

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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EDITORIAL.

St. Andrew's-tide.

CATHEDRALS of the Anglican Communion the World over will be the rendezvous of Churchpeople on St. Andrew's Eve, Tuesday, November 29, for missionary intercession and prayer. It was in London, on St. Andrew's Eve, 1872, that this season of prayer was first observed, since when the observance has become world-wide. Not only so, the sixty years have witnessed a marvellous advance in missionary activity, due in no little degree to God's blessing upon the prayers of His people. In a word, St. Andrew's-tide has become to churchpeople a landmark of advance. Thousands have come to regard the situation in the mission fields with new eyes, and they are learning that a Church which is self-centred is like the barren fig tree and must share its fate; that a church which has no care for the needs of the great world field, no conscience about the moral issues at stake in the race problem, no mind to send her sons and daughters abroad to spread the Kingdom of Christ, is a Church ready to perish, unblest of God. God has something for every Churchman to do, and that in broad outline is, He wants man himself. He wants his offering of loyalty, of service, of obedience to His call, whatever and wherever it be; and His Will is the only thing that matters. Certainly, there is plenty to pray about, this St. Andrew's-tide.

"Takers of Toll."

THE report of the Royal Commissioner on tin hares and fruit machines affords a sorry picture of the low morality of certain groups of people in New South Wales. For the inquiry revealed not only the attitude of mind widely prevalent, that "to get things done," bribery must be employed, but a readiness among other people to subscribe money to be used for bribery.

It was found that unaccounted funds received by the negotiating party went either to party political funds, or to persons having some means of control. Serious irregularities of administration, the sanctioning of a scheme involving breaches of the law and the machinations of takers of toll were revealed. The report showed that an unprincipled and sinister figure was operating in the Tin Hare world, and that the Government then in power, to say the least, acted in a "peculiar" way. We have long since been of the mind that anything associated with tin hare racing is of a low and unsavoury kind. The environment of that sort of sport cannot be otherwise. It tends to animalise its devotees and produce a furtiveness that dehumanises. We opine that there will always be found men of means, who will lend their money to anything so long as there are lucrative dividends. There is little conscience where money is concerned. Unregenerate man in any walk of life is capable of anything, whether it is bribery or corruption or usury of the basest kind. However, a grave challenge awaits the Church. The love of filthy lucre, the get rich quick spirit sprawls its slimy trail over the whole of Society, whether it be in the sporting world, or in business, or down the ordinary avenues of life, and the sooner the Church, with her lofty standards of moral rectitude, addresses herself to the challenge in no uncertain tones, we despair of much around us.

Church's Missionary Organisation.

AN African Church leader, in a recent letter, draws our attention to a sub-leader in the "Church Times," dated July, of this year, in which that widely circulated journal states:—

"The slogan that the Church should be its own missionary society looks smart in print, but is in fact the most completely impracticable delusion which has ever emanated from the mind of the ecclesiastical civil service."

These are striking words, and need to be taken to heart by Church leaders and others in Australia. The journal in question was discussing the attempt made in England quite recently to give the Missionary Council of the Church there, the power to collect money for missionary work overseas. Not only would this be an entirely new departure, but it would cut into the time honoured and richly blessed work of the various already existing missionary Societies, to say nothing of the resultant confusion. Time has shown that the most effective way to secure service and support for overseas work is through the Missionary Society. The

official mind, with its systematised outlook, its blue books, its red tape "efficiency," or the person who loves to desecrate upon "the Church her own Missionary Society," may desire and work for centralisation, but once it comes, the death knell to real missionary expansion in a Church like ours will be sounded. The Society method has more than proved itself. The history of the last hundred years is conclusive evidence enough. Missionary devotion and giving and obligation are personal affairs. People who love Christ and have experienced His Saving power, and want to make it known, will have their personal enthusiasms for particular fields and work. Missionary giving and service cannot be regimented. Besides, there are deep fundamental convictions. These will be safeguarded.

United States Presidency.

MR. ROOSEVELT, the Democratic candidate for the United States Presidency, has had a sweeping victory! Not only so, the Republic's Governors in nearly all the States have gone, giving the Democrats a big controlling majority in the Senate, and besides there will be a two-thirds majority in the House of Representatives. It constitutes the most staggering defeat of the Republican party in American history. No doubt the economic depression in the United States has had something to do with this land-slide. These are days when people, staggering under the world's desperate condition, will do anything to bring about changes in a country's political leadership, in hope that their lot may be remedied. It remains to be seen whether the American unemployed figures will now drop. We take it that liquor interests will be looking for some modification of the Volstead Act whereby that country is prohibition. However, brewing magnates and their myrmidons have been scheming for this for years, with sinister propaganda, but we are convinced that the saloon will not come back. The benefits of prohibition to date have been too great. What effect the results of the election will have upon the wider international interests, such as war debts, and America's prohibitive tariffs, remains to be seen. The almighty dollar still rules in that great land, and the ins and outs of political life will not lightly change its fundamental basis. Can the leopard change his spots? We can see no remedy for America's industrial stalemate until she is prepared to allow national debts to be paid in goods and services. At present she wants to sell to the world and buy little or nothing in return. This is an impossible position and disastrous to all.

The Oxford Movement.

Its Unpleasant Sequel.

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

WHEN Thomas Arnold wrote in the Edinburgh "Review," April, 1830, a scathing criticism of the "Oxford Malignants," and their "dilemma of infamy," it was hardly to be expected that his terminology would be generally approved; but the sequel shows that "malignants" was the proper and correct word to use. At that same time, A. C. Tait, afterwards the wise and trusted Archbishop of Canterbury, was a tutor of Balliol College. He regarded the movement as "the madness of incipient popery," and regarded Tract 90 as "an ingenious manipulation of straightforward words." He was one of the four protesting tutors and was inter alios, a target in the "fiery controversies" that followed, but the four tutors had only ignited a mass of semi-Roman rubbish that blazed like tinder. Tait was not a man to be deterred from the course of right and truth. He regarded Newman's Tract as a "disingenuous and dangerous mode of treating formularies," and described it as an "ingenious distortion" of the truth; and the author (Newman) he regarded as a man of "strange duality of mind." Tait's indignation knew no bounds when one ardent Tractarian spoke of the Kirk of Scotland as "the Synagogue of Babel," and who wrote "I once more say anathema to the principle of Protestantism, and to all its forms, sects and denominations." This bright young spark, by a stroke of his pen, had put almost everyone north of the Tweed outside the pale of Christianity. Catholicism, with these people, was fast becoming a rather minute and degrading Oxford sect. Rev. Robert Scott, writing to Tait, said he thought Newman could not be bound by words at all; and in a letter to A. P. Stanley, Tait said "there was something disgusting in Newman professing opposition to any relaxation of the articles, and, at the same time, treating them with contempt." He added that the tone of the Tract was "offensive and indecent," as regards the Church of England; its language and principles unsound and sophistical, distorted, incongruous, and replete with half-expressed insinuation. Most of the Bishops spoke in similar, if less trenchant terms (Tait, vol. i, p. 99). One of the foremost Bishops on the Bench, to wit, Blomfield, used unsparring language later on, when condemning Tractarian duplicity.

It may easily be gathered, therefore, that the "Malignants" were not having a walk over, so to speak, nor were they supermen, as they seem often to be regarded. Mark Pattison, who was, for some time, carried away by Newmanism and who went into residence in Newman's "monastery" at Littlemore, speaks of the low mental calibre of Newman's associates, and often wondered how Newman could put up with them. One of these young disciples named Coffin, was peculiarly flippant and futile; and so invariably was this the case, that one morning, when Pattison found him quite reasonable and serious, in his surprise he made a note of it in his diary.

That Arnold's description of the Tractarians as "malignants" was quite correct may be seen from events subsequent to Newman's secession to Rome in 1845. Bishop Blomfield complained that these people gave him some trouble by their peculiarities. The "peculiar" boot was now on the other foot. In 1847, and later, there was a Tractarian epidemic in the London Diocese. Dr. Blomfield said that the Tractarians seemed to have all the qualities that annoy and vex a Bishop keen on his work and projects; there was a tendency to equivocation strikingly at variance with the honesty of the Bishop, a profession of general submission to authority (Life, ii, 105), nullified by a refusal to submit in any particular case; and, worst of all, a habit of creating difficulties and then throwing the onus of them on the Bishop. To this was added a cacoethes scribendi—a marked feature of the Oxford Movement from its inception—and a love of involving any point at issue in interminable correspondence, which was almost invariably of a shifty and evasive nature, and replete with those many intonations so dear to the Anglo-Roman mind. With reverent humility and profound regret, there went a variety of pinpricks, occasional defences and almost threats, and, at intervals, utter neglect of ministerial brethren and especially bishops, and sometimes gross insolence. This latter form of "upholding the Church of England" was noted by Whately long before, and adequately accounts for his estrangement from the intolerant and evasive Newman.

Bishop Fraser (Manchester), had similar troubles in the seventies. A typical case was that of a Mr. Green, who was described

as ostentatiously defying the law of the land, and then posing as a martyr, but who really was "only playing the part of an anarchist and bad citizen." A mixture of sacerdotal folly and unscriptural error, Green said that he would be denying his Lord if he gave up the mixed chalice, and furthermore would imperil his own salvation. For contempt of court he was put in confinement. Bishop Fraser tried unavailingly to induce Green to "accept canonical obedience, and act loyally." Green evasively tried to elude the real question at issue by saying he would obey the laws and rules of the Church. The position then, in spite of its gravity and seriousness, presented a comic spectacle. The highest officials in the realm, in Church and State, Premier, Lord Chancellor, Home Secretary and two Archbishops, were utterly foiled in their endeavour to get a contumacious clerk out of Lancaster gaol. At length Green resigned, and obtained his liberty ("Three Bishops' Life," p. 33). Affairs of this kind were made derisive by the mock heroics with which they were invariably accompanied, and in which the Anglo-Roman temperament seems to revel.

By a persistent policy and deliberate campaign of feint, evasion and subterfuge, the Anglo-Romans have forced the positions of the English Church. By repeated flank movements and turning devices they have crawled behind the phalanxes of truth and soberness, and with the hand of the assassin, have stabbed the Church of England in the back.



NEWMAN'S VISIT TO ROME.

Our Correspondent writes:—

I quite appreciate the fact that Archdeacon Whittington impugns Hurrell Froude's veracity, but as it was Newman himself, with Keble, who published these embarrassing "Remains," within three years of Froude's death, the "unprejudiced person" must take the account of the visit to Monsignor Wiseman at Rome as correct.

THE VISITING BISHOPS.

Mr. W. E. Cocks, of the Missions to Seamen, Sydney, writes:—

I do not know by whom, or by what means the preaching engagements of visiting Bishops are arranged. One cannot help noticing that it is the more favoured and "best" parishes which are thus honoured. One thinks of the clergy and people who, in industrial and poorer parishes, are doing heroic work to maintain the Church's work, and witness, in their districts, to whom the visit of a Bishop could be both an inspiration and encouragement. Surely our "Bathers in God" have a message for such parishes in these difficult and perplexing days!

GENERAL SYNOD REPRESENTATIVES.

