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The Oxford Movement.

Converts to Rome.

(Rev. A. S. Devenish, M.A.)

RICHARD HURRELL FROUDE was regarded by many of his friends as indirectly or directly the real leader of the Oxford Movement in its early stage. But his activity, perversity, and recklessness made and left a deep and hectic scar on the Oxford happenings. Froude suffered from a pulmonary weakness, which brought him to an early grave, and this may account in some measure for his perverse activities. As a boy he was resentful of restraint, almost incorrigible, and exceedingly cruel; even his younger brother, Anthony, the subsequent historian, being made to suffer at his hands. In addition to these shortcomings, Froude was extraordinarily reckless in his modes of speech—Arnold said his "Remains" showed signs of unmitigated impudence. He is said to have ridden his theological propositions with the same recklessness with which he rode his horse. Froude's ideal, says Hall (p. 62), was the Mediaeval Church, with Thomas A'Becket as the type; he regarded the Reformation as an act of rebellion against authority. He played the part of a gadfly or hornet in stinging, goading and spurring others on. He taught Newman to admire the Church of Rome, and proportionally, to dislike the Reformation.

The Rev. William Palmer, the author of "Origines Liturgicæ," and of the "Narrative of Events," had complained bitterly of the Romeward trend of the Movement; but he was soon relegated to the back-ground, and went to an obscure living. Even Pusey was concerned with this aspect of affairs; but nevertheless the seed sown germinated apace, and soon the deadly harvest appeared. W. G. Ward, later on, spoke of the Reformation in terms of unmeasured contempt, and wrote of the "deep and burning hatred with which some of our Church regard that miserable event." A little later, after Newman's secession, the Martyrs' Memorial in Oxford was described as a memorial devoted to the memory of apostates and traitors, whose names deserve to be held in as great execration as that of Haman. Bishop Chester said that Tractarianism was daily assuming a more serious and alarming aspect, and threatened a revival of the worst evils of the Romish system. The Caroline divine, Chillingworth, who left the Roman communion for that of the Church of England, and who was a man of austere conscientiousness, was incontinently described as an apostate by ardent and reckless Tractarians.

That sentiments such as these daily dinned into the minds of callow students in the Oriel common room and elsewhere would produce an abundant harvest of Roman tares was only to be expected; and the expectation was realised to the full. Indeed, Mr. Faber wrote in his Life of St. Wilfred, that to lock Romeward was a Catholic instinct seemingly planted in us for the safety of the Faith; and that the process may be shorter or longer, yet Catholics got to Rome, in spite of wind and tide. Thus the evil leaven spread throughout the lump. While one was declaiming against the "perjured Cranmer," and another was vociferously boasting that he held the whole cycle of Rome doctrine, the stage was amply set for the destroying angel to put in his sickle and reap.

The year 1850 in England saw the re-establishment of the Roman Hierarchy, and in 1852 Newman was able to preach about the "extraordinary progress" made since 1829.

Writing a year or two later, Rev. E. G. K. Browne, who describes himself as "late Protestant curate at Bawdsey, Suffolk," said: "The Tracts for the Times formed a school which has given more than 200 of the clergy and many thousands of the laity to the Church" (of Rome). Browne wrote and published his book "Permissu Superiorum" and under the imprimatur of:—

JOHN KILDUFF.

In 1899 W. Gordon Gorman published the names of about 5,000 leading people who had seceded to Rome. Of these Oxford University contributed 445 seceders. Gorman stated that during the twenty years prior to 1899, he had been in receipt of thousands of letters from converts (to Rome) from all parts of the world. He finally stated that in 1899 the converts in England amounted to nearly 10,000 per annum.

LETTERS TO THE EDITOR.

(Continued from page 11.)

LOTTERIES AND GAMBLING.

"Rector" writes:—

At the General Synod the Bishop of Newcastle moved: "That in view of the social, political and economic evils which accompany the spread of the gambling habit, and the recognition of those evils by the laws enacted against gambling in civilised countries, synod records its emphatic protest against the policy of those States which are raising revenue by means of lotteries and other forms of gambling in direct contradiction to the tenor of their own laws, and which are thereby acting against the moral and spiritual welfare of the people. Synod also condemns the use of any form of gambling in raising funds for church purposes, and calls upon the clergy and church officers to prevent the use of such methods."

I would like to say a few words about the latter portion. It is a fact that quite a number of parochial clergy, who appear to be adverse to gambling in general, allow gambling at church sales of work. It is a great pity that we leave ourselves open to taunts such as recently came from Mr. Weaver, that we are "religious humbugs." I submit, Mr. Editor, that any guessing competition is a pure gamble. A Hospital Lottery would get more "get rich quick" aspirants than merely selling a possible lucky numbered ticket; they would think their chance better.

Guessing the name of a doll or the weight of a cake or an ox, or numbers of peas in a bottle, is pure gambling. What is one of the ingredients of a gamble? Taking more money than for value given—should the redeemed of the Lord do so? It is not even decent commerce. One has visions of a "Man with a Scourge."

Again, at many Church Bazaars, one sees or reads of "Hoop-la" stalls. This is another "gambling humbug" more suitable for a "take-down" side-show at a Show Ground. It takes more than it gives, and is "rotten" commerce for the Church. If anyone doubts, here is an example. A child is given a shilling to spend at a Church Bazaar by a fond mother, who cannot attend. When Betty returns the fond parent asks: "Well, what did you get for your shilling?" Betty bursts into tears, saying, "Nothing mother." "Oh, how was that?" "Well, you see, mother, there were lots of pretty things on the Hoop-la table, so I bought a pennyworth of rings to throw, but I found that when I had spent my shilling I had only ringed a balloon, and after blowing it up twice it burst." Dad, who had been listening, now joined in by saying, "It is time the Church burst, too, if that is the way it gets funds."

Note.—Reported result of Sale: Takings at Hoop-la Stall, £10; cost of articles £3.

The time is ripe for the cleansing to begin at the House of God. Do let us be consistent, and we can lead and speak with power.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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EDITORIAL.

The Appellate Tribunal.

PROPOS to the recent decision of a General Convention that a layman of certain legal standing should preside over the Appellate Tribunal of the Church in Australia, some very suggestive remarks have been made by Dr. Garbett, the Bishop of Winchester, in a communication to his Diocesan Chronicle, in reply to certain Anglo-Catholic clamorings in England for a reform of the Ecclesiastical Courts. The Bishop points out that "the ordinary citizen is rightly proud of the administration of justice in England; he knows that the Judges are learned, impartial, and uninfluenced by threats and bribes; he is aware that from overseas appeals are confidently made to the Privy Council for justice. 'Why then,' he asks, 'should the clergy object to a system of justice which is held in the highest esteem throughout the world?' It seems to him utterly unreasonable to repudiate the final Court of Appeal because its jurisdiction is derived from the Crown; he feels, moreover, that it is an advantage that matters of ecclesiastical dispute should

be referred to Judges who are not necessarily Churchmen and who are removed from party controversy. The attitude of the ordinary citizen on this matter is usually that of the legal experts, the lawyers and Judges, who are fully and ably represented in both Houses of Parliament." Referring to proposals for change, he goes on to state: "There is little chance of Parliament at the present time accepting the more important proposals for changes in the Court of Final Appeal. Even if they were passed in the Church Assembly by large majorities they would probably be rejected by the Lords or the Commons, and the connection between Church and State strained more seriously than by the defeat of the revised Prayer Book." In this connection we are pleased to notice the Bishop of Newcastle's remarks appearing in our Church News columns.

Oxford Movement Centenary in Tasmania.

WITH interest and delight we notice that our Tasmanian brethren are making a faithful witness to their Evangelicalism. In the August issue of the official organ of the Diocese, the "Church News," the leading article, under the initials of the Ven. Archdeacon Whittington, dealt with the Oxford Movement not merely in the usual laudatory way, but it was misleading. Such statements could not go unrefuted in the diocesan newspaper, and therefore we are not surprised to see such stalwart Evangelicals as Mr. L. L. Dobson, Mrs. J. E. McElroy, the Rev. C. Allen, entering the lists in the October issue of that paper, not with mere letters of protest, but with factual, cogent replies, both enlightening and stimulating. Their well-informed, courteous letters are bound to have a salutary effect as well as a great teaching value in the Church in Tasmania. But they did not stop there, they, with other leaders of the Church of England League, formed a deputation to the Bishop on the matter of any official celebration of the Oxford Movement Centenary, and though the result was what might be expected in view of the prevailing Episcopal attitude in this respect throughout the Church, we are confident a restraint has been secured. We understand that the resolution passed in the recent General Synod on the Oxford Movement Celebration, as it was amended by Archdeacon Davies, was used against the deputation. We were afraid at the time that this would occur. The resolution did not please us at all and should have received its quietus. It went through in a very

thin house, on Saturday morning, at the end of a fortnight's sitting, when everybody was tired and mindweary. This journal at the time should have been more wide-awake, but we were not. To our mind, the resolution was weak and supine. However, we congratulate our Tasmanian colleagues on their valiant stand and witness in this matter and bid them God-speed.

Christmas Giving.

FROM the beginning to the end of the Bible, and from the beginning to the end of all human life, at its brightest and best the gospel of giving runs like a thread of gold. But when we come to the Christmas season and ponder God's rich and wondrous gift of the Son of His love, the feeling and will to give seems to run as a stream in spate. We trust that this will be so this Christmastide. There is hardly a charitable institution or missionary society that is not feeling sorely the pinch of financial constriction, while parochial clergy have been hard put for many months. We trust that the joy of generous giving will be felt by tens of thousands of Church-people during the next week or two, as they pour out their gifts to God's cause and God's poor. It must not be forgotten that it is sacrifice that makes all deeds effective. It is not the half-crown that we can easily spare that is worthwhile, it is that half crown that bears the hall-mark of Calvary. Deep in the heart of our Heavenly Father there must be an inexhaustible joy in His self-giving, otherwise the Christian Revelation would not be what it is. And God loves a cheerful giver. God, when He fills man's cup causes it to "run over"; when He gives a man life, He arranges that he may "have it more abundantly"; when He pities and pardons a man, He does it with "everlasting loving kindness and tender mercy"; when He refreshes the thirsty, it is not a drink by the way that He gives, but "a well of water springing up into everlasting life"; when God gives any gift, He always gives "good measure, pressed down, shaken together, and running over," because He loves a cheerful giver. God's work will be greatly advanced at this time if His people give generously to needy causes and people—give even "till it hurts." We comment the Church Missionary Society, the Bush Church Aid Society, Home Mission Work and parochial appeals on behalf of the poor, to our readers.

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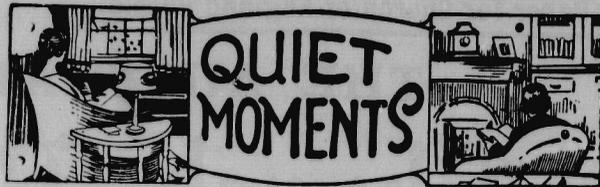
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Simeon.

An Advent Meditation.

WE know little of the man who
received the Infant Christ when
He was brought to the temple
according to the law at the age of
forty days. But the little that is
told us is of deep interest.

He was "righteous"; this word is
first used by St. Luke of the parents
of John the Baptist. "They were both
righteous before God, walking in all
the Commandments and ordinances
of the Lord, blameless." Simeon was
a righteous man. We take that to
mean he was a man of upright charac-
ter. His actions and ways were
straight and just. He sought in his
inmost soul to walk before God unto
all well pleasing. He was a man as
we would say, of Christian principles.

We often wonder how far this word
righteous, in the Scriptures, means not
only "just," but "justified"—accept-
ed by God, and so blessed and kept
by Him. (Perhaps some of our read-
ers could throw additional light on
this.)

He was "devout." This word means
literally, "taking hold of well" and
is used only by St. Luke. (Com-
pare Acts ii, 5 and viii, 2.) Simeon
was devout. Does this suggest
that he had well taken hold of what
he had been taught? Timothy, who
had a Jewish mother and a Jewish
grandmother, had known the Holy
Scriptures "from a babe." Professor
Harnack, in his book on the use of the
Bible in the early Church, takes Tim-
othy as a typical instance of instruction
in an ordinary "devout" Jewish home.
Believing Jewish parents used the
Scriptures to teach their children, and
this custom was taken over into the
early Church as a matter of course.
He says there is no known instance of
official restriction of Bible reading dur-
ing the first thousand years of the
Christian Church.

This would explain what we next
read, that Simeon "was looking for
the consolation of Israel." We read
of the aged Anna, who appears in the
Gospel story like Simeon, on this day,
and this day only, that "she spake of
him (i.e., Jesus) to all that were look-
ing for the redemption of Israel." Joseph
of Arimathea, is mentioned by
St. Mark as one "who also himself
was looking for the Kingdom of God."
From Luke iii 15—"As the people were
in expectation," we would gather that
there was in Israel at that time, a
general "looking for" the Redeemer.
Perhaps the Roman oppression was a
factor in this. Material prosperity had
been broken, and a general depression
rested upon the spirit of the nation.

