

together to hear the Gospel, but with the purpose of stimulating the preaching of the Gospel throughout the world. Every year many young people dedicate themselves at Keswick to the missionary work of the Church. What is it that attracts such congregations and what is it that impels young men and women to leave the easy life of home for missionary work abroad? Well, it is not any modern view of the Scriptures that does this great thing. The Bible is indeed expounded at every meeting, but as it is in truth the Word of God which works effectually in those who believe. The only "modernism" about Keswick teaching is its powerful application to modern life, with all its perplexities.

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The Inaugural meeting of the Women's Inter-Church Council will be held at St. Stephen's Presbyterian Church, Macquarie Street, on Friday, November 18, 1938. Organ Recital at 2.15 p.m. The speakers are: Mrs. Brigadier Ramage, Social Secretary of the Salvation Army, on "Social Reform", and Miss C. H. Wedgewood, M.A., (Principal, Women's College, University of Sydney) on "Right International Relationships." The soloists are Miss Winifred Gardiner and Mrs. J. McCall. All Welcome.

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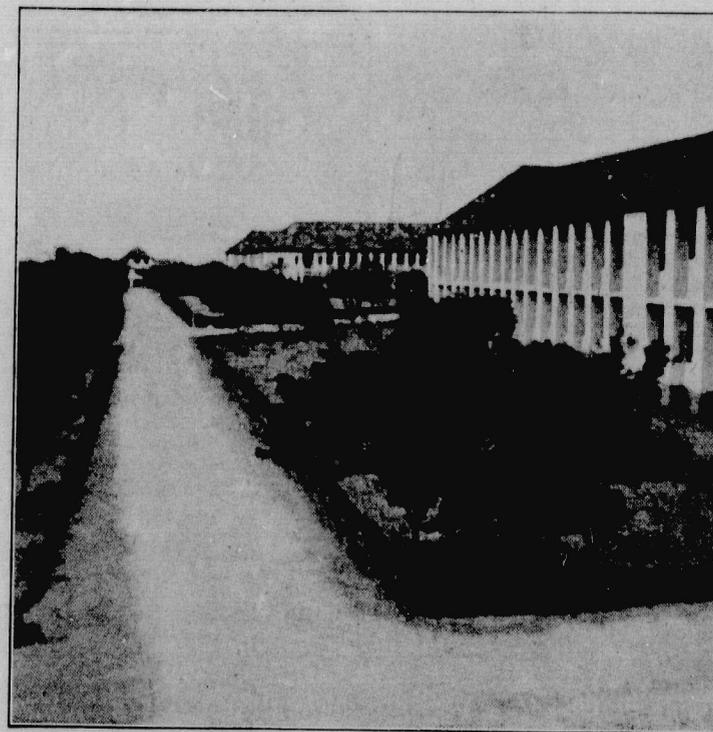
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Notes and Comments.

"THE CHALLENGE" AND THE APPEAL FOR PEACE.

"THE CHALLENGE," in its editorial comments
endorses the appeal of the Bishop Coadjutor
of Sydney for unity within the Church. We,
too, are in sympathy with the ideal that the spirit
of Christian charity should inspire public deliver-
ances upon religious matters. But we venture to
point out that neither the expression of this aspira-
tion, nor the restraint upon language which "The
Challenge" claims to observe in all its published
utterances, will achieve the result which is desired.

There is need for frankness between opponents
as well as gentleness in expression, and sometimes
men are not ripe for the frankness that the occasion
demands.

When, for example, "The Challenge" speaks of
"conduct unworthy of Christians," in the Diocese
of Sydney, frankness demands that we should re-
ceive explicit and detailed support for such a grave
charge. We want to state quite definitely that we
regard utterances of this kind, however cautiously
expressed, as a most productive source of dishar-
mony. There is fostered by "The Challenge" the
idea that a minority in this Diocese is not obtaining
fair treatment. What is meant by fair treatment?
Some of us who have been in minorities for many
years would not identify the idea of fair treatment

with a demand that men who differed from our
policy and our theological views should be com-
pelled to cast their votes for us when offices were
determined by ballot. It may be unfortunate that
men of great administrative ability should be ex-
cluded from spheres of labour in which they could
render valuable assistance, but except for a fantas-
tic proposal of proportional representation, which
does not hold in any Australian Diocese, no remedy
has been proposed. To suggest that the absence
of a system of proportional representation results
inevitably in conduct "unworthy of Christians" is
a most startling assertion.

But there is something further than this. The
men who are represented by "The Challenge"
issued "A Plea for Liberty," which is called in this
issue a revelation of "a spiritual movement." We
accept this declaration, but perhaps we do not at-
tach the same meaning to the words that the Edi-
tor of "The Challenge" intended. Again, in all
frankness, and with a view to getting differences
cleared away, we ask, has it not occurred to the
Memorialists that to some readers of "The Plea"
there is displayed in it a hostile and almost malevo-
lent spirit? It seems strange to give utterance to
such an expression when pleading for Christian
charity, but until our brethren recognise our griev-
ance, disharmony cannot be dissipated.

THE REAL ISSUE.

WE who take a different view from Canon Garn-
sey and his associates feel that under the
"Plea" there lay concealed a mode of assault
that was unworthy because it was anonymous. In the
first place the claim is now made that the signatories
were animated by "a sincere desire to offer co-
operative assistance in the difficult and important
work of diocesan development." It is idle in the
face of these words, presumably by a signatory, to
deny that the signatories wished to direct diocesan
administration in certain matters. A chilly fear
seizes us at times that the "Memorialists" do not
quite grasp the significance of their own words.
But the cause of dissension lies deeper, and we
earnestly commend this aspect of the matter to our
brethren.

It is one of the cardinal principles of our modern
life that charges should not be preferred against
individuals unless they have an opportunity of
meeting the charges. "The Memorialists" failed
to observe this essential moral principle. They re-
fused to supply information to the Archbishop when
asked. They refused to supply the names of men
who were accused of exercising undue influence in
the diocese. The result is that everyone who is a
"Conservative" Evangelical lies under suspicion of
being intolerant and hostile to those who differ
from him. This is completely wrong.

