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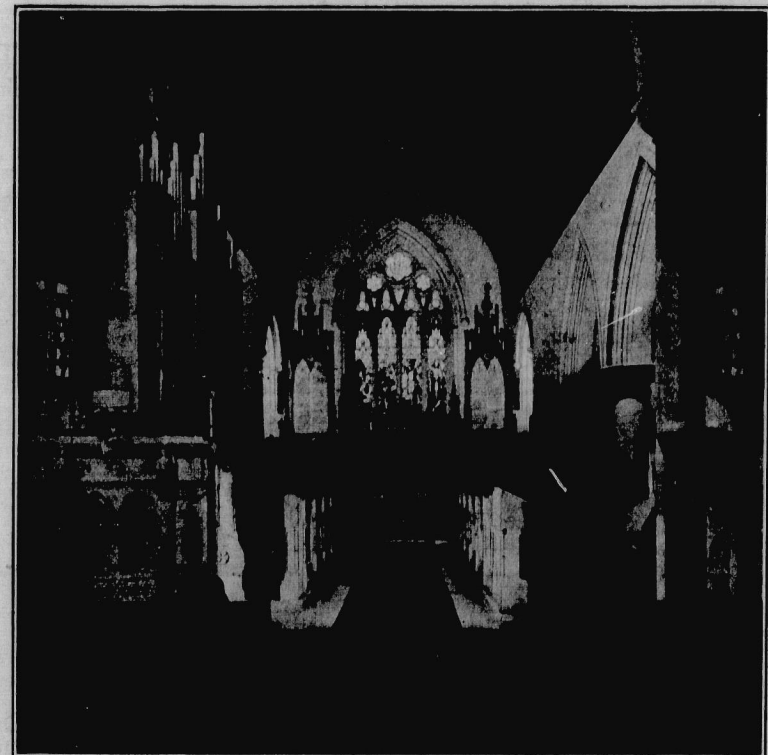
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Contents.

	Page
A Sky Pilot	17
Leader.—Surplice Vestment and Dislocation of History	10
Melbourne Jottings	3
St. John's, Toorak, Melbourne	6
The Proposed Church Constitution	12
The Reformation and Its Benefits	20

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Notes and Comments.

DROPPING THE PILOT.

THE amalgam between so-called Anglo-Catholics and Modernists was stated to be a new feature that could not offer permanent satisfaction. The remarks of the Rev. T. C. Hammond on this subject have been described as "muddle-headed." by "The Church Standard." Our readers might like to have some information as to the real character of the original Anglo-Catholic movement on this point. Dr. Pusey is usually regarded as the pilot. He saved the "Tracts for the Times" from extinction and turned them into first-class treatises. His brain is the controlling factor in the campaign. After the secession of Newman, it was Pusey who rallied the dispirited members of the party. It was Pusey who entered the lists against Cardinal Manning when the latter asserted that "18,000 men protest . . . against the belief that there is any divine voice immutably and infallibly guiding the church at this hour in the declaration of the Christian revelation to mankind." We know what Pusey taught on the subject not of modernism, which in its later phase had scarcely emerged in his time, but of the precedent "Higher Criticism." This is what he says: "Anything more superficial than Dr. Colenso's first volume I never saw: the authors of 'Essays and Reviews' paid the tribute to the faith of the Church and people, that they did not speak out, for the most part, the unbelief or misbelief which they suggested. They were mostly unsystematic, disjointed, unceasing. Anyone who should wish to see what

grounds were alleged for their statements would have to go to the rationalist works of Germany, or to the infidel or Socinian press in England. Not any intrinsic demerits on their parts above other writings of their class gained them this unenviable repute; but the miserable fact that persons who had pledged themselves to the defence of the faith had become its assailants." Again Pusey says, "Since the Reformation did not occasion the apostasy of Renan, why should it be charged with the heathenism of Colenso?"

We contrast that with Tyrell's view of the Creed: "Doubtless, as an expression, it is full of distortions, excesses, defects: its truth lies inextricably mixed with iron as gold in the ore: yet the ore may be richer than any yet given to man; and pure gold may be unattainable as long as man is man." Tyrell because of his "theological obscurity" had to "cling to the Church with implicit faith." For him there was no clear-cut definition of truth. Is it any wonder that the system nearest akin to Pusey's, both maintaining that "extraordinary operations of the teaching of God the Holy Ghost have been on these occasions, when the Church has had to state, explicitly and formally, in correction of emerging heresies, the truth which God the Holy Ghost ever taught by her," resolutely refused to entertain Tyrell's pleas and finally denied Tyrell himself the last sacraments.

If Pusey is the pilot of Tractarianism, modern "liberal" Catholicism has definitely dropped him.

THE PRAGMATIC POSITION.

MODERN writers scarcely realise the important philosophical problem that lies below the position of such men as Tyrell, in relation to the Creeds. It is the attempt to answer the world-old question, "What is truth?" Dr. Connop Thirlwall was puzzled in his day by certain aberrations. He wrote: "Dr. Pusey is to me not indeed an object of horror, but a painful enigma. I cannot help thinking him less ingenuous than Newman. And when I consider the changes through which his views have passed, and his present dogmatical intolerance on the one side and his leaning to Rome on the other, I recoil from the thought of the mental process—I fear a moral self-maiming—which alone I can conceive capable of leading to such a result." But the Modernist school have found a solution for these strange anomalies. They have eagerly accepted the olive branch called by the not very clear name of Pragmatism. James of Harvard expressed the view clearly: "Religious experience, as we have studied it, cannot be cited as unequivocally supporting the infinitist belief. The only thing that it unequivocally testifies to is that we can experience union with something larger than ourselves and in that union find our greatest peace. . . . The spontaneous intellect of man always defines the divine which it feels in ways that harmonise with its temporary intellectual prepossessions. . . . Philosophy can eliminate doctrines that

are known to be scientifically absurd or incongruous. . . . She can leave a residuum of conceptions that at least are possible. . . . With these she can deal as **hypotheses**. . . . She can reduce their number, as some are found more open to objection. . . . In the religious sphere, in particular, belief that formulas are true can never wholly take the place of personal experience." Armed with these half truths the modern intellectuals are making great play with the Creeds of Christendom. They are, in their judgment, approximations. They are cumbered with early and imperfect ideas of God and nature. They are valuable as posts marking the passage of the stream of thought but they are not safe guides as to the present channel in which the ship of the modern man may travel safely. And "revelation" becomes an inner experience of the soul, while its expression is an outer form borrowed from the shifting modes of human thought. Truth becomes what I see and not what God hath said. Historic Christianity vanishes. Our Lord was born of a virgin only in symbol, and rose in the body on the third day only in symbol. The Easter faith is different from the Easter message. This is the case of Liberalism. With it and the ancient forms in which the Creeds are cast there is an irreconcilable conflict. It is better for us to see this and accept it.

WAR.

EVERY reader will feel an inner sympathy with the aims of the Peace Society. He must be a heartless man who desires war. But we have to bear in mind that Pacifism as a policy would not mean "no war." On the contrary it would provoke war. If Great Britain dismantled her ships and disbanded her army there would be an immediate rush of the armed nations to take possession of her territories. Those who have read history know what wanton crime and what inhuman lust accompany hostile invasion. Are our homes and our dear ones to be left to the mercy of every invading horde that cares to come. The idea is preposterous. Every manly instinct revolts from that.

Besides there are worse sins even than war. Prenatal murder is a worse sin. The best authorities estimated the number of induced abortions in France in 1913 at fifty thousand. We doubt if the total amongst the British people was much less during that pre-war year. Now we have the terrible moral, spiritual and national scourge of the artificial restriction of the birth-rate destroying like a cancer the whole fibre of our race. We know that two wrongs do not make a right but we often wish that those who in season and out disclaim against war (which they really cannot stop) would raise their voices with vehemence against this sin which, in our opinion, is a thousand times worse than war and which they could, by their outspoken protest, do something at least to stop.

THE ANNUAL SYDNEY EVANGELICAL RALLY.

The Annual Central Evangelical Rally organised by the Reformation Observance Committee, was held in the Chapter House, Sydney, on November 8th. It was inspiring to be present among the large audience of churchpeople from so many different parishes, and this on a very wet night.

The subject taken was "Our liberty; what it cost, and how to keep it."

After hymn and prayer by that stalwart Evangelical (Archdeacon Charlton), the Chairman, the Rev. T. C. Hammond, Principal of Moore College, in his usual breezy way, and with close logical reasoning, showed that true liberty must be kept within wise limits or it will degenerate into license.

Canon S. H. Denman (for so many years the capable Honorary Editor of the Australian Church Record), emphasised the great heritage we had in our priceless English Bible, Prayer Book and Articles. The value of the 39 Articles, despite the criticism of disloyal sons of the Church, was urged by the Canon. It would be a good thing if the plan adopted in the Sunday School of Canon Denman's boyhood days were followed in the present day. He told us of how he and other scholars had been taught to repeat Articles like VI., "the sufficiency of the Holy Scriptures for salvation," and specially Article XI., "of the Justification of Man," week by week in the Sunday School, and how such had helped to ground him in the Faith.

Miss Farrell, with her Irish brogue, wit and good humour, and above all, her deep earnestness, gripped and held the audience right through her address. She made a great appeal to all churchpeople to be loyal and true to their Church. For clergy to draw the emolument of the Church and yet to be disloyal to her tenets, as contained in the Prayer Book and 39 Articles, was stigmatised by Miss Farrell as a course of action which no honest business man would or could adopt. Miss Farrell recommended two books: (a) "In Understanding be Men," by Rev. T. C. Hammond, and "Valiant in the Fight," as well as the daily reading of the Scripture Union portion.

The Rev. D. J. Knox, in moving a final vote of thanks to the chairman and speakers, made a telling appeal for (a) donations for "The Builders" organisation, which supports Miss Farrell and her co-worker, Miss Norbury, and (b) for additional subscribers (at only 8/- per annum) to the Australian Church Record (the Church of England's Evangelical paper in Australia).

There was a good response to Mr. Knox's brief appeal, and a good collection, amounting in all to more than £35. Praise be to God!

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MELBOURNE JOTTINGS.

(By "Melborton.")

The Rev. Thos. Quinton.

