Canon and Mrs. Burns, of Nairobi, Kenya Colony, East Africa, after several months' furlough and deputating work in N.S.W. and other parts of Australia, will return to Africa on July 1st. They are retiring from active service as C.M.S. missionaries after many long years of devoted and strenuous service. They have seen the work in Nairobi grow from the smallest dimensions to vast and notable proportions. They will have much to do when they return, besides Canon Burns has a seat on the Legislative Council of Kenya. We wish them long years of happy retirement.

At an impressive service in All Saints' Cathedral, Bathurst, Canon H. Holmes has been installed as Dean of Bathurst by Bishop Crotty. The Rev. E. J. Davidson was also installed as canon residential. Dean Holmes graduated with honours in history and political economy from Melbourne University, and subsequently spent 16 years in missionary service in India. During the Great War he raised and commanded an important section of Indian labour corps, which he took to France, serving subsequently also in Salonika and on the north-west frontier. He was decorated for his war service by the Indian Government. He was formerly rector of St. Mary's, West Maitland, and for the last four years had been sub-Dean at All Saints' Cathedral, Bathurst, and registrar of the diocese. Canon Davidson was formerly Toc H leader in Sydney and curate at St. Clement's, Marrickville.

Recently Canon Stacey Waddy, Secretary of the S.P.G., London and formerly headmaster of the King's School, Parramatta, was in Canada and Newfoundland. In the latter respect Canon Waddy's visit was historic, as he was the first Secretary of the Society, personally to visit Newfoundland, although the S.P.G. started its work here as

far back as 1703. From that year till 1920 the Society gave generous help both in priests and money. In 1920 the diocese decided voluntarily to relinquish the S.P.G. grant, so that it might be used in some other parts of the world, and the present Bishop of Newfoundland had the pleasure of presenting a gift from the diocese of £1,000 to the Standing Committee in grateful recognition of the Society's help during two hundred and twenty-eight years. Since then the diocese has been self-supporting though S.P.G. still makes a small grant towards the Theological College at St. John's, in the form of a bursary.

In the death of Sir Lancelot Stirling, South Australia has lost one of its most distinguished citizens. He was for many years churchwarden and lay-rector of Christ Church, Strathalbyn, the latter duties he only relinquished seven or eight years ago. At the time of his death he still represented that Church in Synod. He was most regular always in his attendance at morning worship, and this was not only a mark of his sense of duty, but an expression of his real love for his Church. The high place he held in the public esteem was due not only to the abilities which he manifested in his Parliamentary career and in assisting to direct the affairs of many public and business activities, but still more to the manner of man he was. Talented, yet humble, taking part in the councils of the great and yet approachable by all, he exercised the widest influence for good, being the soul of honour, and setting a wonderful example of integrity, quiet generosity and willing service in any good cause.

That noted Islamic scholar, Canon Sell, of Madras, has retired after missionary service under the C.M.S. extending from 1865 to 1932. The C.M.S., London, has, in consequence, passed the following resolution: "The Committee record with emotions of sincere admiration and esteem the retirement of the Rev. Canon Edward Sell, B.D., Camb., D.D., Edin., who, proceeding to the mission field from Islington in the year 1865 has given full 57 years of his long life to the service of the C.M.S. in South India, and even now has no thought of bidding farewell to the country of his adoption. Canon Sell's outstanding ability and untiring energy have manifested themselves in many directions, and pre-eminently in the spheres of missionary literature and missionary administration. As a writer on Islam he has a world-wide reputation, and his 'Faith of Islam' is still one of the best books on that religion. As an administrator he was for 38 years the Secretary of the C.M.S. South India Mission, and during that period every section of the work profited by his farsighted skill in organisation and finance. He still brings forth fruit in old age, particularly in the activities connected with the dissemination of Christian literature in South India."

THE CHALLENGE GOES OUT FOR 1932.

We stand at the cross-roads. We must choose between God and Mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals, we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason.

Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. THE CHALLENGE GOES OUT TO EVERY MAN to support his Church and to take an active part in the religious life of his community.

We shall not be faultless in the future, but we may do better than we have done, and then better and better still.

SEVAC
Brushing Lacquer
HOME BRIGHTER—WORK LIGHTER
Makes Your Feel the COMFORT of
Your Home.





"Knowledge is the Treasure, but Judgment the treasurer of the wise man."—W. Penn.

"If ye know these things, happy are ye if ye do them."—Our Lord.

JUNE.

- 16th—Statute of the Six Articles put forth, 1539.
- 17th—St. Alban, first known British martyr, 304 A.D.
- 18th—Battle of Waterloo, 1815.
- 19th—4th Sunday after Trinity. The Temporal and Eternal are always in the Believer's mind and life.
- 20th—Hume, Australian explorer, died, 1873.
- 22nd—Coronation of George V., 1911. God save the King.
- 23rd—Prince of Wales born, 1894.
- 24th—St. John the Baptist. The greatest of prophets. He introduced the Messiah, and he bridged the Old and New dispensations.
- 25th—St. Paul's Cathedral, London, reopened, 1930. Great floods at Gundagai, 1852.
- 26th—5th Sunday after Trinity. Peace without and within is the suggestive teaching of this day. May we enjoy both through faith.
- Christ's Hospital founded by Edward VI., 1552.
- 29th—St. Peter. The Rock so weak. The leader who wavered, yet recovered himself through the look of Jesus, and later on by the rebuke of St. Paul.

JULY.

- 1st—Dominion Day, Canada. May the Empire grow closer together through the Ottawa Conference.
- 2nd—Visitation of the Blessed Virgin Mary. Cranmer born, 1489.
- 3rd—6th Sunday after Trinity. This is one of the Love Sundays of the Year. It is Love which interprets the doings of God and man in a rightful way. Love is the cause of all that happens.
- 4th—Independence Day, U.S.A., 1776.
- 6th—King George married, 1893.
- 7th—Next issue of this paper.



The Church's Task To-Day?

WE are in the fourth year of the economic crisis—a crisis which is unprecedented in its severity and involves all the countries of the world. Australia, confronted with record low prices for its primary products, burdened with a tremendous National debt of more than a thousand million pounds—half of which is owing to lenders overseas—and peopled by individuals and groups who have been for years wantonly extravagant, suffers the full force of the crisis! Naturally all lovers of our land seek for escape from this economic depression by ways which accord with their political, economic or traditional outlook. In other words, they have various schemes for rehabilitation, as far from one another as the Poles are asunder.

However, we are not concerned with political theories or financial schemes for the rehabilitation of our land; we are concerned to ask, what is the Church's task in this modern world, which has broken down and is in such sorry straits? We are convinced that modern civilisation has become lopsided. We survey this world situation

and note the class warfare and group struggle. Production has never been so great, because science has put into our hands an almost immeasurable power to produce. It has annihilated space and time and made the whole world one neighbourhood. Yet our machinery is choked with the products of its own energy. We are nearly strangled by competitive selfishness. We are a big family jostled together in one house, without the family spirit. We cannot even fully enjoy our possessions. And why? Because we have enlarged our physical capacities without developing our moral power. The result is, men are turned into machines. The creative spirit is suppressed. Man's life is at the mercy of economic forces which he cannot control, and which may strike at him and his home without warning and without compassion. Hence there is a growing sense of the futility of life. Our modern literature reflects this, and to a degree accepts it as inevitable. The novels of Aldous Huxley breathe this air, "deeply tainted with moral decay."

There is not a single figure in that much read novel, "Angel Pavement," "who ever seems to have heard of religion, or who ever dreams that there might be a principle of guidance in life which can free men from themselves." . . . And so the characteristic mood of the modern mind is expressed in the cry, "What's the good of it all?"

