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THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 1, No. 30—New Series.

SEPTEMBER 29, 1938.

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THE LATE SIR PHILIP STREET

Inspecting the Guard of Honour of Hammondville Girl Guides on the occasion of the official opening of the 100th cottage at the Settlement in November last. His Grace the Archbishop may be seen in the background.

FACTS YOU SHOULD KNOW

B.C.A. was born on May 26, 1919.
 Since that date its friends have given £93,000 for the work of evangelisation in the out-back.
 Of this sum £70,000 was raised in Australia.
 Thirty-five clergymen have served as B.C.A. missionaries.
 Twenty-two of these have been trained by the Society.
 Ten missionaries are now serving in the out-back.
 Three women workers are ministering in the Society's Hostels.
 Sixty voluntary workers maintain a Mail-Bag Sunday School of 4,000 scholars.
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Contents.

	Page
LEADER.—The Position of Sydney	6
Parish Communion	3
Quiet Moments.—Such Sacrifices	5
The Church a Fellowship	14
The Trowel	13
Victorian Jottings	10

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Notes and Comments.

PERNICIOUS LITERATURE.

SEVERAL Diocesan Synods have passed resolutions expressing appreciation of the Federal Government's action in prohibiting the entrance of pernicious and obscene printed matter into Australia. The Archbishop of Sydney said that he had inspected some of the prohibited books and considered the Government's action long overdue. There is, of course, the usual cry against infringing the liberty of the subject, but the cry comes from those, mainly, who have financial interests at stake, or mistake licence for liberty. We have suffered and are suffering as a people from our too easy complacency in matters of this kind, and the result upon our child life is simply appalling.

We really seem to be a sex-obsessed generation, if we are to judge by the usual kind of novel that is published and sold, and the shocking periodicals and books that are within reach of children of tender age.

For the sake of our growing children we must stand by the Government in the action they have taken, and refuse to be taken in by the plausible statements of the financially interested.

THE FRUITS OF EVANGELISM.

FOLLOWING on Dr. Stanley Jones' Synod sermon, a correspondent wrote in enthusiastic appreciation to ask what was the next step to be? In his over-anxious discipleship of the great preacher, he introduced a contrast, often made, but without any basis in fact. The letter might have been written in the latter end of the 18th century, judging from the failure of the writer to know that the age of revived evangelism had been an age of social progress. The fruits of the Evangelical Movement, which was an enthusiastic, zealous and uncompromising preaching of the Gospel of Redemption, included Emancipation of Slaves, Factory Acts, Education, Sunday Schools, Prison Reform, Hymnody, Hospitals and Nurses, Missionary Societies, like C.M.S., L.M.S., S.P.G., Bible Society, Barnardo's Homes and countless more, for it was Evangelical zeal that inspired Raikes, Shaftesbury, Wilberforce, Howard, Florence Nightingale, Elizabeth Fry, and many others, to do what they did.

This little list, with all that has followed in the past years, might well have caused our correspondent a trifle of concern as he more than hinted in his letter at the barrenness of past evangelism in social betterment.

THE TEST.

THE Bishop of Exeter, in instituting a Vicar the other week, said that there were some strange ideas as to what constituted progress in a parish. It was said that a new heating apparatus or a new organ had been provided, or the quota was paid in full. But, right as these might be, they were not the things that mattered. The test of true religion in a parish was an increase of faith, hope and charity in its people.

What a truism! But how much overlooked in the midst of a world of mixed ideals! Even in official ecclesiastical centres there is often revealed the tendency to judge the success of a ministry by the bricks and mortar, or the pounds, shillings, and pence, or standards of the same ilk, rather than by the extent of the growth of the Kingdom and its ideals in the lives of the people. And yet it is the centre that reacts upon the extremities. An ecclesiastical centre pulsating with love and devotion to Christ, always putting first things first—what an augury of rich blessing in the parishes near and remote!

"SCOLDING OTHER NATIONS."

THE Bishop of Gloucester (Dr. A. C. Headlam), writing in the Gloucester Diocesan Magazine on his recent visit to Germany, emphasises the wish for friendship expressed by the German Church. The Bishop goes on to say:—

"The greatest horror was shown at the idea of war, and it was again and again emphasised that England and Germany, as the two greatest nations of the world, should be friends.

"I believe that the attitude taken up by some in this country is dangerous and unjustifiable. The insulting language used about Hitler by members of the Labour Party and others, not only exhibits very bad manners, but may easily inflict great injury on the country. It is no business of ours if Germany prefers, as she undoubtedly does, a Government which is not democratic. Germany does things which we condemn, but then we have done and are doing many things which Germany condemns. She says that after the war for many months we starved her people, and that we imposed impossible terms upon her. That we refused to allow the right of self-determination in cases which were advantageous to her, while we used it steadily against her. I do not think that we are always right or righteous. At any rate, it is not our business to be always scolding other nations. It does very little good, and may easily do a great deal of harm. It would be much better if we could try and understand them. It would be much better if we could try to be just to them."

Dr. Headlam has drawn on himself a great deal of criticism because of his past statements. Not many people would agree with some of his strictures on England's treatment of Germany, but we cannot question his sincerity.

THE WORLD SITUATION.

OUR day of national prayer has led to a Day of Prayer throughout the Empire. We thank God for the response, and also for the immense relief in comfort and quietness of spirit that has ensued. The world situation is still tense, and in view of Mr. Chamberlain's suggestion of relief, much concern is general amongst the peoples of the Empire and elsewhere, lest Great Britain should prove false to her high standards and be led to seek a "Peace without honour." That would be a dread calamity.

We have prayed and are convinced that if we place ourselves in the line of God's will for righteousness the answer in guidance will be forthcoming. But we have to be careful lest we allow a carnal policy of self-interest to turn us from the way of righteousness for fear of a threatened suffering.

The position is fraught with grave difficulties—difficulties of such a nature that Mr. Chamberlain's easy way out may not only cause deep heartburnings and qualms of conscience to a Christian people, but may be found in the end to be the longest and most painful "way home."

This is God's world, and He has not lost contact. Therefore, in spite of human blindness, a moral will and purpose will be found to obtain, and woe betide the nation or individual that disregards that will and purpose.

The gravest difficulty that besets the nations of Europe is that a great nation that once possessed and professed great Christian ideals, has deliberately discarded those ideals and that profession, and has become a pagan nation.

What is to be its end? The history of the world gives only one reply!

"CONVERTED" CARS.

AN English Press writer observes: "I have every reason to know that it is a good thing when a Christian man has a Christian motor car. I do not mean that a car can 'get converted,' but its owner can get so converted that his car will often be at the service of the Lord. Truly it would mean a great deal if all the cars that belong to Christian men and women were thoroughly consecrated to such service. Many an invalid, many a cripple who cannot get to church, would then go in state, because a neighbour had come to realise his brotherhood with all the crippled and the needy. Many an aged saint would find his way to the House of the Lord in a Ford or a Chrysler because the owner had loaned it to the Lord. Rotarians and others like-minded already render much helpful service of this kind by taking children and young people to summer camps and regular work for hospitals and invalids. Yet an amazing measure of selfishness in this matter still characterises many professing Christians, unmindful of this attractive avenue of Christian service."

In all probability the lack of service in this direction is due to want of thought, as there are many Christian men and women who are only waiting for suggestions of methods of Christian service. There are also many needy saints who would value very highly the service.

PLEA FOR LIBERTY.

The Memorialists.

IN fairness to the Memorialists we wish to state that they have sent on a letter in which they deny the justice of any of the charges we have preferred against them. They state they are indisposed to enter into a controversy, owing to the absence of the Archbishop. In these circumstances we invite our readers to study for themselves the pamphlet issued by the Memorialists, and our article, and to draw their own conclusions.

A FUNDAMENTALIST.

Still in the neighbourhood of the Old Testament I am reminded of a story I heard some months ago. A young candidate for Holy Orders went humbly to interview a diocesan bishop. His lordship sternly asked him, "Are you a Fundamentalist?" But the youngster was wary enough not to be caught out first ball. "What," he asked innocently, "is a Fundamentalist?" The bishop was stumped; like most people who use the word as a term of opprobrium, he had the haziest idea what he meant by it. He hummed and had a little, and then delivered himself of the assertion: "A Fundamentalist is a person who thinks the Old Testament has equal authority with the New." So now we know—or else we don't!

—(From the "Record.")

The Right Rev. Edward Thomas Scott Reid, Bishop of St. Andrews, Dunkeld, and Dunblane, died at Auchterarder, Perthshire, at the age of sixty-six.

THE PARISH COMMUNION.

It is of interest to Evangelical Churchmen to note a very distinct change of emphasis taking place in Anglo-Catholic circles in relation to the essential significance of "participation" on the part of the worshipper in the celebration of Holy Communion.

Although in the reformed Church Evangelicals introduced the early celebration, it was not intended that such should lead to a High celebration at a later hour, in which the congregation were to be discouraged from communicating and encouraged to be present to assist at what, in many instances, is denominated the "Sacrifice of the Mass," at which, in order to keep within the rubrical direction of the Church, just a small number, usually of priests, would partake, but the communicants generally were to be excluded from such participation in the Sacrament.

But "time is a great healer," and what some saner leaders of that movement forecasted has been seen to eventuate. It was a great leader of the party, Dr. Gore, who, in one of his earlier pamphlets, recognised the danger of the novel practice. "I am convinced," said he, "that we cannot habitually separate the offering of the sacrifice from the act of communion without grave loss. I cannot help looking longingly, and not without hope, for a state of things when the chief service of the Sunday shall be at an hour when all can communicate who are qualified and prepared."

