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Australian Church Record,
Diocesan Church House,
Sydney, September 30, 1931.

Dear Boys and Girls,

What a splendid thing it is to have an ideal in life—something to aim at, something to strive for! Do you remember what the apostle Paul's ideal was? "This one thing I do," he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Let me give you the secret of prize-winning in life, and then there will be no excuse for any boy or girl who fails to get a prize. First of all, if you are going to run in a race, you must be suitably equipped, that is, you must lay aside any heavy clothes that would be likely to hamper you in your running. In a race you see the competitors lined up, with one foot outstretched, and the ball of the other foot resting on the ground a few inches behind. They are waiting for one thing only—the signal to be off. Every competitor wants to get a good start—a good start is so important.

Then a runner in a big race, if he wants to be successful, must be in good condition. Our great athletes, when they are in training for the great Olympic Games, are very careful what they do and where they go. There are those who start well, but in the second or third lap they slow up, and soon they drop out of the race altogether. If you fall by the way, and do not keep on to the end, you will not win the prize. So one secret is perseverance. There was a chorus, written by an old negro, and the words are very appropriate for all those who want to be successful. You will agree with me that it would be quite easy to learn the words off by heart. The chorus runs thus:—

"Go on, go on, go on, go on,
Go on, go on, go on;
Go on, go on, go on, go on,
Go on, go on, go on."

Yes, to be a prize-winner, means keeping at it. One winter, when there was a very heavy fall of snow, some people in the country found it impossible to open the front door of their house, because of the snow. And the little boy of the household made up his mind to do what he could to remove it, and taking a little spade he began shovelling the snow away. His uncle said to him, "How do you think you are going to clear a pathway down?" "By sticking at it Uncle," was his reply. There are so many who work in fits and starts. A boy is slack all the time at school, and says he will make up for it by working hard the last three weeks before the examination. But he looks very surprised when he finds that his name is very low down in the list, and some boy he had not thought much about is at the top. The apostle in another of his letters, says, "Let us run with patience the race that is set before us, looking unto Jesus." That is a spiritual race. Jesus is the goal, and He is also the Prize. And you put your name down for the race when you say

to the Lord Jesus, "I am going to love and serve Thee from this time forth."

Your loving friend,

The EDITOR.

Duty.

A soldier on duty at the palace of the Emperor at St. Petersburg, which was burnt about 50 years ago, was stationed and had been forgotten, in one suite of apartments that was in flames.

A Greek priest was the last person to rush through the burning rooms, at the imminent risk of his life, to save an ikon in a chapel, and returning, he was hailed by the sentry, who, in a few minutes more, must have been suffocated.

"What do you want?" cried the priest, "Save yourself, or you will be lost."

"I cannot leave," replied the sentry, "because I am unrelieved; but I called you to give me your blessing before I die." The priest blessed him, and the soldier died at his post.

Michael Faraday.

Sir Humphrey Davy's Kindness.

University bodies and scientists have been recalling during the past week the centenary of Michael Faraday's epoch-making discoveries with regard to the use of electricity. It must never be forgotten that Michael Faraday, in his youth, owed a great deal to Sir Humphrey Davy, the Cornish boy who became one of England's greatest natural philosophers. We should therefore, like to revive an incident in his career which may serve as an example to successful men who have it in their power to help beginners. At the close of the Napoleonic wars, there was working in Marylebone a young book-binder of genius called Michael Faraday. In his spare hours he visited the Royal Institution, where, at the age of 21 he heard a series of lectures by the renowned scientist, Sir Humphrey Davy. Greatly daring, he ventured to write to the lecturer, enclosing, as proof of his earnestness, the notes he had taken. Faraday had been discouraged by others, but here is the generous response of the illustrious Cornishman:

"Sir,—I am far from displeased with the proof you have given me of your confidence, and which displays great zeal, power of memory and attention. I am obliged to go out of town and shall not be settled in town till the end of January; I will then see you at any time you wish. It would gratify me to be of any service to you. I wish it may be in my power.—I am, Sir, your obedient, humble servant,

H. DAVY."

Very wisely, at their first interview, Sir H. Davy advised the youth to remain in business as a bookbinder, and he promised to find him work, when the time came, at the Royal Institution. Michael was undressing one night in his Weymouth-street lodging, when there came a loud knock at the door, and looking out he saw a carriage from which the footman had alighted. The eagerly awaited call had come. Sir Humphrey Davy offered him the post of assistant in the laboratory at the Royal Institution, at a salary of 25s. a week, with rooms at the top of the house.