Again, the Memorialists formulated charges
against the Diocesan Board of Nomination, and re-
fused to furnish any instances that might be subject-

ed to detailed examination. This is not cricket. Again, they assailed the Archbishop's appointments and refused to supply any evidence that there had been undue pressure on those who happened to hold opinions diverse from what they continually call "the dominant party." We know that many of the laity have greatly resented this attitude, which appeared to them unfair to the accused. To concede a right to whisper suggestions of injustice into the ear of a diocesan while the accused are not present, does not seem to us to be the best way to secure harmony in a diocese. It has already provoked dissension, and we do not wonder. It has been accompanied by an orgy of anonymous letter-writing, which is most unfortunate.

We want "The Challenge" in a generous spirit to deal with these outstanding grievances, and if the Editor can remove our fears and objections, he will have done more to restore harmony than, we say it with profound respect, even an appeal in "The Diocesan Magazine."

DOCTRINE AND HISTORY IN "THE CHURCH CHRONICLE."

OUR attention has been directed to some statements that appeared in the Question Column of "The Church Chronicle," issued by the Diocese of Ballarat, dated November 1st. There are some very serious assertions in this column, to which we would direct the attention of church-people. It is stated: "The doctrine of concomitance states that our Lord Jesus Christ is received in His complete nature, whole and entire under either species, the bread or the wine, in the Holy Communion. It is necessary that this should be clear, for sometimes sick people are forced by the circumstances of their illness to receive the blessed Sacrament in one kind alone. Sometimes they receive the Sacrament of our Lord's Body only. Sometimes they can only receive the Cup. Yet there is no loss or deprivation. There cannot be any division between His presence in the consecrated Bread and that in the hallowed Wine, since 'our Lord's natural Body is in heaven and not here.'"

We leave it to the Editor to explain how it can follow that the Lord Jesus Christ is received in His complete nature, Body and Blood, and yet that His natural Body is not either on the "altar" or in the mouths of the recipients. This is the kind of word-chopping that disturbs the mind of an ordinary person. But there is a more serious practical matter to which we would respectfully direct the attention of the Bishop of the diocese. If we

understand this paragraph aright, it is the practice in some cases in Ballarat to administer Communion to sick persons under one kind only. This is altogether contrary to the express regulations and practice of the Church of England. Provision is made for the case which the Editor cites. It is as follows:—"But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or of lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

Sound churchmen prefer Jewel to the Editor of the "Church Chronicle." Jewel wrote:—"Now, touching this new fantasy of concomitancia, after they had once devised a new religion, it was necessary, for aid of the same, to devise also new words. Whereas Christ saith, 'This is My Body,' they say, 'This is My Body and My Blood.' Where Christ saith, 'This is My Blood,' they say, 'This is My Blood and My Body,' and in either part, they say is whole Christ, God and man. If ye demand how they know it, they say, 'Not by the Word of God, but by this new imagination of concomitancia.'"

Perhaps they may console themselves against the charge of rigid Conservatism by remembering the following remarkable words of Pusey:—"We think it presumptuous to define, as they do, 'that Christ is wholly contained under each species,' whereby they would excuse their modern innovation of denying the cup to the laity, and would persuade themselves by a self-invented and unauthorised theory of modern days that they receive no detriment thereby."

The North Side.

The Editor of the "Church Chronicle" was further asked to explain the Rubric: "And the priest standing at the North side of the table, shall say." Replying to this question the Editor indulges in a flight of historical fancy. First of all he tells his inquirer, "We are reading from a Rubric which time has rendered completely obsolete." He seems wholly unaware of the fact that Laud ordered the railing-in of the Communion Table long before the revision of 1662, and that Convocation in 1640

Quiet Moments.

THE ADVENT HOPE.

HERE is almost a conspiracy in certain quarters to depreciate the Advent Hope of the Church. Are we to abandon the conviction that has sustained Christians for many centuries? We do not know of any solid argument against the second visible appearing of our Lord that could not with equal force be brought against the doctrine of His first visible appearance on earth. We need to be on our guard against theories that rob the Incarnation of its true historic significance. The language of the New Testament is quite explicit upon the subject of the glorious bodily return of the Ascended Lord. "This same Jesus . . . shall so come in like manner" is not an isolated sentence, but contains in it the burden of the Apostolic message. Our Lord Himself is emphatic upon the point that He will come again and receive His own unto Himself. It is scarcely necessary to add that our Church is equally explicit. It assures us in the Fourth Article that our Lord "took again His Body, with flesh, bones and all things appertaining to the perfection of man's nature . . . until He return to judge all men at the last day." It is worse than idle for men to declare that they are looking for a gradual renewal of the world and a spiritual appearance of the Son of Man manifested in power and grace in the lives of those who submit to His rule. There is a clear line drawn in the New Testament between any such development of spiritual power and the final manifestation of the Son of God as the Saviour and Judge of men Who announces to an assembled world that His work of grace is completed. It is because we are jealous for the reality of the Incarnation that we insist upon this feature of the work of our Redeemer. Ideas are in the air of what is called "an extension of the Incarnation in Church and Sacrament." We often wonder if those who propagate such opinions are aware of the danger of rendering the whole historic manifestation of Christ unreal and symbolic. If He came to bring in a new era and to make an end of sin, it is reasonable to accept His own explicit statement that He will return to bless His redeemed world with all the fruit of His passion. And the events of our day lead us to cherish this blessed hope more eagerly. The dream of a gradual revolution in morals and manners, by which the full benefit of the redemptive process may become ours, is wearing thin. We are told with authority that Germany is one of the most highly cultured centres in Europe, and Germany is advocating the worship of Odin and Thor. Our own land, so richly favoured of God, is slowly sinking into a crude, unphilosophic materialism. Schools and hospitals, maternity schemes and Old Age Pensions have done excellent work, but the day of redemption tarries and our sense of ease and comfort seem but to estrange us from God. We lift

decreed:—"It is thought meet and convenient by the present Synod that the said Communion Tables in all chancels or chapels be decently severed with rails," and decreed further: "The holy table should stand in the place where the altar stood." Again, in 1636, Laud and Wren inserted the Rubric in the Scotch Liturgy: "The holy table . . . shall stand at the uppermost part of the chancel or Church where the presbyter standing at the North side or end thereof, etc." From these instances it is clear that in 1662 the revisors were quite familiar with the present position of the table, and yet they retained the rubric, which could not therefore be obsolete. It is false history of this kind that is damaging to the credit of any cause.