It will be recognised that Bishop Gore had a far saner outlook than the great majority of the High Church leaders. They were quite determined upon the following of Roman practice at all costs. Nothing displeased them more than to see those who had no intention of communicating leaving the Church before the "offering" (sic) had been made. So they set to work by the use of Children's Eucharists, services quite foreign to the Church of England, and by determined injunction, to change what was a considered and settled custom of our Church.

It ought to be better known that at the time of the Great Reformation, when the people were being brought out of the errors of Romanism, a chief one of which was the doctrine of the sacrifice of the Mass and the worship of "the Host," a special injunction was read, in one of the Pre-Communion Exhortations of the Prayer Book of 1552, deprecating in no uncertain language the presence of non-communicants during the administration of the sacrament of the Lord's Supper. After saying that to refrain from partaking is "to offend God sore," that Exhortation goes on to say, "I admonish, exhort and beseech you that unto this unkindness ye will not add any more; which thing ye shall do if ye stand by as gazers and lookers on them that do communicate, and be not partakers yourselves." And in the 25th Article of Religion, of date 1552, we are told that "the Sacraments were not ordained of Christ to be gazed upon . . . but that we should duly use them." In 1662 the words quoted from the Exhortation were omitted because they had become obsolete. Bishop Wren, the president at the Prayer Book revision of 1662, says expressly that "gazers and lookers on are wholly out of use," so that the expressions relating to them might be left out, "because the non-communicants generally do use to depart without bidding." And Bishop Morley, another of the Revisers, says of the Holy Communion that "none were permitted to be present in the Primitive Church but such as are receivers and partakers of it" (P.B. Dictionary, p. 484).

The Lord's Own Service.

Is it not a fact that "the Lord's Own Service" is composed of a simple meal without a single ordered word of prayer? In each case the word of command, "do this," "eat this," "drink ye all of it," applied to the action of partaking in that simple meal and not to any utterance at all. The Lord's act of thanksgiving and the hymn that was sung before going out into the Mount of Olives are points of interest and example.

In the Book of the Acts we are told that the new converts "continued . . . in the breaking of bread and the

prayers." And at Troas, after a long sermon by St. Paul, they "broke bread" before separating. In the first Epistle to the Corinthians there seems no trace of surrounding service, only the definite acts of "breaking the bread," "eating the bread," "drinking the cup," are mentioned in the reference to the partaking of the Lord's Supper.

When we get a glimpse next of the Christians gathered for the Holy Feast, in the description Justin the Martyr (A.D. 148) gives, we find the Holy Communion the fitting conclusion, as it were, of their Sunday gathering for mutual edification, prayer and praise. Here is Justin's account—"And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles, or the writings of the prophets are read, as long as time permits. Then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we said before, when our prayer is ended, bread and wine and water are brought, and the president in the like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen, and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."

We need not consider what are termed, or rather, mis-termed, the Primitive Liturgies, for the earliest of them was not committed to writing at an earlier date than the middle of the fourth century. Consequently, it is evident that, quite naturally, the gathering together of the early Christians for the fulfilment of the Master's command, certainly Sunday by Sunday, was made the occasion of instruction by Scripture reading and exhortation, prayer and praise; and either for the sake of convenience or, perhaps more correctly, for the sake of a due preparedness, the administration of the Sacrament was reserved until the close of the meeting. It was a fitting climax, that sacred covenanting meal of remembrance and of fellowship. In those first days it had a wealth of meaning which it almost lacks to-day. These early Christians were a "separated" people, hated and persecuted, cut off by their devotion to Christ from very much of the social as well as religious life around them. That "covenanting meal" was indeed a sacred and strengthening rite for them, binding them as one in the living Lord Whose death they thus remembered.

Coming down the centuries to our own Liturgy we find that the Reformers followed closely the example of the early Christians. They were perfectly consistent in their setting of the services; they took for granted that convinced Christians would not grudge a reasonable time for holy worship; and accordingly they made our services of Morning Prayer and Litany with the addition of the Communion Service a fine setting and preparation for the solemn covenanting meal in which all Christians should share "in remembrance of" Him Who for us men and our salvation gave His Body to be broken and His Blood to be poured forth on the Cross. In that great yet simple act they "placarded Christ crucified" before the eyes of men—they were showing or proclaiming the Lord's death; they were realising their own conscious oneness or communion in their common Lord; they were being strengthened in their own souls by the "feeding upon Him" Who gave Himself to be the "Bread of Life"; and, because met together in His Name, they were assured of His own living and lifegiving presence in their very midst, not only as they were partaking of the sacred pledges, but throughout the whole service, from its beginning onwards to its close; for the promise, "Where two or three are gathered together in My Name, there am I in the midst of them," is true for Morning Prayer and Litany equally with the service of Holy Communion. We have no right to limit that promise and talk about the Eucharist as "the service in which God comes to us," as if He did not come just as really and graciously at all other times of our common worship.

Testimony of High Churchmen.

That this is the normal teaching of Bible, Prayer Book and History we may adduce testimony from men of the

churchmanship of the late Bishop of Truro, Dr. Gott, who will hardly be suspected of Evangelical sympathies. In his deservedly well-known book, "The Parish Priest of the Town," Dr. Gott says:—

"A non-Communicating Churchgoer is a person of whom we read nothing in the Old or New Testament; unless it be in one of the Seven Churches. It is clearly a state of self-deception, a compromise of human invention, the mark of a Laodicean."

And after speaking of different methods used in order to win him, the Bishop goes on to say:—

"There is another compromise appearing among us—**Non-Communicating Attendance.** Some honoured names have lately thrown a human authority over this practice; but no honour can breathe life into a corruption."

"There are these two points against it:—

"(1) It abandons the ancient and universal rule. If you bid me be more definite, I mean the first six centuries. If you ask me for my authorities, you will find them drawn up in the scholarly volumes of Archdeacon Freeman and Mr. Scudamore. This latter sums up the theological history of this innovation in these sufficient words: 'Those who do not communicate derive no special benefit from their presence at the Celebration. The Sacrifice is not imparted to them, because it is only through partaking that anyone can appropriate it to himself. The altar must be to us as the Table of the Lord also, or it ceases to be an altar. Rather we may fear a certain secret loss of grace and blessing, if we attempt to use the most holy Ordinance of Christ in a manner or for a purpose which has no sanction from Holy Scripture, or from the uninspired records of the primitive Church.'"

"Bishop Cosin (Works, v. 99) says that the old Exhortation after 'the Church Militant' was a religious invective against the lewd and irreligious custom of the people then raised up in Popery, to be present at the Communion, and to let the priest communicate for them all. This view is held in clearest language by theologians no less weighty than Bishops Wilberforce of Winchester, Wordsworth of Lincoln, Moberly of Salisbury, and Liturgists of the rank of Heygate, Maskell (before his perversion), Scudamore, Freeman, etc."

"(2) The whole Service is cast for the sole use of those who receive, and you must alter almost every prayer before you can make it an office for non-partakers. Read it carefully and you will see that it resents those who come only to see and pray."

Statements such as these show that our objection to the reinstatement of the practice of non-communicating attendance is not begotten of narrow and unreasoning prejudice, but upon a well-grounded and wholesome fear of the perversion of the Sacrament and the growth of a superstition of idolatrous tendency.

Is it not abundantly clear that any proposal which would encourage men to think that they can assist at Holy Communion without partaking has at its basis a complete misunderstanding of our Lord's purpose in its institution? "Ye do proclaim the Lord's death till He come?" How? "As often as ye eat this loaf and drink this cup," i.e., by carrying out, quite simply and completely, the Lord's command. At the risk of repetition let it be said that the praises and thanksgivings of the Holy Communion service are merely the human setting; the act of partaking is what the Lord ordained. The central, essential part of the service is that in which the command is fulfilled—"Take, eat," etc., "Drink ye all of this," etc. It is, normally, quite impossible to fulfil His command by any amount of joining in humanly arranged and composed prayers and praises unless we partake of the sacred emblems in remembrance of Him.

When we remember that in the order of our Book of Common Prayer the Holy Communion service follows Morning Prayer and Litany, is it not evident that the Prayer Book provides for "A Parish Communion" at a time usually most convenient to our people, and consonant with a due regard for the "hallowing of the Lord's Day," by a service of worship in the forenoon of decent length?

B.C.A. RALLY.

A Great Gathering.

THE Chapter House was well filled with some 500 enthusiastic friends of this great Society for the annual meeting on Tuesday, September 20. The tea preceding the meeting was very well attended and provided a welcome opportunity for social chat.

The chair was taken by Mr. Justice Boyce. Mr. T. S. Holt read a number of messages from the various centres of B.C.A. activity, a pleasing indication of the interest and unity of the workers in the far-flung B.C.A. lines.

The Judge was exceedingly happy in his address from the chair. He described from his own experience the great spirit of the pioneers of the outback, and stressed the worth-whileness of the B.C.A. work amongst them. Judge Boyce proceeded with a description of some of his venerated father's work in the Bourke and Wilcannia districts. It was a revelation of the true spirit of giving that prevailed in the men of those days, when Mr. Boyce, Senr., collected in a few hours the sum required for stipend, rectory rent and church, for the township of Wilcannia.

Judge Boyce said that men of these days had forgotten how to give, and the younger generation had never learned how to give.