Not only so, materialistic psychology of the Behaviouristic school and the like, pours forth from the lecture rooms and printing presses its animalism, and seeks to explain the lily by the mudheap from which it draws its strength. Morality is explained in terms of muck. It is this revolt from the Christian ethic that is so serious to-day. . . . And so we have a world in the main without personal religion, without a sense of purpose, without moral guidance. And yet, this world cannot be condemned and refused. Behind the revolt there is a craving for life, for some self-fulfilment, however vaguely glimpsed, which people imagine the Christian religion and its ethics alike deny.

Yet it is just for a condition such as this the Church has her mission and message. There is no doubt about this. Witness the Christian impact through the centuries. Ponder what Christ did for Europe, for our fathers, what He has done in Uganda, Fiji and elsewhere. How is it then, that the world has missed the relevance of Christ to-day? Is the Church at fault? It is not enough for us to quicken the conscience of the community, say on the question of world peace. We must go deeper. The Church's real task is to be the **living centre in the world of the creative and redeeming Spirit of God.** The world languishes for want of this Spirit. Well, what kind of people are we producing? We need Christians whose own inner nature is unified and made harmonious through the lordship of Christ; men in whom love to others will not be capricious, but constant; men free from prejudice, men morally disarmed, men who have the ideals of Christ, **particularly in regard to money and possessions;** men who will use property as the servant of personality, who will hold all they possess at the control of the Spirit of God, for the ends of Christ's Kingdom. What would it mean to the world if, through our Churches there passed into the stream of common life men and women thoroughly controlled by the Christian ideals of life? Christ alive in the hearts of Christians—here is the secret. This means the right message,

preached from our pulpits and taught in our Sunday-schools; a message stated in the terms of modern thought, which will, however, **retain the dynamic of an older tradition.** It means a Gospel that has power, something supernatural; a gospel that can save to the uttermost; not to be propagated by the clergy alone, but by every individual Christian. "We cannot get rid of our individual responsibility for propagating the Faith by electing someone to do it for us." To this end the spirit of fellowship must be recovered. The Church of to-day has never fully grasped the possibilities of this fellowship, or even tried to realise it. It is only in fellowship than man recovers his sense of personal value. Personal contacts with men and the witness of personal experience of the grace of God—these are vital for us.

We need in our congregations, in our offices, in our factories, men and women who will tell out and live out "what great things the Lord has done for them." We need a Christian experience and witness as will spread like leaven or as fire. Above all, we need a new willingness to be guided by the Spirit of God in everything. Institutionalism, Churchianity, cheap talk on church news, knowing what the religious columns in the daily press have to say, are utterly futile in this hot and feverish day. We want the breath of the living God to breathe upon the dry bones of our Christian discipleship. The breath of God must be allowed to blow through our methods of work and worship. Our only power is in that dependence on God which is born of human despair, and is thus ready for His control. Will Christians, will the Church rise to the challenge of the world to-day? It is a desperate condition. Who will respond and lead the way, if the Church does not?

The Oxford Conference of Evangelical Churchmen.

THE WAY OF REVIVAL.

Ruin, Redemption, Regeneration.

ONCE again the Oxford Conference of Evangelical Churchmen has met at St. Peter's Hall, Oxford, under the Chairmanship of the Rev. C. M. Chavasse, Master of the Hall, and was the best attended of the series. The Conference more than maintained the traditions of useful instruction already established by these conferences. The general subject before the conference was the Way of Revival, and the Committee in their letter inviting members to the conference stated that there is a widespread feeling abroad that a revival of religion is impending, and gave as evidence of the fact the increasing search, especially amongst the young, for a religion that has effect in life, and the constant enquiry among the clergy as to the content and method of Evangelism to-day. It was to help answer these practical enquiries and to give practical help to the clergy in reaping in their parishes the fruit of quickened spiritual life that the conference set its mind. It was recognised that the situation was represented in the three words of the sub-title of the Conference subject: "Ruin, Redemption and Regeneration," and also that the Cross is the centre from which the work of Revival must spring. It was recognised that there are three Movements to-day which are exerting undoubted influence in revival thinking and practice. They are the movements associated with the name of

Professor Rudolf Otto, and Professor Karl Barth and the Oxford Group Movement. It was felt that practical help could be given by an examination of these three Movements, and by a discussion on their practical bearing on spiritual revival.

The Centrality of the Cross.

At the outset, the chairman, the Rev. C. M. Chavasse, was led to the consideration of the main fact of all revival: "The Centrality of the Cross." In doing this he referred to the summons to the "Way of Renewal," sounded by the Archbishops in England in their Pastoral of July, 1929, and again in the summer of 1930, by the Encyclical Letter of the Lambeth Conference. Mr. Chavasse said:—

"In the 'Way of Renewal' the two means whereby the growing forces of materialism were to be checked and 'our vision of God's glory' renewed were intellectual study and also corporate worship in which adoration should be the chief note. But although the Lambeth Encyclical acknowledged 'that the root of our failure to behold God, and to manifest Him to the world is sin'; yet the 'Way of Renewal' contained no call for the conversion of the sinful will—whereby alone we may know God in order to know about Him, and enter into what the writer of the Epistle to the Hebrews describes as a worshipping relationship with God. It is to include this primary necessity of a change of heart preceding an appeal to reason or the senses, that we have altered the title of the subject of this Conference to the 'Way of Revival.' We believe that the real issue to-day is a moral and practical one of pardon and power, which can only be met by the eternal Gospel of our Lord and Saviour; and that there is no Way either of Revival or Renewal which does not run past the foot of the Cross with its stages of Ruin, Redemption and Regeneration.

"The 'Way of Renewal,' with its important purposes, might have produced great effect in more quiet and stable times, but in these days of raw reality and ethical upheaval it has fallen upon deaf ears, and at this Conference we shall examine instead other movements which challenge us by the stir they have provoked.

"All such movements whether of Renewal or Revival—if they are to be healthy and enduring—must rest upon a well thought out theology. The revival of the Reformation was based upon the New Scholarship; and the great Evangelical Revival was preceded by the Holy Club in Lincoln College, Oxford. The Lambeth Way of Renewal likewise emerges from the greatest Report of that great Conference—"The Christian Doctrine of God." It is hard to exaggerate the excellence either of its depth of thought or of its wide scholarship. Suffice it to say that it has been termed the most important document produced by the Church of England since the Reformation. But the vital omission of a Gospel message for sinners in the Way of Renewal is immediately explained by the equally unaccountable omission of the Atonement from "The Christian Doctrine of God." In the eighteen closely-reasoned pages of that Report, with its 8,000 words, the Cross of our Saviour is dismissed in 23 words, and as merely symbolic of the eternal struggle of Love with Evil. But (1) such a "Christian Doctrine of God" is not Christ's doctrine of God. It may be that the Atonement is taken for granted in this Report, and so finds in it no specific mention. On the other

hand, the doctrine of the Cross has for so long been a matter of controversy, and its morality as a transaction so much questioned even by Evangelicals, that it is more probable that Lambeth dared not commit itself upon the subject—even if its warning against our thought of God being inconsistent with all that we may learn of His character in Christ, (2) does not include a caveat against a substitutionary view of His Passion. It is the Incarnation, not the Death of Christ, which is central in the theology of Lambeth; with the Church as its next most important theme. Hence, it is, that intellectual study—to relate all things to Christ the immanent Word (Logos) of God, and the worship of the Christian Society, form the two features of the Lambeth Way of Renewal. And, to adopt a thought of Dr. Kirk's in "Essays Critical and Catholic," after reading the Report on "The Christian Doctrine of God," we should rise and sing an amended version of Mrs. Alexander's hymn:

He lived that we might be forgiven;
He lived to make us good,
That we might go at last to heaven,
Saved by His precious love.