Sydney Churchman writes:—

During my attendance at General Synod, I could not help but notice in the roll call that the lay representatives of the Dioceses of British New Guinea, Kalgoolie, Carpentaria, North Queensland, were Messrs. C. Bellamy, Dr. A. H. Mosley, C. H. Goldie Simpson, R. B. Symington, A. E. Quinton, F. C. G. Tremlett, the Hon. Mr. Justice Harvey, Mr. A. Rayment, all Sydney Churchmen. I presume they were chosen to save expense in travelling, etc. Doubtless these are worthy gentlemen, but they represent entirely one school of thought. I have not noticed them in Sydney supporting the Evangelical witness in the Church. It is rather interesting that the Dioceses in question should have chosen men of one type.

The Bishop of Durham has protested against "the popular fondness for benedictions and dedications which sometimes, as when the Bishop is requested to bless the carpets for use in churches, and shields for the glorification of football teams, violates the canons of reverence and good taste." The Bishop has also expressed strong dislike of the practice of inscribing on the fittings of parish churches the names of the donors.

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There is nothing that needs so much patience as just judgment of a man, or even of one act of a man. We ought to know his education, the circumstances of his life, the friends he has made or lost, his temperament, his daily work, the motives which filled the act, the health he had at the time, the books he was reading, the temptations of his youth. We ought to have the knowledge of God to judge him justly, and God is only judge of a man.—S. A. Brooke.

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An Advent Message.

(By the late H. G. J. Howe.)

(Broadcast by Station 2FC, 14th December, 1931.)

JESUS said, "Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching."—Luke XII., 35-37.

"Watch, therefore, for ye know not what hour your Lord doth come. . . Therefore, be ye also ready, for in an hour that ye think not, the Son of Man cometh."—Matt. 24: 42-44.

"And what I say unto you, I say unto all, Watch."—Mark 13: 37.

These words form part of Jesus Christ's answers to His disciples' question, "What shall be the sign of Thy coming, and of the end of the age?" His full reply is given in Matthew 24, Mark 13, and Luke 21. The advent hope and message is being given much prominence at the present time. The extraordinary conditions—political, economic, religious, social, national and racial—prevailing throughout the world, are making most people think seriously, and set men wondering what is going to happen; and whether these things are but the prelude to some mighty dramatic event; such as is taught in the words of the great Catholic Creed, "He shall come again with glory to judge the living and the dead, Whose Kingdom shall have no end."

Three great sections of the Christian Church are, at the present time, keeping the "Season of Advent," during which special prominence is given to the two Advents, or comings, of Jesus Christ, as taught in the Holy Scriptures—the First Advent in great humility; the Second Advent in power and great glory. The First Advent occurred 1935 years ago. The Second Advent, in all its fulness, is still in the future.

Christmas Day is the outward sign of a tremendous event, nothing less than the coming of the Son of God to our world; as a Babe, born of the Virgin Mary, taking our flesh and our nature upon Him. The purpose of His thus coming was that He might make known the love of God for us all, and, by laying down His life upon the Cross, become the world's Redeemer.

His first coming was foretold by the prophets hundreds of years before He came. The Babe, who was born in Bethlehem, was revealed to, and by, the prophets under various names, such as (1) the "Seed of Woman," who is to bruise the Serpent's head; (2) the "Seed of Abraham," through whom all nations of the earth were to be blessed; and (3) the "Seed of David," who, some day, will sit upon His Father's throne and reign forever.

The Second coming of Jesus Christ is regarded in many ways. Some think He comes in great epochs of history, such as (1) the destruction of Jerusalem in the first century; (2) the conversion of the Roman Empire to Christianity in the fourth century; (3) the great Religious Reformation of the

sixteenth century; and (4) the evangelical revival of the Church in the eighteenth century. Others see Christ's coming in great crises such as have occurred in the past seventeen years. During that time we have had the worst war, the worst earthquake, the worst famine, the worst pestilence, and the worst economic crisis in the world's history. The Old Testament Prophets spoke of such things as being God's sore judgment upon nations for disobeying His laws. And I think we may so regard them now. But certainly Jesus Christ taught that things like these would happen before, and were to be regarded as signs of His Second Coming.

Further, there is a coming of the Saviour to us in the great happenings of our own lives; and, specifically, when we are brought to know, believe in and confess Jesus Christ as Our Saviour and Lord.

But such comings in no sense fulfil the Second Coming of Christ foretold with such emphasis and detail in the Holy Scriptures; according to which, in more than one thousand references, there is yet to be a definite literal personal coming again of Jesus Christ to this earth, and a setting up thereon of the Kingdom of Heaven.

The grand theme of the Prophets which was revealed to them by the Spirit of Christ, and which they deeply pondered over, which angels desire to look into, and which is commended to our earnest and sober thought, is said by St. Peter to be "the sufferings of the Christ and the Glory that should follow." Two well-known symbols will help to fix this theme in our minds, viz., the Cross and the Crown. The Cross representing the climax of the sufferings, and the Crown the climax of Glory. The Cross stands for the Crucifixion of Christ, 1900 years ago, for our Redemption. The Crown stands for His Coronation, which is yet to be. As yet He has worn no other than the "Crown of Thorns," but He is destined to wear the Crown and occupy the Throne, as "King of Kings" and "Lord of Lords," when "all the Kingdoms of this world are become the Kingdom of our Lord and of His Christ and He shall reign for ever and ever." This is His right, for the world was made for Him. This is God's purpose for His Son—for He promised: "Ask of Me and I will give thee nations for thine inheritance, and the uttermost parts of the earth for thy possession." This is the grand theme of the Word of God. This is what is involved in the Second Advent or Coming of Christ and surely this too, was in Jesus' mind when He said to His disciples, "all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms concerning Me."

This return and reign of the Lord is what is called "the blessed Hope." It has inspired Christ's disciples right down the Christian age, and is to-day stirring up hearts and wills to devotion and service for Jesus Christ in the glad consciousness that in so doing they are not only looking for, but hastening the coming of the day of God.

To-day more than ever, this Hope lifts us up above the darkness, discords and distress so world-wide—the darkness of unbelief of God, of defiance of God, of error and superstitions,

the gloom of anxieties and perplexities, the discords of clashing and conflicting parties and interests, the continued preparations of the armament of War, and the distress of fearful apprehensions. These things would overwhelm us in despair were it not for the great hope which is ours, as was expressed in the watchword of the early Christians—"Maranatha!"—"Our Lord Cometh." For when He comes "the government will be upon His shoulders," and He will reign in righteousness and peace, two things which are sadly lacking in human life to-day. Under His rule peace, prosperity and progress will abound, when every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

In the verses I put at the beginning of this article, our Lord taught the duty and joy of preparedness and vigilance. We are to be Ready for His Coming and watching for His Coming. For this we need faith, wisdom, courage and hope. Faith to believe in Jesus Christ; wisdom to know and choose to do the right; courage to show by life and lip, by character and conduct, that we are Christ's disciples, and hope in God that keeps us happy and helpful to others, under all circumstances and at all times.

Thus shall we be among the blessed whom He will find ready and watching and working for Him at His return.

Therefore, let us embrace and ever hold fast the blessed hope that maketh not ashamed—even the hope of the appearing and glory of our great God and Saviour, Jesus Christ.

'Tis but a little while,
And He shall come again,
Who died that we might live, Who lives

That we with Him may reign.
Then, O my Lord, prepare,
My soul for that great day;
Oh, wash me in Thy precious Blood,
And take my sins away.

Sale of Work.

The eighth Annual Sale of Work, organised by Mrs. F. Bragg, was opened by Mrs. S. J. Kirkby, supported by the Bishop Coadjutor, on Tuesday, November 1st, at the Chapter House, and resulted in a nett return of £73, bringing the total amount raised by these efforts to £1,348.

The Board of Directors desire to thank those who so kindly rendered assistance in making the function a success.

The hall was artistically decorated with gold and brown flowers and streamers, together with the well stocked and attractive stalls, reflected great credit on those responsible.

The Chairman of the Board of Directors (W. G. Adcocks), presided, and others who took part in the ceremony were Archdeacon Charlton, Canon Langford Smith, Rev. R. B. Robinson.

Among those who conducted stalls were:—

Mrs. Langford Smith, Mrs. Denman, Mrs. Staples, Miss Armstrong (produce stall); Mrs. P. Dryland (cakes); Miss Oxenbould (sweets); Mrs. F. Gray (Men's stall); Misses Spragg and Foulcher (work stall); Mrs. R. B. Robinson and helpers (fancy); Gift boxes (Mrs. Tacon); workers from Gladesville and Sutherland Parishes (flowers); Miss Rixon, Mrs. Tress and workers from Chatswood, Willoughby, and Woollahra Parishes. Mrs. Hall and Miss Harper (cards and calendars).

The Sale closed at 7 o'clock, and was followed by a most enthusiastic Rally.

Evangelical Rally.

An Enthusiastic Gathering.

THERE was a splendid attendance of churchpeople in the Chapter House, Sydney, on Tuesday, November 1, the occasion being the Annual Evangelical Rally. The gathering is held at this time of the year, because the Sunday nearest All Saints' Day is kept up on the Continent of Europe as Reformation Sunday. Sermons on the blessings of the Protestant Reformation were preached in many Sydney Churches on Sunday, October 30, while the Tuesday's gathering was a sort of "gathering-up" and happy climax to the preachments, and as a conclusion to Sydney's Sale of Work effort on behalf of our "Church Record." The Dean of Sydney presided, and among those on the large platform were the Bishop Coadjutor, Archdeacon Charlton, who led the prayers, Canons Langford Smith, H. S. Begbie, Revs. R. B. Robinson, J. T. Phair, H. C. Leplastrier, L. Gabbott, Messrs. H. L. Tress, E. Bragg (who presided at the piano), W. M. Hutchinson, T. Taubman and M. D'Arcy-Irvine, and many others, both clerical and lay.

The Rev. D. J. Knox, at 7 o'clock, gave an exceedingly informative and interesting lantern talk on "The Evangelical Revival." This whetted the appetites for that which followed at 7.45. The Dean made a happy chairman, and in brief, succinct sentences, outlined the purpose of the gathering. The Rev. S. H. Denman followed with a historical survey of the Oxford Movement, and a recapitulation of the attitude of mind that marked the Tractarians. He then showed what Anglo-Catholicism, the present day successor of the Oxford Movement, is doing in a reactionary way in the Church of England;—bringing its teaching and form to the crucible of Holy Scripture. Canon Hilliard was the other speaker, and he dealt with the spiritual message of Evangelism. He dwelt upon its appeal to Holy Scripture, to reason and history and then laid emphasis upon its doctrine of assurance; the place of the Cross in its Theology, its method of direct approach to God, and its spiritual methods in advocacy and work.

The chairman then gave utterance to some brilliant and telling thoughts as he summed up the substance of the speeches. It was a brief, but trenchant speech. Bishop Kirkby moved in his own inimitable way, a vote of thanks to the Dean, who presided, and to the speakers, and incidentally, raised from the audience £11, with which to have the addresses printed. Mr. Malcolm D'Arcy-Irvine, in his own well-informed way, seconded the motion, which was carried with warmest approbation. The Benediction then brought what we believe will prove to be a most fruitful meeting, to a close. The gatherings were under the auspices of the Reformation Observance Committee, the Secretaries of which, the Rev. J. T. Phair and Mr. Hugh Corish, are to be highly complimented on the success of their devoted labours.