After the singing of a hymn Matron Dowling, from the Far West Mission hospitals, gave a graphic description of the spiritual opportunities and success of the hospital work. Hers was the address of the evening in bringing home to the meeting the work that B.C.A. really exists for. Most hearts were touched with sympathy for the children of the Far West who had never heard the "Stories of Jesus," and of the love that brought Him all the way from Heaven for man's redemption. The softening effects of the reading of the Bible to the hospital patients were well described, and the power of the Word of God demonstrated in most hardened cases.

The closing address of the Organising Missioner, in description of the other work of the Society, stressed the need for constant prayer and effort in order to take advantage of the growing opportunities that were presented.

At the conclusion of the meeting some moving pictures were thrown on the sheet, describing a tour round most of the centres of the B.C.A. work.

The collection amounted to the splendid sum of £123.

A CLEVER RETORT.

The story goes that Mr. M. Motta, President of the Swiss Confederation, met Hitler and Mussolini, and introduced some of his Ministers, who had accompanied him. "This," he said, "is my Minister of the Navy." "Navy?" exclaimed Hitler. "But Switzerland has no navy!" "Well," replied Motta, "if Italy can have a Finance Minister, and Germany a Minister of Justice, I don't see why Switzerland shouldn't have a Minister of the Navy."

Quiet Moments.

"SUCH SACRIFICES."

(By Rev. T. Darlington.)

(Heb. xiii. 16.)

THE Bible is the book of sacrifice. Its record, from first to last, gives prominence to this theme—a theme which finds its highest point at Calvary.

It is in the Bible that we learn that "God is Love," but the demonstration of that Divine love is given in Divine sacrifice.

Loving and giving go hand in hand throughout the Scriptures.

"God Who spared not . . . how shall He not also . . . give . . ." (Rom. viii. 32.)

"The Father loveth the Son and hath given . . ." (John iii. 35.)

"God so loved . . . that He gave" (John iii. 16.)

"He loved me, and gave Himself for me" (Gal. ii. 20.)

Thus it is that the Apostle John states clearly how impossible it is for a man to profess to have the love of God, whilst at the same time refusing to give to his fellow man. (1 John iii. 17.)

Love must have an outlet, and the only possible outlet known to us is that of sacrificial giving.

Christian generosity and sacrifice are bound up inextricably with the indwelling love of God, so that giving becomes merely an expression of loving.

A sacrifice that does not burn on the altar of love is in no sense a Christian sacrifice.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." (1 Cor. xiii. 3.)

There are certain sacrifices in which God has no pleasure:—

1. Where the sacrifice, though acceptable in itself, is coupled with a godless behaviour on the part of the offerer. Isa. i., 11, 16.

2. Where the offerer in a state of disobedience presumes to offer his own sacrifices. 1 Sam. xvi. 22.

3. Where the sacrificial offering is void of any sacrificial value. Mal. i. 13.

4. Where the vain substitute of lip worship is given, and is merely the evidence of an estranged heart. Matt. xv. 8.

There are Three Christian Sacrifices in the New Testament.

1. The sacrifice of a grateful heart. Heb. xiii. 15. This is a heart which is all aglow with the love of God, and experiences the satisfaction of His

favour. A heart that rejoices constantly, never ceasing to pray and in everything gives thanks. Such a life must be a sweet savour offering to the Lord, and will ever be rightly regulated in its duty to the needs of others. It is a sacrifice, for it is the outgoing of that love which has been inwrought by Divine grace.

2. The sacrifice of the generous hand. Heb. xiii. 16.

True sacrificial liberality is a Christian requirement and when it is practised, it rejoices the heart of God.

I am of the opinion that certain things are holding back a revival which God would give us, and possibly the frozen resources in the hands of Christians is one of the great causes whereby the blessing is hindered. There are those who profess to look for the coming again of the Lord Jesus, and have far more of this world's goods than they can ever use for themselves, consistently with their calling. There is a danger that, if the Lord comes, and they are taken, those resources which should have gone into the Kingdom of God will then be at the disposal of the "man of sin" when he is manifested. It is in this as in other ways that we must "redeem the time, for the days are evil."

3. The sacrifice of a yielded body. Rom. xii. 1.

God wants the outward man. He wants that outward man in the freshness of youth. He wants the life that has been disciplined, educated, trained, made ready for a place in the world, and then professedly dedicated to Himself. He not only wants your dedication. He wants you! He wants your potentialities, plans and prospects brought under review in the spirit of yieldedness until you cry out, "Lord, what wilt Thou have me to do?" and when the answer is borne in upon your spirit you will reply, "Here am I, Lord, send me."

PRAYER FOR OUR COUNTRY.

"I will walk among you, and will be your God and ye shall be My people."—Lev. xxvi. 12.

Fulfil this gracious promise, O our God.
And let us see the leading of Thy Hand.
Our many sins deserve Thy chastening rod,
Yet look in mercy on our favoured land.

"Walk Thou among" us, guide the hearts of those
Who frame our laws, and heavy burdens bear,
How to deal righteously with friends or foes,
And teach us to uphold their hands by prayer.

Hast Thou not said, "Ye shall My people be?
And I will be your God," your Rock, your Tower.
Humbly we own that we have strayed from Thee,
O, call us back, and still reveal Thy power.

Time hastens on; life's race will soon be run,
Let us be valiant servants of our Lord;
Defend His Cause until our setting sun;
And calmly rest our faith on His Sure Word.

—T.P.

Personal.

Among the recent Honours awarded at the time of the King's Birthday was the Bishop of Lagos, the Rt. Rev. F. Melville Jones, who was awarded the C.B.E., a graceful recognition of his long and varied service in West Africa. He sailed for Nigeria forty-seven years ago, and with Mrs. Melville Jones, who went out as a C.M.S. missionary two years later, has worked uninterruptedly, chiefly in Oyo and Lagos. Before his consecration in 1919 he was Principal of the training college for ordinands, teachers and catechists at Oyo. Bishop Melville Jones is a brother of the Ven. Archdeacon Alan S. Innes Jones, of Blenheim, in the Diocese of Nelson, N.Z.

The Rev. Vincent Gerard has been chosen as the new Bishop of Waiapu. It is very satisfactory that a born New Zealander has been selected to succeed Bishop Williams, who was so closely connected by birth and service with New Zealand.

The New Archbishop of Armagh and Primate of All Ireland (the Most Reverend John Godfrey Fitzmaurice Day) is a cousin of Mrs. Samuel Johnson and her sister, Miss Florence Stokes, of Brighton, South Australia, and thus he is kinsman of the Bishop of Ballarat (the Right Reverend W. H. Johnson). His father was Bishop of Clogher.

The Rev. R. G. Hawkins sailed for Australia recently to take up missionary work at Morawa, in the Diocese of Perth. Two days before sailing, Mr. Hawkins was married to Miss M. E. Leslie by the Bishop of Bristol.

The Rev. Ramshaw, who has been Vicar of Oakleigh for many years, has been appointed to succeed the late Rev. Stanley Hollow as Vicar of Christ Church, Hawthorn (Victoria).

Rev. J. C. M. Crotty, son of Canon Crotty, of Christ Church, St. Kilda, Melbourne, has obtained the degree of B.Litt. at Keble College, Oxford. Mr. Crotty was a student at Melbourne Grammar School, and a graduate of Melbourne university.

The Rev. T. H. Justice was inducted to the charge of All Saints', Kooyong, on September 15, by Bishop Booth.

The Rev. C. J. T. Martin, of Holy Trinity, Doncaster, retired from parochial work on September 14. Archbishop Head has appointed the Rev. W. J. T. Pay, Vicar of St. Paul's, Fairfield, to succeed Mr. Martin. Mr. Pay, who has been stationed at Fairfield for nine years, will begin his duties at Doncaster early in October.

The Rev. L. L. Nash, General Secretary-elect to the Victorian Church Missionary Society, will leave London with his family on October 5. He expects to reach Melbourne about the middle of October.

The Rev. S. R. M. Gill and the Rev. A. J. Thompson, of the New Guinea General Mission, are to be congratulated on their appointment by the Bishop of New Guinea as Archdeacons of the Mamba (N.E. Papua) and Samarai respectively.

The Rev. G. J. S. King will be inducted as Rector of Holy Trinity, Erskineville, Sydney, on Tuesday, October 11th, at 7.45 p.m., and not on November 1st, as previously announced.

We regret to note the tragic passing of Mr. A. G. Furness, of Point Piper, N.S.W., who evidently had a heart seizure while driving his car. Fortunately he was able to draw to the side of the road before he expired. We extend sympathy to Mrs. Furness and family. Mrs. F. S. Rogers, wife of the Rev. F. S. Rogers, of Ashbury, is a daughter.

We note the death of Miss Matilda Cowper, daughter of the late Dean Cowper, of Sydney, at the advanced age of 94 years. This severs another interesting link with the past history of the Church in Sydney. Mr. Harington B. Cowper, a well-known Sydney churchman, is a nephew.

The Rt. Rev. J. R. Harmer, sometime Bishop of Adelaide, passed his 81st milestone last month.

By the death of Mr. H. C. Cutler the Church of St. John, Woolwich, has lost an earnest worshipper and supporter. The late Mr. Cutler was for some years a member of the St. John's Parish Council. He was till recently Managing Director of John Danks & Son, with which firm he had been connected for over 50 years.

LETTERS TO THE EDITOR.

To the Editor,
"Australian Church Record."