"The Holy Spirit was upon him."
We take this to mean that spiritual
grace had been given him from above.
The words "Holy" and "Spirit" are
here used without the article. New
Testament usage then points to the
gifts rather than the Giver. The word
"upon" is interesting here and denotes
the coming down to him (particularly)
of spiritual grace, and that grace re-
maining upon him. The grace must
have been manifest in his life. It was
still there.

"And it was revealed unto him by
the Holy Spirit that he should not see
death till he had seen the Lord's
Christ." This must have been a deep
soul-conviction. How did it come to
him? The word here translated "re-
vealed" is used nine times in the New
Testament, and usually of a Divine
communication. (Compare Matt. ii,
12, 22.) The agent of this illumina-
tion was the Holy Spirit. The use of
the definite article in this case, before
the Divine Name, makes this clear.
Simeon was taught of the Holy Spirit.
But how? We think through the me-
dium of the Old Testament. We won-
der whether the numbers given in the
prophecies of Daniel had been to him
a scriptural study.

"He came in the Spirit into the
Temple." There, in the courts of the
Lord's House, he found the Infant
Christ. He was certainly in the right
place and in the right spirit.

May every reader be given the same
grace that filled the heart of Simeon.
May we, like Simeon, look for the
Coming One, and may that Saviour,
when He comes, receive the same glad
welcome from us.

A Singing Heart.

A few years since, in Manchester, I
overtook a little boy about six years
of age, as he leisurely sauntered along
the street. As I approached him, he
was singing a little song—one of his
own composing, I expect. A tiny ditty
it was! Three words took in the
whole of it: "At ten o'clock! At ten
o'clock! At ten o'clock!"

He seemed so thoroughly absorbed
with it, and repeated it so very often,
that my curiosity was aroused to
enquire what he could really mean by
it. After a few kind words, he open-
ed out his little heart to me. It ap-
peared that his mother had been from
home for some time, but that his
father had received a letter to say she
would be home that very day "at ten
o'clock." I need hardly say that the
little morning carol needed no further
explanation. The news of his mother's
return had filled his heart—filled it to
overflowing. No doubt he had sadly
missed her, mourned her absence, and
ardently longed for her return. But
she was coming—coming "at ten o-
clock," and who wonders that this
news was good cheer to him?

Now, why should it be otherwise
with you and me, dear Christian read-
er, when the tidings of our Lord's re-
turn reaches our ears? Have we not
tasted the sweetness of His love? Did
He not suffer and die for us? Has He
not kept us all along the way, since
first we knew Him, relieving us of
many a burden, succouring and sym-
pathising in many a sorrow, restoring
us after many a fall? Words cannot
express how dear we are to Him. Ah!
dear brother or sister, it is as we think
of Him that our hearts warm with de-
sire to see Him.

"Lord Jesus, when I think of Thee,
Of all Thy love and grace,
My spirit longs and fain would see
Thy beauty face to face."

—George Cutting.

Our Incomparable Liturgy.

(By W.F.P.)

The Benedictus.

THE author of the Benedictus which we
sing in Morning Prayer every Sunday
was Zacharias, the father of St. John
the Baptist. He belonged to the order of
the Priesthood who performed their duty at
the Temple conscientiously.

We are told in the sacred narrative that
while he was executing his office an Angel
appeared to him in a vision. Being a timid
man, quite unlike his intrepid son, the
angelic vision troubled him, but he gave,
at first, no heed to the message which the
angel brought. God had indeed visited His
people as he had visited Zacharias. He
visited him in judgment, because he dis-
believed the miraculous birth of St. John
the Baptist. "Behold, thou shalt be dumb
and not able to speak." Then in love God
immediately loosed his tongue on the birth
of his son and he spake plain.

There are two outstanding lessons brought
out in the Benedictus which we shall do well
to learn.

The visitation of God comes to us all.
Every affliction, as our Prayer Book says,
is God's visitation. Our whole life is full
of God's deliverances.

Zacharias describes the visitation as "the
Dayspring from on high has visited us."
The coming of Christ into the world was
the dawn of a new day in human history.
The prophecy of Zacharias was wonderfully
fulfilled. The world made a new start at
the Incarnation.

God has always been visiting us. He is
never in a hurry. It is a gradual pro-
gression running through the ages. The
promise, the type, the antitype; The Law,
the Prophets, the Gospel; The crude altar,
the superb Temple, the Incarnation.

The gradual development of His visita-
tion is seen in every sphere. In the phys-
ical sphere, in the words of Waldo Emerson,
"The gasses gather into the solid firm-
ment, the chemic lump arrives at the plant
and grows. It arrives at the quadruped
and walks. It arrives at man and thinks."
The wheels of God's wonderful machinery
revolve slowly but surely.

We see it in the Intellectual sphere.
Even our consciousness develops. How
very slowly our education progresses. Most
of the great discoveries were gradually
lured out of their hiding places, like the deities
"their feet shod with wool."

We see in this way how other religions
are related to the religion of Jesus Christ.
God has wonderfully distributed His gifts
to divers peoples. To Greece Philosophy
and Art; To Rome Law and Order; To
Israel were committed the finest issues of
religion. In her records we trace the
special way of Revelation.

Zacharias' revelation was supreme for the
whole world. The moral and spiritual
values transcend all time.

God has taught us how impossible it is
for Education, Intellect, Arts, Physical
Force, Order, governments, straining every
nerve, to save the world.

The Dayspring visited us in its Beauty.
The Life and Death of Jesus Christ was
like the Dawn and Sunset of a Perfect Day.
The beautiful rays of the Sun of Righteous-
ness reached its zenith on the blood-stained
hill of Calvary.

Christ's coming is as gentle as the ap-
proach of the Dayspring. He did not strive
nor cry or lift up His voice. "He was in
the world, and the world knew Him not.
The Light shineth in the darkness, and the
darkness comprehendeth it not."

The Dayspring has a mighty power be-
hind it. It turned the black clouds into a
light of splendour. It turns white into
rose, and black into gold. It warms; it
creates life and joy. The birds sing and
man goeth to his labour until the evening.

The coming of Christ reveals the real-
ities of the spiritual world. The Love of
God brought new light to the great myster-
ies of human life and sin and sorrow. God's
visitation brings sympathy, healing, relief
and release. He shall guide our feet into
the way of peace. We must let this Light
shine into our hearts and find peace and
joy in believing.

One Red Letter Day
This coming XMAS for the CHILDREN of
the SLIM AREAS of our City.
Readers! send a Donation, and have the joy
of giving joy to the less fortunate.
(Archdeacon) W. A. CHARLTON,
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F. P. J. GRAY, Hon. Treasurer.
The Mission Zone Fund,
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Melbourne Diocesan Synod.

Archbishop's Charge.

THE Synod of the Diocese of Melbourne
met in the Chapter House on Monday,
November 21, under the presidency of
the Archbishop. The most important matter
before the house was the Constitution as
it has come from the recent Constitutional
Convention and General Synod.

In referring to this draft, the Archbishop
in his presidential address gave it whole-
hearted commendation. The document was
one of which the Anglican Church in Aus-
tralia might well be proud. In this connec-
tion, His Grace paid warm tribute to "the
magnificent leadership of the Bishop of
Wangaratta, who proved himself to be a real
ecclesiastical statesman."

The Archbishop then dealt with the con-
stitution clause by clause. The new con-
stitution was of the greatest importance for
the future efficiency of the church. There
was one special reason why they needed this
constitution just now. Until the war, al-
though Christian doctrine might have been
questioned, the church was regarded as an
institution which still played its part, while
Christian ethics and morals were admired,
and considered to be secure apart from doc-
trine. So thought Matthew Arnold, Huxley
and Emerson. To-day there was a definite
attack on religion in general, and Christian-
ity in particular. Life without God was its
aim, and Christian ethics and morals were
no longer unquestioned. This was the ob-
jective of communism in Russia, as we see
it in Maurice Hindus' Book, "Humanity
Uprooted."

But British socialism was more Christian
because of the history of the industrial re-
volution, and the influence of John Wesley
upon it. The Pope's recent encyclical
against socialism did not take account of
that difference. English Socialists had in-
herited loyalty to Christ as well as to Marx,
and to them, as to all, his message was the
Gospel of Jesus Christ, which truly accepted,
gave the worker what he needed by making
men good and preserving their freedom.
The Christian Gospel would solve the in-
justice of the world, not by the use of force
in the hands of the community to check the
rich and the selfish and the capitalists in
the interests of the poor, but by making
rich and poor, employers and employees alike,
Christians, and therefore disciples of the
Master who taught the principles of the Ser-
mon on the mount. To do this in Australia
they needed to be a free, self-governing
church, holding the truth as it had come
from the past, but able to change, adapt,
modify and learn, with the Holy Spirit guid-
ing them into all truth. If that were true
three consequences followed. Firstly, they
must get rid of the apathy and worldliness
of their own church people. That was a
greater danger than the active opposition
of those who were hostile. There were too
many lukewarm Anglicans who went to
church sometimes, and rather prided them-
selves on not being too definite in their re-
ligion, and who regarded cultured doubt as
preferable to eager faith.

The second point which Archbishop Head
stressed was the necessity for more effec-
tively teaching their children. Although
much had been done in the matter of estab-
lishing Anglican schools, yet they must not
allow matters to rest there. The majority
of the children remained in the State schools,
and they must eagerly accept the opportu-
nity of those two weekly half-hours allowed
in the State schools for religious teaching.
The joint council of religious instruction ur-
gently needed every teacher who could be sup-
plied. It was to be hoped that 500 new
names of volunteer teachers would be added
to the list by the end of this year.

The third matter was the guarding of
Sunday as the Lord's Day. They must not
be content with resolutions, but must trans-
late them into action.

Church Reunion.

Concerning Church Reunion, Archbishop
Head said that during the year twelve
Methodists had been meeting informally
twelve Anglicans in order to discuss infor-
mally their respective points of view. It
would indeed be memorable if Victoria
should give a lead in Christian reunion with
men whose spiritual ancestors were them-
selves Anglicans less than a century and a
half ago.

THE BIBLE SOCIETY.

The number of languages the Scriptures
are now printed in by the British and For-
eign Bible Society are 655. There were
added this year: Africa, 8; Asia, 1; Oceania,
1; America, 1, making a total of 11. Copies
of the Scriptures issued were: Bibles,
1,065,662; Testaments, 968,864; Portions,
8,517,758; Total, 10,552,284. The income of
the Society this year was £370,692, and the
Expenditure, £371,329.

The English Bible.

THE HERITAGE OF OUR RACE.

"Thy testimonies have I claimed as mine
heritage for ever; and why? they are the
very joy of my heart."—Psalm cxix. 111
(Prayer Book Version).

The Collect, Epistle and Gospel for the
Second Sunday in Advent direct our thoughts
to the Bible, the Living Oracle of God.
There are so many standpoints from which
the Bible, as the Word of God may be con-
sidered. It is God's Revelation to man; it
is the fount of eternal truth, the standard
of conduct, that by which men's actions are
weighed and judged and so forth. For the
Britisher the English Bible is his racial in-
heritance. It forms the background of our
nation's history. While other people have
known the Book through intermediaries, it
has rooted itself in the English land. The
Bible has never in France been a French
book in the same sense—the French people's
counsellor and friend. In France the Bible
has been the Church's book; in England it
has been the people's book—their all in all.
Our literature took from the Bible its char-
acteristic tone of gravity and its moral
depth; a certain aloofness from fleeting
things and an interest in things spiritual.

From the seventh century onward devout
men worked up poetical paraphrases of Holy
Scripture. Caedmon, Bede, Alfred, all con-
tributed their share. "For over a thousand
years the Bible has been whispering in the
nation's ears and moulding its life. It
opened to our fathers a wonderland of
legend, biography and adventure." Long
before the age of Wycliffe, Biblical phrases
were flowing through the stream of nation-
al life. Of Wycliffe's Bible 170 copies are
still extant. We know that men gave five
marks (£40 for a copy. Yet this Bible is
not the chief foundation of our Authorised
Version. Some of its phrases have been in-
cluded, such as these: "God forbid";
"Strait is the gate and narrow is the way";
"A well of water springing up into eternal
life."

The English people, perhaps owe a greater
debt to Tyndale. Ten years after his Testa-
ment had been condemned by the ecclesiastical
authorities of London, the English
Bible of Tyndale and Coverdale was pub-
lished, with a dedication to Henry VIII.

"Our National Classic."

"The Authorised Bible is our great na-
tional classic. No other book in the world
has had such a history. It has gathered in-
to itself the best of all preceding transla-
tions, and so has become a mirror of the
country's genius. The wonder of this trans-
lation is that, if anything, it excels the
original. Imagine a translator equalling or
excelling the work of Homer, Virgil, Dante.
Poetry is the despair of translators. It
baffles them all. The life has evaporated;
the subtle ideas which lent greatness to the
original have vanished. The utmost that
can be done is to substitute other ideas
as a compensation."

The language of a people is like a finger
pointing to the secrets of its inner, incom-
municable life; a national idiosyncrasy that takes
a pattern and colour from the people's oc-
cupations, meditations, fears and hopes.

The Bible has the air of an original work.
It is the chief ornament of our language
and the finest version ever made of ancient
texts.