A tablet to the memory of one who was long known and loved as the father of the clergy of Victoria, was unveiled by Archbishop Head on Sunday, November 14th. Mr. Quinton was one of the early students of Moore College. He was ordained in 1874 and died in 1935 after a fruitful ministry of 61 years. He and Mrs. Quinton were notably missionary hearted, and were responsible for the birth of the Medical Missionary Auxiliary of the Church Missionary Society in Victoria. Mr. Quinton served under five Bishops of Melbourne. Mr. and Mrs. Quinton never missed a Summer School of the C.M.S. for 28 years.

The Rev. O. J. Brady, M.A., was inducted as Vicar of All Saints', Geelong, on Monday, November 15, by Archbishop Head. Mr. Brady is a very popular young man and a contingent of Melbourne clergy motored to Geelong for the service. He succeeds Canon Wheeler, who ministered faithfully in Geelong for nearly 30 years.

Archdeacon and Mrs. Herring have settled down in Kallista, one of the many beauty spots in the Dandenong Ranges. Their many friends hope for the time when they will once more exercise their gracious ministry. They are very much missed.

The Bush Church Aid Society has recently had its Women's Auxiliary Sale of Work and Gifts, opened by Mrs. F. W. Head. The result was satisfactory. Victorian church folk are glad to recognise the heroic work of the late beloved Bishop Kirkby and the Deaconesses and Clergy who carry on their ministries to the far out-back settlers.

Much prayer is ascending to the Throne of Grace that a very suitable successor may be found for the Rev. R. C. M. Long, B.A., Th.L., at the C.M.S. Office. The C.M.S. of Victoria owe much to him for his courageous leadership.

The Rev. Harry Collier, a veteran clergyman of Melbourne, reached his 83rd birthday on Tuesday, November 9th. He was the second Vicar of St. Hilary's, Kew, and retired on the ground of ill-health in 1912. He is still going strong.

Three devoted missionaries have recently arrived from Groote Eylandt and Roper River Mission stations, viz., Miss Done and Mr. and Mrs. Port. It is satisfactory to know that the Chief Inspector of the Aborigines, Dr. Cook, reported in highly

commendatory terms on the work at Oenpelli station. The three returned missionaries will be welcomed at a meeting in the Chapter House on Monday, December 6th, and farewell will be said to Miss Northcote (India), and the Rev. R. C. M. Long.

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MUSIC AND WORSHIP.

(Contributed.)

Several years ago it came to be felt in England that all was not right with the music of the Church. Church-people, generally, had got into a certain way of doing things, and never asked themselves the question as to whether this particular way of doing things was most conducive to the religious purpose for which the Church exists. The Archbishops of Canterbury and York appointed a Commission on Church Music—one of the results of which was that certain much-needed questions began to be asked. It is the object of this brief article to suggest questions to the readers of the "Church Record."

Question 1.—What kind of introductory voluntary would best influence the gathering congregation to await the beginning of the service in a spirit of prayer. Secondly, would it be better as a general rule to have an introductory voluntary or to meet in reverent and expectant silence?

Question 2.—If an introductory voluntary is being played, does it assist the spirit of worship to ring at the same time the church bell, which probably is pitched in an entirely different key to that in which the organist is playing?

Question 3.—Is it helpful for the choir to sing a loud Amen in the vestry to an intoned prayer—the loud Amen probably clashing with the notes of the voluntary? Would it not be more reverent for the vestry prayer to be said quietly and devotionally in the natural voice?

Question 4.—Is the General Confession (and the Penitential Introduction to the Service) better intoned or said in a natural voice?

Question 5.—Is the congregation helped to an understanding of the meanings of the Psalms by our present method of chanting them—that is, to say—by taking all the words of the recitative at a rapid pace, by then pausing for some time on, frequently, an unimportant syllable, followed by words sung in metronomic rigidity. Would it not be better to chant the Psalms naturally as if they had a message—the chanting of the Choir not being drowned or hurried, but quietly accompanied on the organ?

Question 6.—Is it better to sing the Responses naturally, quietly and unobtrusively, or to sing them as though they were part of a musical opera?

Question 7.—What is the spiritual purpose of the Anthem? What manner of singing and what type of music is best suited for achieving this object?

Question 8.—Is the revival of congregational singing important? Should a congregation be trained to sing and love the really great hymn tunes of the Church, or should they be allowed to sing music of an inferior, if not of a positively harmful, type?

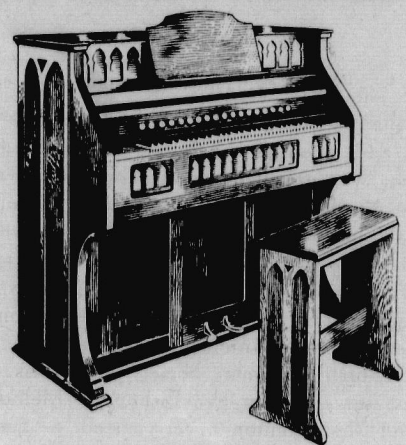
Question 9.—Is congregational singing best encouraged by recognising that the larger the congregation the slower the time at which it will naturally wish to sing? Or should the congregation be driven along by jumpy playing on the organ to sing at a speed which might be natural to choir boys?

Question 10.—Is the spirit of devotion in a Church helped by a continual sense of noise and hurry, or would it be a good thing for the Church to recapture the high devotional value of contrasting periods of silence?

Question 11.—What kind of music is suitable for the Holy Communion? Is modern music of a flashy and noisy character suitable for this end?

Question 12.—Is an organ accompaniment always necessary for all singing, or would it be a good thing to re-introduce by way of contrast the wonderful beauty of the unaccompanied singing of the human voice?

These are a few of the questions which ought to be asked by all of us. Many others may suggest themselves to the minds of readers. The main thing, however, is for us to cultivate the art of self-examination not only in connection with our personal likes, but also in the matter of our Church music.



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THE REFORMATION.

(Contributed.)

What an inspiration it is to take a rapid survey of the Christians through the long centuries. The lives of the men and women who have joined the Church Triumphant remind us of the many ways in which we who still belong to the Church Militant should glorify God. There is no glorification of the saints themselves, "but only of their Saviour Lord." We are, or should be, encouraged by the "great crowd of witnesses."

Do we prize sufficiently our (a) national, and (b) religious liberty? In the words of the late Bishop Creighton, "the Reformation was a resolute assertion on the part of England of its national independence." Again, living as many of us have lived always under the British Flag and Protestant Sovereign, do we realise the value of the priceless liberty of being able to worship God according to our own conscience?

As we contrast our glorious heritage of liberty with the curtailment of such in lands under Papal sway, should we not be on our guard lest some of our liberty should be filched from us? To use a modern illustration of the present-day dangers from the Papacy—

Whatever our political views may be, and making due allowance for the national prejudice of the present Spanish Government, with their communistic views, yet the words of the Consul-General of Spain, as reported in the S.M. Herald of November 2nd, should make us think and thank God for our own religious liberty.

Speaking of the part played by the Catholic Church in what he describes as "the rebel conspiracy," he claims that the Catholics (meaning "Roman Catholics") had been misled by propaganda cleverly developed by the rebels. Then he is reported to have said: "If there is anything more awful than a murdered priest, it is a murdering priest, one who, instead of soothing the hurt and the afflicted, and caring for the sick, turns himself against those whom he should save and changes into a fortress the Church of God."

However much attempts may be made to discount this utterance as coming from the supporter of a Government which is alleged to be strongly opposed to Christianity as represented particularly by Roman Catholicism, yet is not the Roman Church "semper eadem," and does not the present war in Spain speak to us with a definite message? "Beware." "Take care." "Watch"—yes, and pray, and say, "Prize your open Bible, be staunch and loyal to your

Saviour Lord and King, and His Church—Catholic, Apostolic, Reformed and Protestant."

As we think of what we owe to the Reformation period, let us pay a tribute to the men who spent long years of toilsome yet loving study to give us the Word of God in our mother tongue. It is good to remind ourselves of such "saints" of the Reformation period (as well as the saints of God throughout the ages), many of whom suffered persecution, imprisonment and martyrdom to give us our great heritage.

Amongst the notable army of martyrs let us think of Bishops Ridley, Latimer, Hooper, Ferrar, Archbishop Cranmer, John Rogers, and William Tyndale, etc., etc., and those 280 odd men, women, boys and girls, who were burned to death for the truth as they believed it, who gave us the open Bible, the Prayer Book, who, by their lives and deaths delivered our beloved Church from the tyranny, superstitions, anti-scriptural traditions and teachings of the debased Church of Rome.

Let us remember that eternal vigilance is the price of liberty. We dare not, we will not, be false to our great heritage. At the present time there are those within our Church who, in their misguided zeal, would undo the work of the Reformation. As a great Anglo-Catholic leader some years since, on speaking of the Reformation, said: "It ought to be repented of in sackcloth and ashes."

The late Bishop Knox, in his study of the Oxford Movement in the book entitled "The Tractarian Movement, 1833-1845" (this book was published in 1933), commenting on the Romeward drift, wrote: "Probably even Newman and Pusey would be astonished if they could revisit the scenes of their labours and could see Bishops mitred and vested in copes and chasubles, clergy and churches so ornamented as to be indistinguishable from those of Rome, images of the Virgin with lights burning before them, pyxes, monstrances and like evidences of the worship of the Host, and hear masses offered in Anglican Churches for the living and the dead. Even more surprising would be the very large proportion of clergy adopting so-called "Catholic" uses and teachings, and the number of Evangelical clergy more or less in sympathy with them."

One hears moving pleas for unity, but loyalty to our Lord and Saviour, Jesus Christ, surely forbids unity with those who practise such things.

Let us think of the great cloud of witnesses:—

"They climbed the steep ascent of Heaven,

Through peril, toil, and pain,

O God, to us may grace be given,

To follow in their train."