Dear Sir,

The Synod of the Diocese of Sydney is now over, and it was with great pleasure that I received no lists of "how to vote" for the various committees. It has always been to me a source of sorrow that after praying, "Come, Holy Ghost, our souls inspire," men could be seen during the Session of Synod copying from typed lists the names of those for whom they were to vote if they wished a certain party to succeed in the elections. The blame for the election of certain men to the various committees is very often placed upon His Grace the Archbishop; rather should it be placed upon those people who are responsible for the "how to vote" lists being prepared. Given a free hand, we have every reason to believe that the Holy Spirit will indeed guide.

Sincerely yours,

R. F. TACON,

Rector, St. Barnabas', Mill Hill, Waverley.

13th September, 1938.

ST. PAUL'S COLLEGE.

The Editor,
"Australian Church Record,"
Sydney.

Dear Sir,

Since, in your issue of September 15, you have reproduced some extraordinary statements made about St. Paul's College by Mr. Albert Mitchell in the columns of the English "Record," I must ask that I be allowed space to deal with them.

Mr. Mitchell says that the College is "controlled by influences that are unfriendly to the Archbishop of Sydney," and that "students who pass through the College are shepherded off to other dioceses." Now, by Act of Parliament the control and management of this College is vested in a Council consisting of the Warden, who must be in priest's orders, and eighteen Fellows, six clerical and twelve lay, all of whom must be ministers or lay members of the Church of England, with the Archbishop of Sydney as Visitor. On behalf of the Fellows, as well as for myself, I wish most emphatically to repudiate the charge of unfriendliness to the Archbishop. On his arrival in Sydney the Council presented a loyal address assuring him of a welcome whenever he should wish to visit the College, and similar invitations have been given on subsequent occasions.

I myself was born and bred in the Diocese of Sydney and regard it with a patriotic affection. I have served the diocese for the last twenty-two years as Examining Chaplain first under Archbishop Wright and then under the present Archbishop; for 11 years on the Standing Committee of the Diocesan Synod, for 10 years on the Cathedral Chapter, and for many years on several other important committees. It may be true that I have sometimes ad-

C.M.S. SUMMER SCHOOL.

LAST month the parent C.M.S. held its annual Summer School at Malvern. There was a record enrolment of 975—the whole of Ridley Hall students, with their Principal, Rev. Paul Gibson, were there.

The suitable subject for this commemoration year was "The Word of the Living God." Nationals were present from Japan and China. The Rev. J. W. Nagatowa, for 15 years past Pastor of the Church in Safforo, N. Island, said that Japan was the hardest mission field in the world, but that there was hope, and individual conversions were taking place. The Chinese representative, the Rev. K. H. Chang, of Trinity College, Foochow, gave a twofold vision: of fellowship with other Christians, since missionary work alone makes the word Catholic real; of the conversion of China, for no country in the world has witnessed such a laying down of life for Christ as China. After tracing the three attempts to win China for Christ, ending in the final attempt within the last century, the speaker said the opportunity is greater in China now than ever before. The whole nation is beginning to appreciate and understand the meaning of Christianity. General Chiang Kai-Shek wrote an article, published in a non-Christian newspaper, entitled, "Why must we have faith in Jesus?" Dr. C. T. Wong, a Chinese ambassador, says he is proud Christ is gaining the heart of China, and that His footsteps are getting louder and louder.

Prebendary Cash, in the final meeting in the tent, appealed to the history of the C.M.S. as one long, unbroken record of miracle. To-day the special feature was that the Spirit of God could be seen at work simultaneously in all parts of the world. So God demands not our spare time, but our lives. We must take Jesus Christ seriously, as we are not going to drift into answered prayer for our lives.

CLERGYMAN on leave from overseas until January would undertake week-end work or locum tenency. Well recommended. Graduate, loyal to local tradition. S.D. "Graduate," this office.

The "Baptist" Mission referred to is the Aborigines' Inland Mission, which I mentioned before, and it has been working there for about twelve years. In the early days of our Native Church permission was given, on the request of our missionaries, to an affiliation with the Baptist Union of North Queensland, which was later withdrawn. The control and support of this station has never been out of the hands of the Aborigines' Inland Mission, and the Baptist Union has never undertaken the support of our workers, even while so affiliated. To apply the name "Baptist" to our station at Palm Island is certainly incorrect, as the A.I.M. is interdenominational, our missionaries coming from all the leading Protestant denominations. I trust that this will assist your readers to a clearer view of the situation.

Yours sincerely,
R. T. HARRIS,
Secretary, Missionary Council, A.I.M.

vanced opinions that were not relished, or offered counsel that was not accepted by His Grace, but, unless friendliness be confounded with obsequiousness, these facts do not entitle anyone to call me unfriendly.

Now for the other charge. The facts are that the great majority of the students of this College come in with the intention of qualifying for careers in Medicine, Law, Engineering or some other profession, while only some four or five per cent. take Arts or Science Degrees with ordination eventually in view. These few, when they enter, are almost invariably assisted financially by the Bishops of one or other of the seven New South Wales dioceses, and are under agreement to serve those dioceses when ordained. The Warden of the College has no say in their choice of fields of service. The Sydney Diocese does not send men to St. Paul's. If it did, they would be made welcome, and as much would be done for them as for anyone else.

I very much regret that Mr. Mitchell, who, during his short stay in Sydney, visited me at my home and was received (need I say it?) with due civility, did not inform himself more accurately before bringing his accusations against this College and its authorities.

I am, Sir,

Yours faithfully,

ARTHUR H. GARNSEY,

Warden of St. Paul's College.

[We insert Canon Garnsey's letter with pleasure. We do not commit ourselves to the views outlined in extracts from other papers. But the question of St. Paul's College has long been a problem. It is now admitted that very few men enter for Holy Orders as a result of their sojourn in St. Paul's, and these few "are almost invariably assisted financially by the bishops of one or other of the seven New South Wales dioceses." This admission contrasts strangely with the plea for which Canon Garnsey has made himself responsible, that large bodies of earnest students have been repelled by the rigid, narrow conservatism of Sydney. If he is to make good his claim that his avowed modernism stimulates interest in the deep things of God, he must show a larger number of students who have been attracted by his influence to the service of the ministry. Sydney will welcome, we are sure, applicants of the right type from St. Paul's College, but we respectfully submit it is the Warden's business to induce them to offer themselves. We regret Canon Garnsey's reference to obsequiousness. There is a middle way between servility and direct interference in matters that touch the inalienable discretion vested in an Archbishop.—Ed.]

NO-LICENSE POLL.

To the Editor,
"Australian Church Record."

Dear Sir,

Will you please permit me to draw the attention of your readers to the No-License Poll to be held in Victoria on the 8th October, and the Poll for Prohibition in New Zealand on the 15th of the same month, so that those who believe that the liquor bar is a hindrance to the extension of God's Kingdom may be invited to remember these polls in their prayers.

It is well for us to remember that a victory for righteousness in any country is a victory in our own.

Thanking you,

Yours faithfully,

FRANCIS WILSON,

N.S.W. Temperance Alliance.

PALM ISLAND.

The Editor,
"Australian Church Record."

Dear Sir,

Kindly allow me to thank Captain Cowland, of the Church Army, for his letter of explanation appearing in your issue of the 15th inst. I can quite understand how he received the wrong impression in regard to our work on Palm Island.

CHURCHMEN'S REMINDER.

"The only way to make dreams come true is to wake up."—Anon.

"Awake to righteousness and sin not."—St. Paul.

SEPTEMBER.

29th—Thursday. St. Michael and All Angels. A neglected doctrine. What frequent references Jesus made to Angels, and how full the Bible is of statements relating to them. Why do we so often leave a truth to be discredited or shattered by superstition?

OCTOBER.

2nd—16th Sunday after Trinity. One of the beautiful and needful prayers for the Church. "Cleanse and defend Thy Church." How urgent is this prayer to-day, as much as in days past, when superstition surged over the youthful Church. Very early in history it began to make itself felt. Which is why it is deceptive to rely on early history for any practice or teaching. Back to the Bible itself we must go.

9th—17th Sunday after Trinity. Another catching phrasing. "Prevent and follow," where prevent means just its opposite. It means (pre)going before to turn evil out of our way. Then following us to undo our mistakes. How many times can we see (afterwards, generally) how God has saved our erring steps.

To Australian Churchmen.

THE POSITION OF SYDNEY.

IN our last issue we promised to write further on the position adopted by Sydney as a diocese.

It is not suggested that what is here outlined represents the views of every member of the Church in Sydney, but we believe that it presents with tolerable accuracy the opinions of the great majority.

Mass Vestments.

Sydney came into bad odour with other portions of the Church in Australia during the regime of the late Archbishop Wright. Shortly after the Archbishop took up office in the diocese, an attempt was made to alter the character of the services in St. James' Church. A clergyman wore the vestments in the Church and insisted on his right of doing so. For the information of readers who may not be familiar with ecclesiastical terminology, we ought to point out that in the Church of Rome a distinction is made between the service of Holy Communion, or to speak with perfect accuracy, the service of the Sacrifice of the Mass, and all other ministerial offices. When a priest celebrates mass, he does not wear the cotta and soutane which are employed in all other services of the Church; instead, he is vested in a plain white alb, a garment that resembles the Church of England surplice, but differs from it in two particulars. It has no sleeves, and it goes right down to the ankles of the wearer. Over the alb he places a garment which is called

the chasuble. This is a kind of coat with an aperture for the head in the centre, so that when it is worn it hangs over the shoulders and down the breast, and generally comes to a point a little below the waist. It is usually beautifully embroidered. The chasuble was originally a cloak even of the poor peasant, and it was not until the 13th century of our era that any peculiar functions of the priesthood were associated with it, but from the 13th century onwards to the time of the Reformation the chasuble was regarded as the peculiar vestment of the sacrificer. Maskell, who is usually regarded as an authority on matters of this kind, gives, in his *Monumenta Ritualia* (Vol. I, p. 174), a benediction of the chasuble, which might be rendered as follows:—"Give through our prayers the power and benediction of Thy grace, that all who are clothed with this chasuble when all the internal adornments of the virtues have been reckoned, may have and guard above all the bond of perfect charity; by which they may be enabled to perform an acceptable sacrifice to Thee for the living and the dead, that those things which they desire to attain having consecrated their mind they may be able to fulfil." So that for many years the chasuble was associated in the minds of worshippers with the special power of offering our Lord Jesus Christ as a Sacrifice for the living and the dead.

