

LETTERS TO THE EDITOR.

DIFFICULTIES OF THE NEW CONSTITUTION.

An esteemed subscriber in Victoria sends along a query in connection with the proposed new Constitution. He wants to know—

- (1) Who will benefit by the change?
- (2) In what way will the King's position as Defender of the Faith be affected?
- (3) What will be the position of English C. of E. people in the new Church?
- (4) What right will we have to describe our Church as "the Church of England in Australia"?

Our correspondent thinks that the laity of the Church should have more information supplied to them before such a change be made.

(A lengthy letter from Canon Garnsey was received too late for publication in this issue.—Ed.)

A GENUINE SHEPHERD'S CROOK FOR BISHOP.

The Bishop of Worcester (Dr. A. W. T. Perowne) has had presented to him by Mr. Robert Haines, of Stourport, a shepherd's crook which was in actual use 100 years ago. The staff is of oak, and the crook is hand-wrought iron. The Bishop used it at Bredon on January 1st, when he dedicated a Children's Corner in the Church, and spoke to the children of "The Good Shepherd."

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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 7—New Series.

APRIL 6, 1939.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

Good Friday

Behold THE LAMB OF GOD, which taketh away the SIN of the WORLD!

Crucified = Dead = Buried



Behold the Lamb of God! O Thou for Sinners Slain,

Let it not be in vain that Thou hast died;

THEE for my Saviour let me take, My only Refuge let me make
THY PIERCED SIDE.



Easter Day

The Lord is Risen indeed: Hallelujah!



"The Third Day HE ROSE AGAIN from the Dead."



Lift up your heads, ye sorrowing ones

And be ye glad of heart

For CALVARY Day and EASTER Day,

Earth's saddest day and gladdest day,

Were JUST ONE DAY apart.

"Weeping may endure for a night, but joy cometh in the morning"



"Go ye therefore into all the World and
Preach the Good News to every creature."

"I AM WITH YOU ALWAYS. EVEN TO THE END."

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"THE AUSTRALIAN CHURCH RECORD."Editorial Matter to be sent to The Editor, Diocesan
Church House, George Street, Sydney.Advertising and Business Communications to be addressed
to the Advertising and Circulation Manager, Diocesan
Church House, George Street, Sydney, N.S.W.Victoria.—Melbourne: Miss M. D. Vance, 256 Williams
Road, Toorak, S.E. 2.Tasmania.—Hobart: T. A. Hurst, 13 Dymnryne Road,
Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond
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Notes and Comments.

By Thine Agony and bloody Sweat; by Thy
Cross and Passion; by Thy precious DEATH
and Burial; by Thy glorious RESURRECTION
and ASCENSION; and by the coming of the
Holy Ghost,

Good Lord, deliver us.

THE "STILL" WEEK.

IT IS HOLY WEEK, or as it is sometimes called in
parts of Europe, "Still Week," is drawing to a
close and the Day of the Cross is at hand.
We are glad that the Archbishop of Sydney is em-
phasising the constant protest of the late Arch-
bishop Wright, who sought, in every way that
seemed practicable, to bring those responsible for
the R.A. Show in Sydney to a better mind in rela-
tion to the Good Friday scandal. We wish that
the provincial bishops of the State of N.S.W. would
more definitely support the Sydney protest. It
must be evident to all thoughtful people that the
members of our Church in the country dioceses
have a very large share of responsibility in this

matter. The thing is an offence to the Christian
conscience generally, and demands a protest that
will take no denial.

A LOYAL OBSERVANCE.

MEANWHILE the strongest protest the member-
ship of the Church can make is a loyal ob-
servance of Good Friday by attendance at
the services provided in the churches, and com-
plete abstinence from such pursuits as would in-
fringe upon its sanctity. "There is a time for every-
thing," says the wisest of men, and surely due re-
gard for the Day of the Cross will indicate "a time"
for abstinence from such pleasure-seeking as would
rob the Day of its proper setting.

We are not advocating a day of gloom, for the
Day of the Cross, ever mindful of the sorrows and
sufferings of our Saviour, has its deep undertone
of joy in the perfect salvation which He thereby
accomplished.

THE "GLAD" DAY.

"THEN were the disciples glad when they saw
the Lord." Their broken hearts were com-
forted and bound up, and their sorrow as-
suaged when on that great first day of the week
they saw, and gazed upon, and handled, the Risen
Lord. Their very joy raised in their hearts a doubt
that their Master well understood and met with
convincing confirmation of His living presence. He
was not ghostlike phantom, but in reality of flesh
and bones He stood in their midst and invited ex-
amination. "Then were the disciples glad." Their
sorrow was turned into joy, and soon in the power
of His gift they went to turn the world upside down
by their convincing and convicting preaching of
"Jesus and the Resurrection." If the Church to-
day is to stem the tide of retrogression to paganism
that threatens to engulf her, she must go forward
to her task of world evangelism with the same liv-
ing faith and conviction in the Lord Christ "Who
became dead and is alive for evermore." The
Lord Who is risen indeed!

THE WAR CLOUD.

"IT is the darkest hour before the dawn." Good
Friday and Easter Day tell us that. So let
us take heart of grace. The news from Europe
grows more and more ominous of war. Musso-
lini's words on Sunday week only darken the hori-
zon still more. Events in Europe show brutal dom-
ination and inhuman disregard for other nations'
right to live. Hitler is enjoying a brilliant triumph.
Mussolini, seemingly, backs him up and warns the
Western democracies not to parade their mutual
pacts, offensive or defensive. He is distinctly belli-
cose in utterance as well as in attitude. It seems
that all is set for a mighty conflagration, waiting
only the word of Hitler or Mussolini to make the
civilised world a shambles.

But in spite of all, God is "the Alpha and Omega." The last word is with Him; and in Him we can trust. "Lift up your hearts, for your redemption draweth near." We can still sing with faith in the unshaken Rock:—

"O God our help in ages past,
Our hope for years to come!"

SPECIAL RURI-DECANAL CONFERENCES.

DURING the past two months the Archbishop of Sydney has been visiting the rural deaneries of his diocese, which have been in special conference, in order to interview the clergy individually. His Grace evidently does not spare himself in these interviews, by which he is able to get a closer personal knowledge of the clergy and their problems. The evening meetings for wardens and church workers generally have been well attended, and have given many of our churchpeople the opportunity of meeting their Archbishop personally. The main subject of the Archbishop's address has been the Madras Conference; by this means interest in that epoch-making conference has been enlarged and the Church thereby benefited.

A SUPER-IRISH BULL.

No—Yes!

We cull the following remarkable self-contradictory paragraph from the columns of "The Church Standard" for March 24th:—

A Personal Query.

"I have heard the Principal of Moore College declare that the editor of "The Church Standard" spent the early part of his life in the Free Churches. Is that assertion correct?" asks R.M., Sydney.

The reply is in the negative. The subject of the inquiry was born and bred in Anglicanism, though his Highland Scottish ancestors were Free Presbyterian Calvinists; but the cold and colourless "Low Churchism," made all the more forbidding by a dash of a particularly stern brand of Calvinism, was gladly exchanged in early manhood, under the influence of Nonconformist friends, for something much more alert and virile. The adventure in the Free Churches is one which will always be recalled with gratitude, particularly for the experience in the Sydney Joint Theological Faculty under that brilliant and stimulating thinker, Dr. Angus. Then the discovery of Anglican Liberal Catholicism proved irresistible, and so one returned home with the happiest memories of the Free Churches and of the thinkers and saints he had been privileged to meet there, and with a deep longing for the dawn of a new day of love and goodwill amongst separated Christians.

Quiet Moments.

THE MEANING OF THE CROSS.

Address at the Madras International Missionary Conference, 1938.

(By Dr. Toyohiko Kagawa, of Japan.)

On Calvary I see the blood of Jesus dropping down from His Body on the Cross! I hear the sound of the agony of the Lamb of God for the sins of mankind. It was for me and for my nation and for my race and for the whole world! I have committed sins and Jesus died for my sake! My race has committed sins and He died for my race. And the whole of mankind had fallen into sin, so He died for us all.

Forgive us, Lord, for His sake and for the sake of the blood of Jesus Christ, our Redeemer and Saviour.

In the nineteenth century some theologians could not understand the wonderful revelation of redemption because they were overshadowed by the amazing development of science and industry. But now, in the twentieth century, because we sit in darkness and depression after the breakdown accompanying the great European war and the following economic difficulties, we have come to understand more of the meaning of redemption. Jesus had the consciousness of redeeming love from the start of His public ministry. This we learn from many passages. Even when He was preaching the most wonderful sermon on the Mount He had a dark vision of the Cross. And also when He was happy with His disciples in Galilee, He was conscious of the bridegroom's destiny to be taken away from them. He told them that the destiny of the prophet Jonah was His own. Especially after the death of John the Baptist, Jesus emphatically spoke about His coming death and resurrection. And at last He informed His disciples that His death was for the redemption of the sins of many.

This inner consciousness of Jesus Christ was rather too deep for His disciples. Therefore they could not understand it. And even to-day, many people cannot understand this mystery.

When a girl is still young she cannot understand the psychology of another person. When she gets older she understands the psychology of her husband. But she understands even the children's psychology when she has a baby. So with us. Unless we have a wider and deeper consciousness, it is impossible to understand the psychology of sinners.

Jesus having the consciousness of God divine, He could feel the need of human weakness, that He must die for sinners. God demanded it and men needed it. And the result was His death.

Some people would ask, "If God is love, what is the use of redemption?" But we must understand that God is just as well as loving. If God let mankind remain in sin, God would not be truly love. There comes in the need of regeneration and redemption. When we are made perfect in Jesus Christ we are released from punishment.

When we study the function of blood, we discover the wonderful way in which blood heals the diseased body. It dies to cure the wound and heal the sickness. So, with the love of Jesus Christ, His love was so great that He was willing even to die for sinners.

This mystery is so great that we sometimes cannot understand it. Herr Adolf Hatnack would not understand this inner consciousness of Jesus Christ, and he thought that there were two Christianities, that of Jesus and that of Paul. But Jesus waited for the next generation to understand His love. And later, many disciples wrote in many ways about this redeeming love of Christ. Some wrote about the vicarious sufferings of Jesus Christ. And others about the high-priesthood of Jesus as Christ.