Artists and Believers.

The translators were not artists only, they
were believers. They approached their task
with humility and a profound sense of moral
responsibility. "Deeply moved themselves,
they wrote movingly. They were not schol-
ars only, but interpreters of a Divine mes-
sage. It is a fundamental law of language
that intensity of feeling calls forth intensity
of language. . . . No such committee work
was ever elsewhere performed as that of the
forty-seven scholars who gave us the Autho-
rised Version." Note the beauty of the
translation as set forth, say, in Isaiah lx,
beginning with the words, "Arise, shine, for
thy light is come." A gleam of unearthly
radiance seems to flood the scene as the words
are read: "The sun shall be no more thy
light by day, neither for brightness shall
the moon give light unto thee; but the Lord
shall be unto thee an everlasting light, and
thy God thy glory."

Professor Sainsbury has called that chap-
ter one of the highest points of English
prose.

The political world offers a pathetic
spectacle of statesmen trying to adjust
constitutional procedure suited to the needs
days of self-contained nations and empires
to an age which must achieve the unity of
a world state or perish.—Canon Raven,

WAYSIDE MUSINGS.

(By A Wayfarer.)

THE TIMES OF THE END.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke xxi. 24.

"YOU gave us some startling ideas last Sunday afternoon," said one of the younger men to the older. "You said that present day troubles were only the beginnings of the final judgments that are to fall on a corrupt Christendom, and you implied that we are near the end of the Age; and we all wish that you would go a little farther and explain what you meant."

"That Christendom has become corrupt," said the older man, "hardly needs demonstrating. Two-thirds of it are stamed with idolatry and superstition. The Gospel is still preached, especially on the Protestant mission fields; but in the majority of churches it is preached without power. The holiness and zeal that marked the early Church has departed; the Church has lost its thunder; the offence of the Cross has ceased. You can no longer, by their lives, distinguish Christian men from unbelievers; and like an old and toothless lion, the Church has degenerated into being little more than a harmless and pleasing adjunct to social life. Men who call themselves Christians live unworthily of their profession, and the Church knows it and condones it. She has lost her power of discipline. She has allowed laxity until she has no power to enforce righteousness."

"I believe that is all true," said the younger man, "but now, why do you say that we are near the time of the end?"

"Do you remember Nebuchadnezzar's inspired dream," asked the old man, "of the great prophetic image (Daniel iii. 31), and do you remember Daniel's interpretation. It represented, said Daniel, the whole course of World-empire, until World-empire shall end and be superseded by the Kingdom of Christ,—the little stone cut out without hands that was to become a great mountain and to fill all the earth? Well, you remember that that prophecy began with the Babylonian Empire, and was to be followed by the Medo-Persian, the Greek, and the iron-empire, the Roman. You remember, too, that this iron-empire was to break up into ten (the ten toes of the image), and then the whole should be crushed and superseded by the Empire of the Stone,—the Kingdom that shall never pass away."

"Yes," said one of the party, "we remember all that, and we agree with you that those old Empires have gone, and that the next will be the Kingdom of Christ. But you know that some Churches claim that Christ's Kingdom is already set up in the form of the Christian Church, and is steadily advancing, even now, towards universal dominion. But you speak as if some catastrophic change were at hand."

"I do," said the older man, "and I think the time has nearly arrived. Have you not noticed how often, both in Daniel and in the Revelation, a period is mentioned of 3½ years, or 42 months, or 1260 days? Now that time is evidently a half-week of years. The full week would be 7 years or 2520 days, and I think we may assume that a day in prophecy stands for a year; and it is astonishing how often that period of 1260 days has already occurred in history. Nebuchadnezzar's

image represented world-history, we are told, the times of the Gentiles, until the establishment of the Kingdom of Christ; and the first Empire was the Babylonian. It begins with the accession of Nabonassar, the father of Nebuchadnezzar, on Feb. 26, 747 B.C. And from that time to the deposition of Romulus Augustulus, on August 22, 476 A.D., when the Roman Empire came to an end, was, to a day, 1260 Jewish years; a great half-week of prophetic time."

"Why do you say Jewish years?" asked the young man, "are they not the same length as ours?"

"No," said the older man. "The Gentile year is 365 days, the period, approximately, during which the earth goes round the sun. But the Jews (and the Mohammedans following them), use a year of 12 lunar months, each reckoned from one new moon to the next. This is the Lunar year, sometimes called the Sacred year; and it is 11 days shorter than our year."

"More than a third of a month," said the young man. "At that rate the Jewish New-year, and our New-year will only correspond about every 36 years."

"That is so," said the older man, "therefore, in deciphering prophecies we may have to reckon either in Jewish or in Gentile years. Then, again, many Bible scholars think that the times of the Gentiles did not begin with the establishment of the Babylonian Empire; but from the destruction of Jerusalem and of the Temple and the final carrying away of the Jews to Babylon in 587 B.C."

"I should be inclined to think that," said one of the party.

"In that case," said the older man, "the full 'Seven Times' this complete week of years, 2520 Gentile years, will run out in A.D. 1934."

"Only two years more," cried another. "Then if those calculations are correct, some big change ought to come soon. Does the Bible tell us what it will be?"

"No," said the older man, "or at least, not in detail. That the times of the Gentiles will have expired must almost certainly mean that the Jews, so long under chastisement for their rejection of Christ, will be restored again to God's favour, and probably to their own land again,—the territory given to Abraham, from the Mediterranean to the Euphrates. And it may well mean, too, that the Gentile world will in their turn fall under God's judgments for their practical rejection of Christ. Then, too, the Bible warns us of the rise of the Anti-christ, the man in whom all Satanic opposition to Christ will culminate. He will apparently bring in that greatest and last persecution of Christ's people, which may correspond to the final persecution spoken of by our Lord in Matthew xxiv. 9, and which may, again, be the same as the final war against God foretold in Revelation xx. 8. But before that, I hope, will be the coming of Christ for His people and the First Resurrection, spoken of in 1 Thess. iv. 16 and in Rev. xx. 5, 6, and referred to in Luke xxi. 36."

"Do you think," asked a young lady, "that the present growth of Communism will have anything to do with that time of trouble?"

"I do very strongly think so," said the old man. "The sudden rise of this Anti-Christian movement so shortly before the time of the end makes me afraid that out of that movement the Anti-Christ will arise, who will marshal all the evil powers of the world against Christ and His Church. The Bible

seems to speak of that great final persecution as the fiercest that has ever been. That persecution is probably the one referred to in Revelation vii. 14. 'These that are arrayed in white robes,—who are they and whence came they?' And the answer is 'These are they that came out of THE great tribulation (not merely, as in the A.V., great tribulation). That great tribulation and Christ's personal coming to deliver His people are probably what is meant by those difficult prophecies in Zechariah xii. and xiv. and in Revelation xix. 19 and xx. 7.'

"It's no prospect of peace," said one of the young men.

"No," said the older man, "the outlines of the events that are dimly seen as they approach us through the mist, are not reassuring. They speak of persecution and trial, but, thank God, they speak also of deliverance for those who will be faithful. 'When ye see these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh' (Luke xxi. 28). May God give us grace to watch and to pray always that we may be counted worthy to escape all those things that shall come upon the earth, and to stand before the Son of Man (Luke xxi. 36)."

"Where do you find all those prophetic dates and figures?" asked the young lady.

"From a very remarkable book," said the old man, "called 'Light for the last days,' by Dr. and Mrs. Grattan Guinness. If you wish, I will try and pick out a few more remarkable figures from it for next Sunday afternoon."

"Please do," said several.

The Bible and the Depression.

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these to-day.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

Robert E. Speer.
From the American Bible Society "Record."

We are hearing a good deal of ignorant and ill-informed talk about a "bankers' ramp" and the "dictation of financial interests." This is unadulterated nonsense.—Mr. Philip Snowden.



The Rev. R. B. Robinson, rector of All Souls', Leichhardt, has accepted nomination to the parish of St. Paul's, Chatswood, vacant on account of the Rev. D. J. Knox's appointment to Christ Church, Gladsville.

Canon Wyche, Chancellor of the Cathedral at Grahamstown, South Africa, has been in Sydney on a visit. During his stay he lectured on Native Industrial and Political Problems with much insight and leading.

The Rev. F. A. Walton, M.A., Director of Board of Education, Diocese of Sydney, leaves for Canada and U.S.A. by the Aorangi on December 8, and will be away some three months.

The synod of the Diocese of Melbourne, on November 21, agreed to a message of sympathy being sent to the Ven. G. E. Aicken, who resigned the deanery of Melbourne in March on account of ill-health. Archdeacon Hancock reported that the former dean had recently experienced better health.

The Rev. Eustace Wade, principal of Ridley College, Melbourne, has been notified by cable message that he has obtained honours in the School of the Study of Religion in the Honours B.D. course of the London University. Mr. Wade is brother of the Rev. A. L. Wade, rector of St. James', Croydon.

The Rev. M. S. Britten, of the Diocese of Melbourne, was a passenger to Melbourne by the Balrarnald from London on November 21. He has been engaged in the parish of Christ Church, Chelsea, since taking his theology degree at King's College, London. Mr. Britten was a member of the Australian Scout contingent which went to England for the world Scout jamboree in 1929.

The Bishop of Kalgoorlie kept the 13th Anniversary of his consecration on November 9. He was consecrated in St. George's Cathedral, Perth, on November 9, 1919, by the late Archbishop of Perth, the Bishop of Bunbury, and the late Bishop of the North-West. For 13 years he has travelled over his vast diocese, and has had many experiences, some amusing and some otherwise. He is greatly devoted to his work.

The Rev. J. A. Howes, rector of St. Patrick's, Mt. Lawley, West Australia, has signified his intention of resigning. He was ordained Deacon in 1896 and Priest in 1899, in the Diocese of Perth, which then comprised the whole State of Western Australia. In the course of his ministry he has worked in many places in the Diocese. His genial nature has made him well-loved both by his fellow-clergy and the parishioners among whom he has worked.

The Rev. C. B. Hannah, who has been stationed in Western China as a missionary for the China Inland Mission, is in Melbourne on furlough. He addressed the rally of the Church Missionary Association which took place in the Chapter House of St. Paul's Cathedral on Wednesday evening, November 30. Mr. Hannah went to the mission field from Melbourne. He is a brother of Mr. H. J. Hannah, a well-known evangelical layman in Melbourne.

Mr. T. G. Heydon, who for more than ten years has held the position of accountant to the Perth Diocesan Trustees, has been appointed to the Secretaryship of the W.A. Civil Service Association. The West Australian Church News states: "By his unflinching courtesy he has endeared himself to all who have had dealings with him. While we regret his official severance with the Perth Diocese, we offer to him our congratulations on this appointment, and best wishes for his future welfare."

In his opening charge to the Synod of the Diocese of Melbourne in the Chapter House at St. Paul's Cathedral, on November 21, the Archbishop referred to the fact that Mr. L. A. Adamson had resigned his lay canonry of the Cathedral, as well as his membership of the Diocesan, Provincial, and General Synods. "Mr. Adamson has had a wonderfully successful record as head master,"

said Archbishop Head, "and he has been unusually wise and farseeing in his counsel in all important church offices."

We extend our deep sympathy to the Rev. J. Newton Stephen, rector of St. Matthias', Paddington, on the death of his sister, Miss Edith H. Stephen. She was headmistress of the girls' department of the Coogee Superior Public School. Her death followed an operation. By direction of the Department of Education, the girls' department of the school was closed, and about 75 girls attended the funeral. They formed a guard of honour from the gate to the church, which was crowded for the funeral service.

The Rev. Leonard Gabbott, B.A., and Mrs. Gabbott, of St. John's, Rockdale, near Sydney, will sail for England in February on a holiday visit. It is 24 years since Mr. and Mrs. Gabbott arrived in Australia, commencing work in the then Armidale-Grafton Diocese. Mr. Gabbott having offered himself to the Bishops in England for work in the Colonies in connection with the Pan-Anglican appeal for men and money. Mr. Gabbott is one of our Sydney Evangelical stalwarts and is very helpful to the Church Record from time to time. We wish them both "bon voyage."

The Governor-General of New Zealand and Lady Bledisloe recently visited Napier, N.Z., and presented to the Cathedral parish a professional cross of silver on an obelisk staff as a memorial of the Napier earthquake. The cross, which was made for the Governor-General in England, on a handsome design chosen by the Archbishop of Canterbury, bears the inscription: "Presented to the Anglican Cathedral at Napier by Charles Bathurst, Baron Bledisloe and Elaine his wife, in admiration of the heroism and self-sacrifice displayed during the great earthquake, February 3rd, 1931. The Cross was dedicated by the Bishop of Waipapu on September 23, 1932."

Captain A. M. Stanton, the skipper of the wrecked "Southern Cross," when he passed through Auckland in September, impressed all who met him with his keenness and charming personality. He is a Churchman in full sympathy with the Melanesian Mission. He was Chief Officer on the "Discovery" in Sir Douglas Mawson's Antarctic Expedition, and recently spent two years in the Islands between New Guinea and the New Hebrides. The English Committee, who, in recognition of their princely gift of the whole new ship delivered at Auckland free of all cost to N.Z., were given the right to appoint the captain, had a large number of applicants, of whom no less than 32 were interviewed.