C. B. Mortlock, writing in "The Church Times" on the work of Professor Garstang, and other archaeologists, states: "On the whole, it is true to say that the historical accuracy of the Old Testament narratives is being steadily vindicated. The critics who explained so many things away are now seen to have built on unwarranted assumptions. . . . When one considers the extraordinary amount of credence which has been accorded the hypothecations of Biblical critics, and the extent to which their often precarious arguments have percolated into commentaries of every sort, it seems high time that the young student should be made acquainted with the results of Biblical archaeology."

The King's School.

New Headmaster.

THE REV. C. T. PARKINSON, M.A., Chaplain and Senior Housemaster of Christ's Hospital, England—more generally known as the Bluecoat School—has been appointed headmaster of the King's School, Parramatta, in succession to Rev. E. M. Baker, who recently resigned on account of ill-health.

Mr. Parkinson, who is comparatively a young man, was born in New Zealand, where he received his early education, afterwards proceeding to Christ Church, Oxford, where he graduated with honours in Modern History in 1910. He proceeded to the degree of M.A. in 1914. He was ordained deacon in 1911 and priest the following year by the Bishop of Durham. He acted as senior curate of St. Hilda's, South Shields, until the beginning of the Great War, when he was appointed chaplain to the forces in France. Later, he joined up as a gunner, retiring at the end of hostilities with the rank of second lieutenant.

Early in 1919 Mr. Parkinson was appointed assistant master at Giggleswick School, Yorkshire, a Public School which received its charter from Edward VI in 1553. Towards the end of that year he was appointed history master and assistant chaplain at Christ's Hospital, one of the greater schools of England, and also an ancient foundation, having received its charter from Edward VI in 1552. Here he was advanced later to the position of chaplain and senior housemaster.

Apart from this, Mr. Parkinson comes with very high credentials from the present head of Christ's Hospital (H. L. O. Flecker, M.A.), and the late head, Dr. W. H. Fyfe, now of Queen's University, Ontario, the premier university of Canada. In addition to this, Mr. Parkinson was strongly recommended for the King's School appointment by Viscount Chelmsford (formerly Governor of New South Wales, and now Warden of All Souls', Oxford), Dr. A. T. P. Williams (headmaster of Winchester College), Dr. H. Costley-White (headmaster of Westminster School), and Dr. C. Norwood (headmaster of Harrow School). The last four had been requested and consented to act as a committee of advice in England with respect to such applications for the position as might be made there.

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Rector of Christ Church, Gladesville, N.S.W.

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MRS. HOWE

1 Wandella Avenue, Roseville, Sydney.

WAYSIDE MUSINGS.

(By A Wayfarer.)

The Spiritual Root of Modern Troubles.

"THEY keep telling us," said one of the young men, "that times are changing for the better; that we have reached the bottom of the depression, and have begun the upward climb to prosperity. It may be so; I hope it is so. But here are Brown and Robinson, good, hard-working men, still on the dole; and here are Tom and Bob, after an extra year of school, eager to work, and their parents can't find an opening for them. And these troubles are not in Australia only—they are in Africa and in England and everywhere else. What does it all mean? And what will be the end of it?"

"As far as Australia is concerned," said a young lady, "a lot of the trouble is just the sheer stupidity of you men. There's Mr. A. in the main street, would take both Tom and Bob into his warehouse and give them small wages; and a lot of the station owners round this district say they could find work for a few dozen men. There are dams to be constructed, and fences to put up, and a lot of cultivation to be done. They are hard hit by the low price of wool and mutton; and they simply can't afford to pay the wages they might have paid five years ago, but they could give lower wages and rations. But then the Arbitration laws come in and say that no one shall work for less than certain fixed amounts; so the work isn't done, and good men are still on the dole. And you men lie down to laws like that, and let the country be ruined. Why don't a few thousands of you go up in a body to Parliament House, and make those fellows listen to you; and demand that our men and boys shall be allowed to earn their living. Go to Mr. Stevens; he seems a man of sense, and demand that all awards be suspended for two years, until the country gets on its feet again. And if you suspended a few dozen legislators as well, it wouldn't do any harm. A lot of them deserve it; and there's far too many of them."

"Mr. Stevens aren't even suggest such a thing," said the young man. "Don't you know that the bottom of the whole trouble is the senseless cry of all the Unions, 'Keep up wages,' whether there's anyone to pay them or not. They would rather that nine-tenths of us went on the dole, and that the remaining tenth kept us. By present appearances we shall soon be like the inhabitants of the African native village, who earned a precarious living by taking in each others' washing!"

"Daren't do it!" said the young lady with much scorn. "What is he there for? It's a pity you haven't a few women in the Parliaments and in the Cabinets! Women have twice as much moral courage as men, and a great deal more commonsense. A parliament of women would soon see that their men-folk got work, in spite of all the greedy union leaders. Women know that half a loaf is better than no bread; and that a meal earned is sweeter food than a meal supplied by a dole!"

"You are right," said one of the business men. "Tariffs that only raise prices, and laws that restrict men's opportunities for work, are an outrage on humanity. Christianity and Free-trade, and the right to work go hand in hand. Bring down wages, forsooth! Why, what would it matter if wages came down to the lowest, if the cost of living came down too! But that's what blind men can't see."

"I think," said another young man, "that the chief cause of all the trouble is labour-saving machinery. I read a saying lately by an American farmer. He said, 'Last year I sat on the fence and watched twenty men mowing my wheat. This year twenty men sat on the fence and watched me going round with a reaper and binder and doing the whole job myself.' Its very fine to say that the making of the machinery gives work and provides wages. It does, of course, but not so much as would have been paid to the agricultural labourers. Otherwise there would be no advantage in making the machinery. The workmen who smashed Arkwright's machines were not so far wrong. For a little while the introduction of machinery enabled England to flood the world with cotton and woollen goods, and England prospered. But to-day the tables are turned. India and China have introduced similar machinery, and will soon under-sell England in the world's markets."

"There, again," said the young lady, "you want women in Parliament. We would make it a capital crime to invent machinery that would put men out of work. 'Set back the hands of the clock!' you say. What matter if the clock were set back, as long as men could earn their livings. Wasn't the world happier a century ago? Mr. Wayfarer, what do you think about it?"

"I think," said the older man, "that you are wholly missing the mark. You are all giving your sole attention to secondary causes—to tariffs, parliaments, machinery, and foolish laws, with human selfishness behind them all—and you are overlooking the one first cause of the trouble—the judgment of God on an Apostate Christendom. Sin, flagrant and unrebuked. In the State, bribery and corruption. In private life, legalised adultery and a shocking outbreak of immorality and immodesty, the latter stimulated and encouraged by pictures and advertisements in the daily press, and to be very suitably exemplified, I believe, in an indecent War Memorial to be erected in Hyde Park. And in the Churches, I am afraid I must say, a very widespread falling away from earlier standards of Faith and Holiness."

"Does the Bible say anything about that?" asked one of the young men, rather anxiously.

"It does," said the older man. "St. Paul speaks very definitely (2 Timothy iii) of a great falling away to characterise the last days. Then in Daniel xii: 1, I read that the last times of the dispensation are to be marked by a time of trouble, such as never was since there was a nation. And that is to be followed by the time of Israel's deliverance and by the first resurrection. And Our Lord tells us the same. He says that before His coming there shall be 'on the earth distress of nations with perplexity; men's hearts failing them for fear and with looking after the things that are coming on the earth. After that (Matt. xxiv, 9), the persecution of His people (probably that last and greatest persecution which is to take place under the Anti-Christ) and then His coming and the end of the age."

"I agree with you that persecution is coming," said one of the young men. "The Communistic Socialism that is on the increase everywhere is wholly opposed to the Christian religion, and is sure to persecute it when it gets into power. And I am afraid the Churches will have very little power to resist it; for they seem to be losing their spiritual hold on the people, and sinking more and more into being a mere harm-

less and pleasing adjunct to social life."

"That is true," said the older man. "The Churches are losing spiritual power. How many modern ministers there are who no longer insist on the Creeds, because (as they will admit), Creeds are too dogmatic for modern taste. How many there are who can no longer say firmly, 'Thus saith the Lord,' for they themselves are not convinced of the Authority and Inspiration of the Bible which they are commissioned to teach! How universally are the Psalms omitted, or cut down to a minimum. Is it only that singing them is too tiring? In that case they could read them, as was once the general custom. Or is it that their spiritual tone and glorious confidence in God rather jars upon modern lukewarmness. Others, again, shorten lessons and prayers, feeling, I am afraid, that these do not greatly interest their unspiritual congregations. But they multiply anthems and solos; for how else should they attract the worldly minded? Is it not becoming rare to find a minister who constantly and earnestly calls upon his people to forsake the world, and to bear the Cross after Christ? Will it, then, be any wonder if, when God's judgments come upon the world, Churches which have so lost their saviour be (as Christ said), cast out and trodden under foot of men?"

"But surely," said the young man, "all is not yet lost! May we not hope and pray for a spiritual revival!"

"Amen," said several.

Opinions on Books.

Christian Ethics and Modern Problems, by Very Rev. Dean Inge, price 5/- net; our copy from the publishers, Messrs. Hodder and Stoughton, of London.

For a book to have reached the fifth edition of publication is at once a clear indication that it has caught the public mind—even though the selling price in Sydney was 16/-. It was wisdom therefore, to bring out a popular edition at 5/- net, London. The volume should be on the shelves of all thinking men, whether clerical or lay. We have gone through the pages carefully, and whether the author deals with asceticism in its history and content, or whether he takes on a large scale the problems of social ethics in all their impacts and implications, or when he comes to handle problems of personal ethics, he gives one furiously to think. No question germane to the subject is overlooked. He deals with the ethics of the New Testament in a masterly way, and there is an excellent conclusion. Of course, we cannot agree to all that the Dean says. Indeed, we must oppose much of his dicta, as he deals with sex, divorce, suicide. Nevertheless, here is a volume that sets us thinking hard. Every page is a mental tonic. The author brings us right up against a whole batch of burning, modern problems, with rapier-like thrusts he cuts into the heart of them and reveals their hidden corruptions, and shows us a way out. In his last words he says: "It will be long before European civilisation reaches a state of equilibrium. We may see strange experiments in practical ethics, and the authority of Christ may be more widely rejected than it is to-day. But I have no fear that the candle lighted in Palestine nearly two thousand years ago will ever be put out. Lord, to whom shall we go? Thou hast the words of eternal life."

"The Three Godfathers," by Peter B. Kynne; "Good Cheer," by Isabel Cameron; "The Gentle Art of Making Happy," by George H. Morrison. These are three little brochures, each handsomely got up, and published by Messrs. Hodder and Stoughton, of London, from whom our copies came. People will be casting about this Christmas season for something to give to friends. Here are the very tiny volumes. Each little book contains an uplifting and enheartening message. They are only three of a big series, so that buyers will have many to choose from! Ministers, church workers, Sunday School teachers, friends, like, at the festive season, to give some little token of regard and fellowship. Well, here is a series at hand, and altogether worthy of choice.



The Rev. D. Ross Hewton has announced his retirement as Rector of St. John's, Launceston, at Easter, next year.

Sister Kathleen, of the Bush Church Aid Society, returned to England last week, after some five years' service. She did splendid work with the Van in remote parts of N.S.W. and Victoria, and was a most acceptable advocate of the Society's cause.

We extend our warmest congratulations to Canon Langford Smith, of St. Andrew's, Summer Hill, on his appointment as Archdeacon of Cumberland, Diocese of Sydney. Archdeacon Langford Smith's many friends will be greatly pleased at this honour which has been conferred upon him.