But someone may say, "Is not all this an old opinion, and is it not true that before the 13th century the chasuble was regarded simply as the emblem of charity? Could we not return to the old idea?" The answer may be given in the language of the modern ritualists. Mr. Passmore wrote a work on sacred vestments. In it he describes the chasuble as: "An ecclesiastical vestment indispensable to, and characteristic of, the Holy Sacrifice of the Altar." Another book which is considerably in vogue amongst Anglo-Catholics, called "The Ritual Reason Why," tells us that the priest removes his chasuble when preaching, "because the sermon is not directly a part of the sacrifice," and further, "he lays it on the altar because it is a sacrificial vestment" (No. 430).

The congregation in St. James' Church, with singular disregard for the facts of history, tells us that the alb, girdle, amice, maniple, stole and chasuble have been worn at Holy Communion from the days of the holy Apostles. It will be apparent from this brief review that the alteration of the dress of the minister at Holy Communion from that which distinguishes him at Morning and Evening Prayer as an officer of the Church, was associated in the minds of the vast mass of the English people with the idea that when the priest consecrated in the Holy Communion he was offering a sacrifice to God the Father for the sins of the living and the dead.

Archbishop Wright's Position.

Archbishop Wright took this attitude. He felt that the introduction of the chasuble opened the door to the introduction of teaching which he conscientiously believed was contrary to the doctrines

of the Church of England. Accordingly he forbade the use of the chasuble in St. James' Church. He went to the Church to explain his attitude to the worshippers. A young curate listened to the Archbishop's sermon, and at the conclusion of it announced to the people that they need not worry, that things would go on just the same as before in St. James'. The Archbishop was a strong man. He called the Rector to him, and said something like this: "Where did that young man come from?" On being informed that he came from another diocese in Australia, the Archbishop drily observed, "well, he can return there again." And he did.

We are not reviving this piece of now ancient history simply for the purpose of relating an anecdote. We are reviving it to point out to church-people that the agitation which has again displayed signs of life was directed against an Archbishop in the first instance because of a conflict of opinion as to the precise teaching of the Church of England. Archbishop Wright pointed out to his critics that he was carrying out a decision of the Judicial Committee of the Privy Council, which decided that the doctrine of the Church of England and the practice enjoined in the Book of Common Prayer rendered the wearing of the chasuble illegal. It is sometimes said by ill-informed persons that we ought not to allow a Civil Court to determine for us the doctrine of the Church of England. This is a complete misunderstanding of the situation. The Church of England determined her doctrine and practice when "the Bishops and other learned men" appointed by Royal Commission brought for the acceptance of the nation the Book of Common Prayer into being. We need not stoop to argue that a company of respectable gentlemen in the 19th century had no responsibility for bringing in the Book of Common Prayer. They had a difficult, but possibly in some respects a simpler task. They had, by an investigation of history and the ordinary laws of the interpretation of documents, to decide what the Church of England wanted done, having her own express formularies as a base of their inquiries. They decided, indeed they decided twice, that taking the history of the origin of our service, and the express enactments contained in the rubrics of the Book of Common Prayer, that it was the intention of the Church of England to exclude from use the particular vestment known as the chasuble. That vestment did not stand alone, but it is the one that we are immediately considering. Archbishop Wright took his stand on this formal express declaration as to the intention and purpose of the Church of England. He was bitterly assailed. A young gentleman named Crozier, to give one instance, who had come out from Ireland as a member of the Bush Brotherhood, came down to Sydney and addressed a public meeting to protest against the action of the Archbishop. A company of clergymen addressed a Memorial to the Archbishop complaining that liberty was restricted in the diocese. It will be seen that if Bishop Feetham is in the Apostolic Succession, he is also a follower of some who undertook what we can-

not but regard as a very questionable course of conduct. But Archbishop Wright remained firm, and as he was supported by what must be regarded as a very mature and deliberate judgment of a most responsible Court, at which Bishops of the Church of England acted as assessors, he was able to carry his purpose into effect, and the chasuble has disappeared from the public services of the Church of England in the Diocese of Sydney.

No Idle Dispute.

It is idle to say that this is a mere dispute about garments. At all stages of history dress has a symbolic significance. We clothe our judges in ermine. We require our barristers to wear a wig. These things are quite unimportant in themselves, and we may even think that barristers look better without a wig, and judges more natural without ermine. But we cannot conceal from ourselves the fact that these distinctive dresses are associated in the public mind with the sanctity of law. America has got rid of them altogether. Certain religious bodies have dispensed with the surplice and the clergyman tends more and more to appear as an ordinary man. Most people would be disposed to say that he is an ordinary man, and some would add, very ordinary. But the Church of England, like the nation of England, prefers to instruct the clergyman to wear a distinctive dress when conducting Divine Service. But the Church of England has not anywhere drawn a distinction between conducting the service of Holy Communion and conducting the service, say, of Holy Baptism. Both services in her judgment are acts of devotion that have clustered round an appointed sacrament of Christ, our Lord. She makes no difference in the dignity of the sacraments. The Church of Rome has supplied herself with seven sacraments, and has graded them in two orders. She calls baptism and penance sacraments of the dead, and the remaining five sacraments of the living. But she makes another distinction, and declares that the sacrament of the Eucharist exceeds in dignity all the other sacraments because the Author of all sanctity is present in it before use. No such language is found in any part of the Book of Common Prayer. Our children are taught that there are two sacraments, ordained by Christ Himself, and no distinction is suggested between the two than that which is resident in their distinctive character and use. But a powerful body within the Anglican Communion is seeking to revive the doctrine of the Church of Rome in this respect. They go with her in giving to Holy Communion a peculiar dignity, because they contend that there is a special presence of Christ in the consecrated elements, a doctrine which is entirely foreign to the teaching of the Church of England. They go further in the direction of approximation to Roman doctrine in holding that in addition to the sacrament there is an act of consecration in the Holy Communion that can be performed only by a duly qualified priest. From naturally holding the doctrine they seek to

revive the ancient dress and ceremonies associated with it.

It is this position that Archbishop Wright contested. It is this position that Sydney as a diocese declines to accept. No act of piety, no concession of principles in a plea for liberty can obscure the issue. Either the supporters of the doctrine of the Sacrifice of the Mass are within the comprehension of the Church of England or they are not. Ever since the issue of the first Prayer Book in 1552 up to the middle of the 19th century, the chasuble was unknown in the Church of England. Pusey himself deprecated its introduction, though he would have contended for the doctrine of the Sacrifice of the Mass. Churchpeople in Sydney need to be advised that the new movement to which they are invited to accord liberty is at variance with the accepted practice and doctrine of the Church of England for at least 300 years.

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VICTORIAN JOTTINGS

(By "Melberton.")

New Churches.

St. Hilary's Parish, Kew, is looking forward to the laying of the foundation stone of its new church early in December by the Archbishop. This will mark the culmination of its jubilee year, and it is believed that the church will be opened free of debt. St. Hilary's is one of the most missionary-hearted parishes in Victoria, and last year its flock gave £90 to build a modest church in Kibondo, Central Tanganyika. This building is to be consecrated in December by Bishop Chambers. Thus East Kew and Africa are linked together in a very real manifestation of the Communion of Saints. The 50th anniversary services of St. Hilary's are (D.V.) to be held on December 4th, and the special preachers invited for the day are the Archbishop in the morning and the Rev. C. H. Barnes, a former Vicar, in the evening.

A beautiful church built of local stone is fast approaching completion at Selby, a picturesque village on the Dandenong Ranges. The cost of this architectural gem is being entirely borne by Mr. Tye, a well-known city merchant, as a memorial to his wife. Within a very few yards of it is a Baptist church built of wood and fibro-cement sheets. It is a curious comment on the much discussed question of Church union.

Rev. C. Bright Parker.

The Rev. C. Bright Parker passed away on September 20th, after a very brief illness. He was only 41 years of age. But for the past two years he has been Vicar of All Saints', St. Kilda, one of the oldest and most beautiful parish churches in Victoria. Mr. Parker was a much loved man, a true friend, and a man of God. He had marked influence with men, and children were won by him. His funeral service called forth a wonderful manifestation of affection. All Saints', which holds 1200 people, was inadequate for the crowds which came, and hundreds stood outside while Archbishop Head conducted the service.

Three well-known and most useful Vicars have passed away during the past two months, viz., the Revs. Stanley Hollow, Edward Finnie, and Bright Parker.

The Liquor Poll.