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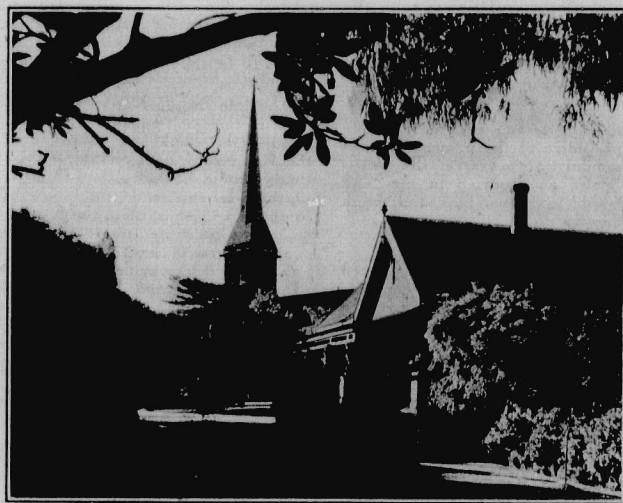
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ST. JOHN'S, TOORAK, MELBOURNE.

St. John the Evangelist, Toorak, is a well-known church. Some of its fame is derived from weddings. Some from munificent response to appeals for money, Toorak being Melbourne's "happy hunting-ground" for charities. Hence the parish policy of very infrequent indirect efforts. More fame is now-a-days accruing from the very generous and often unsolicited gifts of recent years totalling £25,000, towards refurbishing, rebuilding, and doing much quite new work, which have turned the old church into an up-to-date and more convenient building than perhaps the average, as should be the case in a wealthy suburb, unless there is permitted painful contrast between the people's abode and the House of God.

St. John's was begun in 1859 from plans given by W. W. Wardell, of an English Gothic Church. The aim to-day is to make it "an English church in Australia in all respects.

In turning to the new portions of the building, there is much to note. The Angel Chapel, given, like the pews, during the depression as a gesture of regard for the unemployed, began by a telephonic and anonymous promise of £3000, to which £2000 was added by other donors of furnishings. The chapel has 30 figures of angels in wood, stone and glass. The rich ceiling is supported by three-quarter-size carvings of Archangels and Seraphims, the latter modelled on those of San Sophia. The Angel of Gethsemane, hands folded in prayer, bears the Prayer Book. The Angel of the Church of Ephesus supports the Bible, and the base of this Lectern shows the seven stars and seven names of the churches of the Revelation, and the seven golden candle-sticks, in carved work. The Holy Table has for the two front supports the Angels of the Resurrection, with hands pointing upwards: "He is risen." The reredos is a mosaic opus of the Angels of the Mercy Seat, their dark



ST. JOHN'S, TOORAK, MELBOURNE.

The Church and Vicarage grounds.

There is only one memorial tablet on the walls, but there are nearly one hundred useful and beautiful memorials in windows, pews, etc.

The carved oak pews attract attention on entering. They are of Japanese oak and bear on the headpieces, carved in strong relief, Australian flowers and leaves, the arms carrying similarly worked device of animals or birds. Each pew has its distinctive ornament on either end. There is convenient provision for men's hats, and women's bags and parasols as well as for books. An electric heating apparatus runs the full length of every third pew. Each pew is either a thank-offering or a memorial.

The Litany Desk, also in oak, has colored carvings of the coats of arms of church and State—Canterbury, Sydney and Melbourne dioceses, cities of Prahran and Melbourne.

The Baptistry, in an arched recess, has panels richly carved with unusual ecclesiastical symbols, and will be much enhanced when the Font cover, depicting "Pilgrim's Progress," is provided. Brief mention of the new and attractive marble floor in the Chancel, of the chime of 13 bells (which ring out the hymn tunes of each service), the windows depicting the chief features of the Life of our Lord, and of the Church, must suffice for present comment.

blue-green wings overshadowing the cross of black Buchanan marble. The floor of the little sanctuary is, like the chancel, in rich Cudgong marble. There are easy chairs for the aged or infirm, for whose convenience also is the ramp from the street, obviating steps. The tympanum carvings on both sides of a block of Gosford stone, weighing a ton and a quarter, depict respectively the Annunciation and the children's Guardian Angel our Lord spoke of. The vivid Rose window is of the Recording Angel in Daniel.

Between the chapel and the chancel rail is a door which when shut forms portion of the chancel dado. When opened there is disclosed a quaint passage through two walls and leading into a section of cloister work in entire stone, ceiling of groined work, and finely decorated tracery arches on one side. This passage leads into most commodious vestries, one for clergy, one for vestrymen and one for choir, with toilet rooms and decorators' cupboard, etc.

A well-made drive round the back of the church connects the two roads, and thus the church stands on a grassed slope, the front being free of fences. St. John's dominates the hill. The chief wish of its supporters is that its architectural character may always be symbolic of the spiritual building of the Temple of God in the hearts of the men and women who are associated with St. John's, Toorak.



October 28th last marked the third anniversary of the consecration of the Right Reverend W. G. Hilliard, Bishop of Nelson, N.Z.

The Rev. Stephen Bradley, formerly of Sydney, writing from South Africa, tells of the excellent response he is having in his work. Mr. Bradley, it will be remembered, accepted service in the Church of England in South Africa, which must not be confused with the Church of the Province of South Africa. The latter body, it has been recently decided in the Courts, is not a portion of the Church of England.

The Rev. Donald Begbie, who has been on a visit to England, is expected in Sydney on December 23rd. Mr. Begbie is curate of St. Anne's Church, Ryde.

The Rev. Stanley Howard, M.A., will be inducted as Rector of Kangaroo Valley, N.S.W., on November 25th, by the Ven. Archdeacon Johnstone, M.A., Archdeacon of Sydney.

The Right Rev. Dr. Horace Crotty, formerly Bishop of Bathurst, and now Vicar of St. Pancras, London, has been asked by the Bishop of London to write the Lenten book for 1938. The subject will be "Church Victorious."

The Right Reverend the Bishop of Nelson, N.Z., Bishop Hilliard, will preside at the New Zealand C.M.S. Summer School to be held at Christchurch from December 29th to January 4th. The Rev. W. A. Orange, B.A., will give the Bible Studies, and the Rev. and Mrs. C. W. Hastull, Karachi, India, and Nurse M. Smith, of Hangchow Hospital, China, will be the missionary speakers.

The Rev. Canon Fancourt, of Auckland, N.Z., has been appointed the first Dean of Auckland. Dean Fancourt has been vicar of the Cathedral Church for eight years. His appointment as Dean was given effect to at the recent Synod.

Dr. Paul White and family will leave for Tanganyika by the "Cathay" on January 20th. The Doctor will take up work at Mvumi Hospital.

Mr. J. McKern, who for many years acted as hon. treasurer of N.S.W. Branch of C.M.S., was presented with an illuminated address at the last meeting of the General Committee.

In the evening of All Saints' Day, at the Victoria Hall, Sale, a large crowd of church-people from all parts of the diocese gathered to convey their congratulations to the Bishop and his wife on completing twenty years service in the diocese. The hall was well filled and a happy spirit of informal friendliness prevailed. The chair was taken by the Vicar-General of the Diocese (the Ven. D. W. Weir), who has served in Gippsland for 18 years, and as Archdeacon for 14 years. Speakers, both clerical and lay, from every deanery in the diocese, voiced the congratulations and good wishes of the people. The principal speaker was the Rev. A. E. F. Young, Vicar of Heidelberg, and Rural Dean

of East Melbourne, who as a former Vicar-General in Gippsland, had been chairman of the Board of Electors which nominated Dr. Cranswick to the bishopric. He was supported by two other veteran members of that board, Ven. A. E. Edney, Archdeacon Emeritus, and Mr. W. J. Coulter. The chairman then presented to the Bishop, on behalf of his people an illuminated address, handsomely bound in leather and inscribed on parchment, and intimated that another gift of a more substantial nature was to be presented at a later date.

The King, members of the Royal Family and several leading statesmen, including the Prime Minister, were represented at the funeral service of Dr. Foxley Norris, Dean of Westminster, last month. The service was conducted by the Sub-Dean, Canon Storr. After cremation, the ashes were interred privately near the tomb of the Unknown Warrior.

We regret to hear of the illness of Canon Cakebread, Rector of St. Jude's, Randwick, and hope for his speedy recovery.

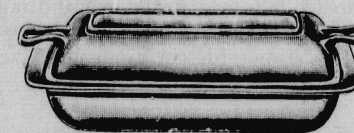
Speakers at the Katoomba Convention, N.S.W., will include Bishop Taylor Smith, Dr. Rowland Bingham, of Toronto, Dr. Northcote Deck, Rev. H. G. Hercus, Principal Hammond, Archdeacon Begbie, Rev. R. Finnigan, Dr. C. J. Rolls, and Rev. W. T. Storrs, of Melbourne, who will be part-time chairman.

The Rev. H. C. Dunstan, who has been serving as Curate at Wollongong, N.S.W., has been appointed Rector of Wallerawang, where he will commence his ministry on Advent Sunday.

The Rev. A. J. A. Fraser, Rector of St. Oswald's, Haberfield, who returned to Sydney from England last week, addressed a meeting of clergy in the Chapter House on Monday morning last.

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QUIET MOMENTS



A SHORT MEDITATION.

MEDITATING quietly in the early morning one was led to link up some of the thoughts suggested by Armistice Day and the coming days in the immediate future—

- (1) Armistice Day with its two minutes' silence with its suggestion of

"Be still and know that I am God"—
(Ps. 46, 10)

I will be exalted among the brethren, I will be exalted in the earth."

- (2) Follow by **Advent Season**, with His promise and our prayer—

"Surely I come quickly Amen. Even so, come, Lord Jesus."—Rev. xxii. 20.

- (3) Then Christmas, with its message and the angelic chorus, "Behold, I bring you good tidings of great joy. . . . Glory to God in the highest and on earth peace amongst men of good will."—Luke ii. 10 and 14.

- (4) Closely followed by the New Year suggesting the secure promise, "Behold, I make all things new."—Rev. xxi. 5.

What promises! What assurances we, Christians have I thought—Be still, O my soul—He's coming, our Emmanuel and a new heaven and new earth.

Some One for whom to hope, some One for whom to watch.

Some One for whom to work, some One to whom to pray, some One through whom to live.

War, dread, hate and death will and must bow before the Lord of Peace and Hope, Love and Life.

Be still, be strong, for our Emmanuel lives.

ALONE

Someone has written, "It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide."

"It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty."

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before the Roman Em-

peror to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of fashion laws.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of the treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets.

The church of Caiaphas praised the prophets and persecuted Jesus. The Church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

And so the appeal comes, "Wanted to-day men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself."—Selected.