A second startling historic assertion is that "During the short time when the extreme Protestant reformers sought to bring the Church of England into bondage to Calvin and other Continental extremists, the Catholic doctrine of the Holy Communion was the chief point of attack." So we are told the extremists "brought the poor trestle table which had replaced the glorious old altars, down into the body of the church or chancel, where it was placed lengthwise, that is, with the long sides running parallel with the north and south sides of the church." We are then told that this unpleasant practice died out, chiefly under the influence of Archbishop Laud, and that "The Scotch Prayer Book restored the altar to its proper position at the east end." What are we to think of a historian who ignores the fact that the Scotch Prayer Book provided that the Presbyter should stand at the north side or end, at the very time that he asserts that the Book "restored the altar to its proper position"? Furthermore, it seems strange that a Book which is designed to restore the altar never once makes mention of that particular piece of furniture. But these are trifles to modern historians, who will have a book to conform to their reading, all appearances to the contrary notwithstanding.

Bishop Dowden is usually regarded as somewhat of an authority on the Book of Common Prayer. So far from supporting the position which the Editor of the "Church Chronicle" takes, he quite distinctly rebuts it. He states: "The first Prayer Book of Edward VI., as well as the second, owes much to foreign influence. In truth, we have less historical evidence for the influence of external agency on the second Book than we have for such influence on the first." Is it too much to hope that the mature judgment of a cautious writer, by no means identified with the Evangelical school, would receive in future careful attention at the hands of those who seek to instruct inquirers in the history of the Book of Common Prayer?

So far from Calvin being regarded as an extremist, we have the following testimony of Dr. Darwell Stone:—"The teaching formulated by Calvin carried further the attempt of Bucer to find a middle position between Luther and the Zwinglians. He united a strong denial that the elements are by

(Continued on page 13.)

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our eyes unto the hills. Not from earth do we expect the full and final completion of the Saviour's gracious work. The Lord Who trod the slopes of Olivet shall Himself in Person usher in the last great episode and create the final division between the saved and the lost. Come, Lord Jesus.

ADVENT.

Prayer.

Almighty God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life (in which Thy Son Jesus Christ came to visit us in great humility); that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

ST. ANDREW'S-TIDE MISSIONARY INTERCESSION.

Tuesday, November 29, will be observed as a day of prayer for missions in St. Andrew's Cathedral in connection with the world-wide St. Andrew's-tide missionary intercession. There will be an administration of the Holy Communion at 8.30 a.m. Hourly sessions of prayer will be as follows: 10 a.m., Melanesia; 11 a.m., China and Japan; 12 noon, the Aborigines; 1 p.m., New Guinea; 2 p.m., India; 3 p.m., Africa; 4 p.m., Moslem Lands.

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Personal.

The Right Reverend F. A. Bennett, the Maori Bishop, will be a representative at the International Missionary Conference to be held at Madras, commencing on December 12. The Bishop arrived in Sydney last week and left for India on Saturday by the "Orontes."

Canon Hillard, C.M.S. Missionary in Kenya, East Africa, is expected to arrive in Melbourne shortly on furlough.

The Archbishop of Sydney and Mrs. Mowll will leave England on November 25 for the Madras International Missionary Conference. They are expected in Sydney on February 23, and will travel from India via Singapore and Java.

Captain Reginald Wallis, of London, who will be one of the speakers at the Katoomba Convention in January, gave several addresses at the recent Keswick Convention in England. He was formerly a Y.M.C.A. Secretary in Dublin.

Much sympathy is felt for the Rev. and Mrs. J. N. Vaughan, of the Hawkesbury River Chaplaincy, in the loss they have sustained in the death of their infant son, David, who was drowned at Wiseman's Ferry. At the funeral service in the Church at Wiseman's Ferry, and at Rookwood, large numbers gathered to express sympathy with Mr. and Mrs. Vaughan. The Bishop Coadjutor, and the Rev. R. B. Robinson officiated, and Mr. Vaughan spoke a few words at both services.

Miss Daisy Webster, of C.M.S., Hyderabad, India, who has been on furlough, will leave Sydney on her return to the Mission Field early in December.

Mr. A. G. Moyes, the well-known special correspondent for the "Sunday Sun," who travelled to England with the last Australian Eleven, gave a most interesting lecture on the tour, illustrated with moving pictures, in St. Stephen's Parish Hall, Sydney, on November 7. Mr. Moyes is well-known for his Church work in St. Stephen's Parish, and on Sunday last, he spoke at the men's quarterly tea, giving experiences of Church life in England.

Miss Dove, a C.M.S. Missionary at Oenpelli, Northern Territory, who has been on furlough in Sydney and Melbourne, left for her station by flying boat last week via Groote Eylandt and Darwin.

The Bishop Coadjutor of Sydney conducted a quiet day for the clergy in St. Andrew's Cathedral on Friday last. The Bishop gave several addresses on "Ordination Vows." A large number of clergy was present. Bishop Bennett, the Maori Bishop, was amongst those assembled.

VICTORIAN JOTTINGS

(By "Melberton.")

The Provincial Synod met on Thursday and Friday, November 10 and 11th, in Melbourne. As it has no legislative powers, its main usefulness consisted in academic discussions and pleasant social intercourse. A debate on religious education stirred up the Roman Catholic Archbishop Mannix to one of his bitter diatribes. He usually chooses Sunday for his outbursts, and on Monday last the press reported his remarks. He is "good copy." But his vehement assertions of Roman Catholic claims to a separate educational grant are not likely to be conceded. If he wants a separate table for his flock, he must continue to ask them to pay for it.

Criminal Statistics taken from the "Victorian Year Book" reveal that the Roman Catholic Church supplies more criminals in proportion to its quota of our population than any other Church. This is an awkward fact to set alongside the Roman Catholic claims. But its truth is undeniable, and it is an eloquent comment on the quality of the religion imparted to the pupils of its schools.

The Anzac Day Service came under review at the Provincial Synod, and it is clear that leaders in our Church are determined not to participate in shrine services so long as the semi-pagan formula is insisted upon. The institution of this service was brought about by Roman Catholic influence on the Returned Soldiers' League.

Bishop Hart, of Wangaratta, came into prominence by his advocacy of a return to an extension of liquor trading hours in the evening. It is unfortunate that one with a gift of ready speech should so use it. His lot as a parish priest was cast in parishes where the pull of the publican was not so strong as in industrial parishes. Clergy who work in such parishes and recall the days of evening trading know how the publican's open door meant untold domestic misery. Men returning home from work were often wont to sit and soak while wives and children were waiting at home, often dreading the home-coming of the father. Fortunately at present the wholesome press of Melbourne is opposed to any change of hours. How desirable it is for Bishops to remember that even they may be

"intoxicated with the exuberance of their own verbosity"!