But such Modernised doctrine is not Christ's doctrine either of God or of His own mission to this world. I turn to St. Peter, who describes himself as "a witness of the sufferings of Christ" (3) and who, as St. Luke tells us, (4) had been taught by the Master Himself, both before and after the Resurrection, the meaning of those sufferings and how remission of sins should be preached in His Name unto all nations."

Mr. Chavasse then made a plea for a more adequate interpretation of the meaning of retributive punishment, and a substitutionary view of the Atonement.

Further Considerations.

These considerations were appropriately followed by a presentation of the meaning of "Conversion," by the Rev. W. Wilson Cash. He introduced the subject with the broad background of the world's need, and the challenge to Christianity from the forces of secularism, communism, international jealousies and national greed and selfishness, and he showed that the individual acceptance of Jesus Christ as Saviour, Redeemer, Lord and Master, is the first step in the way of revival.

It was in view of the strong statements in these papers that the Conference Findings began with a statement of the need of a revival of personal religion, and suggested that the "Way of Renewal" as recommended to the Bishops and Clergy at present, "should include a clearer call for the conversion of the sinner." As a necessary part of that call, it was felt that the tendency on the part of some Christians to present the offer of salvation through the life of Christ as distinct from His death is unscriptural. It is necessary to emphasise the objective nature of the Atonement and the centrality of the Cross as the vital factors in man's salvation.

Otto and Barth.

When the Conference went on to consider the teaching of Professor Otto it had the great advantage of hearing a paper from Mr. John W. Harvey, Professor-Elect of Philosophy in the University of Leeds, the translator of Otto's great work, "The Idea of the Holy." His explanation of Otto's contribution to religious thought

was welcomed as an elucidation of some of the difficulties felt by many in regard to the relation of the supra-rational and the rational. Dr. John W. Oman, the Principal of Westminster College, Cambridge, threw a sidelight upon a number of modern theological theories in his treatment of "The Abiding Significance of the Apocalyptic." Dr. A. J. Macdonald contributed an enthusiastic appreciation of the teaching of Professor Karl Barth, illustrating the significance of his emphasis on "the supreme power and Sovereign authority of God." The Rev. G. F. Graham Brown, Bishop-Designate in Jerusalem, spoke on "The Grace of God," and related it to the theories of the thinkers, whose views the Conference was considering. The Rev. J. Thornton-Duesbery, Fellow and Chaplain of Corpus Christi College, gave an interesting account of the origin and growth of the Oxford Group Movement, and explained the principles of its work. The Rev. Colin C. Kerr, Rector of Spitalfields, gave some instances of the practical working in parochial life of the work of the Gospel in changing lives. The Conference was deeply impressed by the reality and force of these various Movements, but felt that there are elements in them requiring further examination and explanation in order to bring them into complete relation with Christian life and experience. Full recognition was given to the value of the numerous element in Otto's teaching, to Barth's views on the supreme power of God, and to the value of the Group Movement's emphasis on the power of complete self-surrender to God and of the exchange of religious experiences, but expressed a desire for more light than is given at the present stage on these various contributions to theological thought as adequate interpretations of all the elements in man's relationship to God.

The Conference showed that Evangelical Churchmen are anxious to appreciate any new light that modern thought can throw on the old Gospel message, while exercising necessary caution that nothing will in any way lessen the old power of the Cross which, as experience shows, is the essential in any Way of Revival.

Church Overseas.

The Church in England.

REV. DR. ORCHARD GOES OVER TO ROME.

The Rev. Dr. Orchard, who recently resigned from his charge of the King's Weigh House Congregational Chapel, London, after seventeen years' ministry, has submitted to the Church of Rome. He is a widower. For a number of years this Congregational Church, under Dr. Orchard's guidance, had become increasingly Romanist in practice, hence his verting is not a surprise. Not satisfied with his Congregational ordination, he was secretly ordained to the diaconate in Oxford and to the priesthood in King's Weigh House in 1917, by a certain Bishop Herford, who styled himself "Catholic Bishop of Mercia and Middlesex," and who himself went to India and was ordained to the diaconate on the 21st November, 1902, to the priesthood on the 23rd November, 1902, and to the episcopate on the 30th November, 1902, according to Syro-Chaldean orders—whatever they may be.

(Continued on p. 10.)



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Civic Service.

A special civic service was held at St. Andrew's Cathedral, on Sunday, June 5. There was a large and representative congregation which included the Governor and Lady Game, the Lord Mayor (Alderman Walder) and Lady Mayoress, the Town Clerk (Mr. Roy Hendy), Aldermen E. S. Marks, Parker, and R. C. Hagon, and heads of Town Hall departments.

Others present included—The Chief Justice (Sir Philip Street), Mr. Justice Harvey, Mr. Justice E. Milner Stephen, Mr. Justice Davidson, Judge Backhouse, Sir Mungo MacCallum, Sir Alexander Gordon, Sir Allen Taylor, Sir Robert Anderson, Sir Hugh Denison, Sir Arthur Rickard, and Mr. G. Parkes.

Captain Farquhar-Smith represented Rear-Admiral Dalgligh and Commander Garcia represented the captain-in-charge.

Special prayers were offered for those entrusted with government and administration.

The Archbishop was the preacher, taking as his subject "To-day." He dealt in a very able way with the trends in to-day's life, and proclaimed the Church's living message. He made a stirring challenge to those who are high in public affairs.

UNSELFISH SERVICE.

Address by Mr. Justice Harvey.

In an address at a Communion breakfast at St. Mark's Church, Darling Point, Mr. Justice Harvey said that the great need of the world to-day was unselfish service or sacrifice.

The philosophy of materialism, he added, urged people to grab everything for self. The Christian philosophy invited them to deepen and strengthen their gifts for use for the common good. In the human family as a whole there must be inequalities. This was not intended to lead to friction, but to mutual help. The compulsion by which men were compelled to do this or that work under this or that condition, for this or that period, robbed man of his personality, and made of him a mere beast of burden. God had surrounded them with manifold gifts of truth, opportunity, beauty and goodness. He invited them to be His partners in the task of sacrifice. Quiet communion with Him would enable them to become true men and true citizens.

Diocese of Newcastle.

THE COALFIELDS MISSION.

The Bishop writes that the general mission in Newcastle, Maitland, and the coalfields has indeed been an unforgettable time and leaves us tremendously heartened for tasks which lie ahead. The response of the people was remarkable. It has been estimated that in Newcastle, not less than four thousand persons were in attendance at the Mission services each night, to say nothing of the attendances at the Churches' Services in the afternoons. And the

attendances in Maitland were proportionately large. This means that for ten days a very large proportion of the Church of England population of the city and district was under systematic instruction in the Christian Faith. It means also, that those are right who believe that men and women to-day are seeking for a spiritual Gospel and are looking to the Church to supply it. One of the most experienced of the missionaries said that it was the most encouraging of the General Mission's work in the Christian Faith. It means also, that those are right who believe that men and women to-day are seeking for a spiritual Gospel and are looking to the Church to supply it.

Of course the Mission is only a beginning, and it remains for us, the clergy and laity of the parishes concerned, to see that its fruits are carefully garnered, and that the heavenly vision is not allowed to fade in the hearts of those to whom the Mission has revealed it. I ask you to continue your prayers on behalf of the Mission from that point of view. Pray especially for those whose hearts have been touched by the Mission that they may be built up and established in the faith and that they may grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. I would suggest that we should agree to use the Collect for the Seventh Sunday after Trinity as a prayer for them and for ourselves.