We are in the thick of a battle royal on the question of "No Licence." Canon Hammond, O.B.E., is doing valiant service, and on Sunday

evening, September 18th, Wesley Church, the Methodist Cathedral, which seats 1500, had a crowd of 2000 to hear him on the question. The liquor trade is spending money like water. It is reported that a fighting fund of £75,000 is raised for propaganda, and the gigantic advertisements in the daily papers and costly posters in every town and village bear out the report. The Anti-Liquor League has not wealth on its side, but it has a fine army of able speakers. Victory for the abolition of licences is rendered very unlikely by the fact that a three-fifths majority is necessary. But the liquor trade will have ample proof that it cannot ask for more concessions from pliant politicians.

The Diffidence of Dissent.

"The diffidence of dissent" was a hard-worked phrase some years ago. The champion Anglican exponent of it here is Bishop Hart, of Wangaratta. He signed, in company with all Victorian Bishops, an able manifesto drawn up by Bishop Cranswick, and forthwith made it clear that he dissented from it and will vote "No." This called forth dozens of letters in the daily press. This is a sample of one:—

TO THE EDITOR OF THE ARGUS

Sir,—The Bishop of Wangaratta's reasoning is hardly logical. He has discovered how difficult it is "to run with the hare and hunt with the hounds." He has discovered also that the thorny question of the liquor traffic is hardly one for "kid gloves" and academic theorising. He realises now, if never before, that he is dealing with stark and blatant materialism in its ugliest form—he surely knows he is compelled to answer simply "Yes" or "No" without attaching any conditions thereto.

He ought to know, however, that if he votes "Yes" he has at least some voice in how that "Yes" victory and temperance policy shall be administered; but if he helps to achieve a "No" victory he completely drops out of the picture. The "No" vote result cannot be analysed or dissected; it can be interpreted in only one way, and that is "endorsement." The liquor trade will see to that, nor will the politicians interpret it otherwise.

The "drunkenness" Dr. Hart condemns is the fruit of the present licensed "control." His vote, if given to "No," endorses the continuance of the present system, whatever he may feel to the contrary. He proposes to give victory to the liquor trade first, and then attempt to discuss the terms of "drunkenness control" with the creators of the disease—whose actions he now states are animated by "brutal selfishness and disregard of moral principle and the laws of the State." Is it to be a case of the "lamb and the tiger"?

Geelong.

Yours &c.,

JOHN TWEEDDALE.

Comment is needless!

Dr. Rosenthal, in his new book, "Sins of the Saints," has some pertinent remarks to make on Stunt Religion. "Stunt," he says, "is an unlovely word describing an unlovely thing. In its proper sense 'stunt' is a verb meaning to check growth or development. And this is exactly what the newspaper stunt does to the mind. It magnifies the importance of the political cry, the prize fight, or the film star, and puts the things that really matter in the background. We see exactly the same tendency in Church life. People talk of a church doing nothing when they mean it is doing nothing sensational. So we clergy are tempted to create excitement and stir by using the eccentric and the spectacular. And never was this temptation more intense than it is to-day when people talk glibly of empty churches." —Auckland "Church Gazette."

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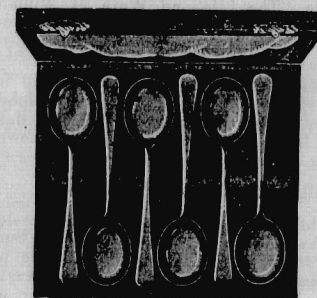
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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

PRESENTATION TO MR. T. W. BECKETT.

At the usual weekly practice of the Broughton Choir on Tuesday, 13th September, a presentation of a leather travelling case, safety razor and souvenir key was made by the Choir Secretary, Mr. Tasman Lloyd, to Mr. T. W. Beckett, Conductor of the Choir, who was leaving with Mrs. Beckett for a few months' holiday in England. Apologies were received from the Rev. M. K. Jones, President, and the Vice President, Rev. O. S. Fleck.

THE BROUGHTON CHOIR, SYDNEY.

The Choir is now busy with the preparation of Haydn's "Creation," to be sung in St. Andrew's Cathedral on Wednesday, 30th November, St. Andrew's Day, at 8 p.m.

During the absence of the Conductor, Mr. T. W. Beckett, in England, Mr. E. J. Robinson will conduct the choir and Mr. John Mansfield will be deputy conductor. Practices are now being held in the Chapter House each Monday evening at 8 p.m., and the Committee invite any member of suburban choirs to assist.

REFORMATION SUNDAY.

Reformation Sunday will be observed this year on October 30th. Where possible the clergy will arrange an exchange of pulpits and preach in support of the English Reformation and the Bible.

EVANGELICAL RALLY.

The Evangelical Rally, organised by the Reformation Observance Committee, and celebrating the Four Hundredth Anniversary of the placing of the Bible in the parish churches of England, and of the English Reformation, will be held in the Chapter House, adjoining the Cathedral, on Tuesday, November 1st, at 7.45 p.m. H. L. Tress, Esq., will preside. The speakers will be Rev. T. C. Hammond, M.A., Principal of Moore Theological College; Rev. D. J. Knox, L.Th., and Rev. Canon R. B. S. Hammond, O.B.E. Admission will be free, as usual. A collection will be taken to defray the expenses.

This year's rally will be of special significance in view of the important events to be celebrated, and should be regarded with vital interest by all Churchpeople. Let nothing hinder your attendance.

The Committee is planning to present a moving and sound picture film illustrating "The Life and Work of William Tyndale." This will be shown at 7 p.m. punctually, and is an event of such great importance as to ensure the crowding of the Chapter House to overflowing.

"The Australian Church Record" Sale of Work will be held in the Chapter House on the same day—November 1st—from 2 till 6 p.m. Make this known. Note the date and keep the evening free. Make the rally widely known. Do your best to bring others.

GOVERNOR PHILLIP'S 200th ANNIVERSARY.

To commemorate this important event a special service will be held in St. Andrew's Cathedral, Sydney, on Sunday, 9th October, 1938, at 3 p.m., at which you are invited to attend. Professor Tasman Lovell, M.A., Dean of the Faculty of Arts, Sydney University, will deliver an address suitable to the occasion.

To avoid disappointment, you are asked to please inform the Precentor, Diocesan Registry, George Street (Telephone M 2371) the number for whom seats will be required.

MISSION TO SEAMEN.

A Seafarers' Service will be held in St. Andrew's Cathedral, George Street, Sydney, on Sunday, October 16th, 1938,

at 11 a.m. The Missions to Seamen invites all seamen and those connected with the sea to be present on this special occasion. The Rt. Rev. C. V. Pilcher, D.D., Bishop Co-adjutor of the Diocese of Sydney, will be the preacher. The collection will be on behalf of the Sydney Missions to Seamen.

Diocese of Goulburn.

ORDINATION.

The following were ordained by the Bishop of Goulburn in his Cathedral, upon the Feast of St. Matthew:—

To the priesthood: The Rev. Guy Neville Beresford Lennard, Th.L. The Rev. G. N. B. Lennard, Th.L., was appointed to be Priest-in-Charge of the Parochial District of Thudungra.

Diocese of Grafton.

TESTAMENTS FOR HOSPITAL.

At the evening service in St. Paul's Church, Emmaville, on a recent Sunday, the Vicar, the Rev. H. E. Doyle, dedicated 18 copies of the New Testament and Psalms which have been donated to the Vegetable Creek Hospital by parishioners of the Emmaville Parish. The books bear the inscription, "Presented by St. Paul's Church of England, Emmaville, on the fourth centenary of the English Bible, for the use of the patients." The Vicar said the translation of the Bible into English had caused the people of England to become the people of a book. It contained a record of God's dealings with man, and was the most valuable possession of the human race. Members of the V.C. Hospital Committee and staff attended the service.

VICTORIA.

Diocese of Melbourne.

C.M.S. MARKET FAIR.

A Market Fair Sale was held last month in the Melbourne Town Hall in aid of the C.M.S. The Fair returned a total of £300.

A SUCCESSFUL TEMPLE DAY.

At a Temple Day at St. Hilary's, Kew, recently, £1,092 was received for the new church building fund. This amount has since been augmented, and now stands at £1,137, making the total in hand for the building £4,122. This will enable the erection of the new church to be begun almost immediately.

DIOCESE OF TASMANIA.

CHURCH ARMY.

"The Lord hath triumphed gloriously" is truly our song of praise and thanksgiving in our further itinerations in the parishes of Burnie and Smithton. Not in spectacular gatherings, although considering the districts we have been working and the weather conditions, the attendances have been good, but in a real, deep, vital work of the Spirit of God in individual souls, so a spiritual quickening within to die unto sin and to live anew unto righteousness through faith in Jesus Christ. In reality, to be more faithful to their confirmation vows and in loving obedience to come more regularly in the true spirit of faith and worship to the means of grace granted to us by our Lord and Master, when He said, "This do in remembrance of Me." Here is the testimony of one in whom the Lord hath triumphed gloriously.—"The visit of the Van has been the turning point in my life, for I have taken Jesus into my heart and am striving to live a good Christian life from now on."

"THE TROWEL."

FOR a great many years now the Board of Education in Sydney has been producing teachers' text books and scholars' papers for use in Sunday Schools, which have had a wide circulation in the various dioceses of the Commonwealth. "The Trowel" publications have become almost a household name, and the Scholars' Papers are also as widely known. These publications are still to be produced by the Sydney Board of Education, and may be obtained as usual from the Board's office. We are stressing this fact because of a possible misunderstanding by reason of the General Synod's Board of Religious Education determining no longer to advocate the use of "The Trowel" in other dioceses, but to publish literature of its own.