But as the redemption stands in every phase of life:

1. It was for the restoration to life of those dead in sin.
2. It was suffering for the weak to give aid to enfeebled strength.
3. It was the required price paid for it.
4. It meant the ransom of a grain of wheat dying for the coming harvest.



Gustave Doré's picture of our Lord, calm and unafraid, leaving Pilate's Hall, innocent but condemned.

The artist has finely expressed the majesty of Jesus at that hour.

5. It meant the burnt offering of the Lamb of God, obedient and meek, faithfulness in the sight of God;
 6. It was forgiveness of sins by the declaration of justification through Christ;
 7. And it was the atonement of God reconciled to mankind through the mediation of Jesus Christ.
- And the rituals of the temple were merely the symbols of the coming Christ.

All religions of the past tried to discover this power of redemption in darkness, and we have the fountain head in Jesus Christ.

Confucius did not know about this mystery. Buddha had not this redemptive consciousness. Some may preach it—but it was only real in Christ.

There was a young couple in the city of Tokyo. The husband committed a crime, and trying to be merciful to his wife, he wrote a note to divorce her. But his wife had attended a Sunday School when she was young, but stopped attending for many years. But when she received the note of divorce from her husband, she instantly recollected her memory about Jesus Christ—how He had died for sinners, and how God has forgiven the sins of mankind. So she said to her husband that she would not forsake him, having learned forgiveness from Jesus. But as she had received this many years ago, she had become uncertain about the truth. Therefore she came to me in Tokyo and verified the truth with me whether really Jesus had died for sinners or not. She was very glad that she found the truth of the redemption of sins through the Blood of Jesus Christ, and believed it. And they were saved.

There was a well-educated young man in the Province of Chiba. He had a brother in a college who lived in a most licentious way and began to steal from others in order to frequent bad places. Therefore he determined to kill him, but he found my book at a second-hand book store. And he discovered that Jesus died for sinners. He could not sleep that night because he did not know the reason why Jesus died even for sinners. But later, discovering that Jesus came from God, he discovered that believing in the Heavenly Father, he also could love his own brother. He

was baptised later and opened his house for a Sunday School.

Redemption means the re-making of mankind. Recent developments in the world of physics and astronomy have begun to teach us the truth of the creation of the universe. Eddington, Jeans and H. N. Russell teach us the truth of it with their Astro-physics.

But in the science of morality we have not heard of the truth of re-birth. But Isaiah taught this truth many centuries before Christ. And it became real in the blood and death of Jesus Christ. That wonderful love and this redeeming love-consciousness were really the revelation of God. If we only say that we have trust in God and He has no love toward us, there can be no chance for human society to see the light in Christ.

Paul said: "We are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God." (11 Cor. 5, v. 20.) What Paul has said in Colossians 1, v. 24, and Philippians 1, v. 29, needs our attention. Paul tried to pass on the redeeming love of Christ to others. And this was the real life in Christ. Being saved, we must pass on the wonderful love of Christ to others. And this is the Kingdom of God movement.

Though we have known this wonderful story, we have made terrible mistakes in the past. One of the reasons why the Gospel of Christ is slow in being spread lies here.

The price for redemption having been paid, we do not show the value of salvation to our neighbours; on the contrary we commit sin in the Name of Christ. Therefore, if Christ did die for us, we ought to die for Christ's sake.

VICTORIAN JOTTINGS

(By "Melberton.")

Ridley College had very beautiful weather for its "Commencement" on Saturday, March 18th. A large marquee was erected on the front lawn, and was well filled with friends of the College. The Archbishop congratulated the College on the recent Th.L. results, when the second place in the Commonwealth was gained by a Ridley man, and when four men attained honours in their courses. He stressed the growing place Ridley was occupying in the diocese, as exemplified in the recent ordination. Bishop Baker is to be congratulated on the fact that the College is completely filled, mostly with theological students and other men doing courses at the University in Arts, Law, Medicine or Engineering. The College is beautifully situated, overlooking the Royal Park. It is very near the University, and the Trustees now hold property worth £20,000. Ridley still waits for its chapel, and there are debts to be liquidated. Its graduates are to be found in every part of Victoria, some in England and Ireland, and many in overseas mission fields. The blessing which has attended it is due, we are sure, to the praying band who so faithfully followed the vision and leadership of Bishops A. W. Pain and J. D. Langley in 1910 and onwards. Men and women of Evangelical convictions, they received no encouragement from episcopal headquarters in these early years. Some of its founders amongst the clergy were, indeed, censured somewhat severely. A great change has come about. Bishops are glad to welcome its men, and smile on this Evangelical foundation which has never cost the Diocese of Melbourne one penny. Its growth and maintenance are entirely due to the self-denying

giving of people of Evangelical convictions. They or their successors must see to it that the constitution and trust deed are presented inviolate. Some time ago it was suggested that the name should be changed to "Bishops' College." But that suggestion was "still-born." The outstanding feature of the recent Commemoration was the speech of Mr. J. R. Sutcliffe, B.Sc., the new headmaster of the Melbourne Grammar School. His theme, "The Function of the Church in the World of To-morrow" was very ably dealt with. He drew from his own experiences at school, University and in Europe during the war. He emphasised the need of a vital faith in God if we are going to preserve the true values of life and civilisation, always "looking unto Jesus, the Author and Finisher of our faith." The Rev. Adrian Gearing, an old student, spoke of the early days when Ridley was housed in a small home in Sydney Road, and he said that the College was truly a wonderful and a successful adventure for God.

Mothering Sunday—"God's Great Gift."—The old English tradition of "Mothering Sunday" was observed in many Melbourne churches with special services on March 19th.

The ceremony of distributing the "Simnel Cake" to those returning to the mother parish or to children to take home to their mothers was observed in a number of places.

One interesting observance of the day was at St. Mary's, Caulfield, which is the mother church of eight daughter parishes.

Visitors from the daughter parishes with their choirs and vicars assembled at the point in the church grounds nearest their own church and marched in procession into the church.

The parishes represented were St. Catherine's, Caulfield; St. Agnes's, Glenhuntly; St. Clement's, Elsternwick; St. Paul's, Malvern; St. James's, Malvern; St. John's, East Malvern; St. Bede's, St. Stephen's, and Christ Church, Ormond.

The service was conducted by Canon Langley. A message of greeting from the daughter parishes was given by the Rev. C. L. Moyes, of St. Agnes's, Glenhuntly. Tokens of honour and affection from the

daughter congregations were offered by lay representatives, and special prayers were offered for the churches and clergy of the district.

A congregation consisting almost entirely of young people attended the Mothering Sunday service for members of the Fellowship of St. John in St. John's, Latrobe Street. The preacher (the Rev. P. W. Baldwin) appealed to his congregation to do or say nothing that would besmirch the glory and honour of womanhood and motherhood, which was the greatest gift God had given to be enjoyed on earth.

It is worthy of note that six of the daughter parishes were founded by the Rev. H. B. Macartney, M.A., a saintly Evangelical and missionary leader, son of the Venerable Dean Macartney. Mr. Macartney was Vicar of St. Moris from 1873 to 1898. He was a man of deep spiritual power.

The Archbishop very graciously invited the clergy of the seven rural deaneries to Bishops Court on different days in Lent for a quiet day opportunity. In the morning he celebrated Holy Communion and addressed those who assembled. After an interval the Rural Dean gave a devotional address. After lunch, at which clergy were the guests of the Archbishop, Canon Langley led a conference on "The Inner Mission to the Church," and news teams. Fruitful discussions followed and all realised that fuller life in clergy and laity is essential to winning the outsider. The clergy and their wives were kindly entertained at afternoon tea.

New Life Campaign. Captain Reginald Wallis has both re-born souls and edified Christians as the result of his recent visit to Melbourne. "The Argus" of March 20 reports thus:—

"Hundreds of people were unable to gain admittance last night to the Town Hall when Captain Reginald Wallis conducted the last meeting of the 'New Life Campaign,' which has been attracting large congregations during the last fortnight.

Dr. J. J. Kitchen presided over the meeting, which was organised under the auspices of the Campaigners for Christ.

Captain Wallis will leave to-day to conduct evangelistic meetings in country centres.

Letters to the Editor

THE CHOIR.

The Editor,
"The Church Record,"
Sydney.

Sir,

May I draw attention to a very neglected part of our church life, that of the choir, in the hope that a movement may be initiated to assist those self-sacrificing persons in an efficient and intelligent rendering of our church music, as I am very definitely of the opinion, after quite a few years' experience in three dioceses as a chorister and choirmaster, that, generally speaking, the standard of singing and rendition of the services are deplorable.

How often do we hear the choir dragging out the service, well behind, and overshadowed by the organ, suffering from lack of balance, paying little or no attention to the marks of expression, etc., singing something which people would not pay to hear in a public hall, yet considered quite good enough to offer to the Almighty.

In the recent report to General Synod by the committee appointed to report on church music, I cannot find any particularly constructive suggestions to improve the position, and write this in the hope that some interest may be aroused to stimulate this very necessary part of our church life.

Yours truly,

A. F. GUBERT.

Sefton, 20/3/1939.

THE MODERNIST POSITION.

Dear Sir,

In your last issue you have written, "What is meant by speaking of the body of Christ as 'a transcendent reality'?" But I must point out that I did not so speak. I applied the term "transcendent realities," not to the Lord's human body, but to those great conceptions of the Word becoming flesh, the triumph of Christ over death, and His passing into the heavenly life, which we style the Incarnation, the Resurrection, and the Ascension. The expression which I used was intended to indicate my belief that these conceptions are more than conceptions, being realities, and realities, moreover, which have been manifested on the plane of human history; and yet that they are "transcendent" in the sense that no metaphysical scheme thought out by the human mind can ever give a full and adequate explanation of them. Certainly I have "offered" no "theory" of such problems as "the disparateness between matter and spirit," and therefore your complaint that you "find no answer" to such questions in "the theory Canon Garnsey offers" falls to the ground.