The Bishop's Sermon at the Opening of the Mission.

The Bishop's subject was "Adventure for God." He invited the congregation to think of the Church as an army which had been commissioned to undertake a great task of invasion and occupation in a world which was already in possession of other strong forces. The task was to capture the world because of the wealth of spiritual booty to be won. The Church ought to capture for Christ all the natural goodness, all the generous enthusiasms, all the high ideals which were now expressing themselves outside organised religion and which ought to be brought within it. Such goodness was clearly inspired by the spirit of Christ and could be so infinitely enriched by Him. The patience and self-forgetfulness of the scientist, the idealism of the social reformer, the powers of vision in artists and poets, and all the goodness and nobility inherent in plain people were so much spiritual booty which Christ was commissioned His Church to win for Him. But there was always a danger of the Church settling down content with what it had already won and, forgetting its heroic and adventurous calling. The Church thus needed from time to time an arousing such as they prayed the Mission might bring. There was really no room for faint-heartedness, because the ultimate issue was assured. God must be Master in His own world. Christ could not claim the sovereignty over human life and claim it in vain. And so they met on the eve of the great adventure of the General Mission with hearts full of a divinely-inspired confidence. He called them to renewed faith in the Church of their baptism, which teaches the faith of Christ in all its evangelical purity and all its evangelical completeness; to renewed faith in their fellow men, the souls whom God created in His own image, and for whom Christ died, and who have at their disposal the inexhaustible resources of the strength of God Himself. He asked them to join wholeheartedly in this adventure, believing, with the great apostle that in all things "we are more than conquerors through Him who loved us."

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VICTORIA.

Diocese of Melbourne.

THE CATHEDRAL MISSION.

The Archbishop, writing with regard to the recent Diocesan Evangelistic Campaign and his own share, states:—"In the Cathedral, after a service of preparation on May 14, the series of Mission services began on the evening of Whitsunday, and continued every night throughout the week until the evening of Trinity Sunday, May 22, and the climax was a service of Thanksgiving on the 23rd. I took the service each evening myself, and the Rev. C. H. Murray, of Kingsville, gave a short and interesting talk on parallel lines each day from 1.15 to 1.45 p.m. I took as my text book, "Christian Faith and Life," by Archbishop Temple, of York, and based my addresses on it. The attendance was not very large. Sometimes it was more and sometimes less than 250. We did not get a large number of men, nor of those who habitually stand apart from the Church, but I hope and believe that those who came will find that the Master's words are true that "where two or three are gathered together in My Name, there am I in the midst of them." It was difficult to bring a large number into the Cathedral because we have no parish organisations on which to rely for doing this work. There is no residential population living round the Cathedral, so that in the evenings people have to come in from elsewhere. I believe, however, that the Mission in the mother Church will not be without its effect upon the Diocese, for those who attended it will go with fresh faith and hope and love to serve the Master wherever He calls them."

C.M.S.

Women's Missionary Council.

A representative meeting of over 40 delegates from 17 parishes was held in the C.M.S. Fellowship Room on May 23, to discuss the forthcoming C.M.S. sale. In the absence of the President, Mrs. Head, the chair was taken by the deputy President, of the Women's Missionary Council, Mrs. R. M. Weldon, who announced that the Lower Town Hall had been secured for Thursday and Friday, August 11 and 12. A practical discussion took place as to ways of making the sale especially attractive this year. A suggestion came from Mrs. Head that competitions might be held and one that she thought of was the best Christmas message to send to a missionary.

Other competitions decided on were for the best wallet, best knitted garment, best toy. Further particulars as to conditions, etc., may be had from Miss H. Langley, 3 Fernebaugh Road, Camberwell, or Miss S. Barnes, 1 Kinton Street, Camberwell.

The various parishes represented undertook the charge of the stalls and it is hoped that several other parishes will also join in.

C.M.S.

Medical Mission Auxiliary.

The new headquarters of the M.M.A., at C.M.S. Cathedral Buildings, provide a happy centre for work and fellowship on 1st Thursday of each month between 11 and 4. Quite a number of our friends have visited us and have been most interested in the work that is being carried on. Branch auxiliaries are giving valuable help and the central Hon. Secretary, Mrs. A. Hope, C/o. C.M.S., will be glad to hear of any parish or group of friends where another branch may be formed. Letters received from our doctors and nurses testify to the great help the parcels despatched monthly from M.M.A. are to them in their work in mission hospitals and dispensaries. Gifts of Lifebuoy and Carbolic Soap, bandages, cotton wool and old linen will be welcome, and may be left at C.M.S. addressed to M.M.A., with name and address of sender.

Diocese of Gippsland.

THE CHURCH ARMY.

The Church Army Crusaders were in the Diocese of Gippsland from May 16 until June 13. The team consisted of seven men and two sisters and fulfilled the following programme:—

May 16-23: Yallourn and Morwell.
May 23-30: Moe, Maffra, Traralgon, and Lakes Entrance.

May 30-June 6: Warragul, Korumburra and Yarram.
June 4-13: Wonthaggi.

WINIFRED SHOBRIDGE CARAVAN.

Dedicated by the Bishop.

On Friday morning, 15th April, in fine weather, a gathering of about 250 assembled

outside St. Paul's Cathedral, Sale, to take part in the dedication of the "Winifred Shobridge Motor Caravan." The Clergy and Laity attending Synod were well represented at the gathering, and the service was a very impressive one.

In his address the Bishop said that when he was in England, he addressed a Mothers' Union gathering at Norwich, and was informed that the Norwich branch of the Mothers' Union was considering providing a Motor Caravan for an overseas Church.

Later, at Salisbury Square, the headquarters of the Church Missionary Society, he met Miss King, the secretary of the overseas branch of the Mothers' Union, who informed him that it was proposed to give effect to the proposal of the Norwich Branch, and on behalf of the Gippsland Diocese he gladly acceded to the proposal and accepted their gift.

After the Bishop had dedicated the caravan, it was inspected by those present, who were struck with its modern equipment. The Mothers' Union in Great Britain is contributing £50 p.a. towards its maintenance.

Diocese of Wangaratta.

BISHOP'S LETTER.

Need of National Integrity.

Writing to his diocese, the Bishop states: "Just now what we chiefly need to fight for is national integrity. The frequent charges of bribery, of politicians' use of their position to enrich themselves, may not be well-founded, but they have ceased to be incredible, or to arouse immediate and universal indignation, as they would have done a generation ago. We seem to be drifting into a belief that it is natural for politicians to be dishonest, selfish and unpatriotic. If that were true, the sooner we get rid of them the better, for they would be nothing but a parasitic curse. I think electors should determine that one act of the kind should be enough to banish the offender from Parliament for the rest of his life. Mr. Menzies has lately pointed out that a "good local member" means a man who will do jobs for his constituents, and get more than his share for his district. It is a disgrace to us to send such a man to represent us. Will you notice also that "a good election cry" means one that will overthrow the calm judgement of the electors and excite them to vote for a party which is unable to justify itself and afraid to appeal to reason? Will you also consider that to create such disturbance at an election meeting that a candidate cannot be heard is not only a larrikin's bad manners. It is an insult to national life, showing contempt for the serious business of choosing our rulers, and thereby proving unfitness for the possession of a vote. These are only a few examples of a loss of moral fibre and of mental alertness, which characterises our whole political life. Religion and self-respect agree to challenge them and seek a way of amendment."

QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION.

The monthly meeting of members of the Church of England Defence Association was held in the Y.M.C.A. rooms on Wednesday, 25th May, 1932. The President occupied the chair.