The Rev. T. E. Fox, lately vicar of Shebbear, Devonshire, England, arrived in Sydney last week by the R.M.S. Oronsay. In 1886 the Rev. T. E. Fox was appointed first vicar of the Tweed, N.S.W., which was in that year separated from the Clarence. He left the Tweed in 1890 to become first vicar of Moree, where he spent 12 months and also built a church. In 1891 he was transferred to the vicarage of Narrabri, where he built four churches before leaving Australia in 1898. On reaching England he was appointed to the Crown Benefice of Shebbear, Devonshire, by the late King Edward VII. He retired from the charge six years ago, and has since made three trips to Australia.

The Rev. H. A. Norton, of the Bush Brotherhood, North Queensland, has returned from a visit to Great Britain. While there he lectured on life in the Australian bush and the work of the Bush Brotherhood, and the idea had appealed to the people immensely. "They had been better able to visualize the size of his parish when he had informed them that it was only possible to visit some settlements once a year, and that his transport was sometimes a train, sometimes a car, and often an aeroplane. 'When I told people in England that my parish in

northern Queensland was 580 miles long 450 miles wide, with an area nearly three times as great as that of England, Scotland, and Wales, they were amazed."

Mr. Cyril Maynard Gunther, one of Sydney's leading commercial men, and the spokesman for the movement which is endeavouring to bring about a revision of the tariff, died recently, aged 53 years. Death resulted from complications following an attack of influenza. Mr. Gunther was a son of the late Ven. Archdeacon Gunther, who for many years was incumbent of St. John's Church, Parramatta. He was educated at The King's School, Parramatta. He was a lay canon of St. Andrew's Cathedral, and a member of the Church Property Trust, of the executive committee of The King's School Council and of the Executive Committee of the King's School Old Boys' Union. The interment took place in St. John's Churchyard, Parramatta.

The Rev. C. H. D. Grimes, sometime Principal of St. John's College, Perth, and rector of Northam and Cottesloe, W.A., and now in charge of the English Church at Monaco, in Europe, has been doing much of late to link English Cathedrals with some in France. Through his activity a ceremony was held at Fecamp on August 1st, when in the presence of notable representatives of Church and State, both of England and France, stones sent from Lincoln and Norwich Cathedrals, which were built by the Bishops who came from Fecamp, were set in the walls of the old Abbey, with appropriate speeches, telling of the influence of Fecamp upon English life of the 11th and 13th centuries. The stones sent by the Deans of Lincoln and Norwich were solemnly received by Canon Jouen, on behalf of the Archbishop of Rouen, at the main gate of the Abbey.

One of Sydney's leading surgeons and children's specialists, Sir Charles Clubbe, has passed away. His name will always be associated with child welfare, and more especially with the Royal Alexandra Hospital, which he served with untiring energy and devotion for nearly half a century. A champion of the helpless sick child and the little cripple, he endeared himself to the thousands of young patients who passed through his hands, and whom, in innumerable cases, he restored to health. Sir Charles Clubbe was born at Hughenden vicarage, Bucks, England, in 1854, his father being the Rev. Charles Clubbe, and was educated at Uppingham College, and was trained at St. Bartholomew's Hospital, London. His medical degrees included M.R.C.S. (1876), L.R.C.P. (1877), F.A.C.S. (1925). He came to Australia in 1883 for health reasons. He served both in the South African and the Great War.

Brigadier-General I. G. Mackay, B.A., has been appointed headmaster of Cranbrook School, Sydney, in succession to the Rev. F. T. Perkins, M.A., who has resigned as from the end of the year to take up the post of acting rector of St. Mark's, Darling Point, while Canon Howard Lea is on leave. Brigadier-General Mackay was for five years a resident master at the Sydney Church of England Grammar School, and subsequently was appointed lecturer and demonstrator in Physics at Sydney University. Shortly after this appointment he proceeded on active service, in the course of which he commanded in turn the 4th Battalion, the 1st Machine Gun Battalion, and 1st Infantry Brigade. He rose to the rank of Brigadier-General, and was awarded the C.M.G., D.S.O. with bar, and the Croix de Guerre. After a year at Emanuel College, Cambridge, where he studied in the Cavendish Laboratory, under Sir Ernest Rutherford, he returned to this State of student appointed to his present position of student adviser and secretary of faculties at Sydney University. Brigadier-General Mackay was formerly a well-known athlete, being a member of the first cricket and football teams, and of the eight-oar crew at the Sydney University.

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Your Home.





"The most difficult thing to know is yourself."—Thales.

DECEMBER.

- 1st—Locarno Peace Treaty signed in London, 1925.
4th—Second Sunday in Advent. The Church's Bible Sunday.
5th—Rome made the Italian capital, 1870.
6th—St. Nicholas, Bishop of Asia Minor.
7th—End of Boer War, 1902.
8th—Richard Baxter died, 1690.
9th—Fall of Jerusalem, 1917.
11th—Third Sunday in Advent.
12th—Delhi made capital of India, 1911.
13th—Council of Trent, 1545.
14th—Ember Days, and 16th and 17th.
15th—House of Commons rejected (1927—first time), the revised Prayer Book.



The Urgent Need of an Evangelical Ministry.

IT is our deliberate conviction that the most urgent need in Australian life to-day is that of an Evangelical Ministry. We mean Evangelical in the New Testament sense of the word—in the way that our Evangelical Fathers, Simeon, Venn, Grimshaw, and Ryle thought of it.

saving experience, they will only beat the desert air, be they ever "so busy" in priestly functioning.

We write this because the Advent Ordinations are near, and the Bishops are warned to lay hands suddenly on no man."

But to our way of thinking there is another vital reason for a truly Evangelical ministry. No one who knows the facts will deny that Tractarian teaching has leavened the Church of England. As we review the last hundred years, except in one or two isolated dioceses, Anglo-Catholicism, as the direct outcome of the Tractarian or Oxford Movement, has established itself in our beloved Church.

Evangelicals have always been a force in the Church of England. At one time their enthusiasm was looked upon with something more than official disapproval, they were excluded from posts of ecclesiastical dignity and their specific teaching was frowned at by those who would naturally be expected to befriend it—for it was and is still loyal to the Church of England, accepting fully the historical position of our Church as Catholic, Apostolic, Reformed and Protestant.

A glance at our formularies and Articles will show that Anglo-Catholicism is not the true type of worship and outlook of the Church of England. It is a harking back to Rome. It therefore behoves us to take steps as Evangelicals, to preserve and extend our influence in the Church of our birth. We believe that in Australia and Tasmania we have with us the vast majority of lay members of the Church.

Faith and Morals. We can do no other, for in Holy Scripture alone we find the narrative of the deeds and teaching of our Saviour and the apostolic interpretation of what they mean. This is broadly our outlook, and for us it is a matter of conviction that it must be proclaimed in season and out of season, by spiritually minded men who have known the converting power of the Holy Spirit and are called by God to preach His Gospel.

If we are to accomplish our mission we must have men to preach and act as Ministers of the Word and Sacraments. Unless we are able to provide men to undertake charge of Evangelical Parishes, our candlestick will be taken from us, and what we believe to be disaster will overtake the Church we love. What sort of men are our theological colleges turning out? Are our Evangelical clergy, of strong conviction, directing promising young men to the Evangelical ministry. During Embertide the minds of all church-people are centred on the forthcoming ordinations and on the duty of calling upon God to supply the men the Church needs.

The "Index of Prohibited Books."

(By C. G. Coulton, Litt.D., D.Litt., F.B.A., Fellow of St. John's College, Cambridge.)

NOT long ago, in a Continental hotel, I saw a good deal of an intelligent, well-read and much-travelled lady who had joined the Roman Church. The first novelty had worn off; she had settled down to daily regular life in her new condition; and she frankly confessed a certain measure of disappointment, not under question, but raising the subject of her own accord.

mental accuracy of what she had gathered from the Arch-priest, which it would be impossible to verify, since, as will be seen, the "Index" is interpreted by different sections of the Roman hierarchy in widely different fashions. But there could be no doubt as to the impressions she had actually formed from what she had been told; and it was only by writing to a bookseller in

It may be asked, "How can these childish restrictions be imposed upon a great body which, ostensibly, claims to rule the whole world in virtue of its superior enlightenment?" The answer is simple: In proportion as Roman Catholic populations are really enlightened, the "Index" is a dead letter. Leo XIII. made an attempt to tighten the bond, and a liberal Roman Catholic

Signs of the Second Advent.

PEAKING at a recent meeting in the Chapter House, Sydney, on "The Church and the Coming Crisis," Canon H. S. Begbie made reference to the signs which he believed indicated that we had reached the period spoken of in the Prophetic Scriptures which indicate the near approach

Supplement to The Australian Church Record. December 1, 1932.

Australian College of Theology.

CLASS LISTS FOR 1932.

Scholar in Theology (Th.Schol.)

- Second Class.
Boydew, William Edward ... Wangaratta
Blake, Douglas ... Wangaratta
Pass.
Harris, Arnold William ... Goulburn
Eggleton, Cecil Frederick ... Melbourne
Codd, Ernest Appleby ... Adelaide
Cooper, Edward James ... Bathurst
Granswick, Richard Bruce, Christ Coll., Tasmania
Note.—Clarke, Edward Pattison, M.A. (Adelaide), also passed the Examination, but under the present Constitution of the College is not qualified to obtain the Certificate. General Synod (1932) passed a Determination opening the Examination to approved lay members of the Church. When this Determination has been accepted by the Diocese, Mr. Clarke will be awarded the Certificate. Alexander, Clarence Barton (Sydney), also passed the Examination but under the Constitution of the College, cannot be awarded the Certificate for another year.
Pass.—Part II.
Fleck, Oswald Sydney ... Sydney
Passed in Single Subjects.
Moral and Social Science.
Rothero, Clifford Roslyn ... Armidale
New Testament.
Radeliff, Edward Gerald ... Adelaide
Hunt, Henry Edward, St. Francis' Coll., Brisbane
Veal, Edward Gritton ... Melbourne
Dogmatics.
Duncombe, Victor Clide G. ... Armidale
Hobart, Horace Hampden ... Newcastle
Nell, George Alfred M. ... Goulburn
Tymms, George Gordon ... Melbourne
Greek and Latin Fathers.
Sidwell, William Eric Bailey ... Sydney
Licentiate in Theology (Th.L.).
First Class (in order of merit).
Sharwood, Alexander L., M.A., St. Francis' Coll., Brisbane
Lambert, Laurence Taplin, Moore Coll., Sydney
Redshaw, Horace George, St. Francis' Coll., Nth. Queensland
Second Class (in order of merit).
Rowe, Patience Hornby, B.A. ... Polynesia
Daish, John Donald Stiallard ... Tasmania
Oliver, Charles Loddiges, B.A. ... Sydney
Armstrong, John, St. Francis' Coll., Goulburn
Whereat, Charles Ronald ... Adelaide
Inroside, Alan Leonard, Moore Coll., Sydney
Looker, George Gilham, B.A., Moore Coll., Sydney
Taylor, William Thomas, St. Barnabas' Coll., Adelaide

- Macdonald, Brian Thomas, St. Aidan's Coll., Ballarat
Gray, William Christopher, St. Barnabas' Coll., Adelaide
Earp, George Thorold, B.A., Moore Coll., Sydney
Ussher, Clifford Edward ... Bathurst
Pass (in alphabetical order).
Beyer, Thomas David, Ridley Coll., Gippsland
Brodie, Keith, Moore Coll. ... Sydney
Carver, Victor George ... Melbourne
Codd, Ernest Appleby ... Adelaide
Cooper, Edward James ... Bathurst
Granswick, Richard Bruce, Christ Coll., Tasmania
Davies, Herbert, Ridley Coll. ... Melbourne
Dunbar, William Don C., St. Francis' Coll., Bunbury
Hipkin, Frederick, Ridley Coll. ... Bendigo
Jones, Frederick, Moore Coll. ... Sydney
Legg, Frederick Sidney ... Ballarat
Lloyd, Ronald Davis, Ridley Coll., Melbourne
Luders, Karl William, Moore Coll., Sydney
Payten, Mervyn Archdall, Moore Coll., Sydney
Seymour, Philip ... Perth
Shaxted, Edwin Douglas J., Bendigo
Sheldon, Maurice Geoffrey, St. Aidan's Coll., St. Arnaud
Smith, Herbert Reginald, B.Sc., Moore Coll., Sydney
Tassell, Horace Frederick P., St. Columb's Coll., Wangaratta
Waterman, James R., Trinity Coll., Melbourne
(Ten failed.)
Passed the First Half of the Examination.
(In Order of Merit.)
I. P. *Catley, Allan Bruce, M.Sc., St. Francis' Coll., Brisbane
I. Byatt, Alison, B.Sc. ... Melbourne
I. *Loane, Marcus Lawrence, B.A., Moore Coll., Sydney
I. P. Baker, Clifford Andrew, Moore Coll., Sydney
II. P. Francis, Cyril, St. John's Coll., Newcastle
I. P. *Roberts, Byam William, B.A., St. Francis' Coll., Brisbane
I. P. *Broadley, Lancelot Herbert A., Moore Coll., Sydney
I. P. Harvey, Stephen George K., Ridley Coll., Melbourne
I. P. *Leslie, Ernest Kenneth, B.A., Trinity Coll., Melbourne
I. *Elisabeth, Sister, M.A., S.S.A., Brisbane
I. P. Bradley, Stephen Carlton, Moore Coll., Sydney
II. P. Withers, Alexander John, St. John's Coll., Grafton
I. P. Constance, Sister, S.S.A., Brisbane
I. Sheppard, Francis George, Goulburn
II. P. Tredwell, James J., St. John's Coll., Bathurst
II. Nickolas, Mervyn George S., St. John's Coll., Newcastle
I. P. Dunstan, Harold Clive, Moore Coll., Sydney
I. Martin, Robert Maund O., Sydney
I. P. Howell, Lindsay Momber, St. Aidan's Coll., Ballarat
I. Short, John Harold ... Riverina
II. P. Fisher, George Arthur, St. John's Coll., Newcastle

of this "Index," must procure special licence if they wish to read certain works by Descartes, Spinoza, Malebranche, Kant, Bacon, Locke, Hobbes, J. S. Mill, Bossuet, Lord Acton, Addison, Heine and Victor Hugo. They may not even read Taint's "History of English Literature," or Montaigne's "Essays," or Sir Thomas Browne's "Religio Medici"! And this, from a Pope who in his earlier days was best known as director of a great library!

own schools, at the expense of the taxpayer, that is now being steadily pursued in England by every possible expedient, both of public speeches and of secret wire-pulling!—"The British Weekly."
"The hope of Christianity lies in its boldness. The Church is strong when she is daring. Her strength rises and falls with her courage. Victory is faith."—Bishop Brent.