LONDON'S "MORNING POST."

London's well-known daily "The Morning Post," has been absorbed by the "Daily Telegraph." "Eusebes," in "The Church Record," says:—

"So the Morning Post is dead. 'Died on the field of honour,' like La Tour d'Auvergne! In all its history nothing can have done it more honour than its conduct during the unhappy days of 1927-8, when so many unworthy things were said and done in the name of religion. The Morning Post steadily refused to be dominated by ecclesiastical authority and, almost alone among London dailies, gave fair play to those who, in bitter persecution, upheld the doctrinal standards of the old Prayer Book against the big battalions of prelates and magnates."

GREAT MEN AND THE BIBLE.

A Remarkable Collection of Sayings.

The British and Foreign Bible Society has recently issued a twelve-page pamphlet entitled, "The Bible: What Men Have Said," which is attracting considerable attention. It is a collection of sayings on the interest and value of the Bible by eminent men through the centuries, ranging in date from Erasmus (1466-1536) down to statesmen and writers now living.

Dealing with the question of style in the Authorised Version, Jonathan Swift (1667-1745) wrote: "The translators of our Bible were masters of an English style much fitter for that work than any which we see in our present writings, which I take to be owing to the simplicity that runs through the whole," while Lord Macaulay (1820-1859) gave it as his opinion that, "A person who professes to be a critic in the delicacies of the English language ought to have the Bible at his fingers' ends."

Considering the Book under another aspect—as a guide to life—Abraham Lincoln (1809-1865) urged: "Take all of this Book upon reason that you can and the balance on faith, and you will live and die a better man." Another American, Walt Whitman (1819-1892) declared: "To what myriads has it been the shore and rock of safety—the refuge from driving tempest and wreck! Translated in all languages, how it has united the diverse world!" King George V, who read a chapter every day of his life, considered that "The circulation of the Holy Scriptures has done more, perhaps, than anything else on earth, to promote moral and religious welfare among old and young."

Earl Baldwin lays stress on the dynamic character of the Bible. "The Bible," he says, "is a high explosive. It works in strange ways, and no living man can tell or know how that Book in its journey through the world has startled the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith." "For us, the British people, the Bible is a kind of national testament, a kind of national confession of faith," says Lord Tweedsmuir, Governor-General of Canada, "for it is the key to all that is worthy in our character and famous in our history. It is the true bond of union for us both as a nation and as an Empire, for it contains all that is noblest in our long traditions and all that constitutes the hope of our future."

On the cover of the pamphlet are printed the words of Richard G. Moulton: "There is yet one thing left to do with the Bible: simply to read it."

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CHURCHMEN'S REMINDER.

"Good name, in man and woman, is the immediate jewel of their souls."—Shakespeare.

"Whose names are written in the Lamb's Book of Life."—Rev.

NOVEMBER.

25th—John Knox died, 1572.

28th—**Advent Sunday.** "The belief in the coming of Christ has ever been the mainstay of the Church amid all its vicissitudes." To mark the importance of Advent the Collect for the first Sunday is to be said daily with the other collect.

30th—Tuesday. St. Andrew's Day. This marks the end of the Calendar Year and the beginning of the new, the nearest Sunday to St. Andrew's Day being Advent Sunday.

DECEMBER.

4th—On this date the Inquisition was suppressed by Napoleon in Spain, but not until it had wrought such havoc in the national character as shown by present-day affairs.

5th—**Second Sunday in Advent.** This is known as the Church's Bible Sunday. The position of the lecturer, in the forefront of the Chancel, should remind us all of the place the Bible occupies in the Church, in doctrine and in worship. It also tells us that God first speaks to us before we speak to Him.

5th—Thursday. Fall of Jerusalem, 1917. Not a shot was fired when Jerusalem was taken this time, the last of 23 assaults. Another prophecy fulfilled.

TO
AUSTRALIANSURPLICE VESTMENT AND DISLOCATION
OF HISTORY.

THE party that Dean Wace accused of trading under a false label—the so-called Anglo-Catholic party—has recently adopted a new role. After nearly wrecking the Church on ritual questions, occasioning several important Church law suits, applauding some of its members who defied legal authority and suffered imprisonment for contempt of court over such matters as lights, vestments, etc., it now tells us through its accredited organ, "The Church Standard," that all such matters are wholly unimportant. They are "ritualistic." Then we reply why not drop them? Fall back upon the ritual that belongs to the Editor's early days and discard even the surplice as a "medieval Roman vestment." Let us have a new era of defiance of Church authority—this time the right of a man "to preach in his shirt sleeves" on a hot sum-

mer day. Let us be "liberal" in our Catholicity and discard all distinctive dresses allowing each man to develop his own fancy ritual. Let one man dress in a chasuble to show that he wishes to keep contact with the early days when men wore such garments. Let another array himself in a "chef's" cap and apron to signify that he is ministering the bread of life. Let another stand in every day clothes to show that the Church recognises daily duties. Let yet another appear in flannels to testify that sport is not alien to the principles of the Gospel. Let us become comprehensive and—ridiculous. No party wants that. The editor of "The Church Standard" is only indulging in heroics and that not in the very best taste. We have no hesitation in branding the suggestion as insincere. There is no thought in the mind of the writer of letting these controversies die down as outworn arguments. He wants liberty to bind on Sydney the Mass Vestments, and he would be a little more honest if he said so. In a previous issue of "The Church Standard" a statement appeared that the supporters of its policy believed that "the vestments" were required by Church law, but did not wish to fall out with their evangelical brethren, and so conformed to the usage of Sydney dioceses in that matter. Perhaps that accounts for the bitterness of the "ritualistic" charge. An uneasy conscience creates often an abusive tongue. It must be painful to men to break solemn obligations even in the interests of peace, for there is no possibility here of breaking the letter while keeping the spirit of the Prayer Book. If the rubric of the First Prayer Book be in authority it is obligatory. There is only an alternative use of either the vestment or the cope permitted and the surplice is illegal as every clergyman should wear "a white alb plain." There is no escaping this. Every clergyman in Sydney who celebrates Holy Communion in a surplice is a law breaker. It is a singular thing that people who propose this necessity of inference, however much they might like to get away from it, are found inveighing against the absurdity of raising such questions and talking about giving a stone for bread. At least common honesty should be observed in religious debate. The enforcers of a new practice unknown in the Church of England since 1552 until the middle of the nineteenth century are the innovators, and they are making an innovation in ritual to which we charitably assume they attach serious importance. There are two lines of approach to the question thus raised. The question of fact and the question of doctrine. The two are not wholly separate. The question of doctrine decided the question of fact, and has led to the modern return to the medieval vestments. We throw out a genuine challenge here. Will the supporters of the use of the Alb and Chasuble tell us plainly that they attach no doctrinal meaning whatever to their use? Will they assert that the Eastward position of the celebrant and the change of dress at Holy Communion has no relation to the doctrine that we offer to God a sacrifice in the Holy Communion different from that of prayer, praise and thanksgiving? If they have the temerity to do that will they then explain the

following statements that appear in their accredited devotional and doctrinal writings. Bicknell, who is a most moderate advocate of the use of vestments and asserts that they need have no doctrinal significance yet adds: "It is not unreasonable that if the minister has a special vesture for taking public prayers he should have a different one for celebrating the Holy Eucharist." Again Scudamore, a moderate High Churchman, quotes with approval the sentiment of the Dean of Norwich, who had "long been of opinion that (if we were to begin 'de novo') the primacy of the Holy Communion among the means of grace ought to be denoted to the eye by some change of vestment." Here are two cautious commentators who institute a difference between Holy Communion and the sacrifice of prayer sufficient to justify a change of dress. What is that difference? It cannot be that Holy Communion is a sacrament, because no such change of dress is advocated in relation to the administration of the sacrament of baptism. What is the difference? We believe we are right in stating that it lies in the sacrificial action—the offering of the body of our Lord to God the Father. Wilberforce tells us in less guarded language, "By this means (i.e., the introduction of the Second Prayer Book of Edward VI.) as well as by the forty-two articles which were published in the same year, and in like manner without any spiritual sanction (it may be well to point out that by "spiritual" Wilberforce means "convocational") the Anglo-Calvinistic system took possession of our Churches The service . . . was divested of its sacrificial character, and no longer bore witness as in early times, to the great event which is transacted at the altar." Popular writers, as might be expected, go further. Mr. Passmore tells us the chasuble is "an ecclesiastical vestment indispensable to, and characteristic of the Holy Sacrifice of the altar." The **Ritual Reason** Why assure us that the priest removes the chasuble when preaching "because the sermon is not directly a part of the sacrifice," and further that the priest "lays it on the altar because it is a sacrificial vestment." Lord Halifax, in 1906 stated "We value the vestments, other things apart, because they witness to the fact that the Holy Communion is nothing more nor less than the Mass in English." Now, if the "Church Standard" really believes that all such language is giving a stone for bread, and that it is time that we were forever done with any attempt to identify special garments with a special interpretation of our Church formularies, it would prove a great assistance to the cause of truth if it were to correct these false ideas. There ought to be no difficulty. Amalarius, about 800 A.D., informs us that "the chasuble belongs generally to all the clergy," and we are informed by Campion and Beaumont that the clergy in those days included acolytes. If our "liberal" Catholics will dress the "servers" in Alb and Chasuble instead of surplices we will begin to believe in the sincerity of their assertions and recognise that they have definitely broken with the school that has occasioned so much trouble. Further, by this action

they would remove themselves from the medieval conceptions embodied in the words used at ordination, "Through these with which you have been invested, the stole and chasuble of salvation may you merit to be endued with the fullness of eternal perpetuity with the holy priests ministering for Christ."