In the character of Michael Faraday, as Professor Tyndall wrote, there was a purity like that of the most delicate crystal. Brought up in the small sect of Sandemanians, he remained faithful through life to the religious teachings of his youth. As he said grace over his meals, he seemed to be talking directly with the Heavenly Father, Who supplied all his needs, and Who, as he never doubted, had sent that messenger to Weymouth-street, London.

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Australia and the Indian Church Constitution.

Leader.—Turning the Corner.

Melbourne Synod—Archbishop's Charge.

The Bishop of Birmingham and his Attackers.

The Church in South Africa.

Wayside Musings.—Vocation, by Wayfarer.

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EDITORIAL.

The Bishops Confer!

TODAY and during the next six days excepting Sunday, the Archbishops and Bishops of the Church in Australia and Tasmania will be in conference in the Chapter House, Sydney. We have no knowledge regarding the matters upon which they will confer. Doubtless the various sections of, and considerations raised by, the Lambeth Report, will come under review. We should imagine also, that questions pertinent to the national, religious and Anglican Church life in Australia will be prayerfully and wisely considered. Maybe, in due time, some pronouncement will be made. We do not know! There must perforce, be considerations which our Bishops in secret conclave should discuss for the purpose, not only of gaining enlightenment and mutual appreciation, but for unity of action. We fail to see, however, why all their sessions should be in camera. It would be to their own assured place in the Church's life, as well as to a more effective Christian witness, if some of their deliberations, at least, were open to the public. For instance, they met in London last year about the proposed Constitution for the Church in Australia, but no one except themselves knows what transpired, and yet this question is a living

issue and is of vital concern to every churchman in the land. However, there it is! We are not enamoured with Bishops' meetings of this character, for we see no need for secrecy. The Bishops never tell! And subsequently, in devious sorts of ways, news of their talkings-together trickles through the Press and the Church's assemblies. We are reminded of some pertinent remarks in an altogether different connection spoken by Lord Cecil in the Oxford Union about the Anglo-French Naval Agreement.

"There is much to be said for open diplomacy; there is something to be said for secret diplomacy; but there is nothing to be said for diplomacy which is meant to be secret and comes to the light of day."

However, be that as it may, churchpeople of Australia are looking for wise authoritative, venturesome leadership, in many matters from our episcopal leaders. Maybe the next few months will witness such, as a result of the present pow-wow. We live in great big times, full of challenge, and opportunity!

Sydney's Bridge Opening.

ELSEWHERE in our columns we publish correspondence between his Grace, the Archbishop of Sydney and the Premier of New South Wales, relative to the date of the opening of the Sydney Harbour Bridge. We congratulate the Archbishop on his action in the matter, and remark that it is in keeping with his magnificent attitude all through the years. With a consistent persistence, year in and year out, he has not failed to send to the proper authorities his solemn protest with regard to the opening of the Royal Show on Good Friday, and the consequent desecration of that sacred day. And now once again, he has acted promptly and worthily in this matter of the Bridge opening—and we believe, with certain results. His action, we understand, has secured from the Citizens' Committee the removal of the word "Carnival" from the descriptions of the week, so that Holy Week will no longer be described as Sydney Carnival Week, but with a title more befitting the celebrations, and the time of the ecclesiastical year. His Grace has even gone further in asking whether some religious service could not be included in the Opening Function on March 19. It is, however, of no use certain persons in the Church crying out at this late hour for an altered date. Our clergy and laity should have been alive to the date of the Bridge opening many months ago, and should then have set about creating public opinion. It looks as if in the

matter of these dates the Church has missed her opportunity. We are all to blame and we had better say so, and make the most of whatever opportunities may avail. The very situation is a challenge to big things and big leadership. Besides, too, in the whole matter we need to be careful that we do not raise a false antithesis between the secular and the spiritual. Unreal attitudes and frenzied propaganda can be easily indulged in, and to no good!

Further Comment!

WHILE we are on the subject of Holy Week and Good Friday observance, we need to remember that changed mental attitudes and practices will not come about in a day or even in a few years. And apart from this, it must be borne in mind that one great religious body in New South Wales organises and carries through "refreshment rooms" on the Show Ground during the whole progress of the Royal Show, Good Friday included. Even Sydney's noble and far-reaching Benevolent Society is in the very whirl of the event. Leading religious laymen are in the thick of this, and they see nothing incongruous in it. Surely their attitude must affect the Royal Show leaders and administrators, as well as the general public. We mention this to reveal something of the outlook that only time and much unwearied devotion and teaching will change, and also something of the stone wall of unconcern and even opposition which the Archbishop of Sydney, as spokesman for the Church, has had to batter against. Indeed, we have nothing but admiration for his Grace in his unflinching, cogent, and ever courteous appeal to the Show authorities. Let it be said too, that tens of thousands of our citizens think that a lot of talk and writing in this matter of Holy Week and Good Friday observance constitute a sort of clerical fad. That the clergyman is frequently a theorist, and thinks himself into the ecclesiastical mind and mould, and tends to have the weakness begotten of his strong points, and thus becomes far removed from reality. After all, we have no brief for the Royal Show, much less for its carnival spirit, and side shows, but let us as a Church be real and balanced in our attitude. Nevertheless, we have a horror that this Sacred Season should be secularised, and that is what is happening. In the hurry and drive of our modern life, the world is forcing itself on us at every point. Men and women are finding it hard to keep up warmth of devotion. We distrust that spirituality which professes that all life is a sabbath, and therefore, holds it