Two Suburban Parishes are holding festivals just now. St. James', Ivanhoe, has completed its church, and its dedication by Bishop Booth took place on Thursday evening, November 17th. The veteran Bishop Green preached the special sermon. His sermons are always Scriptural, hence very helpful. St. Hilary's, East Kew, is celebrating its 50th anniversary by a series of functions leading up to Sunday, December 4th, when Archbishop Head will be the preacher at matins and the Rev. C. H. Barnes at evensong. Both Ivanhoe and East Kew are very choice and beautiful residential areas. St. Hilary's new church is shortly to be built, the culmination of years of prayerful, quiet preparation.

The Bishops of Ballarat (Dr. Johnson), and Bendigo (Dr. Riley), commended themselves at the Provincial Synod by their modest bearing and wise speech. Victorian churchmen are thankful for them.

TEMPLE DAY.

On Tuesday, October 18, the C.M.S. in South Australia held its annual Temple Day in Holy Trinity Church, North Terrace, Adelaide.

Temple Day is a day set apart each year for special missionary intercession and missionary giving. Half-hourly prayer sessions commenced at 1 p.m. and were continued throughout the day until 7.30 p.m. These periods were conducted by members of the clergy, the Women's Missionary Council, the General Committee, and the Young People's Organisation. A "Chest" was placed in the Church at the chancel steps, and during the day many friends of the Society came in and knelt in prayer for a few minutes and then placed their gifts for the extension of the Kingdom in the "Chest." In the evening at 8 p.m. a service of dedication was held. This was conducted by the Rev. R. M. Fulford, the preacher being the Rev. J. A. Rowell, of Mt. Barker. During this service the offerings for the day were presented and dedicated to the Lord for His use.

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ALEXANDRIA

CHURCHMEN'S REMINDER.

"Concentrate all your thought upon the work in hand. The sun's rays do not burn until brought to a focus."—A. C. Bell.

"To-day if ye will hear His voice."

NOVEMBER

24th—Thanksgiving for Defeat of the Armada, 1558.

25th—John Knox died, 1572.

27th—**First Sunday in Advent.** The neglect of Advent teaching is part of the cause of the weakness of the Church to-day. It is a difficult subject, but not for that reason to be slurred over.

28th—The Pope fled from Rome, 1848. Some think the time approaching when he will have to take another flight.

30th—Wednesday. St. Andrew's Day. This is the day of reminder of our duty to try to bring others to God. St. Peter was brought in by his brother.

DECEMBER

4th—**Second Sunday in Advent.** The Church's Bible Sunday, when we think of Christ coming to us in His Word to prepare us for His personal return.

8th—Richard Baxter died, 1690. "The Saints' Rest," written by him, reminds us of a great saint.

To Australian Churchmen.

THE POSITION OF SYDNEY.

WE have dealt in previous articles with one or two important positions adopted by Sydney. Since then we have observed that the pamphlet prepared by the Standing Committee, setting out the principal positions for which Sydney contends, has been issued to every Synodman, and we hope that it will receive careful study at their hands.

We propose to deal in this article with the suggestion: "That the existing decisions of the ecclesiastical Courts of England should be binding, and continue to be binding on this Church until altered by competent authority." Some few items of history may prove of interest to our readers, and are necessary if we are to understand the precise attitude that Sydney seeks to adopt on this matter. In the year 1830, a Royal Commission was issued for the purpose of making full inquiry into the course of proceeding and jurisdiction of the Ecclesiastical Courts. The Commission was remarkably representative; it had the Lord Chief Justice, Lord Tenterden, Lord Wynford, Sir N. Tindal, Chief Justice of Common Pleas, Sir W. Alexander, Chief Baron of the Exchequer, Sir J. Nicholl, Dean of the Arches, Sir C. Robinson, King's Advocate, Sir H. James, Sir C. E. Carrington, Dr. Lushington and Mr. Ferguson. The Bishops were represented by Archbishop Howley, Archbishop of Canterbury, the Bishop of London, Dr. Blomfield, the Bishop of Durham, Dr. Van Mildert, the Bishop of Lincoln, Dr. Kaye, the Bishop of St. Asaph, Dr. Carey, and the Bishop of Bangor, Dr. Bethell. It will scarcely be contended that a Commission of 16 such eminent persons, of whom six were Bishops, and two of

the laymen Judges in Bishops' Courts, is not fairly representative of the spiritual and legal interests of the country.

The Commission issued its report in 1832 and made the following recommendation: "That it would be expedient to abolish the jurisdiction hitherto exercised by Judges' Delegate, and to transfer the right of hearing Appeals to the Privy Council; provided that, in order to render that tribunal efficient for such a purpose, a sufficient number of days for the sitting of the Privy Council be fixed, and some arrangement made for the attendance of Privy Councillors conversant with legal principles." There is a further provision for abolishing a Commission of Review, which does not affect the matter that we have under discussion. In presenting its report, which, it must be borne in mind, represented the mature judgment of the Bishops, the Commission asserts: "The Privy Council, being composed of Lords spiritual and temporal, the Judges in Equity, the Chiefs of the Common Law Courts, the Judges of the Civil Law Courts, and other persons of legal education and habits, who have filled judicial situations, seems to comprise the materials of a most perfect tribunal for deciding the Appeals in question." Following this recommendation an Act of Parliament was introduced by Lord Brougham, transferring Appeals in Ecclesiastical Causes from the Court of Delegates to the Judicial Committee of the Privy Council. The Act may be seen by those who are curious. It is the Third and Fourth, William IV., Chapter 41. An important modification was introduced by the Third and Fourth, Victoria, Chapter 86, which provides that "every Archbishop and Bishop of the United Church of England and Ireland who now is or at any time hereafter shall be sworn of her Majesty's most honourable Privy Council shall be a member of the Judicial Committee of the Privy Council for the purpose of every such Appeal as aforesaid. . . . and no such Appeal shall be heard before the Judicial Committee of the Privy Council unless at least one of such Archbishops or Bishops shall be present at the hearing thereof." It must be borne in mind that the Act was framed with the full concurrence of the Bishops. The Archbishop of Canterbury on the part of the clergy gave his cordial approbation to the Bill. The Bishop of Exeter entirely and heartily concurred in the measure. There is no record of any debate upon the Bill. A few suggestions were offered by members, but it can be said with confidence that it was accepted without hesitation, largely, if not entirely, because the Bishops were fully agreed in supporting the measure.