I am certainly well aware that there is a problem arising from the union of matter and spirit. Daily experience assures me of that, as I perceive how, in myself and in others, the spirit is willing but the flesh is weak; or again, how

often the spirit in a human being is able to rise triumphant over the weakness or the strength of the flesh in him. When the spirit in man does so prevail, I believe that it is because man has been created "in the image of God." There is in him something of the divine, which is capable of responding to the influences of divine grace. That seems to me to be a fact of experience, though I am not able to explain it. On the basis of such experience I think I can imagine One Who is so completely and perfectly human that we can only account for His perfection by calling Him divine. Therefore I can assent with my reason to the belief, commended to me by historic Christendom, in the Incarnation of the Divine Word in the Person of our Lord and Saviour Jesus Christ. But I reach that assent by pursuing the inductive method of reasoning from the known to the unknown—from the human to the divine. Have we not here touched upon the outstanding difference between the Modernist and the Traditionalist? The Modernist claims the right to do (or to attempt to do) for the world of to-day exactly what the early Christian Fathers did for the world of their days, namely, to explain his religious experience in terms related to the knowledge and thought of his time. He thinks he has a right to complain of any attempt in the name of orthodoxy to fasten on the minds of twentieth century men metaphysical explanations which were suitable to the minds of men of the fourth century, or even of the sixteenth. The human mind has travelled far since those days. Yet the "transcendent realities" remain the same. If, in attempting to win the modern man to the saving knowledge of God, it is found that the old metaphysical framework creates a stumbling block for him, is it not our bounden duty to point out that the framework may be dispensed with, while the essential truth remains the same?

I come back to the story of the Ascension in Acts i. You argue that it should be much less difficult to believe that our Lord "transported Himself from earth to a cloud" than to believe in the Incarnation. With respect, I must express my flat disagreement. In the former of these two beliefs there is no meaning, no moral or spiritual value whatever. It remains a meaningless marvel, quite foreign to the Spirit of Him Who said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." On the other hand the doctrine of the Incarnation does throw light upon human life in all its aspects, its joys and sorrows, its aspirations and regrets, its achievements and its failures. The Incarnation, completed by what we call the Passion, the Resurrection and the Ascension, fills struggling souls with undying courage, bringing forth triumphant fruits of faith, hope, and love. I admit the difficulty of the Incarnation. But, as I have shown above, the difficulty may be lessened by approaching the problem through our experience of human personality.

To a Modernist, then, the story of Acts i. may well appear a beautiful piece of literature, call it poetry, picture, or what you will, expressing in dramatic form the grand truth that Christ lives for ever, since He and the Father are one, Victor over all man's spiritual foes, and King of all men. As such He "comes" and comes again in judgment at every crisis of individual or national or international life. But He comes also in power and grace to redeem and uplift those who will hearken to His words.

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ALEXANDRIA

You, perhaps, are unwilling to treat any portion of Scripture in this way. But what document of the Faith, what part of Scripture itself, binds a modern Christian to believe that everything in the Bible is to be taken as literal truth or plain, prosaic fact? May not the Holy Spirit, who in times past spake in sundry portions and in divers manners, speak also to us by picture and poetry?

Yours, etc.,

ARTHUR H. GARNSEY.

[It is difficult to understand Canon Garnsey. He accepts the fact that "The Word became flesh," and yet declines to speak of the Body of Christ as "a transcendent reality." But is not the Body of Christ an essential factor in the transcendent reality of the Word becoming flesh? Canon Garnsey seems anxious to get rid of the Lord's Body. Or, in the alternative, he seems to assume that "a metaphysical scheme thought out by the human mind can . . . give a full and adequate explanation" of the human body of Christ. There is no such "full and adequate explanation" of embodied existence. If Canon Garnsey admits that no full and adequate explanation of the body of the Lord can be given, then he places it amongst his "transcendent realities" and our former question is in point.

When Canon Garnsey speaks of weak flesh placed in contrast to spirit as lying wholly on the side of matter, he falls into error. The words were spoken by our Lord to the sleeping disciples. They failed to overcome physical lassitude. But physical lassitude is related to moral obligations dictated by "the spirit," and is no longer merely physical. This relation he is not able to explain. Why, then, be so confident that a certain physical manifestation out of the ordinary is "a meaningless marvel." Canon Garnsey cannot explain the ordinary relation between a body of matter and a controlling directing moral will. Would it not be better to assume that there may be a meaning that escapes him in a particular manipulation? He is unable to explain the relation which invests physical lassitude with a moral character. He is also by admission unable to explain limitation in our heavenly existence comparable to that which our present body imposes on our spirit. Yet Canon Garnsey claims to adopt the inductive method. What is his induction from the fact that not merely a divine Person, but the Second Person in the Holy Trinity, took a human body into close association with His Divine Personality? Has our Lord ceased to have a body, and on what facts of induction is this assertion based? What is meant by saying "transcendental realities remain the same" unless the union of God and man is eternal?

An induction from a limited number of facts is always precarious. On the relation of mind and matter Canon Garnsey has "no theory." Therefore in this important matter he has made no induction. He is content to leave a blank where former metaphysical explanations, based on induction, obtained. He urges, we think, inconsistently, that this is an advance.

It is not sound induction to reject a story as "a meaningless marvel" apart from any attempt to evaluate the evidence. What precise spiritual meaning could Canon Garnsey get from the diastole and systole movements of our Lord's physical heart? Yet are they not necessary to the Incarnation? Let it be supposed, as many thoughtful students believe, that our Lord chose the method of the Ascension to teach His disciples that He was leaving the earthly sphere of being finally, or for a lengthened period. Such a manifestation as chosen for this purpose would not be meaningless.

Is not Canon Garnsey's objection deeper? Does he not think that a bodily Ascension is incredible? Canon Garnsey accepts the idea of an Incarnation, but fails to come to terms with the problem, contenting himself with the assertion that he has no theory. When it comes to a bodily Ascension he adopts, apparently without any evidence, the wide assumption that our Lord's acceptance of a body was temporary and not eternal. But the Greek metaphysic which discounts the body is older than the developed Christian conception. Why should we return to it?

The answer to Canon Garnsey's last question is a direct one. Our Lord used picture and the Psalmist poetry, but St. Luke professes to declare fact in prose. We are bound by our documents just the same as in any other sphere of inquiry.—Ed.]

APPRECIATION.

Dear Sir,

Some of my clerical friends very kindly send me "The Record" regularly. I would take this opportunity to offer them my most grateful thanks for such thoughtfulness. I read the paper with much interest, finding in it many things to help and edify. It is, however, a message in the issue of October 13, 1938, that I would specially mention. On page 4 the writer of "Quiet Moments" tells of a meeting held in London long ago, and quotes Dr. Thain Davidson, who was president, as asking an M.P. who was on the platform to say a few words. The latter immediately rose and repeated two verses of Dr. H. Bonar's immortal hymn, "I heard the voice of Jesus say, 'Come unto Me and rest.'" Having said this he sat down.

Now, although it is very many years since I first heard the voice of Jesus and found rest in Him, yet as I read that beautiful and simple testimony I seemed again to hear His voice—and under that gracious influence an unwonted depression that had been gripping me was dispelled, and just as when that same voice stilled the storm on the lake, so there came to me a "great calm." I don't know who is the writer of "Quiet Moments," but I would offer him my most heartfelt thanks for writing, and you yourself, Mr. Editor, for lending space for such helpful messages; and I trust you may both long be allowed to carry on the blessed work. I offer an apology for such a personal testimony, but hope some other reader may also find help and comfort from it.

I enclose a small donation for the paper as a thank-offering, and would have sent this long ago, but have been hindered by health, etc.

I am, yours gratefully,

CHARIS.

Personal.

Dr. A. W. Barton, Bishop of Kilmore, has been elected Archbishop of Dublin in succession to Dr. J. A. F. Gregg, who in January was enthroned Archbishop of Armagh and Primate of All Ireland. Educated at Trinity College, Dublin, Dr. Barton was ordained in 1904. He was appointed in 1912 head of the University Settlement, Trinity College Mission, Belfast, and was from 1914 to 1925 incumbent of St. Mark, Dundela, near Belfast. In 1925 he was appointed Rector of Bangor, Co. Down. He was Archdeacon of Down from 1927 to 1930, when he was consecrated Bishop of Kilmore and Elphin and Ardagh.

The last public official act of Dr. H. Henley Henson before he retired from the office of Bishop of Durham was the laying of the foundation stone of the chapel of the College of the Venerable Bede at Durham. The stone bears the inscription: "To the Glory of God and in grateful memory of the Venerable Bede this foundation stone was laid by the Right Reverend Herbert Hensley Henson, D.D., Lord Bishop of Durham, 28th January, 1939."

The Ven. Archdeacon Fairbrother, Th.L., was Secretary to the Synod of Armidale, N.S.W., for 25 years. Canon Dickens has been Diocesan Registrar of the same diocese for just over 25 years.

"On March 20 William Joshua Roberts died suddenly at his home in Fellows Street, Kew, at the ripe age of 76 years. For many years he was on the Melbourne Stock Exchange, of which he was Chairman for 13 years, including the years of the Great War. He was an able financier, and for the last few years has done invaluable work for

BISHOP BURGMANN AND NAZISM.

(From "The Southern Churchman.")

The Christian idea of a man is that he should be free to grow to the best that is in him. That best is seen in spirit and general outline in Jesus of Nazareth as we see Him in the pages of the Gospels. Any slavish imitation of His manner of life in this 20th century is obviously impossible, but the picture that we receive from a careful and unprejudiced reading of the four Gospels sets before us an ideal, universal in application and convincing by all rational tests. As we move towards that ideal, as we strive to be caught by the spirit of that life, we experience release and come to know the meaning of freedom. A free man feels that he has a world to explore and that life and education lie in the work of exploration. A free man feels that life can be made a better and still better thing. He sees no possible limit to what can be done to make life beautiful and satisfying. A free man wishes to go about this task untrammelled by arbitrary authority and limited only by a sensitive consideration for the rights and the welfare of other people. No free man can ever be a tyrant. A man is not free himself till freedom is his creed. He is then as keen on the right to freedom in others as he is on using it himself. For the Christian, loyalty to Christ works out as undying allegiance to what is true and just and beautiful. The Christian is bound by this loyalty and his freedom consists in this very bondage to an objective moral and spiritual ideal. It is because the Christian is bound by his loyalty to the Spirit of Christ that he can accept no conflicting allegiance. When the dictator to-day demands absolute obedience, the Christian can only reply that he is not free to give such obedience. The Christian may obey the State, or even a dictator, in all things that are right and true in themselves, but no dictator will accept this position. That is why Niemöller remains in gaol. The dictator claims the absolute right to say what is right and true. Actually it turns out that his will constitutes what is right and true. He must assume this position to make his claim to absolute obedience consistent and logical. Once he has arrived at this position he becomes his own god and also the god of his people. Whatever he may do then is right because he does it. A god can do no wrong. Power alone matters. What the dictator has the power to do he may do, and will do if it suits his plans. There are no moral considerations in the matter whatever. The dictator in a totalitarian State is bound by nothing except his power to carry out his will. Lies and truth have no meaning for him. He may use either as his needs dictate. And according to his own totalitarian creed, he is completely justified as long as he succeeds. If a god fails the spell is broken. Herr Hitler knows no morality which would cause him to hesitate for one moment at the commission of any crime his policy demands. In his code nothing is a crime that his policy demands.