During the evening, a most able and instructive address was given by Mr. Field (Secretary), upon the Thirty-nine Articles, which was listened to with great interest by the meeting.

The subject was dealt with from its inception to the present day. A feature of the address was the amount of valued information it conveyed, especially regarding their validation by Parliamentary Statutes, extending from the time of Queen Elizabeth down to Queen Victoria, and still further by the Ecclesiastical Canon of 1894, which is still in force, and which renders so much of the ritual and ceremony practised in our churches to-day indefensible.

Appreciation was expressed by several members, and a sincere vote of thanks to Mr. Caulfield was carried by acclamation.

A notice of motion was tabled re federation with kindred bodies in the Southern States.

TOWNSVILLE.

DIOCESAN CONTRIBUTIONS TO MISSIONS.

The Bishop, in view of the Diocese of New Guinea's need of funds, writes:—"I

mentioned in my last letter the total of our contribution to Missions for the year 1931-32. It was £687. We aimed at £684, while A.B.M. asked for £750. We were £63 below what was expected of us, and £247 below what we expected of ourselves.

"We must start at once with new zeal, and with prayer for 1932-33. Consider: What kind of a world would it be without Christ? We cannot indeed claim that the Faith of Christ is supreme in the world to-day. In fact, it is unknown to millions, and millions more who know of it have refused to submit their lives to it. But we do claim that it is the most powerful fact in the world to-day. What would the world be without it? I must leave you to think that out for yourselves; but you know that selfishness, cruelty and injustice would be almost universal

"Remove the Cross, and what evidence would there be that love, humility, sacrifice, patience, compassion, are going to prevail? Why should they? Because they are part of the character of God. But how could we have discovered or believed that without Christ?

"Picture to yourself a native in a New Guinea village to which the Gospel has been brought during the last few years. You were stark, ugly and dangerous savage; and yet, in spite of your fierce and distasteful habits, you had a conscience which at times gave you terrible torment. And the Gospel of Jesus Christ, who died for you, began to be taught; and you began to believe it was true, and you asked to be prepared for baptism, and you learned for a year of the love of God, and the hopes of men. And then the Mission being about £7,000 in debt—there was retrenchment, the priest or Teacher was withdrawn; and you, in a few months, relapsed into your former state. But you could never forget that you had caught a glimpse of something for which your heart longed and pined most terribly, and it had been denied you

"That kind of thing happens in thousands of places, all over the heathen world, and in the midst of ancient cruel civilisations, when the Missions find they cannot meet their accounts

"I know very well, no one better, the difficulties of parochial finance, but I also know that the hearts of real Christians cannot harden themselves against the appeal of the heathen world, and also that, as a matter of history, hearts that do succeed in so hardening themselves, soon cease to be Christian. Churches that have disregarded the needs of the heathen have always become cold, formal and lifeless

"I daresay we are in for a hard time again this year, but 'Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

"The Church has a past history. How much do you know about it? How did the Gospel reach you? If you don't know, find out. Even the 'Jubilee Book' would teach you a great deal. I think I shall set an examination on that

"The Church has a present. To the Church in the world to-day you owe whatever is good in your life

"The Church has a future. Do you believe in that? The Church is going to win the world—the whole world for Jesus Christ. If you were sure of that you would not often be sad. Set to work to make sure of it

"Don't let Missions be withdrawn from savage tribes or from cultured pagan cities of the East, or from the child-like people of the Islands."

SOUTH AUSTRALIA.

Diocese of Adelaide.

CATHEDRAL MEMORIAL PANELS.

At the evening service on Sunday, June 5th, the Bishop will dedicate several memorial panels which have recently been placed in the Cathedral.

The memorial to Bishop Kennion, which is surmounted by a mitre and the coats of arms of himself and of the see, bears the following inscription: "George Wyndham Kennion, D.D., Oxon., Second Bishop of Adelaide, consecrated in Westminster Abbey on St. Andrew's Day, 1882, translated to Bath and Wells, 1894, founder of the Bishop's Home Mission Society, the friend of boys, a benefactor of this Diocese. Born 1845, died 1932."

The Clergy commemorated are Archdeacon Farr, Canon Pymar, Dodd, Canon Girdlestone and Canon Milne.

Five Cathedral Wardens—Dr. C. E. Todd, Frederick Halcomb, William Honeywill, George Gibbs Mayo and Julian Dove Con-

nor—have their memorials close to the transept door opposite St. Barnabas' College.

The other memorials fill the space under the transept window on the Pulpit side, and are dedicated in order to A. E. Ayers, B. A. Ayers, C. E. Lloyd, A. M. Lloyd, H. S. Lloyd, E. I. Lloyd, E. M. Lloyd, G. S. Lloyd, Capt. the Hon. H. R. Grosvenor, Capt. Sir Ross Smith, Lieut.-Col. N. M. Smith, H. M. Mayo, W. Gilbert, M. Baker, I. Bakewell, E. M. Bakewell, and E. M. L. Honeywill.

APPOINTMENTS.

The Bishop has appointed the Rev. Eric William Philpott, to be a Missionary Chaplain in the Tailm Bend District. Mr. Philpott, who has been curate at Mt. Gambier for the last year and a half, begins his work at Tailm Bend on July 1st.

The Rev. Gilbert Walter Thompson, begins his work as Curate at Hawthorn and Colonel Light Gardens at the beginning of July.

Diocese of Tasmania.

CHURCH OF ENGLAND LEAGUE.

The Oxford Movement.

The Oxford Movement was under consideration at the last meeting of the Church of England League in Hobart. Mr. J. A. McElroy presided over a good attendance.

Mrs. A. L. Butler, in the absence of Mrs. J. A. McElroy, owing to illness, read a paper by Mrs. McElroy on "The Oxford Movement as it affected Tasmania." In it Mrs. McElroy pointed out that the first Bishop of Tasmania had been influenced by the Oxford Movement, and that his attempts to force its teaching on the diocese had met with strong opposition from clergy and laity alike, and had involved the Church in continuous strife throughout his long episcopate. He had at once alienated the Non-conformists by his high-handed attempts to enforce their attendance at his Consistorial Courts, and by his refusal to take part in the annual meeting of the Bible Society. Anxiety was soon felt as to the character of the religious teaching that was being given at the Hutchins School, and money was raised privately, and a high school built (now the University), in which no dogmatic teaching at all was to be given. J. A. Froude, the English historian, was offered the position of first principal, but he declined on religious grounds. The Bishop was instrumental in starting (with help given by Sir John Franklin and others), a school for secondary education at Christ's College, near Bishopsbourne. The school had a very chequered existence, on account of the strong opposition to the religious teaching given there, and after a few years it was closed. Its estates were carefully nursed, and the college has now been opened in Hobart as a residential

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hostel for University students and a training college for theological students. In the meantime, there had been constant friction between a large section of the clergy and the Bishop on account of the extreme doctrines to which the latter gave his support. Ultimately 21 of the clergy addressed to the Bishop "a solemn declaration of the ministers of the Church of England on the present condition of the Church in that Colony." They also put forth the declaration "that the Holy Scripture is the sole rule of faith," and claimed the right of private judgement. The Bishop declared that he would not grant a license, or letters testimonial, to any clergyman who signed the document, unless he retracted; and refused to license the Rev. J. G. Medland, as assistant at Holy Trinity, though the request of the Chaplain (Rev. Philip Palmer) was supported by 600 parishioners. The contest was carried on for years, but eventually the breach was healed, though victory remained with the Bishop, who was able to impress his own type of churchmanship on the diocese of which he was the first Bishop.