When it is remembered that one of the Bishops on the Commission, Bishop Blomfield, was a very decided High Churchman, and dissented from the Gorham judgment in the year 1850, it will be perceived that the formulation of this method of Appeal in Council was not in any sense a party movement, but gained the concurrence of the whole Episcopal bench in the year 1833.

The question naturally arises: What has led to the undoubted change of opinion which is now manifested in Episcopal quarters with reference to this tribunal? We have no hesitation in stating that the difference is due to a different theory of the Church's function, and one of very far reaching consequence. Over and over again the argument is now heard that the Church must be free to determine her own doctrine. On this ground some, like the Archbishop of Brisbane, have gone so far as to declare that no tribunal could be satisfactory except one which consisted entirely of Bishops. The Archbishop of Brisbane is a student of ancient ecclesiastical history, and has rendered valuable service in publishing a work on that subject. Yet he seems oblivious to the fact that has been appreciated by many eminent historical students, that in the early days of the Church, both presbyters and laymen took an active part in ecclesiastical disputes, and that before the days of Constantine, the Bishops actually appealed to a heathen Emperor, Aurelian, to execute their degree against Paul of Samosata.

Facts like this show how impossible it is to reconcile the modern theory of exclusive Episcopal Jurisdiction with the actual facts as they emerge in Church History. The new theory, as the Judicial Committee of the Privy Council itself cogently expresses it, would rob all members of the Church of any real security. The Committee says:—"In our endeavour to ascertain the true meaning and effect of the Articles Formularies and Rubrics, we must by no means intentionally swerve from the

old established rules of construction, or depart from the principles which have received the sanction and approbation of the most learned persons in times past, as being on the whole the best calculated to determine the true meaning of the documents to be examined. If these principles were not adhered to, all the rights, both spiritual and temporal, of Her Majesty's subjects would be endangered." It is no use to say that the Bishops are the immemorial guardians of doctrine. As a matter of fact that particular proposition has been vigorously disputed. But even if it were true, the protection of an individual against criminal proceedings must be made to depend on the equitable construction of the documents to which he has given adhesion, and it is notorious that men of strong conviction and special training in other departments of life, are the very worst exponents of the grammatical and literary sense of documents. The fact that the Bishops in 1833 unanimously recommended a mode of procedure which many of them in 1938 regard as destructive of the Church's life and freedom, is itself an eloquent testimony as to the danger of committing the sole determination of matters of this sort into their hands.

It is because the Judicial Committee of the Privy Council found against the strong convictions of the Bishops and of Dr. Pusey in the famous Colenso case, and found against the Bishop of Exeter in the famous Gorham case, and found against the Bishop

(Continued on page 16.)

A PLAIN STATEMENT OF FACT

TO THE THOUSANDS OF HOLDERS OF COMMONWEALTH BONDS MATURING
IN DECEMBER, 1938.

The Australian Loan Council invites all holders of Commonwealth Inscribed Stock and Bonds maturing on 15th December, 1938, to convert their holdings.

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Treasurer.

"THE CHURCH IN ACTION."

The Home Mission Society, Diocese of Sydney
ADVENT OFFERINGS

Offerings in churches throughout the diocese will be made on Advent Sunday, November 27th, on behalf of the Home Mission Society. Churchpeople are asked to contribute liberally to the Society's work, which supports needy parishes and has special tasks at the Children's Court, on the Hawkesbury River, at Unemployed Camps, Scheyville Training Farm, and Norfolk Island; and in other ways is maintaining and extending the witness of the Church in our midst.

R. B. ROBINSON, General Secretary.
F. P. J. GRAY, Hon. Treasurer.

Church House, Sydney.



H.M.S. Building at Unemployed Camp, Botany Bay, which is used for Church, Sunday School, and other meetings.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

INDUSTRIAL SUNDAY.

Sunday last was observed as Industrial Sunday in the Diocese of Sydney. Sermons were based on the need to relate Christianity to the industrial and general economic life of the nation. Industrial Sunday was observed in accord with the spirit of a resolution of the Lambeth Conference in 1920, and reaffirmed in 1930, that a profound change in the spirit and working of the industrial order was necessary.

Diocese of Armidale.

REFORMATION SUNDAY.

In the course of last Sunday's commemoration of the Reformation, the Vicar of Emmaville (the Rev. H. E. S. Doyle, Th.L.), preaching in his parish church, reviewed the course of the Reformation from the days of Wycliffe to the Elizabethan Church Settlement, and pointed out that there were at least three great watchwords of the movement—"no priests but Christ," "The Bible the sole rule of Faith and Conduct," and "Justification by Faith."

After pointing out how these fundamental doctrines of the reformed faith were enshrined in the Thirty-nine Articles of the Church of England, the preacher went on to apply the lessons of the Reformation to the present times.

The word "Protestant," he said, should not be used in a negative fashion—it was a positive watchword and challenge. It should mean that we stand for a positive, vital, living religion, which sets in its forefront unflinching loyalty to Christ, and a firm conviction that nothing less than the faith of Christ crucified can save the world from destruction.

A RECALL TO RELIGION.

At the last session of Synod the need for a revival of religion was stressed in several speeches, and at the subsequent Clergy Conference plans were made for a Campaign for Renewal.

Throughout the diocese sermons on prayer have been preached, commencing on Trinity Sunday last, and now the second stage of the campaign, which aims at bringing the message of the Church to every home in the diocese, has been commenced. In every parish bands of lay workers have been formed to visit every home and talk to the people about religion. The Bishop has issued a series of leaflets on such subjects as Sunday; Does the Church Care; The End of the World; I Live a Moral Life; and Health and Worship; and these are being distributed from house to house.

Early next year it is expected that a series of Missions will be held throughout the diocese, with the object of recalling to God those who may have become careless and indifferent to the claims of their religion.

THE BISHOP AND THE SUMMER SCHOOLS.

The Bishop of Armidale is widely known for his keen and enthusiastic interest in the missionary work of the Church. Next year he is to be one of the special speakers at both the A.B.M. and the C.M.S. Summer Schools.

Diocese of Goulburn.