The Rev. T. and Mrs. Cole, Church of the Epiphany, Northcote, are leaving Melbourne on the "Moldavia" on January 31. Mr. Cole has been granted twelve months' leave of absence by the Archbishop. During his holiday he intends taking six months' parish work in England.

The journals and letters dealt with are concerned primarily with the Mission in New Zealand, but they give interesting glimpses of the character of the writer, and incidentally, throw much light on the conditions in the Convict Settlement in New South Wales, and on the characteristics of the Maori race.

The Rev. V. S. W. Mitchell, sometime Curate at Holy Trinity, Dulwich Hill, and subsequently Victorian Secretary of the Bush Church Aid Society, has been appointed the Colonial and Continental Church Society's organising secretary in the North-West area in Great Britain. His experience in the B.C.A. Far West Mission will be of real help to him in his new work.

The Rev. Canon Brady, for many years a Missions to Seamen chaplain in South America, has been on a visit to Sydney on the British tourist ship, *Ulysses*. Canon Brady delivered a breezy speech at the Millions Club last week, and referred to the spirit of loyalty to the Throne which he had noticed at various Australian ports. He mentioned that £900,000,000 of British money is invested in the Argentine.

The Rev. S. L. Halliday, formerly Rector of Weston, Diocese of Newcastle, and since 1928 a Diocesan Chaplain in the Diocese of Calcutta, has been appointed by His Majesty's Government to the Indian Ecclesiastical Establishment (Government Chaplain's Department), and has been posted as Civil and Military Chaplain of Dacca, the capital of Eastern Bengal, India.

Friends of the Venerable Archdeacon Carter, of the Diocese of Wanganui, will be pleased to learn that Mrs. Carter is recovering from her recent serious attack of pneumonia. Owing to his wife's illness, the Archdeacon was unable to attend the recent sitting of the General Synod of Australia, in Sydney.

Artisans of the Cockatoo Island naval dockyard, Sydney, have just completed the fabrication of bronze chancel gates for St. John's Church, Balmain, as a memorial to the late Mr. Jack Payne, manager of the dockyard. The materials used in the construction of the gates were taken from the cruiser, H.M.A.S. Sydney, which was broken up at the dockyard under the late Mr. Payne's supervision.

There passed away on October 25 at her residence, "Riversdale," Kyneton, Victoria, Mrs. Young, wife of Mr. William Young, and mother of the Rev. A. E. Young, St. Luke's, South Melbourne; of the Rev. C. P. Young, Belmont, and of the Rev. H. Young, a C.M.S. educational missionary in India, at the age of 87 years. In addition to the three clerical sons mentioned, there were four others, and two daughters, both of whom are deceased.

St. Thomas' Church, North Sydney, has lost an earnest worker in the death of Mr. James B. Moore. The Rector of St. Tho-

mas', Rev. H. N. Baker, in a short address at the funeral, referred to Mr. Moore's long association with the church and with the business life of North Sydney. He was, he said, a fine type of native-born Australian, an earnest churchman, and a good citizen, playing his part in the making of North Sydney, which had given so many fine men to the service of the State. He would be long remembered for his useful life and upright character.

Mr. Victor Massey, organist and choir-master of All Saints', Woollahra, and son of Mr. Joseph Massey, who was for many years organist and master of the chorists at St. Andrew's Cathedral, Sydney, has completed a new oratorio, entitled "From the Deep." It was rendered last Sunday evening in All Saints' Church, as part of their festival arrangements. Mr. Massey's other works include a number of services and anthems, the oratorio, "In Memoriam Sanctum," and a set of Christmas carols, which are being published this year by Messrs. Allan & Co., of Melbourne.

The death of George Frederick Weatherlake, Brisbane branch manager of the Orient Steamship Line, on November 1, removes a Synodman of the Brisbane Diocese. Mr. Weatherlake spent his early years at St. Clement's, Marrickville, in the late Canon Bellingham's rectorship. In 1905 he went to Brisbane to take charge of the shipping department of Moreheads, Ltd., then Brisbane agents for the Orient Line. In 1928 the Orient Line established its own agency in Brisbane, and he was appointed manager. Mr. Weatherlake had several terms as chairman of the Overseas Shipping Representatives' Association of Queensland, and was a delegate to the first meeting of the Australian Overseas Transport Association in Sydney.

Canon Bevan, for 21 years rector of the Albany parish, N.S.W., was found on Friday morning, November 4, dead in his bed at Melbourne, where he had resided since his retirement from the Albany Parish. He was 75 years of age, and a native of Ireland. He took his B.A. at Trinity College, Dublin, and after ordination came to Australia about 45 years ago and first became acquainted with Albany 40 years ago, holding the post of curate at St. Matthew's for two years. Later he was appointed rector of Bega, where he resided for ten years. In 1919 he accepted the position of rector of Albany, and remained here until his retirement seven years ago. He is affectionately remembered where he laboured in the Diocese. The funeral took place in Albany.

The Right Reverend George F. Graham Brown, who was recently consecrated Bishop of Jerusalem, has interesting connections with Presbyterianism. He belongs to a family long associated with Finnieston Church, Glasgow. His grandfather, Mr. Colin Brown, was an elder under Dr. Andrew A. Bonar, and his father, Mr. Graham Brown, so well known as the representative in Scotland of the China Inland Mission, also served as an elder in the congregation. As an infant the new Bishop was baptised by Dr. D. M. McIntyre, who is now senior minister of Finnieston and Principal of the Bible Training Institute, and Dr. McIntyre was present by special invitation at his ordination. When he was on a visit to Glasgow in August, Bishop Graham Brown paid a visit to Finnieston Church, and worshipped at one of its services.

The Rev. Donald Haultain, formerly Dean of Bendigo, and now Vicar of All Saints', Nelson, New Zealand, is getting into his stride in the work of his new parish. He has begun a parish magazine under the title of "All Saints' Broadcaster." It has reached its seventh issue, and is an exceedingly newsy and live parish organ. The November number, which announced the parish's festival arrangements, is particularly interesting. Archdeacon Chatterton, the oldest living vicar of All Saints', writes on "A real

link with the past; there is another column on parish history, then a list of vicars, followed by a column on the pioneer families of All Saints'. It is interesting to notice that the Rev. E. C. Robinson, now Rector of St. Luke's, Liverpool, was Vicar of All Saints' 1902-1904.

The Missions to Seamen, Melbourne, announce the resignations of Lady Fraser as President of their Ladies' Harbour Lights Guild, Mrs. Snodgrass and Miss Forge, together with that of Miss Hawkey, as Stores Secretary. Lady Fraser has for some time now, been of the opinion that, owing to her inability to be in close touch with the work of the Mission, she should place her resignation in the hands of the Guild Committee. She was persuaded on one or two occasions to defer the severance of her connection with us, but has finally felt it imperative to do so. Mrs. Snodgrass has also felt that, on the grounds of health, she should be relieved of some of her wide interests, and the Treasurership of the Guild is only one of the positions she has sought to lay down. Miss Forge, who has for very many years been a keen worker in the Mission hos, we understand, left on an extended trip to New Zealand. To these four ladies the Missions offer sincerest appreciation. Their relinquishing of office has been a severe blow to the work.

Professor Elder, of Otago University, Dunedin, N.Z., has published the letters and journals of Samuel Marsden, first Rector of St. John's, Parramatta, and Apostle of the Maoris. The bulk of the material upon which the volume is based was in the hands of the Church Missionary Society in London, and was by them presented to the late Dr. T. M. Hocken, of New Zealand. The change of ownership was a fortunate circumstance, as, in the first place, it rescued many of the papers from destruction by damp, and in the second it fired Dr. Hocken with the desire to offer the collected papers to the public in convenient form. Extracts had appeared in early volumes of the publications of the Church Missionary Society, but it was difficult to get a connected account of the journeys here described. Dr. Hocken's death in 1910 left the work in other hands, and a variety of circumstances have hindered the publication; but now the Otago University Council has taken the work in hand, and we may congratulate Professor Elder on the completion of his task as editor.

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.

November 20, 26th S. aft. Trinity.—Morning: 10, 386(41), 289, 244. Evening: 95, 165, 90, 97.

November 27, 1st S. in Advent.—Morning: 73, 64, 81, 68; Evening: 69(31), 79, 75, 37.

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.

A. & M.

November 20, 26th S. aft. Trinity.—Morning: 527(568), 529, 633, 233. Evening: 288, 252, 683, 73.

November 27, 1st S. in Advent.—Morning: 51, 53(176), 48, 268; Evening: 640(76), 204(191), 226, 362.

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.

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"It is not so much the being exempt from faults, as the having overcome them; that is an advantage to us."—Dean Swift.

NOVEMBER.

- 17th—Accession of Queen Elizabeth.
18th—Wellington's Funeral, 1852.
20th—**Last Sunday after Trinity.**—Use Collect, etc. for 25th Sunday after Trinity. Stir-Up Sunday, as it has long been called, from the opening word of the Collect. Does not the Church need stirring up in preparation for what is coming on the earth?
Queen Alexandra died, 1925. King Edmund died a martyr at the hands of the Danes. He came to the throne at the age of 14 years, 841 A.D.
22nd—St. Cecilia, patroness of music.
23rd—Royal Order substituted Tables for Altars. We often forget that the Prayer Book does not know the word Altar. Clement, Third Bishop of Rome.
24th—Thanksgiving for defeat of the Armada, 1588.
25th—John Knox died, 1572. St. Catherine, martyr of Alexandria. Torn on a spiked wheel. Hence the firework, St. Catherine's wheel.
27th—**Advent Sunday.** The two advents of our Lord are to be kept in mind. One is the complement of the other. But as the first was unexpected save by a few, so will the second be, we are told, and warned.
30th—St. Andrew's Day. Day of universal intercession for missionary work. If God curtails the out-going from Christian lands, it is that internally, the heathen countries may exert more effort to evangelise themselves.

DECEMBER.

- 1st—Locarno' Peace Treaty signed in London, 1925.
Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Call of Advent.

ON the Sunday next before Advent our Church in the Collect for the day, invokes our Heavenly Father to "Stir up the wills of Thy faithful people."

The Call comes to us as a trumpet note sounding in our ears, to stir ourselves from our lethargy and lack of enthusiasm in view of the coming of Him who has promised to return for His waiting people. Watchfulness should be the characteristic attitude of the Christian. Our eyes should be upward to the Throne of God, our faith should be full of hope, as we remember the promise of Him who said, "I will come again."

But the Kingdom of God "does not come by observation." It lives in lowly places, and dwells in child-like hearts. It has no pomp and splendour, but it loves and suffers and condescends. The thought of Advent is linked with the Incarnation, and is a preparation for Christmas.

St. Paul believed that the manifestation was near. This belief gave the early Church an alertness and courage, and kept them spiritually awake. Though their external hopes were not fulfilled, in a deeper sense, the Advent is always going on. It is a source of help and encouragement to us all to know that we, by our prayers and witness, can share in bringing His pre-

sence to the souls of others as we seek to establish His Kingdom on the earth.

We do not look forward as some think, to a time when the Second Advent will destroy a world bankrupt of faith and hope. We shall surely seek that Advent in the perpetual power of Christ's Spirit working amongst us.