The Rev. H. G. S. Begbie read a paper on the Oxford Movement in general, and pointed out that the movement was started in England in July, 1833, the avowed intention of the first leaders being to counteract the liberal influences that were making their presence felt in the Church, to abolish the right of private judgement that had been the glory of the Protestant Reformation, and to establish the authority of an infallible Church over the conscience of the English nation. The movement took a more sinister turn when it came under the guidance of Newman and Pusey, who sought to reconcile the doctrine of the Church of England with that of the Church of Rome. He was of opinion that the movement could hardly substantiate the claim made for it, that its leaders consistently maintained fundamental truth.

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The Church in England.

(Continued from p. 7.)

Dr. Orchard was challenged several times to declare himself and many appeals were made to the Congregational Union of Great Britain. As the years passed along, he greatly increased his dose of Romish ritual and doctrine in his congregation. Of course, all Evangelicals withdrew from his Church but an eclectic congregation remained. Dr. Orchard is a brilliant preacher, but cast in the mould of a Romanist. He has gone to his true place.

AN IMMERSSION FONT.

St. Mary-in-the-Castle Church at Hastings has a very beautiful and unique possession. The church is built into the cliff, which necessitated its erection in circular shape. It has huge galleries, actually resting upon rock, and thus forming a raised extension of the nave. Under the gallery, where the rock ends, a spring of "living water" trickles out of the rock actually in the church. The rock is a perpetual reminder that the Church's work is to build on the Rock of Ages and the spring speaks of its message to offer the living water to the souls of men. For a hundred years only the living water of this spring has been used for baptisms. The water contains minerals, and large numbers come and drink its water. Over the spring is the text, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." The spring area has been formed into a quiet baptistry chamber with a pleasing rocky grotto and growing ferns.

The late Bishop of Chichester suggested to the present vicar, the Rev. C. C. Dobson, that his plans for constructing the area might include an immersion font, there being none in the diocese. He had great sympathy with those who had conscientious difficulty about baptism by sprinkling. The suggestion was, of course, adopted, and a beautiful immersion font was constructed. The water from the spring keeps it perpetually full and ready for use. The vicar has been notified by his archdeacon that he desires to bring a candidate. It is possible that at this time, when many adults are seeking baptism in preparation for confirmation, there may be numbers who would prefer immersion.

What the Church has to Offer.

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The Church offers acquaintanceship with the great men of the past.

In the lives of prophets and heroes and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement may be measured.

In the call to help build the Kingdom of God on earth, the Church presents the purpose which gives the deeper meaning to every thing men do.

It releases through human lives the transforming power of God.

It gives men a long view of life—from the great civilizations of the past to the great eternities.

The Triune God and the Three Cries of Humanity.

Text: "Through Him we both have been saved by one Spirit unto the Father."—Ephes. 2: 18.

TRINITY SUNDAY, by a happy inspiration of those who first instituted the Festival, gathers up into a single focus all the thought and the teaching and the blessing of the previous months of the year. It presents us with the thought of the Father, Who loved the world, of the Son, Who laid down His life for the world, and of the Holy Ghost, Who lives in men's hearts in the world.

Now, these are Divine mysteries, yet we do not speculate upon them; though, indeed, we might speculate, for, as Dr. Illingworth says, "Trinitarian doctrine is intellectually the most satisfying conception of God." It is not, however, for speculation that we meet together to-day. It is for worship. "The right faith is this, that we worship the Trinity."

It was so with the first Christians. They experienced and adored before they tried to explain.

The time was to come when they would be compelled to think out as well as they could the meaning of the great doctrine, and when they would express their thoughts in the great Creeds; but that time was not yet. Meanwhile, they rejoiced to be baptised into the one Name of the Father, the Son, and the Holy Ghost. They blessed each other in the grace of Jesus Christ, the love of God, and the fellowship of the Holy Ghost, and they heartened each other with the assurance that "Through Jesus Christ we have our introduction in one Spirit unto the Father." To-day we follow them when we study the text and find that in the blessed Trinity we have the answer to three great fundamental needs of our human nature. As man has become, he finds himself uttering three great cries and yearning for an answer to them. He says:—

- (1) "I am so lonely."
- (2) "I am so sinful."
- (3) "I am so weak."

I. I am so Lonely.

We are so constituted that we demand fellowship. We are, we feel it to be so, incomplete without a second to be with us. It is not good for man to live alone. And he feels it deeply. He cannot be happy without a friend. Our fellow-men in part supply the need. For this very purpose marriage was ordained. But they do not supply all the need. There are regions of life within us into which no other human being can enter. We want more, and we are capable of more. Like the runners of many plants we instinctively feel about for someone to whom we may cling. Now we turn to our text. We find the response to our need. There is access for us to the Father. This is that fellowship of which I John speaks when it says, "Truly our fellowship is with the Father," and not alone with Him, but also with the other Persons of the Sacred Trinity. Christ said, "I will not leave you alone" (literally, orphans), "I will come to you"; and of the Holy Ghost we read He is to be "with you for ever." So in answer to this cry of humanity, "I am so lonely," we are assured that we may have fellowship, friendship, comradeship with the whole of the Godhead.

The thought cheers, but, alas! misgivings may take possession of the heart at this point. Memory speaks, and warns a man that the matter is not closed yet. He cries out, "Alas! God is of purer eyes than to behold iniquity, and

II. "I am so Sinful."

As with Adam, the thought of fellowship with God appals more than it attracts. He is unfit for such an association, and, like Adam, he finds it easier to try to hide himself from the presence of God. However beautiful the thought of coming to God may be, sin obtrudes itself, and the cry is forced from the lips, "What shall I do, for I am so sinful?"

Here again our text meets us. God has provided a way whereby the sin may be dealt with, and we may get back to God. It assures us that through Jesus Christ we have access unto the Father. He died to put away sin. He gave Himself to atone and to secure pardon and restoration. In His own Person He, as our substitute, atoned for the cause of separation, so that it need never again afflict us, and also healed the breach, so that we may with boldness and confidence come back to God.

"Come back to God." Yes, that is what I want. But how is it to be done? I try and try again to get right with God, and I fail every time, for

III. "I am so Weak."

For one thing there is the weakness due to my ignorance, and there is also the weakness which follows in the train of my sin. How shall I find the pardon which I know is provided and the peace which is assured? This text of wonder meets us here, too. It says, "By one Spirit." God has not left us helpless at any point. So now the Spirit is given to take us by the hand and lead us into the Presence. He it is, so soon as we consent to listen, Who makes the great truths of the Father's Friendship and the Son's Redemption near, and so at home to us that there is enough for guidance, for comfort, and for stimulus in our daily life. He is near, here, within every surrendered heart.

Thus our deeper needs find their satisfaction in God our Father, in Christ our Saviour, and in the Holy Ghost, the Comforter, the three persons of the ever-adorable Trinity.

—J. W. FALL.

The Oxford Conference.

FINDINGS OF THE RECENT OXFORD CONFERENCE OF EVANGELICAL CHURCHMEN.

The Oxford Conference of Evangelical Churchmen, which met at St. Peter's Hall, Oxford, in April last, passed unanimously the following resolutions:—

(1) The Conference holds that in view of the present critical time in the history of the world, a revival of personal religion, which is imperatively needed, must be the work of the Holy Spirit, and the Church must prepare itself more fully to be used for the carrying out of God's purpose for humanity.

(2) The Conference thankfully recognises the value of the "Way of Renewal," that is being carried on by the Bishops and Clergy, but suggests that it should include a clearer call for the conversion of the sinner.

(3) In regard to the tendency to-day to present the offer of salvation through the life of Christ as distinct from His death, the Conference emphasises the objective Nature of the Atonement and the centrality of the Cross as the vital factors in man's salvation.