Returning for a moment to the declaration that certain priests in Sydney Diocese are violating their conscience and disobeying a plain rubric out of deference to their evangelical brethren. The evangelicals conscientiously believe that the stole, amice, maniple, tunicle and chasuble were deliberately thrown out of the Church of England. They have abundant evidence for this fact. No case of the wearing of the chasuble has been instanced from 1552 up to the rise of the Tractarian Movement. Neither Pusey, Keble, nor Newman ever wore it. Pusey consistently opposed the re-introduction of the chasuble. It is a quite modern fad of those who profess to give bread in place of the "ritualistic" stones of fundamental evangelicalism. Scudamore, indeed, about 1870, quite sincerely, with the slender knowledge of terms used in ecclesiastical matters, thought he had discovered evidence of the use of vestments in the inventories of old vestments in 1566, and the entries in some cases of vestments "for the use of the Church." But further research has established that the phrase "for the use of the Church" is used before and after the issue of Edward VIth's Prayer Books in a very wide sense indeed and does not imply use as an ornament of the minister in the service. Thus in the first year of Edward VI. the churchwardens of Mortlake "received for two altar cloths to the use of the church for making of the pulpit and seats by the consent of the parish £3/10/-." Grindal in 1571 orders "new lofts" to be sold by churchwardens to the use of the church, so as no part thereof be kept and observed." The truth is that with all the parade of learning which "The Church Standard" has recently affected there is a serious defect in the interpretation of history offered. We are told that the surplice is a medieval Roman vestment. The writer has been betrayed into a common error of mistaking a name for a thing. The name surplice is first found about the eleventh century but there are two authorities that might have given "The Church Standard" pause before committing itself to the theory that therefore the white garment used in divine service then appeared for the first time. Dean Durel wrote his "Vindiciae Anglicanae" in 1669. This was seven years after the vestments were supposed to have been restored. It was written to vindicate Bishop Cosin against the Puritans. He asserts that "the whole theatrical mass gear had been clean removed from the Church of England" and gives as a reason that the Reformers "were not of opinion that a distinction of dresses should be retained, from the first." He is also careful to point out that the Bishop's dress is "plainly not the same as is used by the bishops of the Roman Church." The same authority describes the surplice as a very ancient vestment. He is corroborated in this by

Marriott, a modern liturgiologist of some eminence. Marriott brings the reference to the surplice by name down to the twelfth century which Scudamore puts it in the eleventh. But Marriott adds: "The surplice is, in point of fact, a 'tunica talaris,' made full and flowing, as was the primitive 'tunica alba' of the Christian ministry, and with sleeves which correspond to the early Greek type just spoken of, rather than to the comparatively small sleeve of the Roman dalmatic. . . . The all but exact correspondence in appearance between our present English surplice and stole, of ordinary usage, and the primitive dress attributed to the apostles may be seen on reference to the central figure of the right hand group (spectator's right) in Plate XV." The plate to which reference is made is from the cemetery of St. Callixtus at Rome, which brings us back to the third century. The fact that the surplice was Roman or was late would not affect the argument of the Reformers used in a report in 1558, "If we should use another garment (when celebrating Holy Communion) it should seem to teach us that higher and better things be given by it than be given by the other service, which we must not believe." That is the real point and no amount of talk about ritualism or medievalism can obscure this plain issue.

THE PROPOSED CHURCH CONSTITUTION.

I.

Early History of the Movement.

THE proposal to bestow upon General Synod full legislative power in matters concerning the Australian Church as a whole was first brought before the General Synod at its session in 1896 by Bishop Webber, of Brisbane. The proposed Determination was printed and read a first time.

In 1905 General Synod appointed a committee consisting of the three Archbishops and the Bishop of Perth, to consider what is the legal nexus of the various dioceses in Australia and Tasmania with the Church of England in England. This committee was to obtain legal opinion in the Commonwealth and in England. Counsel's opinion was obtained in 1911 and 1912.

At that time considerable discussion took place on what was then known as the "Nexus" Question. In this discussion the Queensland Bishops took a leading part, and their utterances were subsequently published in pamphlet form by the Church Publishing Company.

Counsel's opinion was to the effect that the Church of England in Australia is an integral part of the Church of England, and not merely "in communion with" or "in connection with" it.

Consequently, in all matters of faith and doctrine, including conformity in public worship with the Book of Common Prayer, the Church in Australia and Tasmania must be regarded as regulated by the same standards as are in force in England.

Apart from State legislation, it would not be competent for any diocesan, provincial, or General Synod to pass ordinances or determinations authorising a departure from the obligation mentioned above. To do so would incur the risk of the loss of Church property. The Commonwealth Parliament could not give such authority.

It would, however, be competent for the Parliament of each State to pass legislation authorising the dioceses in that State to alter or amend the Book of Common Prayer, or other formularies, either in some specific manner, or generally; and might provide that such alterations should not affect their present right to the use and enjoyment of the Churches or other property in that State.

It will be seen, therefore, that more than a quarter of a century ago the Australian Bishops knew that by obtaining from the Parliament of each State the necessary legislation, the Church could at any time revise the Book of Common Prayer in such a way as to meet Australian needs and modern conditions. Much of the talk that has been heard about our being "tied and bound" is not merely misleading, but is quite inaccurate.

The Bishop of Goulburn pointed this out in the recent session of General Synod, when he referred to the amendment proposed by the Archbishop of Brisbane as quite unnecessary because any province could apply to Parliament for legislation validating a new constitution, if it desired to do so. It was quite another matter for General Synod to recommend such a separatist action. Furthermore, where there is general unanimity, it is not difficult to obtain parliamentary sanction.

In order to obtain a constitution applicable to the whole Church of England in Australia it would be necessary to have a somewhat similar act passed in each of the States. Legislation in one State would in no way affect the Church in another State.

Present Constitution.

The Church of England in Australia has had a constitution for many years. In N.S.W. constitutions were passed in 1866 and were incorporated in an Act of Parliament after having been agreed upon at a conference of bishops, clergy, and representatives of the laity. By act of Parliament passed in 1902, these constitutions were amended after the amendments had been accepted by every diocese in the Province. This act is still in force.

It will thus be seen that the Church in New South Wales first of all agreed to the constitution it wanted and then asked the State legislature to validate that constitution by an act of Parliament. One of the sections of this constitution stipulates that neither a diocesan nor provincial synod shall make any alteration in the Articles, Liturgy or Formularies of the Church, except in conformity with any alteration which may be made therein by any competent authority of the Church of England in England.

This, then, is our present standard of doctrine and worship. The Articles include the authority of

Holy Scripture, the Catholic Creeds and the teaching of the Reformed Church of England.

It is not generally known that the Sydney diocese as the metropolitan See of New South Wales is safeguarded by an Act of Parliament. Another act makes it impossible for the boundaries of the Sydney diocese to be in any way altered without the consent of the diocese.

Were the proposed New Constitution accepted, it could only operate under the authority of another Act of Parliament of N.S.W. repealing the present Constitutions Act; and the security of the Sydney Diocese would be lost unless safeguarded in the New Constitution. But this is a minor matter compared with the preservation of the doctrinal standards of the Reformed Church of England as contained in the Articles and Book of Common Prayer. These standards Sydney now requires to be unalterable in any new constitution except by act of Parliament.

The Church of England in Australia possesses millions of pounds worth of property, obtained principally because it is the Church of England with definite forms of worship and standards of doctrine. These standards of doctrine and worship form part of the trusts under which the property is held.

The State is not concerned with doctrinal teaching in itself, nor does it dictate to the Church in this connection; but the State is concerned with the question of trusts under which property is held; and so are the civil courts.

It is inconceivable that any State Parliament would pass legislation giving to General Synod power to alter the doctrinal standards and at the same time retain the property of the Church if a substantial minority of church people were opposed to that legislation.

The late Archbishop Donaldson, when Archbishop of Brisbane many years ago, recognised this fact when he said that the acts necessary to validate a new constitution could only be secured if the Church throughout Australia were practically unanimous.

In the last resort the final decision must rest with the dioceses. If on demand any diocese, or combination of dioceses, refuses to surrender that which they already possess and hold dear; the obligation of proof rests upon those who make the demand—not upon those who refuse it.

It would help materially in this discussion if a clear distinction were made between the powers already possessed by bishops, clergy or laity, and those it is intended to bestow by means of proposed constitution. An examination of the proposed draft will show that it is the bishops who stand out prominently as the recipients of new and far-reaching powers.

(To be continued.)

ST. ANDREW'S-TIDE MISSIONARY INTERCESSION.

The Archbishop of Sydney has issued a pastoral letter containing a call to prayer for the missionary work of the Church. The Archbishop says:—

"We are watching two Oriental nations, close neighbours of each other—and of Australia—fighting desperately for the mastery, while we, lands of the West, who have taught them our Western methods of warfare, are wondering what the end may be and how long we may remain onlookers.

"We have also taught them, through our Christian missions, the ideals of our Christian Faith, and in consequence, national Churches have arisen in both these countries, so that we are watching not only Chinese and Japanese, but fellow-Christians—members of our world-wide Church—fighting each other.

"They need our prayers . . . The missionary work of the Church in every land may be the instrument of God for releasing His power among the nations and hastening the day when the Prince of Peace shall reign."

Churchpeople are invited to attend Missionary Intercessions in St. Andrew's Cathedral, Sydney, on Monday, November 29th. The day will open with a service of Holy Communion at 7.45 a.m., followed by continuous guided intercession lasting till 5.30 p.m. There will be various speakers.

CHURCH OF ENGLAND LEAGUE, TASMANIA.

(From a Correspondent.)

Annual Meeting.

The Church of England League of Tasmania has just held its annual meeting. The meeting was preceded by a tea in St. George's Parish Hall, Hobart, to which a large number sat down. The tea was followed by a short but inspiring devotional service in the parish church, conducted by the Rector (the Rev. A. A. Bennett). There was a very fine attendance of members at the annual meeting, and much interest and enthusiasm were shown.

The annual report showed that steady work had been done throughout the year in keeping before the eyes of churchpeople the principles for which the Church of England stands—principles laid down in the Bible, held by the Primitive Church, re-affirmed at the Reformation, and embodied in the Prayer Book and Thirty-nine Articles. The report also called attention to the forthcoming commemoration of the Reformation, and expressed the hope that it would not only commemorate the fact of the Bible having been put into the parish churches 400 years ago, but would also stress the great truths which the Bible revealed, and which the Reformation restored to the Church. The committee was able to report that the meeting of Evangelicals during Synod week continued to be well-attended, and provoked much interest. The committee has also tried to stimulate thought and study among the young by offering prizes for an essay on "The Bible and the Reformation." After the business of the meeting was ended, a paper prepared by Mrs. McElroy was read for her by Miss Perkins. The paper was warmly received, and was of such interest that the meeting asked that it should be printed and circulated. The paper showed that in the fifties of last century a determined attempt was made by the diocesan authorities to crush Evangelical thought and practice, and to model the diocese on Tractarian lines. This raised strong opposition from both clergy and laity, and resulted in the formation of "The Church of England Association for the Maintaining in Van Dieman's Land of the Principles of the Protestant Reformation." This anticipated by over 70 years the formation of the present Church of England League, formed for exactly the same purpose. History repeats itself.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

HOME MISSION SOCIETY.