The Christian is "the child of the morning;" it is a characteristic of the Church that her eyes are always to the Eastward, towards the sunrise. The coming of Christ is the beginning, not the end; not a door shut, but a door opened.

The Advent Call meets us with a call for Moral Effort; to put our belief into action in these great days of opportunity. There is a note of urgency in the Advent message. "Surely I come quickly," says our High Priest in the heavenly places, "and my reward is with me." Good resolutions, like promissory notes, are only of value when they mature into action.

Christianity insists on God's eternal sovereignty. It declares that all things must serve Him. We recognise in the imagery of the Apocalyptic Visions the insistence upon this. We see God's purposes being worked out before our eyes in these days of stress and change. All the perplexity and confusion which marks our generation can only be overcome if all the members of the Church, moved by the Holy Spirit, identify themselves actively with the Church's mission and service. We have no need to despair or to hesitate. God reigns and Jesus Lives. We need to realise that we must be new and creative agents, carving our new channels of life and service, transforming the world around by the power of our faith and self-sacrifice.

A Message to the World Mission at a Time of World Crisis.

By John R. Mott, Chairman of the International Missionary Council.

(II.)

(The first half of this article appeared in our issue of October 20.)

ON the very threshold of our meeting at Herrnhut, an overpowering and solemn impression came over us that God Himself had sent us there. Then and there we recognised that He had a high and holy purpose—that under the spell of the mighty and uplifting tradition of His dealings with the Moravians, in the surrounding atmosphere of belief which He had generated in their humble, obedient and unselfish hearts, in the midst of the reminders of the limitless possibilities of a truly dedicated, united, and Christ-directed community, a community which has had such wonderful experiences of the working out of God's purposes in common life—we, the official representatives of the united Protestant missionary forces of the world, might in some very real sense help to afford a courageous, contagious lead at one of the most critical, yet expectant moments in the unfolding of the divine world-purpose.

From Depression to Elevation.

The first day of our eleven days' fellowship in thought and intercession was devoted to an unhurried sharing of burdens, or to use the term much employed by the Society of Friends, concerns, and this in the light of the present world trends as well as of our own actual experiences, problems and

outlook. Even before we had left our homes in America, Europe, Asia and Africa, we were more or less aware of world-wide depression; but not until at Herrnhut did we, through face-to-face contact and heart-to-heart sharing, have a realising sense of the gravity of the burdens resting upon our fellow Christians the world over, and enter into fellowship with world-wide suffering. And before our meeting was two days old, a wonderful thing took place. We, who came from fields all of which were experiencing unexampled economic distress, and whose testimonies afforded cumulative evidence of the stern reality of literally world-wide depression, found ourselves so uplifted by the reports of how the Christians in many lands were meeting the impossible situation, that elevation rather than depression best characterised our individual and collective experience.

In the clear spiritual atmosphere of Herrnhut we came to recognise more than ever before that to the Christian, and especially to Christian leaders, times of depression are designed by our Lord to be times of elevation. Is He not to-day, possibly more than at any other time we have known, calling us across the breadth of the world to the heights? We hear no such call from the non-Christian and the anti-Christian movements and voices of our times. Christ summons His followers elsewhere, as He did those of us whom He called to Herrnhut, to the mount of visions, to take spacious, unselfish, adventurous views of His expanding Kingdom. Only from the mountains can we take in the wholeness, the oneness, and the grandeur of our task. Only so can we see its complex and varied aspects in true perspective and maintain our work in proper proportion. Only as we rise to where, in true Christian fellowship, we share not only one another's wide views but also our long views, backward over God's dealings with other generations, and onward to the day of inevitable triumph of His Cross, can we afford the leadership which makes it possible to transcend the prevailing pessimism and defeatism with constructive plans for prevailing advance.

We all recall how, centuries ago, it was the custom in Switzerland in times of peril, to communicate signals of warning by means of fire from mountain to mountain. The Herrnhut Meeting performed a like function. It enabled the watchmen on high places of the world field to put one another on guard with reference to common impending dangers, and to call them to common action against their foes.

These are days also, when members and secretaries of Mission Boards and leaders and members of Churches and Missions need, like Christ's disciples of old, to go apart with Him up into the Mount of Transfiguration. There, under conditions where we see Him only, we come to understand best our relation to one another, we Christians of different names, and then, with uplifting power, to grapple with the indifference, inertia, unresponsiveness, and depression awaiting us in the mists of the valleys below.

Mingling with our Moravian brethren, and recalling their unparalleled experiences of the two centuries of their mission history, we were vividly and helpfully reminded that the deep secret of their world-conquering power lay in the fact that they did not shrink from following their Lord to the mount of loneliness and sacrifice. Of this the story of almost every home in Herrnhut, the stone slabs lying flat on the long rows of graves in the cemetery on the hill above the village, and the re-

markable archives (more complete than those of any other missionary society, not excepting the Jesuits) of their world-wide missions afford deeply moving testimony. This practice must be recovered much more fully throughout other communions, if the invasion of the world into our Churches is to be successfully resisted, and the waters are to break afresh in desert places. The secret of rising to these mountain peaks of Christian experience—the mounts of vision, warning, transfiguration, and sacrifice—is not a hidden secret. Thank God, one does not have to journey to Herrnhut, or to the Mount of Olives, to enter into it, profoundly quickening as are the associations of these sacred haunts. "The place where thou standest is holy ground."

St. Barnabas', Chatswood, Under Commission.

ACTING on the advice of the Synod Standing Committee, and in accordance with the provisions of the ordinance passed at the last session of the Diocesan Synod, the Archbishop has appointed a Commission to administer the affairs of St. Barnabas' parish, Chatswood. The members of the Commission are: Messrs. E. M. Allman, D. Tovey, A. T. Haslon, and Arthur Dakin, junior. Canon Rook, the rector, will be chairman of the Commission.

This Commission will exercise the rights, powers and duties of church wardens, parish council, and church committee of the parish of St. Barnabas', and the persons now holding any of these offices cannot any longer act in any official parish capacity unless formally appointed as members of the Commission. They are also required under the terms of the ordinance, to hand over to the Commission all books and documents held by them belonging to the parish, and to furnish the commissioners with an account of all moneys received and expended by them since their appointment last Easter.

The Commission will remain in charge of the affairs of the parish until such time as the Archbishop in Council determines otherwise, but all commissioners are subject to annual appointment.

Report to Archbishop.

It is understood that the Archbishop did not decide to appoint the commission until he had received a report from Bishop Kirkby and Mr. Justice Harvey, who were appointed to act as conciliators, to the effect that their efforts had failed.

The following is the full text of the report submitted by Bishop Coadjutor Kirkby and Mr. Justice Harvey to Archbishop Wright:—

"Your Grace.—We have to report the result of the communications which took place between ourselves and the parish council of St. Barnabas', Chatswood, and also with the parishioners pursuant to the request made by you under the provision of the resolution of Synod.

"We spent two hours on Thursday, September 22, and three and one-half hours on Saturday, September 24, with the members of the two parties in the parochial council, both together and separately. We strove our hardest to get the men in opposition to Canon Rook to withdraw the motion passed at the parish council meeting purporting to reduce the stipend to £5 per year for a period of six months, and to agree to work loyally with Canon Rook. This they declined to do, except on certain terms, one of which

was that an undertaking should be given by Canon Rook that he would agree to resign the living at all events within some short period, and so soon as other provision could be made by the diocesan authorities to find another living for him, or a suitable pension. We refused to entertain any such proposal, or to recommend it for acceptance.

"As our interviews with the Parish Council did not result in our obtaining the assurance we had hoped for, we attended a meeting of parishioners called on Monday evening, September 26, and held in the parish hall of St. Barnabas', Chatswood. The hall was crowded, and the meeting, so long as we were present, was orderly; but it was impossible to judge the respective numbers of the supporters and opponents of Canon Rook, who were present at the meeting. We made an appeal to them to recognise their duty as loyal members of the Church, to submit themselves to its ordinances, and to acknowledge Canon Rook as their duly appointed rector, and as one entitled to claim their support. All through the negotiations we refused to discuss the legality or illegality of the motion passed with respect to the stipend, or the disagreements and misunderstandings which had taken place during the period between the departure of Mr. Adams and the appointment of Canon Rook.

"We did not think it advisable to attempt to take any votes from the meeting, for several reasons, nor did we agree to any debates at the parishioners' meeting. We thought it best to state the position from our point of view, and to advise them to accept our recommendations, and to leave it to their individual consciences how they should act.

"Since then we have no reason to suppose that the opposing party in the Parish Council has withdrawn from its insistence on Canon Rook's retirement as a 'sine qua non' to their withdrawing from the attitude they have taken up. Time may show that our advice to the parishioners has borne fruit. The question of the stipend remains a thorny one, but the copy of a letter which was received by us on October 10 shows the present attitude of the majority of the Parish Council on the matter. It appears practically to amount to this:—"That the Parish Council proposes to apply the general offertories in Church for parochial expenses, other than stipend, and to pay the rector only the moneys specially contributed by parishioners for the stipend."

Letter From Mr. Pontey.

The letter referred to in the report, which was also submitted to Archbishop Wright, is as follows:—

327 George Street, Sydney.
Oct. 8, 1932.

"Rt. Rev. Bishop Coadjutor, S. J. Kirkby, St. Philip's Rectory. Sir.—At the request of Mr. Crawford, over the 'phone this morning, I am forwarding you, as under, copy of the resolution which was moved and seconded at last night's Parish Council meeting of St. Barnabas' Church, but which Canon Rook refused to put to the meeting:—

That, in order to remove whatever difficulties may be precluding the payment to Canon Rook of money said to have been donated or collected as stipend for the minister, the members of this Parish Council undertake individually and collectively hereby that any money or moneys, hitherto, or in future paid into the special stipend account now under the control of the

churchwardens, shall be paid out to the minister as and when he thinks fit. Provided that it is expressly agreed by all concerned that the foregoing undertaking is not in any way to prejudice the position of the Parish Council, church, or churchwardens, or to impose any liability whatever on the Parish Council, church, or churchwardens, beyond the actual amount of money paid into the said special stipend account.

"Mr. Crawford asked me to say that he would feel obliged if you would be good enough to convey the foregoing information to his Honor, Mr. Justice Harvey. Yours respectfully (signed) R. M. PONTEY."

The Southern Cross.

Mission Ship Wrecked.

ONLY the other day we were congratulating the Church at large and the Melanesian Mission in particular, at the launching and dedication of the Mission's new auxiliary schooner, "Southern Cross," and her setting forth from Southampton, England, for work amongst the islands in the Pacific. Now the grievously disappointing news comes that on this, her maiden voyage, she has been totally wrecked on the island of Aneityum, the southernmost of the New Hebrides group—a coral-fringed island, very dangerous to shipping. It is gratifying to know that the members of the crew are safe. The loss will be a sad blow for the Melanesian Mission because of the dislocation and delay given to the work. Both the vessel and stores are amply covered by insurance.

This new vessel was a twin Diesel engine craft, 106 feet long, with a beam of 25 feet, of 200 tons burthen and fitted as a school and hospital. She replaced the Southern Cross V., a steamer of 500 tons. Her two Diesel engines gave her a speed of nine knots. The total cost was £25,000, paid for by English friends and supporters of the Mission.