When Mr. Chamberlain is surprised because Hitler has deceived him it simply shows that Mr. Chamberlain has not troubled to study the philosophy by which Hitler lives and works. Hitler is entirely consistent. It is no new philosophy that he is demonstrating to the world with such ruthless energy. He is simply a consistent atheistic materialist, and why should such an one have any morals? Power is the only thing that matters.

Against this conception of life the Christian must fight to the death. There can be no compromise between Christianity and Nazism. Nazism cannot allow the freedom which the Christian claims, under any circumstances whatever. Christianity cannot allow the authority that Nazism claims, under any circumstances whatever.

To-day we must rally our Christian forces. In the end they alone can defeat Hitler and all his works. Secular States will go down before him one after the other. Christians will arise in his own tracks. In due time his arm will tire of killing them and the secular god will fall like Dagon of old, a broken idol, the symbol of a vast futility.

the diocese on the Finance Committee. By his wisdom, foresight and tact he has helped to place the finances of the Church on a far sounder basis than they were ten years ago. He was a churchwarden at Holy Trinity Church, Kew, for 38 years, and a founder and life governor of Trinity Grammar School, Kew. He was a great personal friend of mine, and I shall miss his Christian fellowship now that he has passed on to higher service for God beyond the grave.—(From Archbishop of Melbourne's Diocesan Letter.)

Mrs. Head, wife of the Archbishop of Melbourne, met with a motor accident on March 14 and had to go into St. Ives Hospital with a fractured rib. She returned to Bishops-court on March 20, and is now well on the way to recovery.

On Christmas Day five children were christened in the College Chapel at Bualwal, the Clergy Training School of the Upper Nile Diocese. Bishop Usher-Wilson baptised four African babes, sons of four of the African candidates for the ministry, and an African priest baptised the Bishop's youngest daughter, giving her the name Bridget. The college chapel was the gift of old students of Ridley Hall, Cambridge.

Rev. T. K. Pitt, Rector of All Saints', Hobart, is making a movement to perpetuate the memory of the late Archdeacon Whittington in the church in which he worshipped for the last twenty years of his life.

Mrs. Donald Baker, wife of Bishop Baker, was the special speaker at a Mothers' Union conference for Gippsland mothers on March 25, and from March 28 to 31, the Gippsland Deaconesses held a retreat at Bishops-court conducted by the Bishop. Deaconesses from the province were invited.

The death occurred on March 9th of Mrs. Newport White, widow of the late Rev. B. Newport White, for many years Vicar of Holy Trinity, East Melbourne.

Rev. A. W. Coates, L.Th., who recently resigned after 33 years' service in the Diocese of Armidale, is assisting in the services of the Armidale Cathedral and the country centres of the parish of Armidale.

Rev. Ross Border, B.A., has recently been licensed to the Curacy of Tamworth.

Rev. S. M. Bramsen, Th.L., was ordained on February 24th at Armidale, and has been licensed to the curacy of St. Peter's, Armidale.

An announcement, interesting in Sydney and Newcastle Church circles is that of the engagement of Miss K. M. Boydell, youngest daughter of the late Mr. and Mrs. Richard Boydell, of Caergwrle, Allynbrook, and a great granddaughter of Bishop Broughton, with Mr. William S. Arnold, of Kurrajong, brother of the Rev. H. Arnold, of Robertson, N.S.W. Miss Boydell was for 14 years a C.M.S. missionary in Japan.

The death is announced in England of the Rev. W. H. Davies, Assistant Curate in the Parish of Banga, Wales, and Rector of Darwin, in Northern Australia, from 1925-1933. The deceased clergyman was ordained in England, but came to Australia for service and ministered in Darwin under very great difficulties.

The Rev. R. W. Hemming, Curate of St. Clement's, Marrickville, Sydney, has been appointed Rector of Milton, N.S.W. He will be inducted by the Archdeacon of Sydney on April 27th.

We are glad to know that Archdeacon Begbie was not seriously injured in the motor accident in which he was involved last week. His many friends will be pleased to hear of his fortunate escape.

To Australian Churchmen.

HE IS RISEN.

THIS is the glad message of the Easter season. We need to recall to our minds the important truths that the message brought to the early disciples and to us. It removed from the minds of those early watchers of the death and entombment the last shade of doubt. They had gone through an agonising experience. All the pathos of shattered hope is concentrated in the words, "We trusted that it had been He which should have redeemed Israel." The tragedy of Calvary had destroyed the vision beautiful, and brought to nought their dreams of a victorious Messiah. But now they see a more glorious victory than they had ever imagined. Jesus of Nazareth conquered death by experiencing it. He went right through the saddest of all human fates, and turned mourning into joy by proving once for all that He could not be holden of death. It is no wonder that St. Paul, in the light of His glorious resurrection, proclaims Him Lord of the living and the dead.

Man has longed at all times for a sure hope of immortality. And always the grave has yawned wide, threatening to wreck his longing. Socrates, with the cup of hemlock in his hand, speculates on his future, and comforts himself with the thought that there is somewhere a better life for him than that which he has been condemned to forsake. His friends listened entranced, and some of them embraced his convictions. But suppose he had risen from the dead? Here would be proof indisputable that his soliloquy was no vain fancy. And Jesus Christ has risen from the dead. There is given to us the certainty that turned the mourning of the disciples into joy. Victory rests with the Lamb, victory over man's last great enemy. We can enter the valley of shadow, the last valley of the deepest shadow, with confidence. One has gone before us, paced its depths, and emerged into a new and glorious life. And now He goes with us into the place of gloom and guides our faltering feet along the path to brighter light. Doubt dissolves in the presence of the open tomb.

And it gave to the struggling sons of men a new sense of pardon. We cannot separate Calvary and the Resurrection any more than we can separate the Resurrection and Pentecost. As Dr. Milligan finely expresses it: "God gave up His Son to death because we had sinned, and that pardon might be possible. He raised Him again because He had procured the pardon of our sins, and had thus, by justifying us, made the new life possible. A work was to be done; Christ died and did it. The work was done; Christ was raised, and His Resurrection established the fact that He had done it." The glorious Resurrection is at once the seal of God to the completeness by which death has been vanquished, and sin done away, and the assurance to us that the sacrifice of the Lamb of God is "full, perfect, and sufficient." If we are oppressed with

the burden of our sins, here is a way of escape that is no illusion. The Lord Who bore our sin left His state of humiliation when the last penalty had been exacted. There cannot be condemnation for the soul that trusts in Him. The reason is plain. "By means of His blood" He passed through the heavens. God receives Him to highest favour, and He enters the glory as our Representative. We are seated with Him in the heavenlies. There is something real about this victory that gives us serene confidence when we seek in His Name forgiveness of all our sins.

Not only does the Resurrection assure us of pardon, but it releases for us power. The last Adam was made a quickening spirit. The Saviour told us, "Except a corn of wheat fall into the ground and die it abideth alone." The great triumphs of God's grace fall on the far side of the Resurrection. No doubt by anticipation many of the blessings were showered upon the seekers of the past. But logically the triumphs of the Cross had to be manifested ere its full benefits could be obtained. It is the exalted Lord Who gives repentance and remission of sins. It is the released dynamic of the Resurrection that nerves the soul for its constant struggle with sin. If we are risen with Christ we seek those things which are above.

Three great characteristics belong to the Risen Life of Jesus and are communicated by His power to us. He broke forever from the world and its sinfulness. "He died unto sin once." We who look to a Risen Lord for grace and strength have our home in the heavenly place where He lives to intercede for us. The Christian is drawn heavenward in adoring contemplation of his Lord, and earth cannot bind us to earthly things as formerly. We have died, but we have a new life in Him, and a new hope which reaches beyond the grave. And when our Lord rose He offered in gladness to the Father those for whom He died. "Behold Me and the children whom Thou hast given Me." And thus the new-found life in Christ becomes a wholly consecrated service to God. We present our bodies a living sacrifice even as our Lord presented Himself before the Throne of glory. There is no incentive to holiness equal to the continued contemplation of the Risen Lord.

Thus we realise in Him perfect freedom. Set free from earthly trammels, purged from earthly stains, enabled by a mighty power which raised Christ from the dead, we go forth to life and victory because "He is risen." Hallelujah.

A REMARKABLE SERVICE.

The Bishop of Montreal, in one of his last official acts before resignation, on the Feast of the Epiphany last, received into the Church of England in Canada over 170 men, women and children who were formerly Roman Catholics. The Bishop expressed his regret at not being able to speak French, and said, "I want to congratulate Rev. V. Rahard upon this evidence of God's blessing on his work. We do not want to proselytise, but we do want to give help to those who are unsettled in their religious life."

THE ORNAMENTS RUBRIC.

A great deal of misconception has been occasioned churchpeople in relation to the declaration which appears at the commencement of Morning Prayer, and which reads as follows:—"The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past. And here is to be noted that such ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

The latter part of this declaration is popularly called "The Ornaments Rubric," and has given rise to two schools of interpreters in the Church of England. One school holds that the Rubric authorises the wearing of such apparel by the clergy as was in existence in the Church in 1547. This particular view is beset with such difficulties that it finds little authority amongst careful students. It raises the problem as to what enactment of Parliament in 1547 dealt with the question of the ornaments of the Church and minister. The only answer that has ever been given to this important question is that certain injunctions were issued requiring two candles to be lighted before the Sacrament on the altar. It has more than once been pointed out that a Royal Injunction has not, and could not have, the authority of Parliament. Accordingly, a second theory has been advanced that the reference is to the first Prayer Book of Edward VI. This view has been determined by the Privy Council in the case *Liddell v. Westerton*, which came before it in 1857. This particular judgment was an appeal from the Consistory Court of the Bishop of London, and from the Arches Court of Canterbury. Dr. Lushington in 1855, in the Consistory Court, ordered the removal of a cross erected on the super-altar on the ground that its presence was not warranted by law. Notwithstanding all we hear about "spiritual" courts, the ritualistic incumbent, the Rev. Mr. Liddell and his churchwarden appealed to the Privy Council to reverse this decision. It is strange that the fact that appeals to the Privy Council were instituted by supporters of the Tractarian Movement, is so little recognised in the present day. We are told that the Court has been discredited by its judgments, which only means that the parties who invoked its authority, when the decision was against them, entered into a conspiracy to render the effects of these decisions nugatory.