Unfortunately a circular has been published and circulated far and wide by the General Synod's Board of Education, into which a statement has inadvertently crept which is capable of a very serious misunderstanding. Consequently the Sydney Board has deemed it advisable to circularise the clergy in order to assure them that "The Trowel" will continue to be published in its present form, also the Scholars' Papers in the usual way. The very capable sub-committee that is supervising the publication for the present is seized with the necessity of giving more attention to the use of the sacred Scriptures in the preparation of the lessons. We anticipate that most of our readers will appreciate the great need of keeping the Word of God very clearly before the minds of the children in order that that Word may mould and strengthen their character.

African curios—they were even successful in tuning an African musical instrument.

The Saturday afternoon was the children's day, and the most successful part of the Exhibition. Mrs. Teate, formerly of C.E.Z.M.S., showed coloured lantern slides of India; Miss Vera Francis showed how we rely on Africa for many things we daily use, and Mr. Gordon Chittleborough concluded the session by showing a few of his Tanganyikan pictures.

Although the attendances were not exceptionally large, we feel that the interest stimulated amongst various people was well worth all the work and labour of preparing the Exhibition, which revealed to us something of the African's life and his need of Christ.

Until now I am afraid my religion has not really meant a great deal to me, although I have always been a regular attendant at Church. Please pray for me that I may not slip back into my old style of living, for I know it is not going to be very easy, but I am firmly resolved to take Jesus as my Master."

"In every centre souls have been blessed, and at Broadmeadows, where at present there is no service, although same is to be started very soon, we had the joy of leading three young men to a definite confession of Christ."

—(Church News.)

SEAMEN'S MISSION.

"It is satisfactory also to give a good report of our Seamen's Mission. The loss of our late superintendent, the late worthily-esteemed Mr. J. C. Grahame, was one to cause us serious anxiety in appointing a successor to carry on the work with the same earnestness and ability. I am glad to say that in Mr. A. H. Jerrim we have found such an one. His work is characterised by the same devoted care and enthusiasm for the best interests of our visiting seamen, and he is loyally supported by the band of willing workers associated with the Ladies' Harbour Lights Guild. It may be well to mention that in addition to the general work of the Mission, accounts of which you may see in 'The Church News,' the Superintendent's visits to ships during the past year number four hundred and twenty, and to the hospital in visits to sick seamen, one hundred and six. The attendance of seamen making use of the Mission has been four thousand, and of these attending its services, one thousand one hundred."—(From Synod Address.)

SOUTH AUSTRALIA.

Diocese of Adelaide.

SERVICE FOR YOUTH.

The Bishop of Riverina preached at a Service for Youth held in the Cathedral on Friday evening, 23rd September, at 8 p.m. The service was organised by the Provisional Council of Youth.

A USEFUL EXHIBITION.

The Upper Room of the C.M.S. Depot, in Adelaide, was the scene of an exhibition on Tanganyika and the Sudan last month, and visitors felt something of what it is to be an African, as they entered a Sudanese hut and visited a Tanganyikan out-station dispensary.

Talks and addresses were given by Mr. Gordon Chittleborough, who has now sailed for Tanganyika to assist Dr. Paul White as a chemist and helper at Mvumi; by Rev. A. B. H. Riley, of the Sudan, and by Mr. Caire, of the Sudan United Mission, who emphasised the unity of missionary work.

The organisation and arrangements were in the hands of the Youth Branch, and the young people did good work in preparing the room and explaining the many interesting



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ALEXANDRIA

THE CHURCH A FELLOWSHIP.

(From the Bishop of Adelaide's Synod Address.)

We are, I repeat, representatives of our Church; and I would ask you to-night to think of the Church as a great fellowship, human and divine; for "truly our fellowship is with the Father, and with His Son Jesus Christ"; and "if we walk in the light, as He is in the light, we have fellowship one with another." (1 John i. 3 and 7.) This great fellowship is like a great union or society, with its rules and obligations of membership, but also with its wonderful privileges and benefits and blessings and joys, and its wonderful opportunities for doing good. It is often disappointing to find that the Church is not a greater influence for good in the land than she is; and it is right that we should try to discover the causes. Where do we fail? And why? What are our mistakes and our weaknesses? It is best to face the facts, and seek a remedy. Why are we not the great and happy and influential fellowship that we might be?

Is the Church Out of Date?

The fault lies largely with ourselves. We need to revolutionise our ideas of the Church. We hardly think of the Church as a body of living men and women with common interests and hopes and aims. We hardly think of it apart from its services, which often seem cold and unsatisfying. To many the Church is an old-fashioned thing that will do perhaps, for old or old-fashioned people, but is out of date and unable or unwilling to change. To them, I would say: "It is largely your fault; you are the Church; it is for you to exert yourself, to throw into the movement your energy and enthusiasm, and bring it up to date." We need to revolutionise our ideas of the Church; it is no cold, dead thing; it is a body, a living body—it is the body of Christ, filled therefore with divine life and divine power—it is a spiritual society, God's great family, a living, loving fellowship. This is the idea we have to recover and make real.

Nominal Membership.

We come very near to the secret of our weakness when we consider the question of membership of this great society. Of the soldiers in our armies in the Great War 70 per cent. declared themselves members of the Church of England, but it was only a small number whose membership really meant much in their lives. Out of a population of 580,949 in this State at the last census the Church of England was credited with a membership of 164,531, or 33.9 per cent., but it is impossible not to believe that a large proportion are only nominal members. And that is our weakness. "A nominal membership (it has been truly said) is the curse of any union. Every union or society which exists for any worthy object must maintain a high sense of the responsibility of membership; and all its members must recognise that if they fail to keep its obligatory rules, they must fall out of membership and lose its advantages. What trade union could last, if a large percentage of its members never obeyed its rules, or fulfilled their obligations?" But this is just what has been allowed to happen in the Church of England. Donald Hankey, in the "Student in Arms," said exactly the same about the soldier. "These nominal members have taken no interest in the affairs of the Church. They have never been led to think of the management of the Church as if it was their business. They have not felt it as a fellowship. It has not led them to expect that, if they were wrongly or unjustly treated, it would be the duty and privilege of the Church to see them righted . . . They have no idea that they wrong the Church by evil living, or that the Church has anything to do with the matter. For old associations' sake they like to be married in church, and to bring their children to be christened, and to send their children to Sunday School, and they wish to be buried with the church's service. But further than this, the Church means almost nothing to them." Much the same might surely be said about many of our people, and the task before us is to realise again that the Church is a fellowship, and to recover the feeling of the obligations of membership. We have lost



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all this. We live more or less as individual Christians, and individual parishes, and individual churches—and we are weak in consequence. We must recover what we have lost. Christianity is essentially a social religion. The Church is meant to be a great fellowship. Think how it would stimulate all our work in this diocese, how it would help our Home Missions and our Foreign Missions, how it would strengthen the whole Church—to realise our fellowship, our brotherhood, our dependence on each other. Out would go the spirit of parochialism, with its water-tight compartments! Why, it would be a new church almost, more friendly, more happy, more vigorous, and with a tremendous access of influence. To recover this sense of fellowship is our task.

Three Duties.

But membership in the Church's fellowship involves also certain responsibilities—involves doing certain things. I put first our Lord's requirements. Three duties are put in the forefront of the Christian life—prayer, fasting, almsgiving. Jesus lays down the principles. The Church helps us by giving us rules; these rules are not complete, but do we keep what she gives us? And is it quite fair to accept all the privileges of membership if we do not keep the rules of the Society?

Three Commands.

Then there are those great and universal commands of the Lord delivered at those most solemn moments—the one, just before His crucifixion, "Do this in remembrance of Me"; the other, just before His ascension, "Go ye into all the world, and make disciples of all nations, baptising them . . . and teaching them . . ."; the one bidding us receive the blessed sacrament of His Body and Blood for the strengthening and refreshing of our souls, the other bidding us further the cause of Christian Missions in whatever way is possible for us. And we must ask ourselves the question: Can we really be Christians if we refuse or neglect either of these commands of our Lord?

And there is one other command of our Lord, "Thou shalt love the Lord thy God . . . and thy neighbour as thyself"; driven home upon the eve of the crucifixion in a new form, "A new commandment give I unto you, that ye love one another." This we can see is of limitless range, and its universal application would go far to abolish unemployment, slum dwellings, strikes and wars.

"TRUE KINGSHIP."

One Tuesday morning a slim young man, hatless and in shorts, landed in a weather-battered rowing-boat on a Suffolk beach. He was greeted by three or four hundred boys in bathing costumes and a crowd of holiday-makers. He was the King of England. There were no policemen on the beach to guard him. There was no ceremony and no formality, and, as the boat grounded, the boys sang "He's a jolly good fellow" instead of "God save the King!" The most splendid thing about His Majesty is that he is "a good fellow," and we are sure that he was jolly in the holiday camp that he established seventeen years ago, and thoroughly enjoyed his few hours of unaffected comradeship. This visit seems to us most appropriately to follow the State visit to Paris, which, largely owing to the characters of the King and Queen, was an event of the first international importance. Workaday France has recovered its faith in British friendship, and it has astonished even experienced newspaper correspondents to find that the atmosphere of gloom and apprehension that has prevailed in France for many months has been notably modified since King George and Queen Elizabeth were in Paris. Monarchy, as understood by the King and his father, remains, perhaps unexpectedly, a priceless democratic asset.

—(From the "Church Times.")

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FREE THINKERS.

Victims of Their Own Prejudices.

The Bishop of Chelmsford (Dr. H. A. Wilson), writing in the Chelmsford Diocesan Chronicle last month, said:—"The Free Thinkers' Conference which is to be held in London early next month will, no doubt, receive a good deal of attention from the press. As I have said in former issues of the 'Chronicle,' I do not regard hostile criticism of religion as a thing which ought to be suppressed."