P. Indicates that the Candidate has satisfied the Examiner in Philosophy.
The Hey Sharp Prize is awarded to: Sharwood, Alexander Livingstone, M.A., St. Francis' Coll., Brisbane.
On behalf of the Council of Delegates, JOHN FORSTER, Registrar.
Boooloombah, Armidale, 25th November, 1932.

ist regime, I swear that I do not belong to associations and parties, the activities of which cannot be reconciled with the obligations of my charge." The reference to "The Fascist regime" is declared to be used in connection with the King and his successors in such a way as to be tantamount to "The Government of the State." Allegiance to "the Fascist regime" may, therefore, it is declared, be sworn "without prejudice as always, when any oath is administered to Catholics, to the rights of God and the Church." The latter words are significant as throwing light on the value of Roman Catholic oaths.

mental accuracy of what she had gathered from the Arch-priest, which it would be impossible to verify; since, as will be seen, the "Index" is interpreted by different sections of the Roman hierarchy in widely different fashions. But there could be no doubt as to the impressions she had actually formed from what she had been told; and it was only by writing to a bookseller in Italy and showing her his reply that I was able to convince her that the Index was not privately printed for exclusively clerical use, but could be bought by anyone, nominally at least. I add this last qualification because it was printed in an edition extremely limited in numbers, when we consider that the Pope had addressed it to the whole of the faithful throughout the world. When again, after a few weeks, that edition was exhausted, there was unaccountable delay in reprinting; it was long before the Cambridge University Library was able to secure a copy.

Description of the Book.

Since, therefore, even Roman Catholics often know so little about this all-important volume, a brief description of it may be welcome to readers of "The British Weekly." A century hence—or, perhaps, even in next generation to our own—the story may well seem almost as incredible as that of the Inquisition seems to us now; and the same care may perhaps be spent upon burying the actual facts. An excellent article upon Leo XIII.'s edition of the "Index" (1900) may be found in the "Quarterly Review" for October, 1902. Leo was, for a Pope, exceptional in his scholarship, and might therefore have been expected to show equally exceptional liberality to students; but here he disappointed them. The present Pope, Pius XI., is a specialist in bibliography; at one time he was at the head of the great Ambrosian Library at Milan. Yet he, too, has disappointed the reading public by his reissue of the "Index" at the end of 1929. The very Preface, which Pius committed to Cardinal Merry del Val, contains two singularly gross bibliographical errors. It distinctly implies, in plain words, that more than 200 editions of the Bible in different vernaculars were published before Luther's; yet the fact is that there were only twenty-one. Again, it categorically asserts that all these were "duly approved by the Church"; yet the facts are, not only that all these editions are remarkable for their absence of Church licence, but that the only proclamations of the official Church, for the whole period of which the Preface treats, were either restrictive or flatly prohibitory of Bible translations. It is inauspicious that a volume which aims at the authoritative purification of all literature should thus begin by polluting the very sources.

Incredible Puerilities.

When we turn to the list of prohibited books, although some of the worst absurdities have been removed, yet the residue is still almost incredible in its puerilities. All faithful Roman Catholics, according to the explicit warnings of this "Index," must procure special licence if they wish to read certain works by Descartes, Spinoza, Malebranche, Kant, Bacon, Locke, Hobbes, J. S. Mill, Bossuet, Lord Acton, Addison, Heine and Victor Hugo. They may not even read Taint's "History of English Literature," or Montaigne's "Essays," or Sir Thomas Browne's "Religio Medici"! And this, from a Pope who in his earlier days was best known as director of a great library!

It may be asked, "How can these childish restrictions be imposed upon a great body which, ostensibly, claims to rule the whole world in virtue of its superior enlightenment?" The answer is simple: In proportion as Roman Catholic populations are really enlightened, the "Index" is a dead letter. Leo XIII. made an attempt to tighten the bond, and a liberal Roman Catholic protested in the "Fortnightly Review" for October, 1897. He wrote: "The old 'Index' was never supposed to be binding on English Catholics, and, indeed, its provisions were such that it was practically almost a dead letter on the Continent also. . . . The new 'Index' is, however, formally declared to be applicable to all countries, and great has been the distress which through its publication arose in the minds of a multitude of timid and scrupulous believers. . . . Pressure was brought to bear upon Rome, which was forced at last to learn something of the condition of affairs in England, and finally supreme authority has had to draw in its horns and suffer it to be spread about in England that the new reformed 'Index' does not apply here, and that in this happy country every condemned publication can be read, and any work on morals or religion published and circulated, without ecclesiastics having the power to prevent it. . . ."

Could Not Deny Facts.

To this article the semi-official Tablet, Cardinal Vaughan's organ, replied with characteristic irritation; but it could not deny the facts. It explained that "the Church has wisely taken into account the special character and circumstances of Catholics in the English-speaking countries, and the significance which, as expressing the more modern development of social and political life, they promise to possess in the future." And its excuse for the admitted fact that the "Index" may be practically ignored in England or America, is "that in English-speaking countries there does not exist upon any large or popular scale such bitter and active propaganda against Christianity and Christian morality as are, unhappily, at work abroad, nor is there that widespread prevalence of aggressively anti-Christian and pornographic literature which the infidel and anti-clerical Press pours forth like a pestilential sewer in certain Continental countries." In other words, anti-clericalism and pornography are most rife in those countries in which the "Index" has always been most strictly enforced. And, meanwhile, the provisions of this unhappy book, and the censorship system of which it is the outcome, are unspeakably distressing to many Roman Catholics who, like other folk, cannot live happily without fresh air. To quote from one of these, the German Mumbauer: "We Catholics are shut up in a Ghetto; we may not attend ordinary schools or universities; we must be taught by ourselves, separately from the rest of the world; the result is that civilisation goes on its own way and leaves us shut up in our own back street." Yet it is this policy of keeping Roman Catholics to their own schools, at the expense of the taxpayer, that is now being steadily pursued in England by every possible expedient, both of public speeches and of secret wire-pulling!—"The British Weekly."

"The hope of Christianity lies in its boldness. The Church is strong when she is daring. Her strength rises and falls with her courage. Victory is faith."—Bishop Brent.

Signs of the Second Advent.

SPEAKING at a recent meeting in the Chapter House, Sydney, on "The Church and the Coming Crisis," Canon H. S. Begbie made reference to the signs which he believed indicated that we had reached the period spoken of in the Prophetic Scriptures which indicate the near approach of the Second Advent of Jesus Christ. He first dealt with what he described as the Fig Tree Sign, referring to the Jewish Nation, their long exile from their national home in Palestine, their dispersion among the nations of the earth, and the marvellous manner in which the way had been made ready for their return to the land of Palestine, where, during the past ten years, there has been wonderful progress in the cultivation of the land, where, for so long, barrenness had prevailed. Turning to the condition of the world generally, he suggested that there were manifest evidences that we had reached the period spoken of by Jesus when He foretold that in the latter times there would be distress of nations with fear and perplexity, "Men's hearts failing them for fear and for looking after those things coming on the earth," etc. Moreover, there were evident signs of the re-formation of the Roman Empire, comprising ten nations, which prophetic students have gathered from the Scripture found in the Second Chapter of Daniel, must take place in the end time of Gentile Supremacy. Signor Mussolini has declared his intention of securing this some time about 1935.

"In Communism," declared the speaker, "we have another evidence of the disruption of the present age. This movement, which is active in all parts of the world, with its anti-God propaganda, will prove a yet greater menace to world peace."

"These various signs and many others, lead me to the conclusion that the end of the age is approaching, and the beginning of a new era imminent. The Scripture points us to the time when Christ shall reign in power and great glory, the wide earth subject to His rule in the Kingdom of God and His Christ. One event of outstanding importance that is forecasted to take place at the beginning of this Kingdom is the translation of the Church as spoken of in 1 Thessalonians, 4th Ch., 13-18 verses, and 1 Corinthians, 15th Ch., 51-58 verses. This is the true hope of the Church, and should lead to holiness of walk and conduct."

"The Fascist Regime."

The Pope pronounced illegal for the faithful the Fascist oath of obedience to Signor Mussolini, thereby apparently causing some searching of heart in Roman Catholic educational circles. The Vatican "Osservatore Romano" now gives the form of oath required from teachers as follows:—"I swear to be faithful to the King, his Royal successors and to the Fascist regime; to observe loyally the Constitution and other laws of the State, to exercise my charge as teacher and fulfil my academic duty with the intention of forming diligent and upright citizens faithful to the country and to the Fascist regime. I swear that I do not belong to associations and parties, the activities of which cannot be reconciled with the obligations of my charge." The reference to "The Fascist regime" is declared to be used in connection with the King and his successors in such a way as to be tantamount to "The Government of the State." Allegiance to "the Fascist regime" may, therefore, it is declared, be sworn "without prejudice as always, when any oath is administered to Catholics, to the rights of God and the Church." The latter words are significant as throwing light on the value of Roman Catholic oaths.



NEW SOUTH WALES.

Diocese of Sydney.

ST. BARNABAS', CHATSWOOD.

Rector's Stipend.

Canon Rook, rector of St. Barnabas' Church, Chatswood, is being paid the full stipend of £340 a year, which was the amount mentioned when he was offered the living. The decision to pay the full amount was made after the appointment of the commission, which was recently chosen to manage the affairs of the parish, in place of the parish council.

HAMMOND PIONEER HOMES.

The Hammond pioneer homes, picturesquely situated amid tall gum trees, about two miles from the Liverpool railway station, were officially opened by the Governor (Sir Philip Game), on Sunday, November 20, in the presence of a large and representative assemblage.

The Minister for Agriculture (Mr. Main) and the Assistant Minister (Mr. Ryan) represented the Premier (Mr. Stevens) and the State Government, and the Minister for Commerce (Mr. F. H. Stewart) the Commonwealth Government. Dean Talbot represented Archbishop Wright. Others present included the Lord Mayor (Alderman Walder), the president of the Millions Club (Sir Arthur Rickard), the president of the Australian Women's Guild of Empire (Mrs. David Maughan), and the representatives of other organisations.

The scheme, which is restricted at present to unemployed married men with three or more children, impresses one as being essentially practical, not only in its ultimate objective, but also in its preliminaries. The possibilities of the soil may be seen from an immediately-adjointing extensive orchard. A commendable feature of the plan is the condition that several of the gum trees on each block shall be retained. Canon R. B. S. Hammond, the founder of the scheme, points out that it is not a charity, but an opportunity for those who will establish homes under it; that it is not a small farm scheme, but a home ownership scheme, and that, in offering, in his view, the quickest and most permanent solution of the unemployed and homeless problem, it will save the wife from fear of eviction, provide the husband with immediate useful occupation, and serve to give to their children home-grown essential vegetables, and a life in healthy surroundings.

Governor's Tribute.

The Governor said it afforded him great pleasure to declare open this latest aspect of the humanitarian work of Canon Hammond in the cause of those who needed a helping hand. Canon Hammond had proved himself a Christian clergyman in the best sense of those words. (Applause.) This scheme was going to be a success; of that, he was confident, for, behind it was a man whose faith was the faith that moved mountains.

The Governor, proceeding, said it was all very well to say that the present system was wrong; to talk in generalities, and say that drastic changes were necessary. Possibly, drastic changes were necessary—he did not know—but progress was slow, and until they could see their way to make changes to bring about real progress they had to endure what they could not cure. It was an obligation, therefore, upon anyone in a position to make conditions more endurable for those less fortunate, to do so. No one thought that the scheme with which Canon Hammond had associated himself was going to solve the big problem to-day, but it had the supreme practical merit that it was going to make conditions happier and more endurable for the families installed there.