DIOCESAN COUNCIL.

The Council sat all day on November 8th, the Bishop presiding throughout. At the outset the Council expressed its sympathy to the Bishop in the death of his mother. It placed on record its appreciation of the life and work of the late E. A. Smith and the late F. A. A. Russell, K.C., Mr. Smith Chancellor of the diocese for twenty-two years, Mr. Russell for the last five.

The Council revised all its grants for 1939. It was decided to amend the Church Society Ordinance in certain particulars at the next meeting of Synod. The accounts for the first nine months of the year, the revised estimates for 1938, and the budgets and estimates for 1939 were scrutinised carefully.

The Bishop announced his appointment of the Rev. F. M. Hill as Diocesan Commissioner to Youth. A long and useful debate on Religious Education in all its branches, and the Church Mail Bag School in particular, took place without any actual motion being moved other than a general determination to carry on and support the good work which is being done.

The Registrar was given authority to negotiate with the parishes for a voluntary assessment in lieu of half-yearly collections for the Church Society. The Council decided to support the Diocesan Council of Armidale in its agitation for the amendment of the Australian Clergy Provident Fund's rules and conditions.

The indebtedness of certain parishes was reviewed. Archdeacon Pike offered to endeavour to raise funds for the building of a new Diocesan Library and Museum, and the offer was accepted.

VICTORIA.

Diocese of Melbourne.

On Friday, December 2nd, the Women's Missionary Council is holding a Christmas Sale of Oriental work, fancy goods, produce, flowers, etc., in the Fellowship Room of C.M.S.

TASMANIA.

CHURCH OF ENGLAND LEAGUE, TASMANIA.

The annual meeting was held on November 1st. There was a good attendance, several new members being enrolled. The Rev. W. J. Dodson was elected to the Committee in place of Mr. J. J. R. Crawford, who has returned to Brisbane to live, and all other officers were re-elected.

We reprint the following extracts from the sixteenth annual report:—

In presenting its Sixteenth Annual Report the Committee feels that the Church of England League is continuing to justify its existence and is progressing steadily both in members and influence. The main reason for this is that the League supplies a definite need—the need of a rallying point for those who are anxious to keep the Church to its Scriptural basis.

We have held the usual quarterly meetings, which have been fairly well attended, and the lectures have been just what is required at the present time.

The Committee wish to thank the Rector of St. George's, Rev. A. A. Bennett, for the great help and assistance he has given them on all these occasions.

The Annual Meeting of Evangelicals, during Synod Week, was one of the best meetings that we have held; it is a very valuable meeting, and the only one we can have in the year when our country members can join with us in helpful discussion.

Australian Church Record.

This is a most valuable paper, and is perhaps the greatest factor in maintaining Evangelical principles in Australia.

THOSE MEMORIALISTS!

Sir,

In the recent issue of "The Challenge," the Memorialists come to life again. The astounding suggestion is made that their recent request to the Archbishop "was with a sincere desire to offer co-operative assistance in the difficult and important work of diocesan development." Really, sir, this takes away one's breath! Surely they might well add, in the adapted refrain of one of Dickens' choice characters, "We are very 'umble, sir; we are very 'umble."

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THE *Builders*

Owing to an unexpected difficulty in securing accommodation, "The Builders" have been obliged to postpone the opening of the Holiday Home in Katoomba until January 7th. The Home will be open to visitors from January 7th to 21st inclusive. As the accommodation is limited, friends are asked to book as early as possible. Consideration will be extended in the order in which the bookings are received. Terms: 35/- per week. 6/- per day.

Apply at once to:—

Miss Norbury,
c/o The Church Record,
Diocesan Church House,
George Street, Sydney.

The work of "The Builders" has been very definitely blessed in the diocese. There is more than one instance of families who have introduced and continued the practice of united family prayer since Miss Farrell has visited them, and spoken on the matter. A number of letters have been received from attenders at the services, speaking of real heartfelt consecration to the Saviour, and many have had difficulties cleared away. Miss Farrell is a gifted young lady, with a very sound grasp of evangelical religion, and we believe that her method of quiet teaching has done much to open the Scriptures intelligently to those who have heard her. The letters of which we have spoken bear eloquent testimony to this fact.

In Adelaide and Brisbane her visits were much appreciated, and large crowds listened to her addresses.

Clergymen have now an opportunity of arranging for a week or ten days in their parish for a concentrated Teaching Campaign, and we hope they will avail themselves of the services of Miss Farrell.

One great advantage in relation to this venture is that "The Builders" do not represent any fresh parochial organization, but work to stimulate interest in all existing activities. Miss Farrell's engagements are accumulating rapidly, so book her at once.

A PRAYER.

And a little less of me,
Let me be a little kinder,
Let me be a little blinder,
To the faults of those about me;
Let me praise a little more;
Let me be when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.

Let me be a little braver,
When temptation bids me waver,
Let me strive a little harder,
To be all that I should be.
Let me be a little meeker
With the brother who is weaker;
Let me think more of my neighbour
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer
By doing what I should do
Every minute of the day;
Let me toil without complaining,
Not a humble task disdaining,
Let me face the summons calmly
When death beckons my way.

Author unknown.



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DOCTRINE AND HISTORY IN "THE CHURCH CHRONICLE."

(Continued from page 5.)

consecration the Body and Blood of Christ with a strong affirmation that the Body and Blood of Christ are received by the faithful communicant." Archdeacon Hardwick adopts the same view, and states concerning Cranmer and Ridley's opinion that it was "in close resemblance to that section of the Swiss Reformers who had acquiesced in Calvin's method of explaining the mysterious Presence."

The Editor does not oblige us by giving the date at which the extreme Protestant Reformers began their work. It may interest our readers to know that as early as June, 1550, practically throughout the whole of London the table was set in the choir, where the high altar stood, and by the end of 1550 "the altars within the more part of the Churches of the realm were already taken down" as Cardwell's Documentary Annals attests. Day, Bishop of Chichester, was imprisoned for disobeying the order on December 11th, 1550. So we are asked to believe that a wonderful balance restored by Cranmer in 1549 was completely lost in the Church of England within the short compass of a year.

Finally, we have an excellent authority for the ground for the change in 1552 in Bishop Cosin, who seemed wholly unaware of the theory propounded in the "Church Chronicle. He tells us that "some (were) standing at the west side of the altar with their faces turned towards the people, others at the east, others at the south, and others at the north, when at last they agreed to set forth this rule, namely, the north side of the table." It is a rather surprising commentary upon the history here served as answer to an inquiry that the rule concerning the north side of the table does not prevail in Calvinistic Churches.