The new Southern Cross was dedicated by the Archbishop of Canterbury, and left the old country under the happiest auspices in charge of Captain Stanton, who has had considerable experience in the island trade. Associated with him were a mate and a chief engineer, the only white men employed on the vessel, and a crew of natives. She came by way of the Panama Canal, and had a tempestuous voyage to Auckland, where she was held up for a thorough overhaul. As the vessel was not intended to take up the occasional trips between the islands and Auckland, but to cruise among the islands only, keen regret was expressed in mission circles that the Commonwealth supporters of the Melanesian Mission would be denied an opportunity of seeing the gift of their overseas friends.

"Auckland has never before had the unique opportunity of farewell a mission ship that is probably destined never to return to these shores," said Archbishop Averill at the farewell service.

He stated that the Melanesian Mission commenced a new era in its existence with the setting-off of the Southern Cross on the final stage of her long journey from England. The vessel went on the greatest work that man could undertake—the spreading of the Gospel.

The headquarters of the vessel were to have been Siota.



NEW SOUTH WALES.

Diocese of Sydney.

INTRUDERS IN THE CATHEDRAL.

At the morning service on Sunday, November 6, the Dean of Sydney had hardly begun his sermon when two strangers, whose familiarity with places of worship did not seem too pronounced, began a slow march up the central aisle, one carrying some boot laces in one hand. Apparently they had entered by the western door. The vergers were beckoned to the spot, and, with three of the Church Wardens, escorted the men through the northern door. Outside, one of the intruders, a little man, with a Scotch accent, was heard to declare, "Ef I coul' get on a platform I could make as good a speech as the Dean."

Dean Talbot said the unfortunate incident was only a sign of the times; and asked the congregation not to take much notice of it. The church-workers, he said, always acted in such a way as not to inconvenience anyone.

The Dean's sermon had some connection with the difficult times people were passing through, how that they were causing many people to lose heart and ask, "Is anything worth while?"

"Is it any use to strive and struggle after ideals?" Against this, Christianity taught them to fight, and its best antidote was enthusiasm in the cause of Christ and zeal for God, for fellow-men, and for the solution of the problems that perplexed them. Many thought of God as utterly impassive and phlegmatic, but the Prophets did not. When the latter looked to Jehovah to deliver them from their troubles, their favourite phrase was, "The zeal of the Lord of Hosts shall perform this." Enthusiasm marked the ministry of Jesus Christ and His apostles. It was God within that inspired the work of the artist, the poet, and the explorer, as well as the prophet and the Christian preacher. People needed to-day to set their faith against the world's unbelief, their Christian hope against the world's despair, their Christian love against the world's hate. Carlyle's last word, whispered into the ear of a friend, was, "Give yourself royally." To give oneself royally was to give oneself heart and soul and such should be their surrender to Christ.

ST. PAUL'S, HARRIS PARK.

Lady Game, wife of the Governor of N.S.W., praised the women of Australia when she opened a "village fair" in the grounds of St. Paul's Church of England, Harris Park, last week. She said the women of this country were standing bravely in the face of adversity and depression, and it would be due to them in a large measure that Australia would at length recover its former prosperity. She referred to the heroic service being done by the clergy "out-back."

Lady Game was met by a guard of honour composed of Girl Guides and Brownies, and was welcomed by the rector of St. Paul's (the Rev. W. V. Gurnett), and the committee of workers. The fair was a pronounced success.

GIRLS' FRIENDLY SOCIETY.

Mrs. J. C. Wright presided at a conference of the Girls' Friendly Society, held at the headquarters, 428 George-street, yesterday

morning. The audience and speakers included visitors from other States, who have been in Sydney for the General Synod of the Anglican Church. Each address was followed by discussion, and very helpful suggestions were gained by the workers in this way.

Mrs. W. H. W. Stevenson (diocesan president, Brisbane), spoke on "Competent Leadership and Division of Responsibility." A good leader, she said, was one that mapped out her plans, and found assistants to execute them effectively. There was a tendency in many leaders to be too competent, and for them to want to carry out all the work themselves, instead of delegating it to others.

Under this scheme of organisation, if the leader was debilitated from taking her normal place, the whole plan failed. It was wiser to get the best out of all helpers. Division of responsibility, said the speaker, resulted from good leadership.

Mrs. Blackwood (Hobart) spoke on "Recruiting Junior Candidates, and Ensuring their Membership." The position in Tasmania, as she described it, indicated no lack of candidates, and the speaker gave details of the manner in which the interest of these girls was sustained. The "elder sister" method was adopted, each of the older girls making herself responsible for one or more of the little ones.

"The G.F.S. in a Country Diocese" was the subject of a paper by Mrs. J. W. Ashton (diocesan president, Grafton). The society was an important social centre in the country, said the speaker, and it had developed the cultural side of life for the young girls.

Mrs. Elsey (diocesan president, Kalgoorlie), gave an interesting talk on the G.F.S. caravan in Perth. It linked up the various branches of church work in the remote districts, helped and started new branches of the society, and altogether had been of the greatest help, she said.

Miss May Milson (diocesan secretary, Sydney), in her address, "Does the G.F.S. Meet the Need of the Present-day Girl?" contended that it did. It was often said that the society was Early Victorian, and something more was needed to meet the needs of the modern girl. "But ideals do not belong to any particular age," said the speaker, "and the G.F.S. ideals are those which make for a better and purer womanhood, and these stand for all time."

ST. JOHN'S, BALMAIN.

The four jubilee thanksgiving vestries at St. John's Church of England, Balmain, the foundation stones of which were set by the Governor (Sir Philip Game), in June, were officially opened on Saturday afternoon by Mrs. Scholes (the oldest resident parishioner), and dedicated by the Bishop Coadjutor of Sydney. Three of the vestries are for the choir, and one is for the clergy. In the porch is a tablet commemorating the names of those who were present at the inception of the church, 50 years ago. Bishop Kirkby also dedicated gates that had been erected in memory of the late Mrs. Minna Hughes.

PARISH OF MILTON.

Parochial Mission.

The mission conducted in this parish from October 9 to 16, by the Rev. A. G. Halliday, has been the occasion of much blessing, many parishioners coming forward as volunteers in parochial work. A branch of

the Y.P.U. has been formed, and many have received spiritual blessing. On the last Sunday, October 16, some fourteen people knelt at the communion rails and dedicated themselves to God's service. The Missioner, the Rev. A. G. Halliday, of Epping, was much used; his quiet but forceful preaching was deeply appreciated and extremely fruitful. The Youth Rally, on Thursday, was a splendid success; over 50 sat down to tea in the Parish Hall and this number was augmented when all assembled in Church. On Wednesday and Saturday of the Mission, much consideration was given to the missionary work of the Church.

ST. PAUL'S, REDFERN.

Need of Loyalty.

The Rector, the Rev. John Bidwell, writing in his current parish news, states:—

"Never in any parish over which I have presided as Rector have I found so many people who claim membership with more than one denominational church at a time, as in St. Paul's district. Let me emphasise this, that loyalty to one's own church should be one of the great principles of our life. A person who has been baptised, attended the Sunday School from early infancy, and later is confirmed, and becomes a communicant, suddenly is found worshipping in another Church. It is not always that they have been offended. It is just a fickle nature that is as untrustworthy in other things as in matters connected with their church. Can one lightly lay down their church for some other when they know its history? Through blood and fire the Church of England has preserved to us the open Bible, the Word of God, and upheld pure evangelical truth. All the day long we enjoy to-day as Christians have been hardly won for us by the blood of our ancestors, who have enabled the Church of England to be so firmly established in the face of constant persecution. Above all things, be loyal to Christ; but be loyal to your Church as Christ's organisation for worship and service. People can't be privileged for long when they try to be Church of England to-day, Methodist to-morrow, City Mission the day after, and finally Congregational. They usually end up by losing their grip of the faith altogether. If you belong to a family, be loyal to it. Never disown it. The consequences of your actions will later reflect upon you, so if you treat your church in similar fashion, you will reap the results of your choice."

CHURCH MUSIC.

The firm of Allan & Co., Melbourne, have accepted for publication a book of Christmas Carols composed by Mr. Victor Massey, organist and choirmaster of All Saints' Church, Woolahra.

Mr. Massey has many compositions to his credit; among these are settings of the canticles and Holy Communion, a number of hymn tunes and anthems, and the oratorio "In Memoriam Sanctorum," which has been most favourably reviewed by the critics attached to the great daily papers.

His latest work is an oratorio entitled "From the Deep," which will be given for the first time at All Saints' on Sunday, November 6th, at 3.45 p.m. The accompaniment will be provided by orchestra and organ. Mr. Massey has taken the Passion as his subject, and has treated it with dramatic force and deep devotional feeling.

LADIES' HOME MISSION UNION.

We wish to thank the branches which helped with the Market Day on November 4th. Many of our secretaries and members worked hard for this. We are indebted too, to Miss Isobel Wright, for her substantial help. When all amounts are in, we hope to have £100 towards our yearly gift to the home Mission Society and Mission Zone Fund. Some branches are giving directly, and we trust that as a result of both these efforts we shall be able to contribute our usual quota.

Christmas treats and Christmas parcels for our poor will now be the order of the day, and we shall be glad of donations to buy groceries, etc., and for gifts of cakes. A Christmas cake with a few small coins in it for the children, is very much appreciated. Please send in good time, to the L.H.M.U. Office, Church House. We thank the gentleman from Manly who kindly gave the bed for the boy at the Camp. Men's clothing is much in request, and we should be very glad of some to give out for Christmas.

Diocese of Goulburn.

CONVENTION AND GENERAL SYNOD.

Archdeacon Hirst, Vice-Dean of the Cathedral, writing in the "Southern Churchman," states:—

"The Convention and General Synod kept me absent from Goulburn for ten days this month. Let me confess that my own contribution was a firm silence, when on a dozen occasions I wanted to speak. But when one considers that after an afternoon and evening's strenuous debate on the six opening clauses, they were left unaltered by a single word, one is encouraged to believe that there is some merit in reticence."

Nevertheless the standard of debate was very high, and we returned from the Convention with a greater pride and confidence in the leaders of our Church. Better still, there was evidence of a new and loftier spirit in all the deliberations, and the new constitution is launched on the rising tide of hope and confidence for the Church in this land.

One of the outstanding addresses in General Synod was our own Bishop's defence of and plea for Canberra. It moved to an altered mind an audience which appeared to be definitely out of sympathy with Canberra and its claims.

WAGGA.

Bishop on Oxford Movement.

Preaching in the Wagga parish church on the Oxford Movement, the Bishop of Goulburn stated that the Centenary of the Movement was being regarded with suspicion and anxiety by some Church people, and as a step in the approximation and assimilation of the Church of England to the Church of Rome. The Oxford Movement itself was regarded as a conspiracy to undo the work of the Reformation.

"The simple truth," the Bishop said, "is that the movement was an inevitable revival of a catholic element in England, which had been ignored and forgotten for two centuries and more. The word Catholic does not mean Roman; it means the common heritage of Christendom from the earliest ages of Church history—the age of the creeds—before the schism between the Greek churches in the East and the Latin Churches in the West."

This revival, or recovery, of Catholic truths and ideals and traditions, continued Dr. Radford, was not a deliberate attempt to introduce a foreign element into the Church of England. It was an example of the Divine Law by which a truth neglected for generations came back sooner or later into its rightful place.

Diocese of Armidale.

MARRIAGE PROBLEMS.

Address By the Bishop.