The Governor, in conclusion, appealed, amid applause, for most sympathetic co-operation with Canon Hammond in what his Excellency termed an essentially practical and splendid scheme.

Diocese of Newcastle.

THE CONSTITUTIONAL CONVENTION.

The Bishop's Letter.

Writing to his diocese, the Bishop deals with three crucial points in the proposed Constitution for the Church in Australia. The first concerns what are called the fundamental declarations. It is clearly necessary that the constitution should make it explicitly clear that the Church, under its new constitution, would not be a new Church, but a continuation of the old reformed constitutional conditions. It must, therefore, set out in the forefront of the constitution its present doctrinal and liturgical standards and announce its intention of adhering to them. But it is clearly also power to restate and revise its formularies from time to time. This power must obviously be carefully guarded, and it was round the nature of the safeguards required that controversy arose. There were those who thought the power could safely be exercised by the use of the ordinary legislative machinery of the Church. That is to say, by the General Synod passing a Canon by stated majorities in two successive sessions, and submitting it to the dioceses for approval. And if that approval were secured from a sufficient majority of dioceses, the Canon would become law. There were others who thought it would be best for the Constitution to declare that the Church had no power to revise its own standards, and to make it necessary for the Church to apply to Parliament for permission to revise its constitution should any doctrinal restatement be required. Eventually a compromise was effected by which we agreed that the Church should have power to revise its standards, but that no revision should be effective until it had received the assent of all the dioceses.

The second centred round the position and authority of the Bishops of the Church.

There are those who claim that the Bishops, as holding Apostolic authority, are the guardians of the Faith, and that any statement by them of the Church's doctrine on any point must be accepted by the Church as final and conclusive. And there are others who think that the Church, as a whole, and not the Bishops only, is entitled to a voice in such matters. We settled finally that it should be competent for the House of Bishops to make formal statements of the Church's doctrine on any point not in dispute, but that such statements should not be used for disciplinary or coercive purposes unless they have been embodied in a Canon of the General Synod. It is, perhaps, at this point that dissatisfaction is most likely to arise. But it must be remembered that in all doctrinal and liturgical matters both the first and the final word rest with the Bishops. No Canon dealing with such matters can be passed into law without their consent. The Church is absolutely protected under the new constitution from being committed to any doctrinal statement which has not received the full endorsement of the House of Bishops.

The third centred around the composition of what used to be called the Supreme Tribunal and is now to be called the Appellate Tribunal. There are those who thought that in all questions in which doctrine was concerned the Tribunal should be composed entirely of Bishops, and that if laymen were present they should be present merely as assessors and should not have a vote. And there were those who wished it just the other way round. Eventually we decided that the President of the Tribunal should be a legally qualified layman, and that the other members should be three Bishops and three laymen of high legal standing, but that before determining any appeal in which doctrine was involved, the Tribunal must apply to the House of Bishops for a statement of the doctrine involved, and further, that no determination on a doctrinal point should be operative unless it received the endorsement of at least two out of the three Episcopal members. And, what was even more important, it was decided that whilst each different section of the General Synod—Bishops, clergy and laity—should have its share in nominating the members of the Tribunal, the Tribunal as a whole should be elected by the General Synod as a whole. And since in General Synod the votes of the House of Bishops is taken separately from that of the House of Representatives, this means that any Tribunal which is appointed will be clothed with the full delegated authority of the House of Bishops. Just as each diocesan tribunal will be the court of the Bishop, so the Appellate Tribunal will be the court of the whole bench of Bishops. It will be a spiritual court in the full sense of the word, and no one will have any ground for criticising it on the ground that it is not. Personally, I regard this agreement as the greatest achievement of the Convention.

Diocese of Bathurst.

THE DEAN'S PROTEST.

Copyright Fees.

A letter from the Dean of Bathurst (the Very Rev. H. R. Holmes), protesting against a request made by the Australian Performing Rights Association, was read at a recent sitting of the Royal Commission on Performing Rights, which is sitting in Sydney.

"A service was recently broadcast," said the Dean, "from All Saints' Cathedral, Bathurst, and I have since received a demand to make a return of all items of worship in that service. The service contained such hymns, psalms, and anthems as are usually rendered from the recognised sources provided for public worship, and it seems to us to be in the nature of a tyranny on the part of the Performing Rights Association that it feels that it has a right to demand of us that we give an account to them in the matter of the hymns, psalms, and anthems used in public worship."

The Dean has been asked to furnish the names of publishers and composers of the pieces of music used. These included "O Sing Unto the Lord a New Song," "I was Glad When They Said Unto Me," and "Lord, Who Shall Dwell in Thy Tabernacle," and "We Praise Thee, O God," from the Church of England Psalter; "Let Saints on Earth in Concert Sing," from Hymns Ancient and Modern; "The King of Love My Shepherd Is," from the Sound of Holy Voices, from the English Hymnal; "Most Merciful Father," the H tune from the English Hymnal; and "O Love That Will Not Let Me Go," from the Church Missionary Hymn Book.

VICTORIA.

Diocese of Melbourne.

TAXATION BY INSTALMENTS.

How it Affects the Clergy.

The official organ of the Diocese communicates the following information for the clergy of Victoria:—

As stated in our last issue, we have received numerous inquiries regarding the effect of the new instalment plan for the payment of income tax. We made inquiries from the Commissioner of Taxes, whose reply we print below. This should answer the questions submitted to us.

Taxation Offices.

436-430 Lonsdale Street,
Melbourne, C.I.
9th Nov., 1932.

The Editor,

Church of England "Messenger,"
Diocesan Registry,
St. Paul's Cathedral,
Flinders Lane,
Melbourne.

Dear Sir,—

With reference to your communication of the 2nd inst., the following information is set out for the information of your correspondents:—

- (1) The Clergy will be regarded as employees of the local Church, the treasurer of which will be responsible for deducting the amount and supplying the clergyman with the stamps.
- (2) Where the clergy are paid in part by different congregations in their parish, each particular treasurer will be responsible for making the deduction, and supplying the stamp.
- (3) In those cases where the amount of the local stipend is augmented by a grant from the Home Mission Fund paid by the Diocesan Registry, the payer will make the deduction and supply the stamp.
- (4) Fees received for marriages, etc., are not liable to the deduction under the Instalment System, but will be assessed for tax in the Income Tax Return as heretofore.

The following is a table showing the amounts to be deducted on the assumption of a monthly payment on certain stated annual stipends:—

Annual Stipend.	Monthly Payment.	Amount of Deduction.
£ s. d.	£ s. d.	£ s. d.
200	16 13 4	0 8 6
250	20 16 8	0 10 6
300	25 0 0	0 12 6
350	29 3 4	1 9 0
400	33 6 8	1 13 0
450	37 10 0	1 17 0
500	41 13 4	2 2 0

Deductions on amounts below £200 per annum are at the rate of 6d. in the £1, or fractional part of £1 in excess of 10/-.

I am enclosing herewith, for your information, a copy of a poster setting out particulars of the Instalment System.

Yours faithfully,

R. M. CHENOWETH,
Commissioner of Taxes.

GIRLS' FRIENDLY SOCIETY JUBILEE.

Service at the Cathedral.

The recent annual service for members of the Girls' Friendly Society at St. Paul's Cathedral possessed an added significance, in that it was the Jubilee service, commemorating fifty years of work in this State. Nearly all the metropolitan branches were represented, and most of them brought banners. The scene in the lane separating the Gas Company's buildings from the Cathedral as the procession started on its way to the west door was most imposing.

A feature of the service in the Cathedral was the singing of the well-chosen hymns, which the girls' choir led with notable success. The special form of service was admirably suited to the occasion.

The Archbishop preached the sermon, congratulating the Society on the progress it had made during the last fifty years. They belonged to three great forces, which had developed and changed wonderfully during that period—the Empire, the Church and womanhood. The Empire had made remarkable progress, and was perhaps more wonderful to-day than ever before. The Church, too, had developed. In 1888, when the second Lambeth Conference was held, it was attended by 100 bishops. At the Conference in 1930 there were 300 bishops present. Fifty years ago there were 12 bishops in Australia, including two in Victoria—Melbourne and Ballarat. At the Australian Conference held in Sydney last

month there were 25 bishops, including six from Victoria. Womanhood was more richly endowed to-day than was the case 50 years ago. The girls of to-day, as the result of higher education, were given better opportunities of service in the various walks of life. "Remembering that," said the Archbishop, "let me remind you of the fact that although your life belongs to yourself, you yourself belong to God. St. Paul, in his epistle to the Corinthians (vi. 19-20), wrote '... Ye are not your own; for ye were bought with a price.'"

Diocese of Gippsland.

THE BISHOP'S LETTER.

Convention and General Synod.

The Bishop writes:—

Few will not be thankful for the great gathering of Churchmen in Sydney last month.

It was opened on October 11 with an inspiring choral Communion service in the Cathedral, when the Archbishop of Brisbane was the preacher, and which was attended by twenty-five Archbishops and Bishops and the clerical and lay representatives from the twenty-five dioceses throughout Australia. Prominent in one's memory of that service is the delight that came from the glorious organ recently installed in the Cathedral, and the rendering of the music by the efficient and highly-trained choir.

Generous Hospitality.

The Primate and Mrs. Wright and the Church people of Sydney surrounded us with a hospitality that was quite wonderful in its generosity and spirit. During the first fortnight the 217 members of the assembly were their guests at dinner on no less than six evenings, and a number of social functions were given in addition by the C.E.M.S. and other groups and individuals. There is no doubt that the influence created by the exhibition of Christian fellowship on so large and generous a scale went far to produce the atmosphere of brotherhood which was so conspicuous a feature of this gathering. The Church as a whole owes a debt of gratitude to the Mother Diocese of Sydney, which it is by no means easy to estimate.

The Character of the Assembly.

Whether we met in Constitutional Convention or in General Synod the membership was the same and I think it would be difficult to imagine the gathering together of a more influential and representative body of men in any one place at any one time. Among the laity most of the learned professions were represented by leading members thereof, from judges and professors to scientific and political leaders of thought. But the representative character did not end there. For side by side with the professional man sat the working man, the farmer and the business man. I do not think we always realise how typical this is of our great central Anglican assemblies. Among the Clergy were the well known and best trusted leaders of our Church from the four corners of the Commonwealth. I felt that I had never had better excuse to be proud of and thankful for my Church, than when I saw this remarkable group of two hundred men, and reflected that they had journeyed many thousands of miles in order to be there, at the cost of very great sacrifice of their own personal interests.

The Dignity and Success of the Work Accomplished.

The debates, often closely contested and always followed with that keenness that comes from a background of learning and experience, were conducted with a dignity and in a Christian spirit of charity and generosity that caught the imagination of the Sydney press and public. I think we were able to give an illustration to Australia of the Church of England at her best. The Constitution that was gradually built up during three weeks of unflinching work is not only a document of fine draftsmanship from the legal point of view, and altogether more satisfactory than the one produced in 1926, but it is significant in several remarkable ways. In the first place, it represents so real a reconciliation of such widely differing views that many of us think we have witnessed an instance of the Holy Spirit actually working out His will through the Church. In the second place, while the links which unite us in spiritual loyalty to and communion with the Mother Church in England and her family of Churches throughout the world are still forged as strongly as ever, the liberty of a self-governing Church with responsibilities to fulfil to its country and the conditions of its times is secured. And thirdly, the Constitution which is now to be offered for the consideration of

the synods throughout the Commonwealth exhibits a Church of England in Australia that is at unity in itself. It leaves unimpeded the authority of each diocese to order its own domestic affairs; yet it makes it possible for the Church as a whole to decide and legislate upon the faith and the worship it will offer to this young land and the work it will strive in the Name of Christ to do for its people. Before it can take effect the Constitution must win the approval of at least eighteen of our twenty-five diocesan synods. That this will not be done during the coming twelve months it is hard to believe.

This Year's Ordination.

I ask your prayers for the unusually large number of Deacons and Priests whom I expect to admit to the sacred ministry on December 18 next. The Retreat will commence here at Bishopscourt on the evening of December 15th, and the Ordination will take place at St. John's, Bainsdale. The Archdeacon of Melbourne, the Ven. W. Hancock, M.A., has kindly promised to give the pre-ordination instructions and to preach the sermon at the service.

The 1933 Synod.

I am convening the next session of the Synod on May 10. The Diocesan Festival is fixed for May 11th, the annual Clerical Conference for May 13th, Synod Sunday for May 14th, and the Synod Quiet Day for May 15th. This will be an unusually important meeting of the Synod, for during it we shall be called upon to make our decision on the subject of the Constitution of the Church.

WEST AUSTRALIA.

Diocese of Perth.

GOVERNMENT AND LOTTERY.

Exploiting Folly for Charity.