But our present object is to direct attention to the determination there made: "The word 'ornaments' applies, and in this Rubric is confined, to those articles the use of which in the services and ministrations of the Church is prescribed by the Prayer Book of Edward VI." The reference is therefore to the First Act of Uniformity, 2nd and 3rd, Edward VI., Chapter 1. The explanation of the words "Second Year" is that the proceedings which issued in the Act of Uniformity began and were concluded in Parliament in the second year of Edward VI. "It concerned a matter of great urgency which had been long under consideration, and was the first Act of the session; it passed through one House of Parliament on January the 15th, 1549, N.S., and the other on the 21st of the same month; and the second year of the reign of Edward the Sixth did not expire till January the 28th. In the Act of the 5th and 6th, Edward the Sixth, chap. 1, sec. 5, it is expressly referred to as the Act 'made in the second year of the King's Majesty's reign.'"

It is this school that is dominant in the Church of England at present, and on the strength of the deduction indicated, it insists that the Rubrics directing the dress of the minister that are found in the Prayer Book of 1549 constitute the present law of the Church. The members of this school do not seem to notice that the deduction on which they lay so much stress depends on the determination of the much abused Privy Council, confirming in this matter the decision of the lower Ecclesiastical Courts. But the Privy Council was wise enough not to draw the deduc-

tion that, because the reference is to the First Prayer Book, therefore the ornaments of that Book are legal.

There is another inconsistency in the attitude of the Ritualistic party to which attention needs to be directed. They insist that the Rubrics of 1549 are the proper standard of the Church, but they do not observe that the Rubric on which they rely is mandatory. They hesitate to press the conclusion of their argument, which would result in asserting that every clergyman in the Church of England who wears a surplice at the Holy Communion is, at least in point of strict law, acting contrary to his sworn and solemn obligations. They ask Evangelicals sometimes to allow them liberty in this matter. The answer that an Evangelical is constrained to give is that no liberty is accorded by the Prayer Book on their interpretation. If the contention is established it results in the amazing discovery that from the year 1559 until somewhere about 1850, no single Bishop, Priest or Deacon in the Church of England obeyed the express law of the Book of Common Prayer. In ordinary affairs of life such a conclusion would prove so startling that men would naturally ask the question, is there not some mistake in a line of reasoning which forces us to adopt so strange an attitude? But the advocates of the modern system seem impervious to arguments of this kind. At one moment they rely with almost childlike docility upon the very words of the Prayer Book, at another moment with equal cheerfulness they make their appeal to catholic custom as they understand it, and throw overboard most explicit directions.

As an illustration of this later freedom from law and rule, we may instance the fact that Bishops have been vested with the Pastoral Staff and the Episcopal Ring, although there is no provision for any such ceremony in the Book of Common Prayer. Similarly, presbyters have been vested with the stole and chasuble at ordination, although the old provision requiring these ceremonies has been deliberately removed from the Book of Common Prayer. It is this tendency to play fast and loose with recognised authorities that makes the problem under discussion so very difficult. We have been solemnly assured that if the Privy Council were now to assemble for the trial of an ecclesiastical cause, involving the dress of the minister, that the two decisions already given on this matter would be reversed. We have cited the decision in *Liddell v. Westerton*, the other decision relates more directly to the Rubric at the beginning of Morning Prayer. *Ridsdale v. Clifton* was an appeal instituted by the Rev. C. F. Ridsdale against an order of Lord Penzance as judge or official Principal of the Arches Court of Canterbury. The judgment of the Archbishop's Court was that Mr. Ridsdale offended by wearing during the service of the Holy Communion vestments known as an alb and a chasuble. The Judge felt that he was compelled by the previous decision of the Committee of the Privy Council, in *Hebbert v. Purchas*, to decide against the vestments. For reasons which are clearly set out, the Judicial Committee of the Privy Council in causes Ecclesiastical decided to re-examine the question as to the lawfulness of the wearing of vestments. In coming to their decision as to the meaning of the Rubric, the following significant passage ought to be cited:—"The Rubric served, as it had long previously served, as a note to remind the Church that the general standard of ornaments, both of the Church and of the ministers, was to be that established by the authority of Parliament in 1549; but that this standard was set up under a law, still unrepealed, which engrafted on the standard a qualification that, as to the venture of Parish Ministers, the surplice, and not the alb, vestment, or tunicle, should be used."

"No doubt can be entertained that for nearly two centuries, succeeding 1662, the public and official acts of the Bishops and clergy of the Church, and of all other persons, were inconsistent with the supposition that the Rubric of 1662 had made any change in the law." The Judicial Committee instances several Episcopal Visitation Articles in support of their view. Here, for example, is the inquiry of Bishop Hackett:—"Have you a decent surplice, one or more, for your parson, vicar, curate or lecturer to wear in the time of all public ministrations? Hath he read the Book

of Common Prayer as it is enjoined by the late Act of Uniformity for public prayer, administration of the Sacrament, etc., on some Sunday before the 24th August last past, and did and doth he wear the surplice while he performed that office and other offices mentioned in that Common Prayer Book?"

In view of the consistent practice of the Church, the comment in *Ridsdale v. Clifton* has a very important significance. The Committee states:—"No one who holds in respect the memory of the Ecclesiastical Legislature of that day (whose revision of the Prayer Book was accepted by Parliament, almost sub silentio) could impute to them a deliberate intention, covertly to alter the substance of the law as to the vestures of the clergy (which they had in the Conference declared their intention to leave unchanged), by changes apparently verbal and trivial, in a Rubric, possessing down to that time no legislative authority, and on which they themselves, as will be seen in the sequel, never meant to act, and never did act, in any such sense."

Certain facts should be borne in mind clearly. (1) The following rubric has the sanction of Elizabeth's Act of Uniformity: "And here it is to be noted that the Minister at the time of the Communion, and at all other times in his ministrations, shall use neither Alb, Vestment, nor Cope . . . being a Priest or Deacon, he shall have and wear a surplice only." (2) In 1662 the Act of Uniformity that authorised this dress of the minister was re-enforced and placed first in the table of contents of the Prayer Book. (3) It is impossible to obey this Act of Uniformity and employ the apparel ordered in the first Prayer Book. (4) The Act makes provision for retaining the old ornaments of the Church, and minister, and provides for their being "in use" until further order shall be taken. (5) The Judicial Committee of the Privy Council decided that further order had been taken by the issue of "The Advertisements" in 1566. (6) The Canons of 1604 enforced with authority the order taken in "The Advertisements." (7) Notwithstanding the refusal of the Bishops at the Savoy Conference to alter the Ornaments Rubric, the Rubric was altered in the Revised Prayer Book of 1662 and brought closer to the wording of the "proviso" in Elizabeth's Act, which related to "further order." (8) Notwithstanding the insertion of the altered Rubric, every single Bishop who was in office in 1662 enforced the surplice. The Bishops also recognised the authority of the Canons of 1604. (9) If the rubrics of the First Prayer Book are to be observed there is no authority for wearing a surplice in the Marriage Service, the churching of women, in assisting at Confirmation, in the Communion Service, or in saying the Litany. There is no authority, on the other hand, for wearing a surplice in celebrating Holy Communion as a special vestment or a cope is the only legal dress. The word "at all times of their ministrations" can only have a clear meaning if the Act, the Injunction and the Advertisements are read together.

N.Z. OCTOGENARIANS.

The Chancellor, Mr. H. D. Andrews, celebrated his 80th birthday on January 13, and by a happy suggestion a large number of members of the principal Diocesan Committees gathered on February 15th at an informal luncheon party in his honour to congratulate him and to take the opportunity to express their appreciation of his long and valuable services to the Diocese. The Bishop presided.

The Cathedral Chapter was grieved to hear that former Dean Carrington's health was failing. Some time ago he suffered a stroke, but is believed to be recovering to some extent. The ex-Dean's 80th birthday occurred in January, and the Chapter took the occasion to send him a message of goodwill from its February meeting.

Bishop Sedgwick (formerly Vicar of St. Luke's and later Bishop of Waipapua) recently celebrated his 80th birthday. Writing from South Africa to acknowledge greetings from a Christchurch friend, he expresses thankfulness that despite his age he still has the use of all his faculties.—(Christchurch Church News.)

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

A REFRESHER COURSE IN RETROSPECT.

The evening of the reception and welcome turned out to be wild and stormy, but eighteen of the brethren gathered in the Library of Moore College on Monday evening, March 6th.

The Principal, in his address of welcome, said he hoped the men would feel that they might express themselves freely and frankly in discussion. We are here to help each other, and he hoped the course would prove very helpful to all.

Canon Denman, who represented the Archbishop, said His Grace desired him to express his apologies, and regretted his inability, owing to rural deanery meetings, to be present. The Canon said the study set down for the mornings was very appropriate for Lent, and especially as we neared the day of the Great Sacrifice. He hoped the course would be of great value in every way.

It was good to have George Edmondson with us, and to hear his voice, which, his student contemporaries will agree, is as good as ever. Leland Parsons acted as accompanist, and with W. G. Coughlan, led us in one or two choruses.

L. P. Parsons and M. L. Loane gave us some interesting details of their respective journeys abroad, after which supper was served, and we adjourned until Tuesday morning, when the actual Course commenced.

We are greatly indebted to the Principal, the Bishop of Armidale and O. W. Cooper (in the order of their coming) for their leadership at the morning sessions, taking respectively, the following chapters from Dr. A. B. Macaulay's "The Death of Jesus":—

- (a) The Will of Man in Relation to the Death of Jesus.
- (b) The Will of Jesus Himself in Relation to His Death.
- (c) The Will of God in Relation to the Death of Jesus.

Discussion, though sometimes slow in beginning, developed into interesting stages when once it was fairly started by some intellectual "bomb" thrown into the assembly, and exploding in various directions, stimulated thought and action!