The General Secretary of the Home Mission Society appeals to all parishes in the diocese for generous offerings for the Society's work on Advent Sunday. By resolution of Synod the offerings on two Sundays in the year, Advent and Trinity, are for the Home Mission Society. The Society has big commitments in supporting various parishes, and the special tasks at the Children's Court, Hawkesbury River and Unemployed Camps are also a heavy financial responsibility. It is hoped that the churchpeople of the diocese will make liberal offerings on Advent Sunday, which will be presented in the Cathedral on St. Andrew's night, Tuesday, November 30th.

YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

The annual meeting of Sydney's Y.E.C.L. was held at St. Philip's Church on Friday night, November 12th. There was a large gathering of members and friends, and the opportunity was taken to welcome the Rev. C. K. Hammond, M.A., who had recently arrived in Australia. Words of welcome were spoken by the Rev. R. B. Robinson and Rev. M. L. Loane. Mr. Hammond gave an address based on Romans 6.

The Young Evangelical Churchmen's League has a strong membership and meets fortnightly for special study. The league next year will study "In Understanding be Men," by Rev. T. C. Hammond, M.A., and the writer of the book will lead the studies, which will begin on Friday, February 11th, at St. Philip's, Sydney.

ST. MICHAEL'S, SURRY HILLS.

Sunday, November 14th, was Direct Giving Sunday in the parish of St. Michael's. The Rector, Rev. N. Fox, arranged for a Direct Giving Campaign in lieu of the annual sale of work, and the result fully justified the effort. The offertories for the day amounted to £107/10/-, as against £51 for the sale of work the previous year. The services throughout the day were well attended and at the close of the evening service, when the total was announced, the congregation heartily joined in singing the Doxology.

CHRIST CHURCH, LORD HOWE ISLAND.

The committee of this church have thanked Mr. P. W. Gledhill, Warden of St. Andrew's Cathedral, for his gift of a visitor's book to this outpost church of the Diocese of Sydney. Many visitors to the island have already signed their names in this book provided for the purpose.

CAMPERDOWN CEMETERY.

Remembrance Service.

The annual service of remembrance was held in St. Stephen's Church, Newtown, on Monday, 1st November (All Saints' Day), and in spite of the windy and wet day a great number of people assembled. The service was conducted by the Rev. A. E. Rook. The speakers were the Ven. Archdeacon Martin and Mr. P. W. Gledhill, chairman of the Cemetery Trust.

Among the tombs was one containing the bodies of some survivors of the Dunbar wreck in 1857. Sir Thomas Mitchell, the explorer, was buried there, and Major Lockyer, who, as Commandant at King George's Sound, hoisted the

flag on January 21st, 1827, and so asserted the British claim to the whole of Australia. Other graves were those of Lord Bertram Gordon, Nicholas Bochsa, who once was harpist to Emperor Napoleon, Mrs. Broughton, wife of Bishop Broughton, and many others.

CAMMERAY.

Lady Parkhill, Lady Snowden and Sir John McLaren, opened the different sessions of a very successful British Empire Fair held recently for two days in connection with All Saints', Cammeray, North Sydney, where the Rev. W. H. Croft is now rector. £178 was realised.

VICTORIA.

Diocese of Melbourne.

CENTENARY OF ST. JAMES' OLD CATHEDRAL.

St. James' Old Cathedral, West Melbourne, was crowded on a recent Sunday morning for the Old Pioneers' Service, to commemorate the centenary of the first ordered service of the Anglican Church in Melbourne. A window in memory of William Grant Broughton, the first and only Bishop of Australia, was unveiled.

Three representatives of the King were present at the service. In the vice-regal box high up in the right-hand wall, once occupied by Governor Latrobe, sat the Governor-General (Lord Gowrie), and Lady Gowrie, while in the corresponding box opposite, lined with faded crimson brocade, were the Governor of New South Wales (Lord Wakehurst) and Lady Wakehurst, and the Governor of Victoria (Lord Huntingfield) and Lady Huntingfield.

The Lord Mayor (Sir George Wales, M.L.C.), and Lady Wales, and representatives of the Melbourne City Council, occupied the front pew.

Archbishop Head said that the occasion provided an opportunity for reflecting on the heritage which had come from 100 years ago. There were now as many clergy in Victoria as there had then been people. The times 100 years ago had been somewhat similar to our own. The same problems confronted men, who were wonderfully conscious of the presence of God and found in Him the secret of their ideal. They had provided the Christian heritage we were so often tempted to neglect.

MILLION SHILLINGS FUND.

Launching of the Scheme.

At the last meeting of the Rural Deans held at Bishops-court it was agreed that the most fitting day for launching the Million Shillings Appeal in the parishes throughout the diocese would be Sunday, December 12. This day was accordingly chosen for the purpose.

Literature is now in course of preparation, and when it is ready, quantities will in due course be sent to every rector. It will include a pamphlet containing the facts of the case, which is intended for the use of the clergy in presenting the appeal to their people; subscription cards and forms to facilitate the collection of regular subscriptions; a leaflet to be distributed in the homes of all Anglicans, whether regular attendants at Church or not; suggestions

for organising the effort in each parish and rural deanery; a special prayer authorised by the Archbishop for use in the Churches.

This is probably the most far-reaching enterprise ever launched in the diocese, and represents a courageous effort to deal with a critical situation in a thorough-going way. The whole plan is inspired by the earnest desire to bring all our people into living touch with Christ as Saviour, and allegiance to Him as the Lord of our life. It appeals to the loyalty of all who are already devoted to Him and who understand what allegiance to Him means in the life of the individual and of the nation.

TRINITY GRAMMAR SCHOOL, SYDNEY.

Classrooms Opened Free of Debt.

The Archbishop of Sydney (Dr. Mowll) at the dedicatory service on Wednesday, November 17th, of a block of classrooms at Trinity Grammar School, Summer Hill, said the fact that the block was opened entirely free of debt was due to the efforts of Dr. Chambers, Bishop of Tanganyika, on his visit to Australia some time ago. Dr. Chambers was the founder of Trinity Grammar School, and his enterprise in raising the money for such a needed purpose should inspire every boy in the school with a similar spirit of optimism, faith, and self-sacrifice.

"I always feel that a great deal of nonsense is spoken to boys about the school on school prize days," said Dr. Mowll. "Personally, the time I spent at the University has meant much more to me, but I feel that one cannot belong to a school with the traditions and outlook of Trinity Grammar School without those factors playing a very big part in subsequent life."

The classrooms, he said, would enable all the teaching to be concentrated at Summer Hill, leaving the Strathfield property to be used as a preparatory school only. This will be the last term of the Headmaster, the Rev. P. W. Stephenson, who will take up his new duties as Commonwealth Secretary of the British and Foreign Bible Society on January 1st.

YOUNG PEOPLE'S UNION.

The annual gathering of Y.P.U. in Sydney Town Hall on Saturday afternoon, November 6th, was an inspiration and blessing. The General Secretary of C.M.S., Rev. F. Hulme-Moir, presided, and the Rev. R. J. Hewett gave an address. The Archbishop of Sydney was present. Items of missionary interest were rendered by members of various branches, and were thoroughly appreciated. The "donkey" and "lion" stories of Mr. Hewett and the General Secretary were also greatly enjoyed. Mrs. Fitzpatrick, the Secretary of Y.P.U., was in charge of the arrangements, which were excellently carried out.



THE SINO-JAPANESE WAR.

"Pro Justice" writes:—

As a constant reader of the "Australian Church Record" and a firm believer in the fairness of its judgments, I was astonished to read in your issue of October 28th the following editorial comment:—

"In our view, Japan in China is copying Italy in Abyssinia. Both wars were unprovoked, both wars are wicked to the last degree. In both, robbery and murder combine; and with these many another devilish lust as well."

On the subject of the morality of Italy's action as regards Abyssinia, I personally do not feel competent, for reasons which I need not mention here, to express an opinion. I must say, however, that I am unable to see what parallel can be drawn to such dissimilar circumstances. For instance, is Abyssinia a country with a population four or five times that of Italy? Had Abyssinia boasted of the perfection of her anti-aircraft defence, as had China? Could any city of Abyssinia be said to "bristle with artillery and anti-aircraft defences," as has been said, e.g., of the hills and walls surrounding Nanking? (vide the enclosed cutting from the "Sydney Morning Herald" of 28/10/37).

You further stated that "both wars were unprovoked." Quite apart from the fact that the evidence seems to indicate that it was the insistence of the Chinese extremists upon a war with Japan that was directly responsible for the present conflict, I am unable to see how, in the light of the facts of the Chinese authorities' failure to exercise proper control over lawlessness in their country in recent years—with the resultant destruction of the lives and property of foreigners—and their encouragement of Communism, Japan's intervention in North China, which was perhaps indirectly responsible for the conflict, can be said to have been "unprovoked."

With reference to the statement that "both wars are wicked to the last degree. In both, robbery and murder combine; and with these many other devilish lust as well," I would respectfully point out that justice seems to demand that such statements should at least be supported by some evidence.

[We are glad to print our correspondent's letter though we do not share the writer's view. We are, of course, de-



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ALEXANDRIA

pendent for information upon the reports that are published. The Australian cable service brings much and the English newspapers bring still more. We believe these reports are, generally speaking, true. With these before us it is impossible for us to hold any other view than that which we have already expressed.

Our readers might be interested to hear what is said in two English papers that have come to hand this week. The "English Churchman" is a carefully edited paper and is now in its 95th year of publication. The title of their leading article for September 30th is "HELL RAMPANT." The article begins with this sentence:

"Italian gas-spraying and bombing in Abyssinia, German bombing and machine-gunning of defenceless inhabitants of Guernica, and Almeria, and Japanese massacring of non-combatants at Shanghai, Nanking and Canton, and of men, women and children in a Chinese fishing fleet, are symptoms of the hellish fury with which men who claim to be civilised falsify the claim and earn the detestation not only of their victims but of humanity in general."