The West Australian Church News, in an editorial, states:—

We have been set the hard task during the past month of clarifying our ideas about gambling and lotteries. The Government's introduction of the Lottery Bill has called forth many expressions of opinion from every possible angle. Undoubtedly we are faced, temporarily at any rate, with a world-wide recrudescence of gambling in various forms, some open and some disguised, some comparatively harmless, and some pandering to all the lowest and greediest appetites. In times of depression and unemployment and uncertainty, it is natural for men and women to be prepared to risk a little in order to gain a lot, if material things are the only things that matter. It is natural also for those who have the responsibility of providing money for good

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and worthy causes, and who find it hard, if not impossible, to get it by direct giving, to exploit human weakness and folly, and to claim that the end justifies the means. Where we join issue with the Lottery Bill is that, if the Bill passes, the Government's Commissioner will not really restrict gambling but will by suggestion and advertisement encourage it, and will thereby perpetuate what, in its present extreme form, is probably a passing phase, of which the majority will tire before long. Gambling has become a gigantic evil because people stake, for the sake of a remote chance of gain, the results of their labour, and where they lose they inflict wanton cruelty on their families. It may be that the gambler himself is quite willing to lose, for he feels every time that he has had a run for his money, and that he may win. That is why he goes on, and quite conceivably many can afford to lose; but many cannot, and no amount of specious argument as to the proportion of the total subscribed, which will be given to charity, after the prizes have been allotted and the salaries of the organisers paid, can alter the position for the poor unfortunate who used in a lottery or a gamble money that should have bought food and clothing, or paid a just debt. Further, whatever may be the general attitude of the people towards gambling and lotteries and the like, or the answer a man or woman may make to his own conscience in this matter, the Government itself should be above suspicion in the administration of its laws and not create a monopoly for nominees of itself, which, under the guise of controlling and restricting gambling, or of controlling and restricting gambling, or diverting the profits made into better and more communal channels, will make the normal method of giving to be giving "giving till it hurts," but the giving only if there is a chance, remote though it be, of getting back very much more than was given. Such charity may well be described as charity in its charge at home, but it will in the end prove a very faulty way of encouraging public spirited generosity.

Diocese of Bunbury.**THE BISHOP AND THE CONVENTION.**

The Bishop writes:—

We came to an end of our Constitution work last night after nine days of continuous toil. The greatest differences between the new draft and that of 1926 are that this one is less rigid, and more elastic. There are no utterly unalterable clauses in it. Even the most important could be changed with the consent of all the Dioceses. The Sydney Diocese is now content to have one supreme Appellate Tribunal in Australia and not to look to the Privy Council for a final judgement, and, on the other hand, the other Dioceses were satisfied to have a layman as President of this Tribunal, and not an ecclesiastic. It will now consist of three Bishops and four lay lawyers, the President being chosen by the three Bishops. In a case of faith and doctrine two of the Bishops must concur in the judgment. The lawyers need not be members of General Synod; they must be eligible to sit in their own Synods and therefore must be communicant members of the Church of England.

The draft constitution will, after being read a third time next week, be sent to all the Dioceses for approval, amendment or rejection. It must be accepted by at least eighteen Dioceses before it can be passed in 1935, when the General Synod next meets. It will be considered again, and then finally passed by the Council, after which it will go before the Parliaments of all the States.

Almost every hour of every day has been occupied, but I have found time to cross the bridge twice, to go down the harbour in a ferry boat and to spend half an hour on the bench with Judge K. Street, hearing "Wizard" Smith's libel case against a newspaper. This proved to me that we had acted rightly in deciding that a layman and not a Bishop should preside over the Appellate Tribunal.

The Church in Sydney is distinctly evangelical; that is, more stress is laid on preaching the Gospel than on sacrament, but the clergy were more than glad to get Bishops not so "Evangelical" to preach in their churches each Sunday. The two sides of the English Church have come close together here, and the Constitution that has resulted from the Convention will be found, I hope, not merely a compromise between two schools of thought, but a great effort for comprehension, so that both parties in Sydney and the Dioceses outside may be united under one Constitution—not an easy matter at all. Bishop Hart, of Wangaratta, by his conciliatory method and fairness has achieved a great success.

Diocese of Kalgoorlie.**THE BISHOP'S LETTER.****The Constitution.**

The Bishop writes:—

The Convention practically finished its work last night and, in my opinion, the result is something that we may be very thankful for. The Bishop of Wangaratta, who has been in charge of the Constitution in the Convention, has been quite wonderful. He has a very well-stored and alert mind, and an inexhaustible fund of patience and humour. Many difficult situations have been relieved by a general laugh following one of his witty, but pointed sallies. The temper of the Convention throughout has been admirable, and a spirit of give and take has been prevalent, and, in consequence, all the knotty problems with which we have been faced have been solved to the satisfaction, I believe, of all concerned. As you know, the Appellate Tribunal was the stumbling block in the past, which prevented the Diocese of Sydney accepting the Constitution whole-heartedly. Canon Langford Smith, of Sydney, made a proposal which removed all difficulties. It was that the President of the Appellate Tribunal should be, not the Primate as everyone had taken for granted, but one of the lay members of the Tribunal. As lay members must be either judges or barristers of ten years' standing, it is evident that they must be accustomed to the conducting of judicial inquiries and the sifting of evidence. Once the suggestion was made it was obvious that it was desirable in itself. Furthermore, it removes, we are assured, Sydney's objection to the Appellate Tribunal. Generally, the Constitution is more flexible than it was when it left the Convention in 1926. No part of the Constitution is to be absolutely unalterable. The Solemn Declarations and certain machinery clauses will be very difficult to alter, as they can be altered only by the universal consent of all the Dioceses, and this is as it should be. Other things may be altered by means of either constituent or revisory canons. Under this head come the Name of the Church and the Revision of the Prayer Book. It seems very likely that the Constitution as it comes from this Convention will be acceptable to all the Dioceses, that another Convention will not be necessary, and that then is in sight an end of the work of providing a Constitution for the Church in Australia, which began as long ago as 1905. For this result we should thank God, as well as for the guidance of the Holy Spirit, which has again and again been apparent during the course of the debates.

SOUTH AUSTRALIA.**Diocese of Adelaide.****C.M.S. DEPUTATION.**

The Rev. T. L. Lawrence has just concluded a most successful period of deputation work in South Australia, when he preached in several churches, gave lantern lectures, and addressed the scholars of various schools and colleges. Everywhere he was warmly welcomed, and his story of the progress of the Church in Uganda heard with the greatest interest; young people particularly enjoyed meeting him, for despite long service in the mission field, he retains his boyish appearance. Certainly his spirit is young, and radiating therefrom a love for the Master he serves, and an enthusiasm for his work, which are an inspiration.

Diocese of Tasmania.**AN EVANGELICAL PROTEST.**

A deputation appointed by the meeting of Evangelical Churchmen held during Synod week, to protest against a Diocesan celebration of the Centenary of the Oxford Movement, waited on the Bishop of Tasmania recently. The deputation consisted of the Rev. C. Allen, B.A., Hon. Secretary of the Church of England League, the Rev. F. L. Wyman, rector of St. Paul's, Glenorchy, and Mr. A. L. Butler, Mr. L. Ingham, another member, was unavoidably absent. The deputation met with an unfavorable reception. They, however, deserve the thanks of Tasmanian Evangelicals for courteously and courageously refusing to commemorate a movement which we believe to be unsound and unscriptural.

ORGANIST WANTED for Christ Church, Gladesville, N.S.W. Apply the Rector, by December 7th.

Church Overseas.**The Church in England.****THE LATE BISHOP CHAVASSE.****Memorial Unveiled at St. Peter-le-Bailey.**

The splendid work which the late Bishop Chavasse carried out in Oxford as Rector of St. Peter-le-Bailey Church, as Principal of Wycliffe Hall and as founder of St. Peter's Hall, was fittingly commemorated at St. Peter-le-Bailey Church (which is also the Chapel of St. Peter's Hall) on Wednesday, June 29—St. Peter's Day—when a memorial panel and pulpit were unveiled by the Vice-Chancellor (Dr. F. Homes Dudden), and dedicated by the Bishop of Rochester (Dr. Martin Linton Smith), in the presence of a large and distinguished gathering. The Vice-Chancellor attended with his Proctors as an appreciation of the magnificent service which Bishop Chavasse rendered to the University, and the Bishop of Rochester, grandson of the late Canon Henry Linton, who built the present St. Peter-le-Bailey Church, and bought the Rectory adjoining (now called Linton House), was formerly Bishop Suffragan to Dr. Chavasse.

Prebendary Hinde's Farewell to Islington.

Prebendary H. W. Hinde, Vicar and Rural Dean of Islington, on closing his eleven years' ministry at Islington parish Church, has become Principal of Oak Hill College, East Barnet. He will be remembered for his sturdy Evangelical leadership and as Chairman of the Islington Clerical Conferences.

The occasion of Prebendary Hinde's farewell service was Hospital Sunday, when the Mayor and Corporation of Islington, paid their customary official visit to St. Mary's Parish Church, a large number of Council members being present at the morning service.

In his farewell sermon as Vicar of Islington, he took as his text, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—St. John iii, verse 11. He expressed "with all my heart" a wish that prosperity would come to the Borough and its inhabitants—a Borough in which he had experienced so much happiness and kindness during his stay of ten or eleven years. Prebendary Hinde took farewell of each of the members of the Council as they left the church in procession along Upper Street to the Town Hall.

On the evening of the following day (June 27), there was a large gathering in the Wilson Memorial Hall, when farewell presentations were made to Prebendary and Mrs. Hinde. The presentations were made on behalf of the congregation of St. Mary's, and took the form of a portable wireless set, a portable typewriter, and a silver hot water jug, the last-named completing the silver tea service which was presented to Prebendary and Mrs. Hinde on the occasion of their silver wedding some four years ago.

CHRISTMAS SEASON!

The Christmas Season is the Gift Season. Remember the work of 34 Australian Missionaries in Central Tanganyika and send a Christmas Gift to help their work.

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REV. R. J. HEWETT, Bishop's Organising Commissary,
St. Andrew's Cathedral, Sydney, or St. Paul's Cathedral, Melbourne.

**A Training College for the
Australian Church Army.**

The following appeal has been issued:—
Diocesan Church House, George St.,
Sydney, N.S.W.

Dear Sir,

As a recent meeting of the Archbishops and Bishops of the Church of England, held in Sydney, it was decided to invite the formation of an Australian Church Army. The Right Rev. F. de Witte Batty, Bishop of Newcastle, expressed his willingness to put a house at the disposal of the Church Army to serve as a Training College, and to give plenty of scope for the training of men and women in a large industrial area. The Bishops decided to accept this generous offer and willingly gave their approval for the issue of an appeal for £3,000 to assure the working of the Society in its infancy from financial embarrassment. At the General Synod, on the motion of His Grace the Archbishop of Melbourne, it was agreed "That Synod cordially welcomes the prospect of an Australian Church Army, and commends the appeal for a 'Founders' Fund' to the generous support of the Church throughout the Commonwealth.

Already one donor in Tasmania has set aside £100 for this object, and also promises another £200, whilst another one in Tasmania has given some property, the income of which will be used for the furtherance of Church Army Work in the Commonwealth.

A Special Fund has been started, called the Church Army Founders' Fund. Any person desiring to become a founder is asked to give at least £1 per year for three years. Up to the present about 50 people have pledged themselves to do this.

Everyone seems to agree as to the need of an organisation for training lay men and women for evangelistic and social work in the Church of England in Australia. Surely there are 2,000 people in the Commonwealth who would be willing to help by becoming "Founders."

This may catch the eye of friends of the Church Army out from Home, or friends who have come out under the auspices of the C.A., and are now comfortably settled in. Any donations or subscriptions may be sent to me at the above address, or directly to—

The Bishop of Newcastle,
Diocesan Registry,
Tyrell House,
N.S.W.

An official receipt will be sent from that office for all moneys received.

The need is obvious, you have the opportunity of helping to supply. We ask your continued prayers.

Yours sincerely,
(Sgd.) JOHN S. COWLAND,
Executive Officer, Church Army.

Lucas Tooth Scholarship.

The trustees of the Lucas Tooth Scholarship propose to make a further appointment in February or March, 1933. The scholarship was established by the late Sir Robert Lucas Tooth to assist men desiring to serve in holy orders in the Church of England in Australia to obtain in England and elsewhere a wider culture. The value of the scholarship is £300 a year for two years; but the trustees have power to extend the term for which it is held for one or two years to enable the scholar to continue his studies and to travel, subject in all cases to the provisions of the trust deed. The scholar must be prepared to go to Oxford or Cambridge or to some other place in England in accordance with arrangements approved by the trustees. Competition is limited to male members of the Church of England who have been ordained deacon for not more than two years or priest for not more than three years. Full particulars may be obtained from the Hon. Secretary to the Trust, H. F. Maxwell, Esq., 17 O'Connell Street, Sydney.

Letters to The Editor.**EVANGELISTIC MISSIONS.**

Canon R. B. S. Hammond writes:—

I wonder whether you would personally appeal, or permit me to appeal, through the columns of your paper to all those who began their religious life at an evangelistic mission to write and bear their witness to the lasting results of such an effort. I am convinced that a large number of clergy, missionaries, Sunday school teachers, and Church Office-bearers are a direct and permanent result of such missions. I am endeavouring to collect the data that will convince the clergy of the immense value of these efforts.