"I believe that men and women together can create a new world, as well as create a home," said the Bishop of Armidale (the Right Rev. J. S. Moyes), in an address at Sydney University. "We have never yet reached true marriage, but we are climbing to the final form of marriage—the fusion of personalities."

Originally, said Bishop Moyes, marriage had an economic basis, and was an association of parents and children rather than of husband and wife. Later, through the influence of Christianity, a new romantic attitude towards marriage had grown up. The old Greek idea of passion was not a sufficient basis on which to face life, especially modern life. The only true basis for marriage was mutual respect on the part of each of the parties for each other's personality. Companionate marriage could not succeed, because neither party to such a union was fully committed, and there was no true giving of oneself. Nor was free love a solution of the problem of the relationship of man and woman, since it did not entail any giving of himself on the part of the man, and his respect for women was likely to be lessened.

VICTORIA.

Diocese of Melbourne.

GIRLS' FRIENDLY SOCIETY.

Jubilee Gathering.

The Jubilee Celebrations of the foundation of the Girls' Friendly Society began with a service in St. Paul's Cathedral on November 6. All those who took part in the procession assembled in the lane next the Metropolitan Gas Office, and the order of procession was as follows:—Choir, clergy, banner bearers, offertory collectors, office bearers, and members of the branches. Pioneers of the movement (viz., those who belonged to the G.F.S., either as workers or members between the years 1882-1907) were accommodated with seats in the front of the Cath-

edral. The Archbishop was the preacher, and the service was broadcast. On Tuesday, November 8, there was a corporate communion and breakfast, while on Saturday, November 12th, by courtesy of the Archbishop and Mrs. Head, a Garden Party was held in the grounds of Bishops Court for all connected with the G.F.S., both workers and members.

The final event of the Jubilee was the pageant, "Eve's Daughters," written and produced by Mr. Arthur Davies, which was presented in the Melbourne Town Hall on Tuesday, November 15, at 8 p.m.

CHURCH MISSIONARY SOCIETY.

Forward Movement.

The Church Missionary Society is planning to conclude its Forward Movement for 1932 by a Week of Prayer and Gifts extending from Sunday, November 27, to Saturday, December 3. An income of £9,500 is required during October, November and December, in order that the commitments of this year may be fully met, and that there may be no deficit to carry on to next year.

Which is better, to Keep Up, or to Catch Up? The runner knows, and will strain every nerve to maintain his position in the race rather than slacken and face the inevitable ordeal of catching up. That is why the Society has planned for St. Andrew's, the Week of Prayer and Gifts mentioned above. Despite drastic cuts in expenditure, even in the personal allowances of the Missionaries abroad, and the staff at home, as we view the struggle between the monetary supply and demand for the work, we face anticipated deficit at the end of the current year of £1,400. Our commitments must be met, so shall we try to balance the budget, or allow ourselves to drift into debt?

A vigorous and prayerful effort on the part of all well-wishers of the work of the many C.M.S. Missionaries in China, India, Africa and North Australia can annihilate this spectre of debt. Will you help?

1. Take and use a MY SHARE ENVELOPE, obtainable from your vicar or from the C.M.S. Office.
2. Return your GIFT in it no later than Sunday, December 4, as indicated on the envelope.
3. Attend the great MISSIONARY RALLY in the Chapter House on St. Andrew's Day, Wednesday, November 30, at 7.45 p.m.
4. Unite in PRAYER for the spirit of liberal giving to God's work through C.M.S.

"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."—Psalm 50, 15.

C.M.S.

Medical Mission Auxiliary.

A happy evening was spent on St. Luke's Day by members and friends of the M.M.A. at the Tea and Annual Meeting at St. Columba's Parish Hall, Hawthorne.

Dr. Langmore, President of M.M.A., presided, and after tea welcomed those present and then gave a brief account of the development of the work, and explained the steps taken to enlarge and strengthen the Auxiliary on the lines suggested by Dr. Howard Cook. The Hon. Secretary read the annual report, which showed that the past year had been one of progress and encouragement, and that the steady supply of hospital requisites despatched from headquarters during the year had been much appreciated by the doctors and nurses in our Mission Hospitals. After the Hon. Treasurer's statement had been read, the chairman introduced Mrs. Murray Buntine, who gave a most interesting account of the three stages of the development of the work at Kilamatinde Hospital, Tananyika, under the superintendence of Dr. Murray Buntine. Half an hour was then spent in looking at a unique and interesting collection of curios brought by Mrs. Buntine which were displayed in the Guild room. The evening ended very beautifully by a service of intercession in St. Columba's Church, conducted by Archdeacon Herring and a short meditation by him on St. Luke the Beloved Physician.

Diocese of Bendigo.

THE BISHOP'S LETTER.

The Bishop, writing to his Diocese from Sydney, at the time of the Convention, states:—

"We are in the thick of the Constitutional Convention, a highly interesting, but also a very valuable and a tremendously busy time. It is further, an enjoyable time, because one meets so many old friends, several of whom have not been seen for years. I preached for my brother last Sunday, in the morning, and in the evening heard, in the

same church, a magnificent sermon by the Archbishop of Melbourne. There was a congregation of 1,500. I also gave on a week-night a lantern lecture on the Church of England, and on another week-night spoke at a meeting, in conjunction with the Bishop of Tasmania, Archdeacon Atkinson (Tasmania), and our Archdeacon Herring, on "What the Church of England is doing." These, with a round of committee meetings, Bishops' meetings, Sunday School commission and Australian College of Theology meetings and the like, keep one's time pretty fully occupied. Let us pray that all may be for God's greater glory."

ST. PAUL'S MISSION.

"The great event of the month of course, has been the really wonderful Mission at St. Paul's, Bendigo. Doubtless in another column there will be an account of those never-to-be-forgotten ten days, for my own part I would like to record here how I thank God for the coming of my two brother Bishops and for the work He has enabled them to do. I am confident that the results will last for eternity. Owing to my having to leave for General Synod, I am writing this first part of my letter before the Mission has finished, but I have seen quite enough to make me rejoice unfeignedly. I would, however, like to make a very earnest appeal to the parishioners of St. Paul's, asking each one to see to it that the effects are lasting. The results of a Mission vary. They are either temporary or permanent. On what does the permanency (or otherwise) depend? It depends on YOU! Satan now will make a special attack on you, dear parishioners of St. Paul's, probably not an attack to tempt you to any wild, wickedness, or coarse sin (tho' even this he may do), but an attack to tempt you to something far more subtle and therefore more deadly, namely, to grow slack. To grow slack in your private prayers, your Bible reading, your Church attendance, your spiritual life. "The fire shall ever be burning upon the altar, it shall never go out." No, it won't!—IF YOU REGULARLY FEED IT."

SOUTH AUSTRALIA.

Diocese of Adelaide.

INSPIRATION AND FELLOWSHIP.

C.M.S.

The series of meetings in connection with the C.M.S. Day of inspiration and fellowship were held on October 12, at St. George's Magill. The day began with an administration of the Holy Communion at which the Rev. H. Giles, B.A., Rector of St. Matthew's, Kensington, preached on the text, Acts X. 1, 2: "Prayer was made without ceasing of the Church unto God." He pointed out the setting of the text, and what prayer meant to the infant church, and then said:—

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THE HOME MISSION SOCIETY WEEK OF PRAYER AND GIFTS

Nov. 20th—27th, 1932.

The Annual Diocesan Service of Offering will be held in

ST. ANDREW'S CATHEDRAL
on Wednesday, Nov. 30th, at 8 p.m.

At this Service Parochial Representatives will offer the Parochial Quota.

Ven. Archdeacon W. A. Charlton,
General Secretary.

**SYDNEY CHURCH OF ENGLAND
GRAMMAR SCHOOL FOR GIRLS.**

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The following Bursaries fall vacant this year:—

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For Day Girls—
CHURCH PRIMARY SCHOOLS BURSARY

For further particulars, apply to the Principal.

BOOKS! BOOKS! BOOKS!

SUNDAY SCHOOL PRIZES

TRY THE C.M.S.

Large Shipments of New Stocks have just arrived, representing a wide range of prices.

Country Orders receive Special Attention.

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The Church Hymnal for the Christian Year (Music and Words Edition) is now in Stock.

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"If the Church would win to-day, it must be Spirit-filled, and prayer must be the basis of Church work everywhere, both at home and abroad, and we too, as individuals, if we are to take part in this work for God, must be Spirit-filled and prayer must be the basis of all our activities."

The service of intercession which followed was led by the Rev. J. B. Montgomerie. Miss E. Watkins, a member of the C.M.S. League of Youth, giving the address. She told of the occasion when she had received inspiration and fellowship during her recent visit to London. It is a great help and inspiration to be among a great number of people, likened with ourselves.

The two addresses given by the Rev. T. L. Lawrence, of Uganda, will long be remembered. In the first he told of some outstanding days in his own life, among them being the day he offered for service with the C.M.S. Continuing his address, Mr. Lawrence described what the Society had done for him, and what it does for us all. C.M.S. gives a vision of the world, out beyond the sometimes narrow and small parochial surroundings, with which we are so often far too satisfied. It brings us into fellowship with Christ Himself, and that is what we, and all people, need, to be more like Him. The great object of mission work is not simply to civilise and educate people of other lands, but to bring them into fellowship with Jesus Christ. To do that, we must know that fellowship and be in living touch with Him ourselves.

At the evening service, Mr. Lawrence's text was taken from 2 Cor. 5:14: "The love of Christ constraineth us." It is because the love of Christ has gripped us that we belong to the C.M.S. It was this same love which compelled people to pray, give and to go to the people of Uganda, to tell them of this love, and to-day in that country may be found 2,000 Christian Churches.

C.M.S. SUMMER SCHOOL.

The Eighteenth Summer School of C.M.S. in this State is to be held at Old Oxford House, Wattle Street, Brighton, from December 27th to January 2nd, inclusive, under the Chairmanship of the Rev. E. Griffiths, M.A., D.D., of St. Paul's, Bendigo. Missionary addresses will be given each evening by various speakers, including Sister Ethel Nunn, of Old Cairo Hospital, whilst the mornings will be given up to Bible Readings, conducted by the Rev. H. Wallace Bird, Family Prayer, led by members of the League of Youth, and Discussion Groups, the book for discussion being "The way in the World."

Afternoons, with the exception of Sunday and Monday, will be free for recreation, bathing, tennis, and walks.

Registration Fee, 1/-, which includes the use of the Discussion Book.

Accommodation, full term, 25/-; those under 20 years, 21/-; Week-end, 12/-.

Mr. W. J. England is the Business Manager, and Mrs. England the Hostess, and further particulars may be obtained from them, or from the Depot, 69a, Gawler Place; please ask for a programme of the School.

Diocese of Willochra.

THE BISHOP'S CHARGE.

Unemployment.

Addressing his Synod, the Bishop said:—"The ineptitude of parliamentary Governments in Australia is nowhere more forcibly illustrated than in their apparent inability to deal adequately with the question of unemployment. This is a matter which has assumed such gigantic proportions that in the near future it is likely to be a source of great evil to the community.

We all admit, probably that men need to be provided with food and work. The Australian States are providing those who are out of employment with food, but I have yet to learn that any serious attempt has been made to provide workless men with work.