(4) The Conference recognises with thankfulness that in the movements associated with the names of Otto and Barth, as well as in the Oxford Group Movement, the controlling thought is the supreme power and sovereign authority of God.

(5) The Conference appreciates the value of the numinous element in man's approach to God as a means of elevating the idea of worship, but feels the difficulty of associating it with ideas which can be conceptually and rationally apprehended.

(6) The Conference recognises that the value of Professor Barth's teaching on the sovereign power of God is important as restoring the true conception of God's revelation to man, but in its present stage it is incomplete as an adequate interpretation of all the elements in that relationship.

(7) The Conference appreciates the work of the Oxford Group Movement in bringing into prominence the value of the power of complete self-surrender to God, and of the exchange of religious experiences, and would appreciate the opportunity of discussing the elements in it which appear to many to be inconsistent with Christian experience and teaching throughout the ages.

(8) The Conference recognises that the urgent need of the present day is to bring the sinful nature of man under the saving power of the atoning death of Christ, and that when this is effected, renewal and regeneration are experienced by the individual soul.

(9) The Conference believes that by this means the "Way of Revival" will be opened up, and to this end it emphasises the importance of continual believing prayer on the part of all Christians.

(See our previous Article on this important subject.)

Newcastle Synod.

(Continued from p. 3.)

ly increased, and I would here and now express the hope that those who are contemplating making bequests to the Church would bear that fact in mind.

"WHO ARE THE CHURCH?"

"We cannot too often be reminded that the Church is not the Bishops or the clergy only, but the whole body of the faithful, all those who have been admitted into the fellowship of Christ's religion. It is you, my brethren of the laity, no less than we of the Clergy, who have been commissioned by the Master we profess to serve, to be the salt of the earth and the light of the world, the salt which shall preserve human society against the corruption with which it is perpetually threatened, the light to illumine the dark places and periods of human life. I have already indicated my view that it is definitely not the business of the Church as such to propound economic theories or schemes of social and industrial reform, and if the world looks to us for this, it will look, and rightly look, in vain. But the world has a right to expect the Church to sensitise the national conscience, to inspire the national ideals, and to bring to the people's heart conviction of the national sins. It is for that, I believe, that men are looking to-day. The Church is often criticised and often condemned. Accusations of failure are freely and frequently levelled at it. But there is encouragement even in that very fact. Men do not criticise that in which they are not interested. The very fact that men so often and so vehemently accuse the Church of having failed, means that in their heart of hearts they really want it to succeed. The world's demands upon the Church grow more exacting in proportion as the world becomes conscious of its own unutterable need. I know that such statements as these would be strenuously and even contemptuously denied in some quarters. But, none the less I believe them to be true. In the hearts of men generally there is an unspoken conviction that the Church has a message which can give life to this dying world. It is for us who bear the name of Christ to justify that conviction by proclaiming His Gospel of salvation not only with our lips but in our lives."

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THE LATE BISHOP OF WINCHESTER.

Miss K. French, Wahroonga, Sydney, writes:—

In the many notices of the late Frank Theodore Woods, Bishop of Winchester, I have been surprised that no one has mentioned his link with Sydney.

Mrs. Frederick Barker, second wife of Bishop Barker, whose influence during the short time she was among us was so wonderful and lasting, was aunt to "Theodore," the eldest son of her favourite brother, Rev. F. Woods, of Nottingham, and of course, brother to Edward, Bishop of Guildford. The dear old Dean, my mother and myself, stayed for many weeks with dear Mrs. Barker in London. Theodore frequently stayed with his aunt as a schoolboy of Marlborough, and used to kindly to play chess with my mother, who was an invalid. He was a fine, attractive lad of great promise.

BIBLICAL CRITICISM.

Mrs. Linda Littlejohn writes:—

With reference to the article in the Church Record of May 19th, in which I am reported to have said that "the whole Biblical presentation of the Bible was unintelligent;—what I did say was that "the whole Biblical presentation of the Bible by some persons was unintelligent. . . . That there were apparently contradictory passages in the Book and if, instead of blindly denying their contradiction we 'strained at the tether of our intellectual capacity,' we should find them quite clear."

This was merely one section of my sermon, and by no means to be taken as a summary of the whole.

(We are glad to hear from Mrs. Littlejohn that the report of her sermon as given in the "S.M. Herald" was totally misleading. We naturally accepted the Herald's report, hence our comment, but we think that the "S.M. Herald" owes a whole bushel of apologies to Mrs. Littlejohn for having given such a misrepresentation of her words.—The Editor.)

CHURCH MISSIONARY SOCIETY.

N.S.W. Branch.

The General Secretary writes:—

There was a mis-statement in the Sydney Morning Herald the other day to the effect that C.M.S. had received £2,000 more than the Budget for the year just ended.

The fact is that the amount received has been just about sufficient to cover the year's operations and that only because of the drastic cuts in expenditure. We still have an indebtedness of over \$8,000, and I write in case you were intending to reproduce the S.M.H. statements, to ask you not to do so. When such impressions get abroad it is very difficult to catch them up.

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Hymns for Sundays and Holy Days.

Hymnal Companion.

June 19, 4th S. aft. Trinity.—Morning:
107, 131, 289, 291. Evening: 320, 24, 579,
38.

June 26, 5th S. aft. Trinity.—Morning:
1, 564, 398(427), 319. Evening: 95, 165,
295(149), 35.

July 3, 6th S. aft. Trinity.—Morning:
559, 275(7), 329(279), 334. Evening: 529,
377, 590, 21.

A. & M.

June 19, 4th S. aft. Trinity.—Morning:
1, 360, 633(238), 276. Evening: 235, 236,
168, 477.

June 26, 5th S. aft. Trinity.—Morning:
160, 240, 545, 200. Evening: 288, 252, 373,
223.

July 3, 6th S. aft. Trinity.—Morning:
166, 242, 175, 277. Evening: 439, 254, 370,
24.



Australian Church Record,
Diocesan Church House,
Sydney, 16th June, 1932.

Dear Boys and Girls,

Just fancy, we have entered the sixth month of this year, so time passes! One thing, we cannot stay the hours of the clock. I wonder how are you getting on at school? I always think that when June comes round that the examinations which come towards the close of the year, begin to loom in sight and boys and girls get anxious. How is your school work faring? It is an important question. What you do and learn now affects your whole life.

When I sat down to write this I wondered what I was going to write about, when suddenly I heard a clock strike. Indeed it was 6 o'clock in the morning and quite dark. I remembered that before clocks were invented men had no way of measuring time except by the position of the sun in the heavens. Alfred the Great never saw a clock; he had some special candles made, which took a certain time to burn away, and by that means he knew how the time was passing. The ancient Babylonians were the first to measure time by means of sundials: but they were only useful while the sun was shining. Then a clock was invented by the Egyptians and later copied by the Greeks and Romans; it was known as the clepsydra, or water clock, because it marked off the hours by the dripping of water through a tiny hole in the bottom of a jar. As the surface of the water lowered, marks came into sight which told the hours. In the Middle Ages the hour-glass or sand-glass came into use. Sand ran from one hollow glass to another through a tiny hole in the centre. Hour-glasses were frequently used in churches during the seventeenth and eighteenth centuries to mark the length of the sermon.