**Hymns for Sundays and
Holy Days.**

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

Hymnal Companion.

December 4, 2nd S. in Advent.—Morning: 609, 389, 66, 308; Evening: 74, 78, 80(A. & M. 222), 28.

December 11.—3rd S. in Advent.—Morning: 117, 568, 233, 81; Evening: 147, 73, 553, 31.

December 18, 4th S. in Advent.—Morning: 68, 64, 73, 80(A. & M. 222); Evening: 69(31), 79, 81, 66.

Dec. 25, Christmas Day.—Morning: 84, 87, 91(366), 83(113). Evening: 137(115), 136, 90, 86.

A. & M.

December 4, 2nd S. in Advent.—Morning: 4, 546, 50, 217; Evening: 52, 205, 222, 21.

December 11, 3rd S. in Advent.—Morning: 3, 640(76), 242, 226; Evening: 231, 51, 302, 28.

December 18, 4th S. in Advent.—Morning: 268, 53, 204(191), 373; Evening: 345(348), 203, 205, 222.

Dec. 25, Christmas Day.—Morning: 61, 60, 482(179), 62. Evening: 523(76), 172 i, 300, 59.

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BUSH CHURCH AID OFFICE
St. Andrew's Cathedral,
George Street, Sydney.

Victorian Secretary—

Rev. T. E. Jones
Bush Church Aid Office,
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Before the Mission.

(By X.)

ONE of the most critical periods in the history of a parish is the time during which a Parochial Mission is held. It works grievous injury if it fails to accomplish its true purpose. That purpose can never be less than the glory of God, and the saving and building up of souls. Unfortunately, this is not always the predominant idea in the minds of those who undertake and organise a Mission. Sometimes it is the outcome of lower aims and lesser purposes. It may be born of the desire to revive a waning interest, to check a decreasing membership, to stimulate a shrinking liberality. These and other motives may be quite legitimate for a parochial venture, but those who employ them as motives for a mission must not be surprised if the enterprise does not attain the end desired, or if its effects are only transitory. A real Mission can do all these things, but they are not the actual purpose for which a Mission should be undertaken. A spiritual revival must spring from a deeper and holier source. This is one of the dangers of a General Mission in which some parishes, not adequately realising what a Mission should be, fail also to realise its serious risks and grave responsibilities.

Methods of Preparation.

Supposing, however, a Mission has been decided upon, what are some of the necessary and most helpful methods of preparation? First and foremost, Prayer. This may seem very trite and commonplace, and just because it does, it is the more earnestly to be pressed. Prayer is so much a thing taken for granted, that the wonder and the marvel of it, as an absolutely necessary agent, are so sadly

overlooked—it is an inadequately exploited resource. Upon its exercise the whole enterprise depends, and without it we court signal failure. A Mission needs to be saturated with prayer. Of course, it is difficult. The hardest thing in the Christian service is effectual, fervent prayer, but it is worth while—it avaleth much. So the call is for prayer. Days of prayer, weeks of prayer, public and private, in the Church and in the home—continuous prayer. Why, then, are not the workers taught to pray? They are taught to praise God in audible song; they may be, and ought to be, taught to approach Him in audible prayer. Those who have tried this know its blessing, and at no time is its need and fruitage greater than in a Mission. The silent prayers of those who work for the Mission are a blessing, but why should they remain silent prayers? Think of the inspiration that a river of audible prayer flowing through every meeting for intercession would bring. It is needful therefore, to teach the disciples to pray, even as John taught, and Christ taught their disciples.

Preparation of Workers.

Then for the lay workers, men and women who are likely to take a leading part in the Mission, there will be the need for special instruction. How much is lost, delayed, or hindered for lack of this. These helpers will have opportunities which neither the Missioner nor the minister can command. During the Mission they will move among the congregation unofficially, and will have a freer approach to its members than the clergy are likely to have. Moreover, the Missioner is with the congregation for a week or ten days, and then passes, perhaps altogether, out of the life of the parish. During this brief period he comes into personal touch with but a small minority of those who were affected by his message. What about these sometimes deeply "wounded birds," as they have been called? What will become of these stragglers who have never been and are not likely to be in touch with the clergy? The minister cannot personally know all who attend the meetings, and these people may drift away from the Church and from the influences which, for a little season, reached the conscience and the heart. Here it is the wise and watchful lay helper renders invaluable assistance. Besides, there are those shy and timid souls who fear to avail themselves of the opportunities for personal conversation with the Missioner, but who long to be able to go to their minister, and in the words of the Prayer Book, "open their grief." They are painfully anxious to learn the way of pardon and peace, but they dread a personal interview. What a blessing then, it is to have godly men and women in the congregation who have been taught how to watch for and seek out such anxious ones, and who can now, thanks to this instruction, help them in their need. These are the Andrews and Philips of our own days, prepared to lead the hesitating and self-conscious seekers into contact with the clergy, and, if they so permit, lead them to the Lord Himself. They also incidentally may protect the sensitive, who might otherwise stand alone, from the ridicule of the scoffer, and the misdirection of the religious crank, who not seldom, haunts such meetings. True, this instruction is not easy to impart, and must in most instances be given personally. It is not every Christian worker who is fitted to undertake such responsibility, but nevertheless the selection and equipments brings, very

often, a rich reward, not only for the time being, but also for the future. When the Mission is a thing of the past, these workers remain valuable and permanent helpers in the spiritual work of the parish. It is from such training as this that many a young man has passed on into the ministry of the Church.

The Place of the Choir.

Then there is that invaluable band of workers—the Mission choir. That every member of it should be converted goes without saying, but as it is not possible for the Minister to sit in judgment upon the secret inner life of each member, he can only leave this fact before them, and then leave it with those concerned. One thing, however, he should do, and that is to point out to them the gravity of the occasion, and the extreme importance of their office. If the choir can be made fully to realise that they are singing the Gospel to souls in peril—souls their Lord desires to save—and that it is as real and powerful as that the Missioner proclaims, if they can be convinced that men and women may be converted and led to Christ by their ministry of song, the whole character of the singing may be completely changed. That this may be done, many a Missioner and many a minister can bear emphatic witness. One is reminded of St. Paul's words to the Colossians: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Old and "hackneyed" hymns gather a new force and spiritual significance if the singers are convinced of their message, and are on the watch for souls. No Missioner and no minister can afford the risk and loss of using a casual or perfunctory choir; and no choir can have a higher object than to sing for Christ and souls.

Right Rev. Bishop Gilbert White.

Retirement from Board of Missions.

The Australian Board of Missions has passed the following resolution with regard to the retirement of Bishop Gilbert White from several offices in connection with the Board:—

"The Board accepts with great reluctance the news that Bishop White feels compelled to resign his membership of the Board and his responsibility for the editing of the 'A.B.M. Review.' The Board cannot be content with any general expression of its gratitude for his invaluable services, which ought on this occasion to be more fully and distinctly recognised and recorded. On his retirement from a twofold period of pioneering missionary episcopate in northern and then in Central Australia in which he had found time amid toil and travel to study great books and great subjects, and to enrich Australian literature with poetry of permanent value, he brought to the Board the fullness of a large and intimate experience and the judgment of a trained observer, a far-seeing missionary vision and a firm grasp of principles of faith and order in their bearing upon problems of Christian reunion and of missionary organisation.

"The Bishop devoted his literary gifts and his richly earned rest to the task of giving to the 'A.B.M. Review' a new wealth of outlook and a new warmth of inspiration; and to his deservedly famous earlier surveys of the Torres Straits and Tropical Australia he has added now vivid sketches of the lives of Francis Buchanan and Copland King.

"The Board, conscious that it owes to Bishop Gilbert White much of the wisdom and strength of its best work, regrets deeply the now inevitable loss of his presence with his grave kindness and his quiet interest, and bids him farewell with every heartfelt thanksgiving and prayer for every blessing of God upon the peace of his retirement."

Moved by the Bishop of Goulburn and seconded by the Archbishop of Brisbane.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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A Christianity that Works.—By F.S.

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Leader.—The Message of Christmas.

Living Protestantism.—By W.F.P.

Noel in Westminster Abbey.

Peace . . . Goodwill.

Quiet Moments.—God Incarnate.

The Time-honoured Wish!

We take this opportunity of conveying to our Readers the time-honoured wish of a Holy and Happy Christmastide and a New Year fraught with the perpetual blessing of God.

Editorial

Creetings to our Readers!

ONE main blessing which Christmas and a New Year bring is that the season provides an occasion for us to say to one another gracious and appreciative things which, in the preoccupations of daily life, and with our reticence, our friends must take for granted. It is good for the soul of man to have occasions of the kind, and no great community has survived without them. Once again, then, the Editor would like to convey to the readers of the Church Record who are to be found all over Australia, Tasmania and beyond, his sincere good wishes. We live at a time of grave portents amongst the sons of men. The world's financial morass, the unparalleled lack of employment, the failure of the Disarmament Conference, the devastating effect of the "New morality," and much more, provide us with a grave and threatening world. But such a world ought, however, to produce, certainly in people of the tenderer sort, the disposition to gentleness, the disposition to support one another, to have done with such feelings as divide us from one another, and to cherish the more, the things that unite. It is a time when those who have friends should esteem those friends still more highly, and should cherish the more that delicate and precious bond. Those who have friends from whom they have be-

come alienated, might obey the Apostolic injunction, "Be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us."

In former ages a time like this in which we live had the effect of driving the more sensitive people out of the battle of life and into some kind of retreat. Something of the same kind, without its excesses, is perhaps the intention of God in the present aspect of the world.

But the Editor has no purpose at the moment beyond offering his most sincere good wishes to all his friends and to all readers of this paper.

of right and wrong, to insist that Christianity is built upon the basis of the revelation contained in the Old Testament, how much more necessary it is in idolatrous India, where pantheism has behind it no moral principles whatever." Further, we look upon the growth of celibate orders in the Church in India, with all the accessories of priestism, sensuous worship and sacerdotalism, as subversive of New Testament Christianity. But "The Church Overseas" is not the only corporate publication by our Church which needs watching.

Australia's Social Services.

IT cannot be healthy for a young country of some six millions of people—a country in which the virgin wealth has been scarcely tapped—to be spending forty-five millions per year in social services. If the increasing cost in this respect goes on at the rate of the last year or two, we shall soon become the servile state! In twenty years the cost of Australia's social services has increased by almost 37 millions. These services include old age, invalid and war pensions, maternity allowances, sustenance and doles, family endowment, child welfare, widows' pensions, hospitals and asylums, and so forth. In the nature of things, with so much unemployment, and on account of a growing sense of social responsibility, there will be in any community much giving of an eleemosynary kind, but the inordinate growth in recent years suggests to us a sinister mental outlook which looks to the government to do everything. It is common knowledge that recipients of relief of various kinds have come to look upon such financial help as a right—there should not be the slightest questioning! We grant with the utmost goodwill that it is a happy thing that help can be given to rightful recipients, but "humanity being what it is," and the socialistic temper growing apace, we cannot but view with dismay what the next decade or two will bring forth, if some alteration is not forthcoming in the matter of grants. It is bad enough to have pension frauds, to learn of people receiving monies from the State when they have no right to them, or are in lucrative positions, but it is the principle which needs the closest examination. There is extravagance abroad, and economic waste abounds, the burden of which affects the whole people and operates as a tax. We view with alarm the outlook of vast numbers in this matter of government financial aid and relief. The incidence of it all is distinctly disturbing. There is evidence that the governments are facing up to it, but there needs salutary education where very many people are concerned.

A Watchful Evangelicalism.

IN certain quarters in the Church "an all in policy" is zealously advocated, but it needs careful watching, largely on account of the teaching frequently inculcated. A year or two ago, with the inauguration of the Missionary Council of the Church in England, the S.P.G. quarterly and the C.M.S. quarterly missionary journals were done away, and one publication, entitled "The Church Overseas," issued in lieu thereof. In the current issue of this missionary organ of the "whole" Church, we notice these words with reference to the Church in India.

"The 1552 order for Communion, (i.e., our present Communion Service), with its dislocated canon and the consequent obscuring of the sacrificial motif, ought never, in the writer's opinion, to have been imposed on the Church of India. The sanction accorded by the episcopal synod last year to join the prayer of oblation to the prayer of consecration was a step in the right direction, but it would be better still if the 1549 liturgy could be authorised for use in India (i.e., the semi-Roman first Book of Ed. VI). Certain elements of the ancient liturgies lost in 1552 safeguard elements of Catholic truth which need to be emphasised in India." As an example, we are further told that the Epiklesis "guards against any suggestion of magic formula which might arise when the act of consecration is associated solely with the repetition of the words of institution," an argument used in 1927, which ignores the whole history of the Prayer of Consecration, and assumes an association which does not exist. It is, however, encouraging to find a warning that "any attempt to cut the Gospel adrift from the teaching of the prophets and psalms is fraught with the gravest peril . . . If it was necessary in the Graeco-Roman Empire, which, through the influence of Plato and the Stoics, at least held fast to the idea of an immutable divine law