"The Church of England Newspaper" for October 1st has also a leading article on the war in China. In this we read:

"The aerial bombardment of open towns in China by Japanese aircraft and the slaughter of civilians goes on uninterruptedly. The Far Eastern Advisory Committee of the League of Nations—consisting of representatives of twenty-three Powers—passed a resolution expressing 'profound distress at the loss of life caused to innocent civilians. . . . Solemnly condemns such acts and declares that they have aroused horror and indignation throughout the world.'"

"Lord Cranborne, Under Secretary of State for Foreign Affairs, spoke in strong terms and stated that 'the extension of air bombing in China represents a menace not only to the unhappy people who are suffering so grievously from it to-day, but to the whole world. If this tendency is to continue, and is to be intensified, can civilisation itself survive?'"

"The Assembly of the League, on Tuesday, unanimously adopted the resolution of protest.

"We hope wiser counsels will now prevail in Japan. At the same time, let us not forget that what has happened in China recently happened in Abyssinia and Spain."—(Editor.)

BISHOPS' PENSIONS.

"Old Pensioner" writes:—

In your report of the General Synod, page 20, November 11th, your correspondent tells us that a scheme for Bishops' Pensions is under consideration. It appears that they are not to be called upon to contribute to it.

The clergy, some of whom are living almost on the bread line, are obliged to give a considerable quota, at least that is so in the Melbourne Diocese. It is a condition of their being licensed to a curacy or a full charge. Why should bishops be exempt? The maximum amount secured for a retired clergyman in Victoria is £150, and his widow is entitled to a pittance of £50 annually. It is to be hoped that the Committee dealing with this matter will arrange for the Bishops to pay their quota. Otherwise they will fail in their duty.

CHURCH ORGANISTS.

We have received a letter signed "Professional Organist," complaining that "Public Servants in good positions" are employed as salaried organists contrary to the Act of Parliament forbidding such public servants accepting any salaried positions. He contends that the description of the payment of an "honorarium" in such case is a dishonest evasion of the law. He contends, moreover, that this inflicts an injustice on professional musicians. "Professional Organist" believes that all well paid musical positions should be reserved for professional musicians. This raises an important question which others might wish to discuss.

THE MASTER LIGHT.

Being the Annual Report of the British & Foreign Bible Society for 1936-37.

Informative, instructive and persuasive, every lover of the Word of God should obtain this report. A marvellous tribute, too, to the authority of the Word. Artists, painters, poets, writers, all make their contribution to the great subject. The Chapter "Light from the Ancient Manuscripts" will repay the reader and confirm him of the Authority of the Scriptures. It will prove an invaluable Devotional aid and stimulate to a diligent reading of the Word of God.

In anticipation of what should be marked as a Red Letter Day, Sunday June 19th 1938, the fourth Centenary of the Reformation and the setting up of the Bible in the Parish Churches of our Mother Land, the "Master Lamp" will give food for thought, and enable lovers of the Bible to emphasise the necessity of giving it a rightful place in the life of our own day. The Author concludes, "We envisage the day when all men will come to this Lamp as to the Master Light of all their seeing, and find there the Light that will guide them home to God.—W.A.C.

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And your rewards are few;
Remember that the mighty oak
Was once a nut like you."

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A SKY PILOT AFLOAT.

(By Dr. A. Law, St. John's, Toorak.)

SURELY the chaplaincy on the Hawkesbury River is unique in Australia. Certain it would be for most people both a unique and profitable experience, to take, what the writer was privileged to enjoy, a trip on the launch, the "Dorothy Wright." The vessel is named after the wife of the former Archbishop of Sydney. The captain, pilot, engineer, deck-hand, and entire crew are always in perfect unity and work as one man, for all these, and it seems sundry other officials, are included in the one individual, the Rev. Harrington Vaughan. But I have, so far, only enumerated some of the personnel. There is also the cook, and the stewardess, and the purser, and some others in Mrs. Vaughan. Besides these, are two permanent passengers, two tiny infants, who sing chants of quite original composition.

Then the constitution of the parish is unique, being best described as a series of dots dotted over 80 miles of river-side. There are few settled centres, despite the fact that one part of the river, Wiseman's Ferry, is among the earliest inland settlements of Australia.

And the construction of the congregations, likewise and necessarily, is unique. The launch collects, each Sunday, a number of settlers on the flats (not Point Piper Flats, however) conveys them to a central house or church, and after the worship, returns them to their homes. What about ordinary parishes emulating this—"I don't think." But it is admirable on the Hawkesbury.

Lest the reader tire of the word unique and lest it be inapplicable, one may describe the Hawkesbury scenery as grand. In places it reminded me of Colorado Gorge in U.S.A., with quieter tones of colour, but without diminution of majesty. No wonder Streeter has immortalised its upper reaches on his masterly canvas.

The isolation of the settlers calls for the service of the Church, and it should gratify any and every donor to the funds of this work to understand that it is something in which the Church of England can take a laudable pride. Because the population is sparse and scattered is no excuse for neglect. The day may not be distant when portions of this thinly settled parish will attain greater popularity as holiday resorts, in which fishing, golfing and cruising combine with the gorgeous scenery to furnish recreation to mind and body of Sydney's jaded citizens. Meanwhile the launch chugs and chugs up and down the stream, literally "shewing the flag" of the Church in every part, for from the mast flies the presentation flag of St. George, and the Diocesan crest. Meanwhile, also, the chaplain who, like the Apostle, has "no fixed place of abode," is again apostolic "in working with his hands." He has re-fitted the roofing and hand-railing in workmanlike fashion, and otherwise

proved his claim to nautical character as "a handy man."

We wave him farewell as he turns to cast off, runs to the engine control and the wheel and sets forth on another long trip to bring the cheer of the Gospel and the fellowship of the Church to diligent and lonely and courageous families in many parts of his parish.

As we leave the river we wish someone had seen how the coverings on the cushions on the seats needed renewing, and how much happier "cook" would be if a new kerosene cooking stove replaced the faulty one at present in use. But, perhaps, this brief "word-picture" may shew the way to a kindly heart.

This splendid river work is under the direction of the Sydney Home Mission Society.

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ADVENT HYMN.

"Ye servants of the Lord,
Each in his office wait."

Philip Doddridge, the hymn writer of the eighteenth century, when hymn books were unknown, rivetted the lessons of his sermon on the minds of the congregation by putting words in the form of a hymn at the close of his discourses and made the congregation sing them. One Sunday morning in his chapel at Northampton he preached from St. Luke 12: 35-40. "If they are the servants of the Lord Christ, expectant of His second advent, let them be ready for that hour, for great would be the reward of watchfulness: not only the rapturing vision of the Lord and the crown of glory but the participation at the King's own Table of the feast prepared by His own Hand." So preached Philip Doddridge and after the sermon for the first time, this now well-known Advent hymn was sung:

"Ye servants of the Lord
Each in his office wait,
Observant of His Heavenly word,
And watchful at His gate.

Oh, happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honour crowned."

It will be seen by reading the verses of the hymn how the lessons from the passage of scripture quoted were driven home.

Doddridge wrote some 500 hymns. The well-known "O happy day that fixed by choice, On Thee my Saviour and my God," was chosen by the late Queen Victoria for a Confirmation Service at which one of the Princesses was being confirmed.

THE ADVENT SEASON.

Once again the Advent Season comes to us with its stirring message, bidding us ever to keep in mind the promise of our Blessed Lord that He would come again.

This Advent Hope should never be allowed to become dim in the Christian soul, lest we grow slack in our service for Christ, or lapse into a back-sliding condition of heart as we say in our innermost soul, "My Lord delayeth His coming."

It is amazing how many Christians there are who neglect altogether what St. Paul designates as "The Blessed Hope" of the believer, and who look askance and often with an air of contemptuous pity at any one who openly expresses his firm conviction in the Truth of our Lord's Return, which this season of Advent surely emphasises strongly.

Various reasons may be assigned for this state of mind. (a) The unwise utterances of those who, unscripturally, have taken to themselves in the past the role of prophet, and have predicted dates for this sublime event, which the effluxion of time has shown to be incorrect. (b) An unwillingness seriously to study the prophetic Word because of the difficulties in many passages of Scripture which its language and symbolism present in the way of clear interpretation. (c) A wrong conception of the purpose of this age—the age of the Church, and (d) a condition of heart that wishes to believe that the return of our Lord is far distant, and who therefore meet the Advent call "THE LORD IS AT HAND," by the affirmation (often a contemptuous one) "He prophesieth of times afar off," like as was said of Ezekiel in his day.

Doubtless there are other reasons, but these will suffice for the purpose. Let us briefly consider them in the order named, and see how foolish are the causes operating to obscure for many the glorious prospect which the Second Advent should hold for every believer.

(a) It is surely a most inadequate reason for lack of interest in this coming event of such supreme importance,

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because some foolish persons, carried away often by enthusiasm or emotionalism, have, contrary to the plain teaching of Scripture, taken upon themselves to predict certain dates for the personal intervention of Christ in the world at large. Our great spiritual foe will do all that he can to discredit a truth, the fulfilment of which will be his dethronement as the "god of this world." If others are misguided enough to cherish unbalanced and unscriptural views on this important truth, surely it is for those who refuse thus to be led into error, to maintain a balanced judgment on a matter of such vital importance both to the Church and to the world, and to seek to rectify the mistakes so foolishly made. Surely we should endeavour all the more, by the grace of God given unto us, "rightly to divide the Word of Truth," taking the more earnest heed unto the word of prophecy "made more sure, as unto a light shining in a dark place until the Day dawn."

(b) It is true that there are many prophecies in Holy Scripture "hard to be understood," inasmuch as they do not on the surface clearly indicate their meaning and import. Figure and type and symbol are used, and the key to a correct interpretation is not always evident; but that does not mean it is undiscoverable! The careful study of these difficult passages and portions of Scripture, the comparing of Scripture with Scripture as we recognise that the Bible is oftentimes its own best commentary, means trouble, and time and patience; but such a study always proves profitable; for thereby we learn to realise more fully the majesty and greatness of God, and our own utter insufficiency and incapacity, compelling us the more earnestly and perseveringly to wait upon Him Who "revealeth His secrets unto His servants." At the same time let us remember, there are clear predictions of many coming events, couched in language which any plain man can understand, if he is prepared simply to take God at His Word. The infant Church at Thessalonica—those babes in Christ—were the recipients of much inspiring teaching concerning this sublime truth.