The evening sessions were devoted to a study of practical parochial problems under the subject-title of "The Priest and his People." We are most grateful to W. G. Coughlan for filling a vacancy at very short notice, and giving us an excellent paper on "Worship and Modern Needs."

The most sparsely attended evening was Wednesday, due, no doubt, to the fact that Wednesday evening services in the parishes precluded many from attending; but those who did come heard a most interesting paper from Mr. Norman Lindsay (Master of Music at The King's School) on "Music in Worship," and gained some valuable suggestions from the speaker. We can only hope that Mr. Lindsay will not consider the attendance in any way indicative of the clergy's interest in the musical side of their services!

On Thursday evening the Bishop Coadjutor gave us, in a delightfully informal way, a valuable Talk on "The Conduct of Public Worship," from which there came much helpful discussion on this most important subject.

It seemed to the writer that discussion was more free at the evening sessions, when parochial problems were under examination. Possibly some of us, realising our limitations in matters dogmatic, were not so ready to speak upon the theological subjects of the morning sessions.

The Course concluded on Friday morning, March 10th, with a celebration of Holy Communion in the College chapel, at which His Grace the Archbishop was the celebrant.

ERIN GO BRAGH!

St. Patrick's Day, 17th March, was the occasion of a special evening service in St. Philip's, Church Hill, Sydney, conducted by the Rector, Rev. T. C. Hammond, M.A., Principal of Moore Theological College, assisted by the Venerable Archdeacon S. M. Johnstone, M.A., F.R.H.S. A good attendance manifested the fact that in this far-flung portion of the British Empire a keen interest in their patron saint reigns in the hearts of many who have come from the "Emerald Isle," and has infected their friends.

After appropriate hymns and the first portion of evening Prayer, the lesson was read by the Archdeacon. An address was delivered by the Rector, which dealt with St. Patrick's life and churchmanship, deriving "in passim" valuable lessons for our spiritual guidance.

The patron saint of Ireland, Patricius, affectionately known as "Paddy," but ecclesiastically known as St. Patrick, was the son of Calpornius, a deacon, and the grandson of Potitus, a priest. His birthplace is uncertain, but the established religion to which he bears witness lends possibility to the suggested site near the mouth of the Severn. His first introduction to the island, where he was later to minister as an apostle of the Gospel, was one of bitter hardship. He was seized as a slave when but a lad, torn from all whom he loved, compelled to see many of them slain, and by his captors transported to what is now Co. Antrim, in Northern Ireland. Here he spent some years tending pigs upon the Slemish Mountain. Like the Prodigal, his misery drove him to the God Whom his father had taught him to worship. That teaching bore fruit in his conversion. After some years he managed to escape and sailed as an assistant to some keepers of Irish wolf-hounds on their voyage to Gaul, where they found a ready market. Ultimately God's call came to Patrick in visions of the night, and the voices of the heathen Irish children seemed to call him imploringly, saying, "Come over, O holy youth, and walk amongst us again." Later, St. Patrick was ordained—probably by Germanus, Bishop of Southern Gaul—for missionary work in the land of his bondage. Gathering a few followers, he took ship for Ireland and landed at first on the shores of Co. Wicklow, south of Co. Dublin. Here he was not welcome, since traces of heretical Christianity remained from the work of a former missionary, Palladius, who had attempted in a small way to preach the Gospel to the Irish with little success. St. Patrick sailed to the district where he had been a slave, landed at Downpatrick, and there founded his first church. Thence he continued the work of evangelisation across Ireland to Armagh and also south even to the seat of the High King at Tara.

Later in life he was awarded the guerdon of an apostle—men slandered his name, challenged his authority, and endeavoured to defame his character by resuscitating some youthful offence. In his defence, Patrick gives us the information mentioned above, concerning his descent. He states his creed, tells how God preserved him through the strange hardships of his youth, and emphasised God's call to him. Nowhere does he give—either in his creed or in his life—any suggestion that Rome was the supreme court of ecclesiastical appeal. He does not mention the Bishop of Rome, nor any of the peculiar adulterations of Christian doctrine which are now part of the system of that Church. From the evidence, we conclude that St. Patrick was ignorant and innocent of such doctrines as the invocation of saints, mariolatry, transubstantiation, supremacy of the Pope, or infallibility of the latter, when speaking "ex cathedra."

From his life work sprang the early Christian Church of Ireland, who earned for the island the title "the Isle of Saints and Scholars," and whose missionaries brought the first enduring church to Scotland and England.

At the conclusion of the service, the Rector remarked on the number of Irishmen among his predecessors, and invited those present to form a Society of St. Patrick. A membership of close on fifty was forthwith enrolled. A very pleasing feature of the congregation was the number of men present. The St. Patrick Society will make St. Philip's its rallying point each year on St. Patrick's Day. The

The Principal, in a few concluding words, reminded us that while other branches of knowledge have a definite value, we must not lose sight of the fact that we were ordained to preach the Gospel.

The Refresher Course was an experiment, and one learns by experiments. It may be, if the Old Students' Union decides in the future to hold another such Course, a period of the year may be chosen which would prove more convenient to a greater number; but one feels that, although it might have been better attended (30 was the highest number at any one session) the Course was well worth while. If its discussions prove an urge to further study and understanding of our problems, both theological and parochial, it will not have been held in vain.

One can record with pleasure that there was an excellent spirit shown throughout by men of widely differing views.

We wish to record our thanks to all who assisted in any way to make the Course possible, and as a Committee we leave ourselves in the hands of the O.S.U. as to whether another Course shall be arranged at some future date.

C. E. ADAMS, Sec., O.S.U.

ST. JOHN'S, ROCKDALE.

A Red-Letter Day.

The laying of the foundation stones of St. John's Church, Rockdale, on Saturday, 18th March, drew a large body of people to the ceremony. The Rev. T. Knox (Rector) presided. The principal stone was laid by the Archbishop of Sydney.

The original foundation stone of the church, which was laid in 1897 by the then Mayor of Rockdale, Alderman J. H. Clayton, was relaid in a new position by the present Mayor of Rockdale, Alderman F. W. Beechag. A commemorative stone was laid by Mr. W. H. Hill, who has been a regular worshipper at the church since its inception 42 years ago.

His Grace was presented with a clock to commemorate the occasion, and the Mayor a silver trowel, suitably inscribed. Mr. Hill was presented with a book entitled "The Cathedrals of England."

There was a large attendance of clergy, while a choir of many voices was assisted by the local Salvation Army junior band.

In an address, Archbishop Mowll said that great progress had been made in the old Kogarah parish, of which Rockdale had been a part. The additions which were being made at Rockdale were very much needed. They would be the means of bringing about a larger and more effective ministry.

In a statement, the Rector said that the occasion marked a real red-letter day in the history of the parish. It was a day that had been looked for ever since the original church had been built—a day, in the opinion of many, that was only a dream, and would never materialise. We all rejoice that the day has come.

The original church was built by the Rev. Arthur Killworth in 1897. Extensive alterations and additions are now being carried out. Owing to the closeness of the church to Prince's Highway and the railway, provision is being made in the reconstruction for as much sound-proofing as possible. Large windows at both ends will be double glazed and the ceiling will be formed of acoustic material. The original weatherboard sanctuary and vestries have been demolished and replaced by brick vestries, a spacious chancel, sanctuary and organ chamber. A new nave and central porch will be erected at the front, when the completed church will accommodate over 300 people. Many offers of gifts of furnishings have been received, including three stained glass windows. The building is being carried out by Mr. W. Strahan, builder, of Croydon, from the design and under the superintendence of Burcham Clamp and Son, Architects. The total cost, with furnishings, etc., will amount approximately to £2,900.

membership is open to all who have connection with the island who proudly claims him as her patron Saint.

G.F.S. ACTIVITIES.

(Communicated.)

All branches of the G.F.S. have resumed, working hard for the competitions which will be held in June and July. A new branch has been formed this year at St. Mark's, Lilyfield, and St. Andrew's, Lane Cove, held their first Admission Service on Sunday, 26th March, in the morning, when 12 members and three associates were admitted to the Society. In the evening an Admission Service was held at Merrylands.

The first annual meeting of the Society was held on Thursday, 9th March, when Mrs. Mowll was welcomed back after her trip home, by Mrs. Mallinson, Vice-President of the Society. Mrs. Mowll has kindly consented to show some of her pictures taken on her recent trip to the girls and their friends, on Wednesday, 3rd May, at St. Paul's, Redfern, Parish Hall, at 8 p.m. The hall has been kindly lent by the Rector. We hope there will be a good attendance. Musical items and a sketch will be given on this occasion.

We anticipate that the Society will be well represented at the Procession of Witness on Good Friday afternoon.

VISIT OF RED INDIANS TO SYDNEY.

A party of Red Indians, who are on a visit to Sydney in connection with the Royal Agricultural Show, were present in St. Andrew's Cathedral on Sunday night, March 26th. The Archbishop, who, during his Canadian life had visited their reserve, extended a warm welcome to the visitors, who are communicant members of the Anglican Church.

VICTORIA.

Diocese of Melbourne.

RIDLEY COLLEGE.

"On March 18th Ridley College held its annual Commencement Day. There was a very good attendance. Bishop Baker has now been Principal for over a year, and under his able leadership the College is quite full, and the great majority of its members are preparing for Holy Orders. The successes in the recent theological examinations have been marked. A former debit balance on the year's working has been turned into a credit balance. The College has had a very successful year, for which we thank God and congratulate the Principal."—(From the Archbishop's Letter.)

"A CONTRETEMPS."

The Bishop of St. Albans, speaking at a gathering given in January in honour of the Bishop of St. Andrews, the Rt. Rev. J. L. Barkway, and his successor as Bishop-Suffragan of Bedford, the Ven. H. A. Skelton, Archdeacon of St. Albans, said he was sorry that the date chosen for the consecration of the new Bishop-Suffragan should be February 24th, St. Matthias' Day, since the opening words of the Collect for that day are: "O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles . . ."

The Rev. F. A. S. Boyden has been inducted as Rector of Enfield, Sydney, and the Rev. L. Swindlehurst has been inducted as Rector of Denham Court and Ingleburn, Sydney. Both were assistants to Archdeacon Begbie at Parramatta.

EPOCH-MAKING.