A LAYMAN TO LAYMEN.

(Communicated.)

A survey of the Anglo-Catholic movement in the Church in England, in our own country, the United States of America and elsewhere, has an educational value. It leads one to conclude that after all, we are inclined to judge the importance of the Anglo-Catholics by their noise rather than numbers. It is clear, too, that the minority section is more particularly noticeable in the laity, who, taken as a whole, do not appreciate Romish pre-Reformation innovations.

The Anglo-Catholic clergy, however, are only human, and naturally find a sort of attractiveness in the claim for superiority. Exclusiveness is only a weed that will develop in any poor soil. The only theology of some people, it seems, is to picture themselves on a pinnacle above others. This has, in a way, its amusing side, but it has a pathetic touch also, when it enters into the life of an earnest Christian, and worse still when it assails the principles of the Reformed Protestant Church by introducing teaching contrary to the Bible, and the Thirty-nine Articles. It becomes even more painful when we realise that the Anglo-Catholics have chosen our sacred Communion Service for their spectacular and magical performances.

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An American publication dealing with Anglo-Catholicism reveals a rather interesting aspect of the subject when it points out that in the Protestant Episcopal Church in that country the secessions from the ranks of other Protestant Churches form quite a large proportion of the Anglo-Catholic section.

The following is an extract from a publication issued by an accredited Society:—

"The leading layman in the Committee of Laymen, to do honor in a recent Anglo-Catholic celebration, was originally a Baptist; the leading clergyman on the Reception Committee, originally a Presbyterian; the Bishop of Chicago, one of the participants, formerly a Methodist clergyman. One, at least, of the lay speakers came out of a Congregational pastor's family. An investigation into the records of the leaders of this celebration would be most instructive. One much advertised participant was deposed from our ministry for some moral cause. He then joined the Church of Rome, but after having been rejected twice as an applicant for Priest's Orders, drifted back into our Church. The procedure by which a man can be quietly slipped back into our ministry needs rectification in the interest of the sacred prestige of our ministry."

The Episcopal Church in America is not alone in some of its experiences.

The present revival of pre-Reformation Anglo-Catholicism dates probably from the Tractarians (1833) followed later by the Oxford Movement (do not confuse this with the Oxford Group Movement). Anglo-Catholicism will inevitably once more run its course of ritual and sacerdotalism; but in the end what human good or inspiration does it honestly expect to achieve? Anglo-Catholicism is not a new "ism" by any means. The same spirit that is the background of the movement to-day was in evidence in the pre-Reformation days, and can even be recognised in that very early period when the "ism" was known as the Pharisees and Sadducees. Those people whose works were done to be seen of men, who made broad their phylacteries and enlarged the borders of their garments, and probably studied the colors of their trimmings also, genuflected and carried on other spectacular performances. Those people to whom our Lord said, "Woe unto you" on more than one occasion.

We do well to keep in mind that the Church of England did not come into existence by an Act of Parliament, but that it existed before there was a Parliament, or even a State, for that matter.

When we consider this we must surely be alive to the fact that the parties in the Church prior to the Reformation were what are known as the "Evangelical" party, and the "Anglo-Catholic" party. The former known now as true Protestants, and the latter have been known by various names—High Churchmen, Ritualists, Sacerdotalists, and now by the high-sounding title, Anglo-Catholics.

No matter by what name they are called, they can readily be identified with the pre-Reformation party that treated the Reformers so violently, because to-day they are preaching

and teaching the confessional, transubstantiation, Mary worship, etc., in precisely the same form as in the pre-Reformation days. The very doctrines the Protestants fought so bravely to discard from the worship of the Church, and even went to the extent of facing death in defence of the open Bible and the Faith. Are the laity going to stand by and see their Church dragged down again to the dark depths of the pre-Reformation period? Are they going to be Priest-ridden by Anglo-Catholic Bishops and clergy? It is common knowledge that on the Australian Bench of Bishops at the present time the majority of them are Anglo-Catholic in their teaching, or with definite leanings in that direction. Many of the clergy who are not Anglo-Catholics, but are in charge of parishes in dioceses with Anglo-Catholic Bishops, think that they have no alternative but to carry out the instructions of the Bishops under whom they serve. The position, therefore, resolves itself into this—that the laity will have to take the fight into their own hands.

It may be news to some laymen that at a fairly recent session of the National Church Assembly, London, an Anglo-Catholic Rector in the Diocese of Truro endeavoured to persuade the Assembly to appoint a Committee to consider the subject of the discipline of the laity. The effort failed, but it sufficed to show how far the Anglo-Catholics are prepared to go.

The misguided Rector may have had in mind that it was the laity who rose against the aggressiveness of the Anglo-Catholics and brought about the Reformation. Martyrdom did not check them then, and motions at Church Assemblies will not do so now. Neither will undignified, unnecessary, and un-Christian contributions to the secular press.

An English journal records a conversation between an enthusiastic Anglo-Catholic and a "Liberal" French Catholic. On completion by the Anglo-Catholic of his exposition of Anglo-Catholic aims and ideals, the French "liberal" Catholic remarked drily, "Why, you are trying to introduce into England the very features of the Church that we are seeking to get rid of in France!" What an illuminating comment!

Nothing is more certain than that the laymen must combine again to defend their Church against the Anglo-Catholic aggression, but let it be remembered that any organisation, whether it be the Anglican Church League or any other Association having for its object the defence of our faith and the Bible in opposition to the Anglo-Catholics, is entering upon a large field of work, carrying with it great responsibilities. It has to press its claims in the face of much ignorance and superstition, to say nothing of irreligion. The work will demand incessant activity, watchfulness and prayer on the part of all earnest Christian men and women who are alive to the destructive nature of Anglo-Catholic doctrine, and who realise the need to build up a spiritual force in our Church, in defence of Evangelical principles.

It must be evident to all who hold themselves to be true supporters of the Reformed Protestant Church, the growing need for aggressive work if we are to turn out and keep

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out every form of sacerdotal teaching. This is no time for temporising; that period has definitely passed; the laymen of our Church must speak out plainly, and face the issue boldly. It may even be necessary to unite with other Protestant Churches to fight an enemy common to all true Protestants.