Bertie's school report had just come in. "I'm losing patience with you!" exclaimed his father. "How is it young Jones is always at the top of the class, while you are at the bottom?"

The boy looked at his father reproachfully. "You forget, dad," he said kindly, "that Jones has awfully clever parents."—*Watchman-Examiner.*

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.

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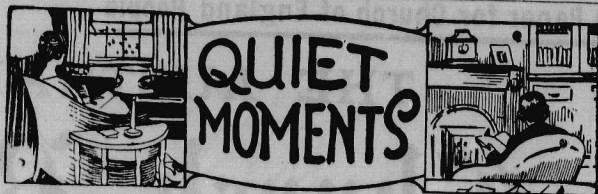
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"From Thence He Shall Come."

"FROM THENCE."

Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus at the right hand of God." The believer's gaze is now upward. His present treasure is now in heaven and his future hopes are grounded there. "We behold . . . Jesus . . . crowned with glory and honour, that by the grace of God he should taste death for every man." Faith sees in the exaltation of Christ the pledge of the believer's final and ultimate triumph.

Of this I'm persuaded,
That such is His mind,
He'll not be in glory,
And leave me behind.

"HE SHALL COME."

We are not only looking upward to Christ. We are looking upward for Christ. "Ye men of Galilee, why stand ye looking into heaven? This Jesus which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven." What a day that will be. "And in that day it shall be said: Lo, this is our God; we have waited for him and he will save us. This is the Lord; we have waited for him, we will rejoice and be glad in his salvation."

We are sometimes asked to suggest the name of a good book on the subject of our Lord's Second Coming. We would recommend for this Advent Season a quiet and careful reading of the Scriptures themselves. Holy Scripture was written for the ordinary reader. It was written in the language of the common people, and was most evidently intended for the plain man to read. Let us all, therefore, give time during these coming weeks for thoughtful and quiet reading. If we read with prayer, God will bless our reading and quicken within us the great Advent hope. We would say begin with the gospels, then go on to the later New Testament writings, and from them turn back into the prophecies of the Old Testament. This is a very big subject. But why should that deter us? A big gold-mine is more inviting than a small one. We ourselves have been lately digging in this mine and getting up early in the morning to do so. And we can truly say it is a place "Where there is gold; and the gold of that land is food."

It may be a help to some if we put down a few questions that are often asked on this subject, attempting in each case a short answer.

1. What is the Millennium?

The world millennium is made up of two latin words (Mille, a thousand; and annus, a year). It means a period of a thousand years. The word is not found in the English Bible. But in the Latin Bible the two words mille annus are used in the twentieth chapter of Revelation to translate the expression "a thousand years." Now this chapter in Revelation is the only

one in the Bible when such a period of time is named. But while the duration of that time of blessing is not mentioned elsewhere, we believe that the time itself is frequently referred to. It would certainly be strange if it were not so. Take the description found in the second chapter of Isaiah, a passage appointed to be read in Church on the first Sunday in Advent. There we have a definite promise of a time when swords shall be beaten into ploughshares and men shall no longer study the science of war. The fulfilment of that promise must be still in the future. And it is a promise several times repeated in the Old Testament. The blessings are definitely and distinctly connected with Messiah. And we believe they are one and the same with the promises found in Revelation xx.

2. Will Christ come before the Millennium?

The Early Church believed so, though the great majority of Christians to-day do not. Some writers to-day speak of this faith as "heresy," though it was the common belief of the Christian Church during the first three centuries of the Christian era. There will certainly not be a time of Millennium when Christ actually comes. The words of Holy Scripture are plain on that point. "As were the days of Noah, so shall be the Coming of the Son of man; or as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and they knew not till the flood came and took them all away. So shall be the Coming of the Son of man."

3. Is it right to look for signs of our Lord's Coming?

We certainly think so, and that for several reasons.