"It is curious to note how frequently religious bodies adopt titles disparaging those from whom they differ. The most ancient Christian Church calls itself the Orthodox Church, which implies that all others are unorthodox; the Roman Church calls itself the Catholic Church, which implies that all others are not catholic; the title Free Churchmen suggests that other Churchmen are in some sort of bondage; Bible Christians insinuate that other Christians hold unscriptural beliefs. So the title Free Thinkers casts the aspersion on other kinds of thinkers that they are enslaved by some kind of prejudice which inhibits them from full and unfettered use of their intelligence. Such a title, however, has great propaganda value, for it generates a feeling of delightful superiority to feel that one is really using one's intelligence without dependence upon the opinions of other people, e.g., the old fogies of past generations who kept life wholesome, happy and dignified, and above all, the Christian Church, which has given to the world everything that is decent and good, and is still doing its best to save humanity from the insanity which will certainly bring it to ruin.

"It is, however, quite clear that many so-called Free Thinkers have become the victims of their own prejudices against organised religion to such an extent that they are inhibited from that impartial criticism which one would expect from those who claim so proud a title. Their extreme left wing appears to be as incapable of recognising that there is anything to be said for the Christian Church as the extreme right wing of Christianity is unable to sympathise with the sincere doubter."

"There are a large number of Christians who are content to believe on authority."

"First-hand religion is of another order. People who seek this cannot be satisfied by the Tourist Agency method, whereby one undertakes to hand over the cash and the Agency guarantees to see its patron through to the journey's end with comfortable hotel quarters ready booked and interpreters to meet all trains!"

"The seekers for a first-hand religion must launch their little craft and sail out on the sea alone, but if they are honest men they will not be alone for long, for very soon the Divine Pilot comes on board, Who 'maketh the storm to cease, so that the waves thereof are still. Then are they glad, because they are at rest; and so He bringeth them unto the haven where they would be.'"

"This, I think, is a picture of the true free thinker; he is not someone who is eager to criticise bitterly and cynically men and organisations against which he has a fierce prejudice, but one who believes that there is such a thing as truth and is determined at all costs to find it."

NONE OTHER BOOK.

None other Book, none other Word,
None other Lamp to guide my faltering feet;
None other message ear hath ever heard
One half so sweet.

Thy Word is truth, Thy Book is truth,
Truth that abideth, and can never cease,
Call with winning voice to age and youth,
Guiding to peace.

Lord, touch my eyes, that I may see;
Lord, touch my ears, that I may hear aright;
Lord, touch my lips, that I may speak for Thee,
Walk in Thy light. —Amen.

(After Christina Rossetti.)

—Benjamin I. Greenwood.

BOOKS

"What a Layman Should Believe," by the Bishop of London. (Our copy from the publishers, Messrs. Longmans, Green & Co., London. English price, 3/6.)

The Bishop is concerned because many people are misunderstanding the purport of the recent "Report of Doctrine in the Church of England." He regards that report of extreme interest as showing the maximum of agreement arrived at by 20 distinguished members of the Church of England after 15 years' conference. At the same time it is comforting to know the solid grounds on which they found they could agree on certain important questions.

But while the Bishop rejoices in this measure of agreement, he is still perturbed by an impression widely held. "You can believe anything you like in the Church of England to-day." It is to help to clear away this error that this book has been written. There are 12 chapters dealing with as many questions of importance to the Christian life: The Virgin Birth, God's plan for each life, the Bible, Conscience, the Atonement, Bodily Resurrection, etc. The subjects are dealt with in the well-known popular and easy style of the Bishop, and the treatment of them will be found helpful by a large number of people. The least satisfactory chapter is the one dealing with the Bible. We are glad to note that the framers of the much criticised Report have not hesitated to call the Bible the Word of God.

The Mystery of Sacrifice, a Meditation on the Liturgy, by Evelyn Underhill. (Our copy from the publishers, Messrs. Longmans Green & Co. English price, 2/6.)

This little book is a devotional study of the structure and inner meaning of the Service of Holy Communion, following in general the order of the Prayer Book. Regarded from the theological standpoint of the author, who is frankly Anglo-Catholic, the book will be found useful as a devotional handbook for a communicant who is mystically inclined. It reveals a very real spiritual outlook, and is the result of much patient thought and research. Some of the extracts from the various ancient liturgies and sacramentaries are very instructive and beautiful. We regret that the very patent presence of a doctrine of the Eucharist, which is certainly not Anglican, precludes us from recommending it to our readers.

Towards Reunion. We have received from Messrs. Angus & Robertson, Sydney, three important documents in relation to the Reunion movement, which have been issued by the Joint Conference for the consideration of the Churches. A Preface, common to the three documents, commending them to the consideration of the Christian public, is signed by the Archbishop of Canterbury and the Rev. A. E. Garvie, representing the Anglican Communion and the Council of the Free Churches. The documents are (a) "Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England"; (b) "1662 and To-day"; (c) "The Practice of Inter Communion and the Doctrine of the Church." These latter pamphlets are priced at 4d. each, and should be carefully studied by all Christian thinkers.

In (b) "1662 and After," the causes of the separations that have come to pass are reviewed very candidly. There were mistakes and wrong spirit on both sides. It is freely acknowledged that there have been profound changes in the temper and spirit of Conformists and Non-Conformists alike since the 17th century, and these changes have, as a whole, drawn both sides to take up positions closer to one another. As regards Episcopacy, it was not the position of the Anglican Church as represented by the "judicious language of the Preface to the Ordinal" that caused division. It was the uncompromising autocracy of the bishops of those days, together with other manifest abuses that brought about the schism. "Many walls that seemed insurmountable to our forefathers have crumbled."

In (c), "The Practice of Inter Communion, etc.," mention is made of an open Communion according to the Anglican rite as being permissible under certain conditions, but it is pointed out that the very fact that conditions are imposed shows the exceptional character of such occasions. The whole subject is discussed, and the various objections noted, and certainly a present impasse is strongly indicated. But the purpose of the document is to show how Anglicans may be justified in abstention from Inter Communion without any lack of charity. The view that is insisted on seems to regard Inter Communion as the culmination of union rather than as a method of reaching it. It may be remembered that Bishop Carey, though a High Churchman, does not share this view. In (a), "Outline of a Reunion Scheme, etc." (price 9d.), a scheme is put forward as "a basis for further work towards the attainment of reunion. It embodies in substance, and often in the original form, all the agreements hitherto reached in the Joint Conferences since the issue of the Lambeth Appeal in 1920, and much also from the scheme of union under discussion in South India." Space forbids any full description of the contents of this document, outlining, as it does, the doctrine, orders, and organisation of the United Church. The ideal is one of unity with variety, and it is not desired to entertain a policy of absorption. The Lambeth ideal of 1920 and 1930 is the one set before the conference: "A Church, genuinely catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole Body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service."

The scheme provides some very debatable points, e.g., the method of inauguration without mutual re-ordination, and the corresponding position of the celebration of the Holy Communion. The Episcopal succession theory, which is not by any means Anglican, will probably cause a large amount of difficulty.

The documents are full of interesting matter and suggestion, and deserve careful study at the hand of all true friends of the Reunion movement.

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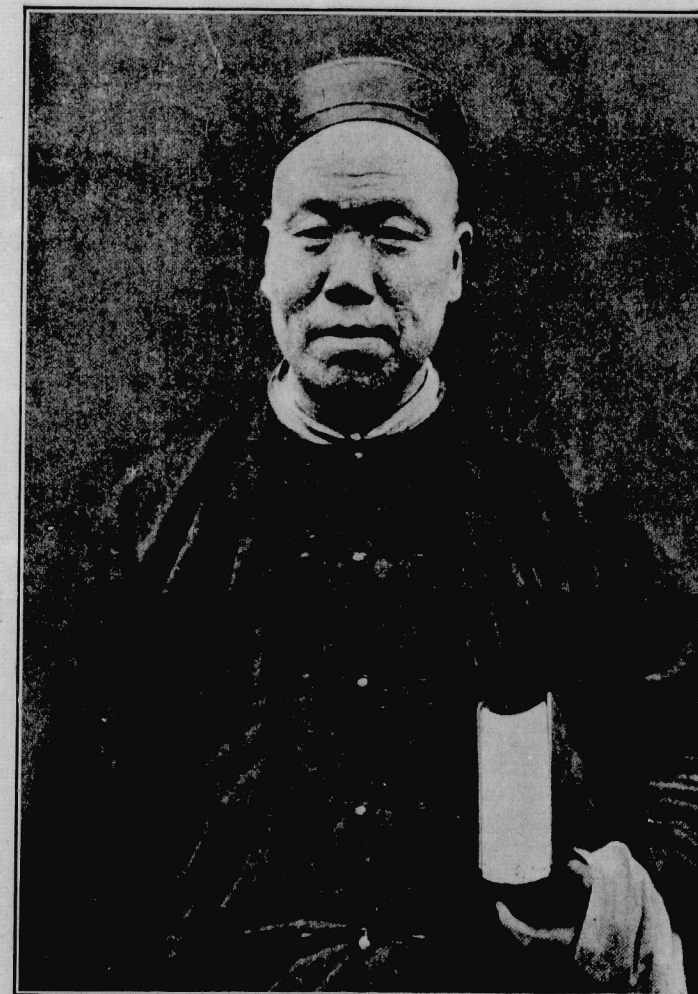
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