The political truce between General Hertzog, Prime Minister of South Africa, and Dr. Malan, the Nationalist leader, was attributed to the forces of Moral Re-armament by the South African correspondent of the "Manchester Guardian" in a long article on Monday, January 9th. The truce, which lasts for one month covering the Voortrekker Centenary celebrations, was explained in a manifesto issued by Dr. Jansen, Speaker of the House of Assembly, and signed by both General Hertzog and Dr. Malan.

The first three points of this manifesto stated:—

1. The Christian basis of our national and social life, and the acknowledgment of the necessity of a conscious search after the guidance of God in all matters affecting the national life.

2. The acknowledgment of the absolute necessity in this time of strain and confusion for the building up of spiritual and moral values as an essential sub-stratum in the life of the people by at all times aspiring to honesty, truth, uprightness, willingness to serve, discipline, and self-control in all branches of the national life.

3. The maintenance of a truly Christian spirit, attitude and dignity in our public life, in the Press, and at public meetings and debates in Parliament, and the abandonment of everything that may give offence or create ill-feeling or enmity, between one person and another.

In commenting on the origin of the manifesto, the "Manchester Guardian" says: "Dr. Jansen and the unnamed persons who have co-operated with him in the drawing up of this manifesto are to be congratulated . . . It is clear that behind this appeal is the same spirit which has produced the manifestos in favour of Moral Re-armament in Great Britain. If consistently acted upon, it should raise the whole tone of political life in South Africa."—(From the C.E. Newspaper.)



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THE POWER OF THE RISEN CHRIST.

"A SAD thing happened yesterday at Anoo-ra-coo, ten miles away—one of the camp babies was drowned. He crawled away from the women while they were sleeping, and was washed away in the flooded river. They had some difficulty in getting his little body. Two women came in to-day from the camp to tell us, and the father is going to get the body and we are having a service on Friday at the cemetery. Here is such a sweet little picture—the little sister of the babe is here in the Mission. She is 'Chigargo,' a little curly head. She was told by the other little girls in their own language what had happened, and when she began to cry they sat in a circle round her and Druma-gooda said to Chigargo that she mustn't cry any more because the baby 'had gone to that Good Country and was with Jesus.' This remark was then endorsed by all the little girls. 'It is a good country because Jesus is there.' Little Chigargo stopped crying and was comforted.

"About 130 were at the funeral service. All our little girls wore their red service dresses and all carried flowers. The body was taken out of a tree in the bush about 100 yards away by Narga-gulla. It was bound up in paper bark. Narga-gulla was the only one to dig the grave and touch the body, and then shovel in the sand, and for one month he is now 'unclean'—he may not cook any food or damper belonging to anyone else, and must eat by himself. I think they were all very touched by the service. We sang, 'There is a city bright,' 'When He cometh,' and 'By and bye we'll see the King.' There is something very beautiful about these people, and the men and boys walked up in such a long, dignified line through the bush. Then there was something softer about the little girls, with their red dresses and flowers, and the women. They were all quiet and dignified, and Druma-gooda (one of the mission girls) walked behind with the women, and especially with the mother of the babe. I was walking with the women, too, and I said to Druma-gooda, 'Does Mir-in-gin understand that the little picaninny is in a good country with Jesus?' and Druma-gooda looked up with a smile and nodded, and then stepped to Mir-in-gin's side and said something to her, and she looked at me and smiled and nodded! Druma-gooda is an outstanding little person, and very much in love with Jesus, her Saviour, and Heaven is real to the children.

"Nearly where we stood is the memorial cairn to the Rev. Wynne Evans, and his grave. I felt he was with us, too; and all these boys and girls he had loved. There is something very beautiful about these people—I can't describe it, but I always feel it—some of His (Christ's) 'other sheep'; and how He must love them!"—(Extract from a letter received from Miss Elizabeth Taylor, Groote Eylandt.)

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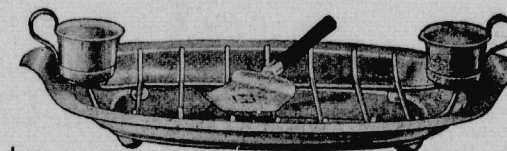
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PEEPS INTO THE PAST.

To Anglicans Who Want To Know.

(By Ecclesia Anglicana.)

No. 4.—Popular History.

"A POPULAR HISTORY" is part of the title of several well-known books, one of which, on the Church of England, I took up a few days ago. Mr. H. G. Wells ought to have taught us by now to suspect all popular history books, even his own, and not excluding some in use in our church schools. As a brilliant writer (certainly not by name of Wells) whose estimate of history as it is taught in schools, describes it, church history is narrowly confined to what is mis-named St. Augustine's "introduction of Christianity" to the South-east of England, to Henry VIII's sex complications leading to severance with the Papacy (usually wrongly described, of which some other time), and Luther, who seemingly is made responsible for the English Reformation! Finally, of course, the Church of England was founded by Henry VIII. or maybe, was it by Queen Elizabeth? Prior to them it was entirely and always Roman Catholic!

The foregoing is a summary of all that our authority states he, as a public school boy and University graduate in England, gathered from his text books. And it is quite safe to say it is the fixed opinion of most intelligent folk to-day in Australia. "The Catholic Hour" over the air reiterates it, and Catholic Action stereotypes it in Protestant school-books to this day.

As if it really matters, except people accept the Roman deduction that therefore we all should instantly turn Roman Catholic.

Why one can say "if it really matters" is simply for three good reasons. First is: St. Augustine's complaint to the Pope Gregory about the Bishops he met with in England soon after landing. By the way, there was a Bishop (Luidhard) at the very Court of King Ethelbert, as Chaplain to his Christian Queen Bertha! No doubt these two persons greatly facilitated the reception of the very timorous representative of Rome.

The second reason is the Pope's broadminded reply, with its smart reproof to the bigoted missionary. "Things are not to be loved for the sake of places, but places for the sake of things." In other words, he was not to hector the British ecclesiastics because they differed from Rome, as they always did and ever will!

The third reason (there are perhaps thirty more as good, and as valid) is the still more remarkable letter of Augustine to Gregory, telling him of Glastonbury and of its little Church, "built by the hands of Christ." It matters little to our argument whether Augustine meant to be taken literally or not about Christ Himself having built the Church. But



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he does testify to the very early foundation of Christianity in England in Apostolic times, and to its unbroken continuance to his own day. It can be proved to have remained unbroken in its descent and doctrine to our own day and generation, as Rome can not.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 122nd annual meeting of the New South Wales Auxiliary of the Bible Society held on Tuesday, 21st March, in the Chapter House, was presided over by Dr. Northcote Deck. The opening hymn, "Rise up, O men of God," was heartily sung, after which the Rev. P. W. Stephenson, Commonwealth Secretary of the Bible Society, led in prayer and Mr. E. J. Gosbell, General Secretary for Victoria, read the Scripture lesson.

The Rev. A. W. Stuart tendered an apology from His Grace the Archbishop of Sydney, President of the Auxiliary.

Mr. Stuart then outlined the far-flung activities of the Society during the year 1937-38, showing that the annual output had been well maintained in the colossal circulation of 11,318,575 copies of the Scriptures, a decrease of 25,000 on the previous year. This was accounted for by the decrease in China and Spain of about one million volumes. In Manchukuo, Japan, Korea, India, Ceylon and Australia, increases in circulation had been registered. The number of languages printed by the Society was now 723, and the twelve new forms of speech added during the past twelve months held in their strange names a romance both geographical and racial.

"The great event of the past year," averred Mr. Stuart, "was the building and opening of the New Bible House, 95 Bathurst Street, free of debt and without public appeal." He hoped that the new premises would become a friendly centre of fellowship for all.

An address, few in words, but strong in evidence of the power of God's Word in Manchuria, was given by Mrs. J. C. F. Robertson, of the Bible House, Mukden. She quoted the case of a Chinese woman who first heard of the Bible from a blind man. This led her to learn to read Chinese, and she studied the Gospels and the Psalms. She could gather the spirit of the Gospels and the Acts, but she could not understand why the Psalms were written. During the Boxer persecution she was led away in a cart with others to execution, and they sang hymns of encouragement. She found herself quoting the 23rd Psalm with a realisation of its comfort and strength. Later God intervened wonderfully to save them.

Mr. J. C. F. Robertson, General Secretary of the Bible Society in Manchuria, spoke of the increased circulation of the Scriptures in the agency under his care, the enormous distribution of 883,000 volumes having been registered, being an increase of 250,000. The Church was realising as never before, the value of the Book of books, and the Manchurian Church was a Bible-loving Church. Through days of testing the members were proving the power of the Word. Mr. Robertson gave many colourful incidents of the heroism of the colporteurs, who distribute the message along the bandit-infested highways.

The Chairman, Dr. Northcote Deck, gave a personal testimony of the power of God in changing the lives of the cannibals of the South Seas. He had seen men changed from beasts into followers of Jesus Christ, and he claimed that the provision and teaching of the Bible had worked a marvel of grace in their lives. He paid a warm tribute to the work of the Bible Society in supplying the message of life for the islands of Oceania.

There were present also Rev. Norman McKie (Moderator of the Presbyterian Church), Rev. E. E. Hynes (President of the Methodist Conference), Mr. W. R. Avenell (Church of Christ), Col. R. H. Orr (Salvation Army), Rev. J. Hunter (Baptist), Rev. W. G. Sands (President, Congregational Union). Mrs. R. Smedley kindly acted as pianiste.

MUSICAL CHAIRS.

Sunday afternoon.—Robed chairs from parishes on the direct route will go in procession from the parish church to the beach at 3 p.m.

Your presence will help this vital work, and you will not be the only pebble on the beach.—(Adelaide Guardian.)

WHY?

Scene: One of many such-like churches visited.

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Action: Most suddenly the preacher, with the words, "And now," presents his back to the congregation, and in rapid utterance and mumbled words, recites the Ascription.

This is only an indication that the sermon is ended, for, generally, the rapidity of speech and the noise of the rising congregation place the Ascription in the same category as "God Save the King" played at the end of a concert.

Contrast: (Revelation iv., 9)—"And when (they) give glory and thanks they fall down before Him . . . saying, Thou art worthy, O Lord, to receive glory and honour and power."—(E.S.T.)

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OVERSEAS

FAREWELL OFFERING TO THE BISHOP OF LONDON.