In connection with this question there are two facts which stand out clearly. First of all we know there are thousands of men who, for two or three years have been living on rations paid for out of the general taxation of the country; these numbers are being added to each year by boys leaving school with little or no prospect of work in front of them. In the second place, many of us are aware that there is enough work waiting to be done in Australia to absorb all the available man power and much more in addition. There are millions of acres of land waiting to be developed, tree planting on a big scale is a vital necessity; we are in need of more and bigger reservoirs, every large cattle and sheep station has enough work to keep an extra hundred men employed in repairs and improvements; every township in Australia could find work

for a hundred men in improving its general appearance, the timber wasted every year if collected together would supply the whole of Australia with firewood. And yet with so much waiting to be done, there are thousands of men all the day idle.

Now it should be possible to correlate these two situations in such a way that the problem of unemployment would be solved. It will never be accomplished on the basis of class-war, greed and mutual antagonism which prevails. We should be living at peace one with another, and striving together for the common good, but the impression left upon the mind as we survey this land is that envy and jealousy, hatred, and malice run riot, and the Christian virtues are forgotten. We should be dwelling together as one big family, each striving for the common good of all.

QUEENSLAND.

Diocese of Brisbane.

CHURCH OF ENGLAND DEFENCE ASSOCIATION.

The October meeting of the Church of England Defence Association was held in the Teachers' Building, Elizabeth Street. The meeting was well attended, and the President, Mr. A. Perkins, occupied the chair.

A circular was handed in by a parishioner of a suburban parish, which consisted of an invitation to the parishioners of the district to meet the parishioners of daughter churches at a combined picnic on Sunday, 30th October. Time stated was 11 a.m., and bathing and other attractions were outlined.

As the proposed picnic appeared to be directly contrary to the teaching of the Prime of Australia on Sunday observance, as pronounced at the recent General Synod, it was decided to draw the attention of the Archbishop of Brisbane to the proposal.

Under the title "By their fruits ye shall know them," an account was given of recent happenings at the Church of St. Hilary, in the Diocese of St. Truro, with the object of stating the true facts of a case of which but a distorted account appeared by a cable message to the Brisbane press.

Action was brought by a large section of parishioners in the Ecclesiastical Court of the Diocese, calling for the removal of certain ornaments, statues and furniture of the Church of St. Hilary, alleged to be illegal. The Chancellor of the Diocese of Truro found that fifteen articles were illegal, and ordered their removal.

The Vicar refused to acknowledge the jurisdiction of the Court, and took no action. The Chancellor thereupon empowered the complainants to remove the illegal ornaments.

On Tuesday, August 9th, action was taken and certain articles were removed from the Church and placed in the custody of a parishioner complainant.

The cabled advice told of the destruction of an ancient font. The font was not damaged, but was taken from its position and used as a holy water stoup, and was back into its original position at the entrance of the church. The cement fastening the font to the floor was the only part fractured. There was no wanton destruction.

From authentic accounts, it appears that the Vicar had substituted copies of some of the articles and concealed the originals. By the Sunday following, the Vicar had brought the original articles back, in defiance of the judgment of the Court, and had re-erected the ancient font, said to have been broken, as a holy water stoup. The question exercising the minds of churchmen is, which shall be the stronger, the Laws of England, or a defiant Anglo-Catholic priest?

TOWNSVILLE.

FRIENDS OF ST. JAMES' CATHEDRAL.

We believe there are many such friends scattered throughout the diocese, and we desire to have an organisation of a simple nature which will make the friends effective by joining them together under some such title as that mentioned above. Nearly everyone who has been in Townsville can see the duty of keeping the fabric of the Cathedral in good repair; it is an obvious duty to future generations. And not only must the present building be kept safe and good, but every year some small or large amount ought to be put into a building fund towards the completion of the Cathedral some day. Past generations have given to us the first half of a dignified Cathedral Church, and we should in thankfulness do our best to look after it well and help towards completion. Canon Cue will be very glad to hear from any who will take an interest in this, and

Letters to the Editor.

ADMINISTRATION OF BAPTISM.

Rev. F. Jones, 28 Ocean Street, Bondi, writes:—

I was interested to read Rev. L. S. Dudley's remarks concerning the administration of baptism. Many conscientious church people are not at all happy about the matter. They find difficulty in reconciling the statements of the Catechism in reference to Infant Baptism, "Repentance whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament," is the declaration of the church as to the prerequisites of Baptism.

The succeeding explanation of the Catechism as to how infants fulfil the above obligations, on the promise of their sureties, causes misgivings in the minds of many conscientious church people. To claim for the infant the blessings of the New Covenant by the profession of a vital relationship to the Lord Jesus Christ, is one thing, but to promise in the name of the infant, who is not conscious of what is being done, is quite a different proposition.

Infant Baptism is regarded by many people as a kind of complimentary ticket, ensuring admission to heaven, regardless of the emphatic witness of the New Testament, which requires a change of heart; a new creation; a new birth and obedience to His Commandments. This widely diffused idea of infant baptism savours very much of a mechanical idea of the operation of the blessings of God. The suggestion that "infant should be baptised unless there is at least one parent (I would exclude the god-parent), who is living in loyalty to his own baptismal vows" is reasonable.

In these days of laxity in parental control and Christian example, there seems no guarantee that the infant will be given a fair chance even to appreciate the parent's action. Realising the laxity of modern days, the practice of infant baptism on a large scale appears to many conscientious church people, something in the nature of a farce.

The problem is, What attitude ought the church to adopt to the question of baptising the children of non-Christian parents? Have we the right to set limits to the work of the Holy Spirit? Is there any logical reason to doubt that a child is capable of spiritual blessings?

It may be wise to defer the baptism of the children of unconverted parents until such time as they testify to a personal faith in Christ. This action may create misunderstanding, but would not the church be stronger, in every case, such testimony of a vital personal faith, was made obligatory, together with a sincere intention to fulfil the obligations to the child. The Apostolic Church baptised only after the profession of faith in Christ was made. Ought not the Church of England, which "inter alia" is Apostolic, to follow the same principle? Surely this will be admitted.

That the subject is most important will not be gainsaid. The problem is urgent, and it reveals a deep need for positive and constructive teaching, as preparation of the parents and a guide to our people. It is confidently hoped that any discussion of the subject, in the columns of your paper, will be profitable and illuminating.

"Churchman," Lidcombe, writes:—

May I express in your columns the pleasure that I felt on reading the Rev. L. S. Dudley's letter in a recent issue.

It seems that Mr. Dudley's standpoint expresses what ought to be the attitude of the Church of England with regard to Infant Baptism, namely, not to refuse baptism to infants, but to take steps to insure that it shall be followed up by the training of the child in Christian faith and practice.

His first point, that baptism should be by personal arrangement, is a good one, and is, I think, original. His aim in the suggestion is, of course, that the minister shall have an interview with the parents, and an opportunity of ascertaining what probability there is of the child being Christianly

brought up, and of granting or deferring the application accordingly.

His second suggestion, that when it is necessary to defer the baptism, the parents and sponsors should be prepared for Confirmation, is excellent, but would, I fear, be difficult in practice. First of all, the parents and sponsors have generally been already confirmed.

They were 'done' when they were 14 years old, and won't see why they should be 'done' again; in fact, repetition of Confirmation is almost unheard of. If, however, they could be induced to attend a course of systematic instruction, as to the Christian training of their children, it would be excellent indeed.

The whole matter of Infant Baptism in the Church of England seems in a bad state—a mixture of formality, laxity and superstition. I hope Mr. Dudley's letter may open the way to discussion and reformation.

"A Parent" writes:—

I was glad to read in your issue before last, an article on the subject of baptism, especially with reference to Infant Baptism and the necessity of parents (who are the natural godparents of a child), understanding their responsibilities and their children's initial meaning of dedicating their children to God in baptism; some parents may have been confirmed themselves, and yet become thoughtless about their children, others bringing them as a custom in our Church of England, or something to be "done." This I have constantly heard, as every parish visitor could also affirm. Now how is this to be overcome? I would suggest that Rectors have an evening or afternoon meeting (say once a month), for the parents in their parishes to be specially taught their responsibilities towards their children in this sacred duty and privilege; and that Faith in the Lord Jesus Christ is the first essential, then prayer, if they are to obtain the promise of the Holy Spirit for themselves and their children (Acts II., 38, 39). If this were done, I do not think there would be so many thoughtless and careless baptisms, as must often be the case, and why should the minister be the only one responsible to God in baptising the child?

(Continued on page 12.)

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ST. MARY'S GUILD.

A number of parishes have been feeling the need of some organisation to bind all the Confirmed girls of the diocese together, so that, not only would the girls in one parish be united for worship and work and play, but should a girl move to another parish, there would be members of the same Guild found in her new town. To meet this need, St. Mary's Guild has been formed and a badge designed and made. At present, branches of the Guild have been formed in Cairns, Ayr, Herberton and the Cathedral, and other parishes are making enquiries. Mackay has had a ward of St. Mary for many years, and the members have been most effective in the parish, and they will join up with the Guild of St. Mary. Mackay will be a great help to other parishes, where difficulties are felt in having a weekly (or less frequent) meeting of the girls. We aim at binding all confirmed girls over 14 years in one Guild, with the three-fold obligation:—

1. To keep the Rule of Life, which is—
(a) To pray to God every day;
(b) To attend Divine Service every Sunday;
(c) To serve others, and in all things to follow our Lord Jesus Christ;
2. To make a monthly corporate Communion.
3. Attend the monthly meeting of the Guild.

Diocese of Tasmania.

THE CHURCH OF ENGLAND LEAGUE.

Annual Meeting.

The tenth Annual Meeting of the League was held at St. George's Parish Hall, Hobart, on Monday, October 31st, Mr. Y. A. McElroy, B.Sc., presiding. In spite of bad weather, there was a large attendance, including members of the Glenorchy and Claremont Branches. The meeting was preceded by a devotional service in the Church, conducted by the Rector, the Rev. C. C. Short. The Report, which was signed by the Hon. Secretary, the Rev. C. C. Allen, B.A., was very encouraging. The finances of the League are in a healthy condition, and a new Bursary Candidate for training for holy orders has just been accepted.

Two lectures have recently been given on the Oxford Movement and literature is also being circulated showing the unscriptural basis of the Movement, and its persistent attacks on the Reformation Settlement.

The Executive Committee also drew the attention of the Bishop to the ceremonial use of incense at the dedication of the new wing at the Collegiate School, informing him that this had caused widespread resentment, and must inevitably result in harm to the school.

In proposing the re-election of the retiring officers and Committee, as under, Mr. W. Sansom said a debt of gratitude was owed them for their faithful work.

President, Mr. Y. A. McElroy; Vice-President, the Rev. F. L. Wyman; Hon. Sec. Rev. C. C. Allen; Hon. Treas. Rev. H. G. S. Begbie. Committee: Rev. G. C. Short, Messrs. L. L. Dobson, H. Chalmers, Y. P. Bradford, A. L. Butler, A. Plaster and Swift; Mesdames Greuber and Hebblethwaite, Assistant Sec. for the North, Mr. C. H. Rose.

Dr. A. Law, of St. John's, Melbourne, then gave an interesting lantern lecture on "The Ancient Sacrifice." He had also preached special sermons for the League the previous Sunday at St. George's, St. Stephen's, Lower Sandy Bay, and St. Paul's, Glenorchy. He subsequently lectured to the Northern Branch at Launceston.

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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.

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EDITORIAL.

The Appellate Tribunal.

A 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.