There are all kinds of clocks. There are those little clocks, that make so much noise as they tick, you would think they were doing all the work. And there are what are called grandfather clocks, a very majestic kind of clock! it ticks very slowly, but it does just as much work as the noisy little clocks. In olden times the grandfather clocks were made with one hand only, and the face was marked in four divisions, and even by means of the one hour hand, our forefathers were able to tell whether it was the quarter, half or three-quarters of an hour. I have heard of some wonderful clocks, and they not only tell the time, but they tell the day of the week, the month of the year, and the position of the moon and planets. But the important thing is that if you wanted the clock to tell you all these wonderful things you had to keep it right about the time of the day. If it got wrong about the time of the day, it got wrong about all the other things too. It would say it was Monday when it was Wednesday; it would say it was October when it was only May. It would say it was a full moon when there was no moon at all.

A missionary was travelling in Africa and his watch was a great mystery to the natives, who had never before seen one. Unfortunately, he died, and the natives soon found that his watch had stopped. While it was going it seemed to them like a thing alive, but these men knew so little about a watch, that they thought when it stopped that it was dead, and so they buried it. Samuel Johnson had a wonderful watch. On its dial were printed the words, "The night cometh." He wanted to remind himself that time would not wait. When we are young we seem to have a lot of time, and we get careless, and drift into slack habits. Time is the stuff that life is made of, and if we waste time we waste life. "Redeeming the time"—"buying up the opportunity"—were apostolic injunctions. When you look at a clock or a watch let them remind you of the value of time, of the responsibility of it, and of the folly of wasting and trifling with it.

Your loving friend,

THE EDITOR.

SEE IF YOU CAN ANSWER!

Word Square.

1. A King of Israel whom Eljah reproved.
2. What Nazareth was to the Little Lord Jesus.
3. The Herdsman of Tekoa.
4. The adjective that should apply to everything we do.

Hidden Trees in the Bible.

1. Pin Ellen's badge on properly.
2. O! Live in this beautiful spot
3. That coat is so ill-fitting.
4. That opal may be unlucky.
5. Figuratively speaking, that is how it stands.
6. The-faced Aretas, King of Damascus.
7. This cuff irritates my skin.

COMBINED WORDS.

1. Combine "a boy's name," "to wedge in," and a "preposition," and get "the youngest son of Jacob."
2. Combine "a vowel" and "a place where water is stored" and get "the name of the first man."
3. Combine "a vowel" and "an entrance" and get "a stone mentioned in Ex. 28."
4. Combine "an intoxicating drink" and "A Benjamin mentioned in 2 Sam. 20" and get "A city south of Canaan."
5. Combine "a preposition" and "domestic birds" and get a town visited by St. Paul.
6. Combine "a vowel" and "to prevent from speaking" and get the name of "a King of Amalek."
7. Combine an "article" and "pulled," and get the name of a disciple.
8. Combine "a boy's name" and "an Edomite" (1 Kings 11) and get "a King of Syria."

A Paper for Church of England People

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C.M.S. Report.—Details.

Leader.—Right Emphasis.

The Oxford Movement.—A Criticism.

Rev. H. G. J. Howe.—An Appreciation.

Overseas.—Important Items.

The Reformation.

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EDITORIAL.

The Oxford Movement.

OUR contemporary, the "Church Standard," has become very truculent of late—Sydney Diocese and its supposed enormities coming in once again for harsh and ill-judged words. Maybe its "the last kick of the dying horse," for on page two of its issue of June 24 this Church paper sends out a frenzied S.O.S., even fearing early extinction if subscribers don't pay up. Perhaps there is a reason for this position—however, that is not our concern. We are though, concerned with the true Catholic Apostolic Reformed and Protestant position of the Church of England, and so too, incidentally, are hosts of leaders in the Sydney Diocese. If we had been a supine lot, easily bull-dozed, and had allowed Anglo-Catholic propaganda and piece-meal penetration full sway, we should have been "so tolerant and brotherly" and thus the recipients of the highest encomiums, but we are not! The Church Record and the Sydney Diocese hold certain deep convictions, and these will be maintained at all costs. We don't mind if others have deep convictions too; it is their right, but we are not to be sidetracked by either honeyed phrases or warring words. Our correspondent who wrote on "Women and the Oxford Movement," is well able to look after her in due course. The

Counter-Reformation of this Oxford Movement is no mere Church revival, for, not content with introducing a gorgeous ceremonial into our churches in imitation of Rome, its leaders have set up what is practically the Roman mass, and withal, sacramental confession and priestly absolution, as necessary to its right conception. As the great Bishop Elliott has said, "It is, therefore, no use disguising the fact, what is or rather has been, called the ritualistic movement has now passed into a distinctly counter-Reformation movement, and will, whenever sufficiently sustained by numbers and perfected in organisation, reveal its ultimate aims with clearness and decision!" Never were truer words spoken—witness the Anglo-Catholic movement to-day.

The Ottawa Conference.

ALL eyes are just now turned towards the Ottawa Conference. Imperial and Dominion leaders are journeying thither in high hopes that a way out may be found to the many commercial, financial and industrial problems which now confront the British Empire. It is inspiring to note that our statesmen will enter upon their deliberations absolutely free and unfettered, each with an open mind, prepared to examine on its merits every question which may come forward. There is a wide range of subjects, many of which are of burning interest. The questions of tariffs, Imperial preference, secondary industries, monetary, financial and currency problems bristle with difficulties.

A solution of these must be found. It is becoming increasingly clear from the world's economic situation that if the Motherland and Dominions do not come together and find a working basis in trade and finance, dangers of the first order lie ahead. In other words, it seems as if there must be a closer economic union between the component parts of the Empire. Our Australian delegates have sailed for the conference in a spirit of happy buoyancy. As Mr. Bruce said, on the eve of his departure, they are not going to the Ottawa Conference in any bargaining spirit. History had shown that to pursue such a course was tragically wrong, and could lead only to failure. The only way was to approach the conference in a spirit of mutual help. He was confident that the conference would be the prelude to something even bigger. These sentiments were reiterated by Mr. Tout, the representative of Australia's primary industries, when he said, "We are going to achieve something which will be of real value, not only to the people of

the British Empire, but to the whole of the world; that is the spirit in which the delegates from the Commonwealth are proceeding to this great Empire gathering."

Lausanne.

CHURCHMEN ought to be very much in prayer for the Lausanne Conference on Reparations. Never has the world faced so ominous an economic crisis as to-day. With nearly 25 millions of workless people in the civilised world, and the situation daily growing worse for the bootless and ill clothed, no one can but be deeply concerned! It is a world tragedy. It is not the concern of one nation, but of all. Mankind is involved. The world system has broken down and vast masses are sinking into the abyss of ruin and despair. Therefore no one can stay out of the work of restoration and world reconstruction, otherwise man will be overwhelmed. There is no doubt that war reparations have very greatly brought about this position. So in this connection some relief must be secured. The creation of little nations in Europe, each with its high tariff walls and bargaining attitude, has greatly accentuated the crisis. Great Britain, America, France, Italy and Germany, must find a way out. The spirit of sacrifice must work. The sense of world brotherhood must be realised, the Spirit of God must prevail, otherwise the word "Icabod," the glory is departed, will be written across the modern world.

A Notable Centenary.

THERE has just been celebrated in China and Great Britain, a notable centenary, that of the birth of Hudson Taylor, the founder of the China Inland Mission. Hudson Taylor was a man who dared to trust God and his name stands high in the missionary annals of the nineteenth century. He began the China Inland Mission on faith lines. He made no public appeal for funds or workers, nor has there been in the Society's history—a method which God has abundantly blessed. That does not mean that the Call and the needs of China have not been told and stressed. They have—but with the telling of the story, the voice or pen have stopped—and the answer left with God. To-day, C.I.M. has 1200 missionaries with 275 central stations, and 2000 out stations in China. It has baptised more than 120,000 converts, and organised more than 1200 churches. It is a marvellous record and Hudson Taylor's best memorial. Certainly his works do follow him.