A letter has been sent out to all clergy in the Diocese of London inviting their support for the farewell offering to the Bishop of London, which it is proposed to make to the Bishop on his retirement this year. The Presidents of the Fund are the Archbishop of Canterbury and the Lord Mayor of London, and the Chairman of the Council is Lord Sankey. The letter states:—

"You are probably aware of the proposal to collect an offering which trustees shall, in consultation with the Bishop, administer in such ways as may best promote his happiness and well-being in retirement, and if there be any balance, devote it to some purpose connected with his great work in the diocese. No doubt numbers of your people will be glad to associate themselves with this practical expression of affection for the Bishop, who has served London so well for fifty years."

INTERNATIONAL CONFERENCE OF EVANGELICAL STUDENTS.

An International Conference of Evangelical Students has been arranged to take place in Cambridge from June 27th to July 3rd, 1939. The subject of the Conference is to be "Christ our Freedom." Lord and Lady Kinnaird are acting as Host and Hostess.

INDIAN GUEST STUDENT.

Student Christian Movement Project.

The arrival of Subrij Thacore, M.A., of Lucknow Christian College, India, to enter on a post-graduate course at the University of Western Australia, is the first-fruits of the efforts of Mr. C. F. Andrews, during his visit in 1936, to arrange for the introduction of a limited number of Indian students to the Universities of Australia. The object he had in mind was threefold: (1) To help overcome the disadvantages under which Australian students suffer through lack of contact with people of other races. (2) To make a constructive effort to break down the barriers existing between India and Australia as a result of Australia's immigration policy. (3) To make available to Indian students the opportunities which Australian Universities could offer at a comparatively short distance from home. During his

stay in Australia, Mr. Andrews interested a number of Australians, including University leaders, in his idea, and on his departure the Australian Student Christian Movement, under whose auspices he had visited Australia, took the matter up. Subsequently the University of W.A. offered a free place for two years to an approved Indian student or young graduate, and St. George's College (affiliated to the University) offered free residence during term for the same period.

Mr. Thacore arrived in Perth on February 21st, and has now taken up residence in St. George's College, and he has made an excellent impression on all who have met him. He had already graduated in economics and has recently been specialising in agricultural and rural problems. He will continue to work along these lines in W.A., where the opportunities for research in these subjects are particularly good. Mr. Thacore will visit the Eastern States during the next long vacation, and will attend the Annual Conference of the Australian Student Christian Movement.

HERITAGE OF THE PSALMS

The Psalms are a heritage unrivalled in religious poetic literature, says the "Church Times," in answering modern critics of their inclusion in divine service. The Christian congregation assumed the use of them to suit its need. The Church of England ordained that the Psalter should be repeated in its entirety during the course of each month, lest the laity should be deprived of a priceless privilege. It has been said that "the Book of Psalms contains the whole music of the heart of man—a harp swept by the hand of his Maker." The Psalms are a mirror in which each man may see the measure of his own soul. They express in exquisite words of kinship the craving of the heart for the divine. They transcend the capacity of the learned. They suit the speech of the simple. A better knowledge of the whole Psalter will give them religion's widest range of prayer: Hope and fear, aspiration, confession, supplication, the cry of distress, the yearning for the sanctuary, the assertion of trust and hope and faith. Perhaps most important of all, the Psalms stir the imagination as no other prayers stir it. They give the never-to-be-forgotten pictures on which nearly all the imagery of religion is based. What loss would it be should this imagery be forgotten: The hart and the waterbrook; the divine word as a lantern to our feet; God lighting a candle in the darkness of wickedness; the refuge of the hard-pressed and the faint-hearted beneath the shadow of the eternal wings; the vanity of strength consuming away, as it were a moth fretting a garment.

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All particulars may be obtained from the Headmaster or from the Bursar, the King's School, Parramatta.

WORLD CONFERENCE OF CHRISTIAN YOUTH.

Amsterdam, July 24 to August 2, 1939.

Slowly and painfully, but with a rising hope, the members and leaders of the Christian Churches throughout the world are realising that the Spirit of God is creating out of their disunity and unreality a world Christian community which can witness more effectively than they to the message of God's judgment and mercy. The first open evidence of this new creation was given to us in the World Conference of the Christian Churches on "Church, Community and State," held in Oxford last year. It was followed immediately by the Conference on Faith and Order at Edinburgh. As a result of these two conferences of official delegates of the leading non-Roman confessions and denominations, negotiations were begun for the foundation of a World Council of the Churches—a permanent and official body whose objects will be the preparation for the final reunion of Christendom and the achievement of the greatest possible measure of understanding and co-operation. These negotiations promise to be successful. But a vital condition of their real success is to secure an adequate backing for their aims among the younger generation of Christians. That is the main purpose of the conference to be held at Amsterdam next year. There is no vision more adequate to the needs of the world, there is none more compelling in its call to youth, than this vision of a World Christian Community in which the conflicts of nation, colour and class are transcended by a common faith in a divine Lord. No modern Christian can fail to be alert to the need for a united witness to the things of God and for a courageous and hard-headed effort to save men from the diabolical effects of unemployment, war, and all the ugliness and selfishness involved in "civilisation." This conference is a unique opportunity for younger Christians and their leaders to prepare themselves for these tasks.

The 1500 delegates to the Conference will be sent from 50 countries and from every branch of the Church as well as from all the international Christian youth movements (such as the Y.M.C.A., Y.W.C.A., and Student Christian Movement). They will mostly be under the age of 25 years, and as sons of one Father, brown and yellow, white and black will meet as equals. They will be drawn from all classes of society; there will be manual workers, craftsmen, unemployed, teachers, students, clerks, doctors, lawyers, ministers and clergy.

Australia has been allotted at least 30 places at Amsterdam. No energy should be spared in finding the best possible representatives, in helping them to prepare for the worship, study and discussion during those all-important ten days, and, if necessary, in raising money to send those who otherwise would be unable to go. Anyone who is likely to be able to go, or who would like to be able to go, is urgently requested to write to the Youth Department of his Church, or to the national headquarters of the organisations mentioned above. Our distance from Europe and our isolation from other countries will make it more difficult to participate in this conference, but for those very reasons it becomes all the more important that we should do so to the limit of our powers.

Full details of the programme will be published later, but the main outline is fairly clear. Each morning there will be a service of worship arranged according to the various Christian traditions. After that comes a series of plenary sessions on the Christian and the Church in a world conflict. The last half of the morning will be devoted to Bible study on the message of Jesus Christ. In the late afternoon the conference will be divided into "Interest Groups" in which they will tackle such subjects as "The Young Christian in the Economic Order," "The Young Christian in the Nation and in the State," "Christian Marriage and Family Life," and "The Church and its World Mission."

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BOOKS

An Introduction to the Fourth Gospel, by E. Basil Redlich, Canon Theologian of Leicester. (Our copy from the publishers, Messrs. Longmans Green & Co., London. English price, 5/-.)

This Gospel is receiving a large amount of attention of recent years at the hands of both hostile and friendly critics. The very character of the Fourth Gospel naturally invokes hostile criticism—its challenging emphasis on the proper Deity of our Lord by direct and indirect statement and the high spiritual content of our Lord's teaching and claims as given in this Gospel demand attention both by friend and by foe. Of course, the latter is at pains to prove that the book is quite unhistorical, written long after the events and sayings it relates, by someone whose wish was father to his thought as he affected to set down this late-in-the-day interpretation of the life of Jesus of Nazareth. Canon Redlich has essayed to write a simple text-book on the subject, setting out "a case for the traditional view of Johannine authorship, at least in a restricted sense." In his final summing up, after a careful review of the evidence, the author says: "The Gospel is historically founded, and is history revealing the personal experience of the evangelist who in Jesus saw God and the values of God." At the same time Canon Redlich seems to incline to the belief that while John's impress is to be found in every part of it and his is the guiding hand and mind, yet the best solution of the problems surrounding the Gospel would be to assign authorship to some unnamed disciple writing under John's guidance and influence.

The treatment of the subject is interesting and perspicuous. We are not always at one with the writer in some of his rather "dogmatic" interpretations which minimise the evidence of the Johannine authorship! For instance, his exegesis of John 19: 35, in which he reads, "He, God, knoweth that he saith true," and this in spite of Dr. Westcott's careful statement, "No one with any knowledge of St. John's style can seriously dispute the fact that the 'he' of the second clause is the same as the 'witness' of the first clause."

There are two chapters of special interest—a suggestive one on "Dislocations of the Text," and one on "Form Criticism." Without doubt Form Criticism has a basis of truth very much overlooked by many "Synoptic" critics, who, by the way, usually agree with Form critics in regarding the Evangelists as editors or compilers instead of as authors. Stereotyped oral traditions are probably nearer the solution of synoptic problems than mysterious written sources like Q. But of course Form critics, like other critics, are apt to ride a theory to death. Granted that the Evangelists were in close association with the Apostles, the historical value of the Gospels is unimpaired by their use of stereotyped oral statements or tradition, and it does account very naturally for the many slight verbal differences that occur.

HAILE SELASSIE AND THE BIBLE.

At a recent meeting in London of the British and Foreign Bible Society, the Chairman (Mr. Glegg), in the following few but well-chosen words, introduced Haile Selassie, the former Monarch of Ethiopia. "Surely the whole civilised world has admired the courage, the fortitude, the dignity, with which His Majesty has conducted himself under the crushing trials that have befallen him."

In bearing his personal testimony to the Bible, Haile Selassie said that it transcended all boundaries of Empire, and all conceptions of race. It was eternal, and one of the complete proofs of that could be found in the Bible itself. The Bible, with its wonderful message, was reaching the remotest parts of the earth. "I might say for myself that, from early childhood, I was taught to appreciate the Bible, and my love for it increases with the passage of time. All through my troubles I have found it a cause of infinite comfort." Because of that personal experience, the Emperor said he was resolved that all his countrymen should share the blessing, and that, by reading the Bible, they should find the truth for themselves, and he caused a translation to be made from their ancient language into the language which the old and young in Ethiopia spoke and understood. To-day man was seeing all his hopes and aspirations crumbling before him, and he knew not whither he was drifting. In the Bible he would find the solution of his present difficulties, and guidance for his future action. "For my part, I glory in the Bible."

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 8—New Series.

APRIL 20, 1939.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]



Part of the Sydney Good Friday Procession of Witness organised by His Grace the Archbishop.

It is estimated that 8,000 people took part.