(c) A wrong conception of the purpose of this Age has operated to divert men's minds from the possible imminence of the Lord's return.

From their point of view, that great event cannot be expected until the whole world shall have been converted

to Christ, and therefore cannot possibly be regarded as imminent. Such a view renders it impossible for such to obey the Lord's injunction, "Watch ye therefore for in such an hour as ye think not, the Son of Man cometh," for they are convinced that the day is far distant when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." But the purpose of this Age is to "call out of the Gentiles a people for His Name." The Gospel is to be preached among all nations AS A WITNESS, and then shall the end of the Age come. Mark well, not the "end of the world," but "the consummation of the Age." Dispensational truth is not perceived by many—and yet Scripture speaks of "past Ages," "this present Age," and "Ages to come," and God has a purpose for every Age.

(d) And there are those who do not wish for Christ's return—their lives are not being lived in conformity to His Will, and therefore it is less disturbing to their deadened conscience to profess disbelief in the possible near return of their Lord. It is not to be wondered at that such do not welcome this truth. We need not enlarge upon this fact. In conclusion, we cannot do better as churchmen than to bear in mind the teaching of the Prayer Book for this Advent Season, where on successive Sundays an emphasis is made upon: (1) The Church's Advent call to sleepers to "awake"; (2) the Church's Advent encouragement for those who are watching for His return; (3) the Church's Advent charge to the ministers and stewards of His mysteries to prepare the way for the Lord's return, and (4) the Church's Advent counsel to prayer and to the abiding in the Master's Will, where alone can be experienced in these troublous times, the "peace of God which passeth all understanding," garrisoning our heart and our thoughts in Christ.

We commend the following very ancient prayer of the Church for daily use:—

"Help us, O Lord, always to watch for Thee, to wait for Thee, and to wish for Thee, that at Thy coming again Thou mayest find us ready. For Thy sake we ask it. Amen."

—(H.S.B.)

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DAY OR NIGHT

THE REFORMATION, ITS BENEFITS AND BLESSINGS.

(By the Rev. C. S. Carter, M.A., D.D., Principal of Clifton Theological College.)

An Address to Young Churchmen.

"Look at yourselves that we lose not the things which we have wrought but that we receive a full reward."—II John 8.

ARCHBISHOP BENSON in 1902 described the Reformation as "the greatest event since the days of the Apostles" because "it restored the Church to its primitive model."

Let us then summarise its achievements:—

Politically and ecclesiastically it freed the English Church from the galling bondage of Papal temporal claims and exactions. This had been partially attempted before, e.g., by the Constitutions of Clarendon and the Statute of Praemunire and the Statute of Provisors, but it was never successful or permanent until Henry VIII. repudiated Papal supremacy.

But we should remember that although the English Church ceased to acknowledge the Pope or to be in communion with the Roman Church, it was no new Church. But this freedom from foreign usurped control removed some of the worst abuses of the Middle Ages through the selfish interference of the popes with the National Churches. But the greatest blessings of the Reformation were spiritual. And they were achieved through the Reformers' Appeal to Scripture as the supreme and final guide to Truth. This appeal to Scripture led the Reformers to refuse to exalt Church tradition on a level with "God's Word written" and also to reject unscriptural additions to the Christian Faith which had been growing up during the Middle Ages and which had been forced on the members of the Church as essential to salvation.

e.g. The practical worship of the Virgin Mary and the Saints. The doctrine of Purgatory with its solitary Masses and Indulgences. The doctrine of transubstantiation and the enforcement of clerical celibacy. This leaves out modern additions like the Immaculate Conception of the Virgin Mary and the infallibility of the Pope.

But positively this appeal to the Scriptures revealed to the Reformers three vital and all-important truths.

(1) It taught the right of immediate access of the soul to God. That the believer can enter into the "holiest of all" through the blood of Christ. That God can and does speak to any seeking soul through His Word without the intervention of priest, Church or Sacrament. This was a novel and startling truth at that time. Men had long been taught that only through the Sacraments of the Church dispensed by a duly ordained priest, could there be any hope of salvation. Thus people were freed from a very terrifying fear—that the clergy by withholding from them the Church's sacraments might consign them to eternal perdition. Spiritual life and health now no longer consisted in a blind obedience to the commands and laws of the Church. Scripture taught them that every man had to "give account of himself to God" alone, and that no priestly mediation was necessary. This discovery meant that

(2) God's grace and salvation were not tied to priestly channels or to the rites of Baptism, Eucharist or Absolution. Men, as Luther discovered after much agony of soul, are justified by grace through faith independently of priests or Sacraments. This was the great Scriptural reassertion of the Reformers. As Bishop Barnes puts it—"The essence of Sacerdotalism is the belief that the priest has spiritual powers, which other believers do not possess. He is the Vicar of God, and not merely the representative of the congregation."

This great truth was followed by its corollary—

(3) The equal priesthood of all believers and therefore the right of private judgment in matters of conscience, i.e., the humble sincere believer enlightened by the Holy Spirit is as much "infallible" as a pope.



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BUSH CHURCH AID SOCIETY.

St. Alban's, Leura.

The B.C.A. Women's Auxiliary held a most successful "Silver Coin Afternoon" in St. Alban's Hall, Leura, on Thursday, November 4th, at 3 o'clock, to provide Christmas gifts for the out-back children. Mrs. Dixon Hudson presided. Miss Ashe, O.B.E., gave a most inspiring and interesting address on the wonderful work which the B.C.A. is doing for the women and children in the lonely parts of Australia.

Mrs. Dixon Hudson thanked Miss Ashe for her kindness in coming to Leura and for encouraging the members in their work. She also stated that this year 246 garments had been made by the members and sent in to headquarters to be distributed among the various B.C.A. centres.

The collection for the afternoon amounted to £9/9/0, and this will be the means of helping to provide Christmas gifts for the lonely little children in the out-back.

The members and friends who contributed so liberally will realise that there is no joy like the joy of doing kindnesses, and in helping to bring happiness to others less fortunate than themselves.

Afternoon tea was served by the members.

RESOLUTIONS OF GENERAL SYNOD.

The following resolutions, moved by the Archbishop of Sydney, were carried by the General Synod, held recently in Sydney:—

(a) That this meeting of the General Synod of the Church of England in Australia and Tasmania sends its sympathy to fellow members of the Chung Hua Sheng Kung Hui in the sufferings which so many of them are enduring in the present conflict in China, and assures them of its most earnest prayer that a righteous peace may soon be effected.

(b) That this meeting of the General Synod of the Church of England in Australia and Tasmania congratulates the Nippon Sei Kokwai on the attainment of its Jubilee this year, and prays that the Nippon Sei Kokwai may be continuously used for the extension of the Kingdom of God, and in particular, at this juncture, for the re-establishment of peace between China and Japan."

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The Reformers emphasised the value of the individual soul in God's sight. We should note that this Scriptural doctrine had a direct result in the assertion of civil and political liberties and in the overthrow of despotism. For if Christ has made all believers free, they should be free to assert their rights in the government of their country. If every individual soul was of infinite value in the sight of God, then it should be also of equal value in the sight of an earthly ruler.

The realisation of this great truth worked out in the political claims and the resistance to the absolutism of the Bible-loving Puritans of the 17th century and it laid the foundations of our constitutional liberties and of our present democratic government. Moreover, these great Bible Truths gave us true liberty of thought.

This certainly has its dangers, but its blessings outweigh its dangers. The Reformation gave us an open Bible in the free circulation of the Scriptures in the vernacular—a priceless gift. It also gave us an open pulpit where the truths of Scripture could be freely proclaimed, and it gave us too, an open mind, untrammelled by Church traditions or prohibitions.

These great boons soon led to freedom of conscience and to progress instead of stagnation. The Reformed countries became the foremost nations of Europe. When England became "the people of a Book" it soon became "powerful, prosperous and progressive" (e.g., in the Commonwealth times). Compare Spain then and now. And Spain crushed the Reformation at its birth.

It is untrue to fact to say that the Middle Ages were the days of "purest faith," devotion and piety, when the Church protected the weak, and when there was a great zeal for education and a great care for the poor, and real love of the Scriptures. And then to assert that Protestant "vandals" and "capitalists" destroyed all this by their theories of individualism and competition. History does not bear out such a gross misrepresentation of facts. Rather the Middle Ages was a time of blind acquiescence than of faith, an age of gross superstition and ignorance, an age when the poor were fleeced by the rich and powerful nobles and ecclesiastics and were exploited for the aggrandizement of popes, prelates and abbots.

A further blessing of the Reformation was the promotion of a sincere desire for truth. It was a real search for Truth that drove the Reformers forward on their course and to their break with the powerfully entrenched medieval system of religion and philosophy. They were determined to prove and probe all things and to hold fast only to that which was good. Such a pure disinterested aim is the secret of all advance and progress whether in religion or science or historical research. As we, like them, follow Him who is the "truth," we shall be led into fuller and fuller knowledge of His Word and Will, and of the full scope and purpose of Christ's redemptive work for mankind.

But let us realise and value fully the great benefits and blessings of the Reformation even though we freely own its defects and mistakes and its losses, e.g., that of outward ecclesiastical unity and uniformity.

The Reformation gave us our spiritual freedom. We can say "We are born free." But do not let us forget the "chief captains" of those terribly critical days who purchased for us these priceless blessings "With a great price." Let us look to ourselves, that we lose not the things which they wrought, but that we receive a full reward."

It was Bishop Lightfoot who said, "If Pentecost was the greatest event in the life of the Church the next great event was the Reformation."

The eldest son of Archdeacon and Mrs. W. L. Langley, of Woollahra, Dr. Allen Langley, who graduated recently in Medicine at Edinburgh, is paying a visit to the Continent of Europe. We offer congratulations to the Archdeacon and Mrs. Langley on the advent of their first grandson, the son of Mr. and Mrs. Tom Langley, of Neutral Bay.

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