If laymen view seriously the realities of the situation brought about by the propaganda of the Anglo-Catholics during the past twelve months, surely our policy of inaction must force itself upon us as something utterly wrong. Are we going to allow ourselves to be side-tracked by the timid time-servers who shrink from standing up openly for their convictions?

A pathetic aspect is that even in the face of a threatened crisis in our Church, there are amongst the clergy, particularly some of the younger and inexperienced men, those who call themselves "liberals," or "reformers"—men who hold themselves aloof with a sort of notion that a definite stand in defence of their Church savors of "narrowness" and "partisanship". Why, the very object of, say, the Anglican Church League is "freedom."

Surely they cannot be blind to the fact that the Anglo-Catholic conception of the Ministry and the Sacraments is a perversion of their ordination vows and the Gospel, and is hostile to freedom.

Nowhere does the Gospel of Christ teach sacerdotalism, which is nothing less than a corruption of Christianity. The so-called "liberals" are merely a catspaw of the Anglo-Catholics, with whom they can never conscientiously unite, and still remain "liberals." It is extraordinary how these so-called "liberals" so consistently record their votes with the Anglo-Catholic section. Is it not in the minds of the laity that a covert and insidious, but no less dangerous attack on the Protestant position of our Church is being engineered to-day right at our doors? If laymen value organisations such as the Anglican Church League, or any other such association, then they should interest themselves right away and join up, and encourage others to fall into line in defence of our Church.

Surely laymen can be justly proud of membership in any such League or Association. The day has passed when laymen should talk of "compromise," or take heed of the sophistry of the timid rail-sitters who imagine they see a sign of "narrow partisanship" in membership of a league, or association, which is definite in its objective. The Anglican Church League, for instance, is an organisation of men whose efforts are devoted to a specific purpose. So, also, are the Bible Society, the Girls' Friendly Society, and many other organisations of that nature. It will be remembered that the same stupid argument of "partisanship" was urged against the Church Missionary Society in its early history, and the first Temperance Society had the same experience. But now the prejudice, it appears, continues only in the realm of doctrine. Is it not reasonable that laymen who are of the same mind and purpose should claim the right to associate themselves together in a league or organisation in defence of their Church? This has become all the more necessary in view of the determined efforts of the Anglo-Catholics to force upon us in these enlightened days the very doctrines that our forefathers, in the dark days of the pre-Reformation period, saw fit to cast out. The Anglo-Catholics have their own various and most exclusive "partisan" organisations to propagate discarded Romish practices of the pre-Reformation days, yet Evangelical laymen are "partisan" because they have the courage to stand for their principles and the doctrines of their Church, as are taught in the Scriptures, and that were maintained all through those days of martyrdom and that were eventually gained for them at such cost, giving them the liberty in worship they enjoy to-day.

The laity are heartily sick of trying to compromise and tolerate, and of being side-tracked by the talk about "earnestness." Peter, no doubt, spoke with great earnestness when he urged our Lord to avoid the Cross, but the reply to his earnest appeal was: "Get thee behind Me, Satan." Laymen can understand the desire of the Anglo-Catholics

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of these days for "comprehensiveness," their appeal for "toleration," and the cry for "no opposition" because of their "earnestness." It is helpful to them in their propaganda, but Evangelical laymen cannot understand why the Anglo-Catholics overlooked the "comprehensiveness" that might just as reasonably have been expected by Protestants in the early Church, why there was no toleration whatever in those days, and why the earnest, Godly men in the pre-Reformation period were cast into dungeons and cruelly martyred by the Anglo-Catholics of those days.

Laymen could forget and forgive the past if the circumstances were not being so vividly recalled by the introduction now by the Anglo-Catholics of the same Romish practices that the brave Reformers fought so hard to eliminate from our form of worship, and succeeded.

If the Anglo-Catholic bishops and clergy are not satisfied to stand by the principles which they agreed to in their ordination vows, then why don't they renounce them, and the privileges attaching thereto, and go to a fold where the views they hold are more acceptable. That would be the honest thing to do, and we would commend them.

There is a limit, and the time is approaching when the laity will have to demonstrate their power while they have it.

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THE POSITION OF SYDNEY.

(Continued from page 9.)

of Salisbury in the celebrated Essays and Reviews case, that agitation was started to discredit the authority of the Committee. This is the more remarkable when it is borne in mind that in the Gorham case the two Archbishops supported the decision, and in the Williams case against the Bishop of Salisbury, the Archbishops of Canterbury and York and the Bishop of London sat as Judges, and the Archbishop of Canterbury and the Archbishop of York withheld consent from the proposition, that it is not contrary to the Articles of Religion to affirm that any part of the canonical books of the Old and New Testament upon any subject whatever, however unconnected with religious faith or moral duty, was not written under the inspiration of the Holy Spirit. The Bishop of Lon-

don, Dr. Tait, who would be regarded by some as a conservative and rigid Evangelical, was the only prelate who would not base criminal proceedings upon a statement of this kind. Had the decision rested solely with the Episcopal Judges, we fear that the majority of the present Episcopal Bench in Australia would have been condemned of heresy.

It is not surprising, therefore, that Sydney demands that the decisions of the Privy Council shall be taken as a correct interpretation of the Formularies of the Church of England, until such time as opportunity is given to re-argue the whole case and secure a reversal, after an equal measure of exhaustive inquiry, and by a tribunal of whose competence there can be no doubt.

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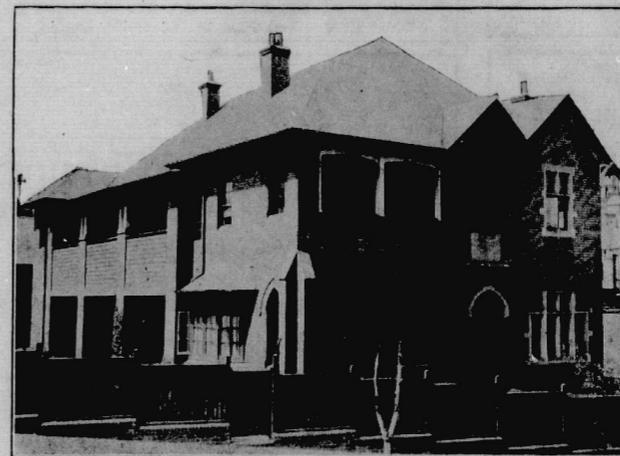
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(See page 12.)



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