(a) Scripture mentions certain signs. To name only two of these. First: "This gospel of the Kingdom shall be preached in the whole world (inhabited earth) for a testimony unto all the nations; and then shall the end come."

Secondly: "Jerusalem shall be trodden down of the Gentiles until the times of the gentiles be fulfilled."

(b) The ancient prophets looked for signs of Christ's First Coming. "The prophets sought and searched diligently . . . searching what time or what manner of time the Spirit of Christ which was in them did point unto."

(c) Our Lord encourages us to see for ourselves the signs of His Coming. "Now from the fig tree learn her parable: When her branches is now become tender and putteth forth its leaves, ye know that the summer is nigh; even so ye also when ye see all these things know ye that he is nigh even at the door."

(d) Our Lord rebuked the men of His own day for not understanding "the signs of the time" then.

4. Can anyone expect to know the day or year of Christ's Coming?

We remember that it is written "of that day and hour knoweth no one, not even the angels of heaven, neither the

Son, but the Father only." We speak here with great reserve. It may be that the hour is already fixed in the economy of God. For ourselves we think it is. We believe that when the hour strikes Christ will come again.

These few thoughts may stimulate some readers to a new and patient study of this wonderful theme. It occupies a very large place in Holy Scripture. We have seen it stated that there are upwards of three hundred references to our Lord's return in the New Testament alone. The last of these is particularly beautiful. It is in the last verse of the Bible before the closing grace. The final announcement of Revelation is: "He which testifieth these things saith, Yea, I come quickly." Thus the final testimony of the Holy Spirit is to this great truth. This is the keynote of the New Testament and indeed of the Bible. And the response of the believing heart is: "Amen, come, Lord Jesus."

It would me well if we would each take this verse and on our knees, before God, search our hearts in its light. Is this the real response of our inmost souls to the great announcement? Do our hearts say "Amen, come, Lord Jesus?" If they do not, we are not ready.

A.C.R. Sale of Work.

THE "Australian Church Record" Sale of Work was held in the Chapter House on Tuesday, November 10, at 2.45 p.m.

To Mrs. Bragg, the hon. organiser, with her usual enthusiasm and organizing ability, the success of this fine effort was largely due. She was backed by her splendid band of voluntary workers from many parishes. Archdeacon Charlton was in the chair, and Mrs. G. A. D'Arcy-Irvine, the wife of the Bishop Coadjutor of Sydney, in a few well-chosen words, expressing her entire sympathy with the work of the "Church Record," declared the Sale open.

Lantern Slides.

After tea Rev. L. Gabbott "filled in" half an hour by showing slides illustrating "Fights for Liberty." He gave a lightning historical survey of some outstanding fighters for and with "the Sword of the Spirit which is the Word of God" from early days of British Christianity to the Evangelical Revival of the last century, when "the Evangel saved England from red revolution like that of France."

At 7.45 there followed

The Rally of Churchpeople

arranged by the Reformation Observance Committee (R.O.C.), with the Dean in the chair, supported by 25 clergy on the platform, as well as other clergy in the large audience.

The 39 Articles.

The Dean, in a thoughtful and interesting address, traced the history of the Articles—a result of the Reformation—analysing their teaching and describing them as "a bulwark of the Anglican Faith," and referred to the modern attacks on them, by those who wished to undo the work of the Reformation.

He emphasized the fact that the Articles upheld the great foundation truth of the Reformation, which makes Holy Scripture the final Court of Appeal in matters doctrinal (Arts. vi., viii., xx., xxviii., etc.) and showed how they were a bulwark against (a) extreme modernism, upholding as they do the historic facts concerning the Life of our Lord (Art. iii. and iv.); (b) against sacerdotalism, transubstantiation, mediaeval superstition (Art. xxv., xxviii., etc.). Further, that the Articles opposed the extremes alike of Puritanism and Roman Catholicism, thus emphasising that the via media was a mark of the Church of England. He showed, too, how the teaching of the Anabaptists (see Art. xxviii.) was in spirit that of modern Communism in many ways, and how such was condemned. "The Articles do not support capitalism as it exists to-day, but I am satisfied that they condemn Communism as Russia knows it to-day."

The Oxford Movement.

Mr. H. W. F. Rogers gave a stirring address, couched in choice language, with a deep note of spiritual power, on "the Oxford Movement." The speaker started with reminding his audience of the principles which led to the Reformation, and which are enshrined in the Articles. He connected the Evangelical Movement of the latter half of the 18th and the beginning of the 19th century with "the Reformation" doctrine. He showed that the reactionary Oxford Movement was made possible by a slackening of zeal, a certain amount of slovenliness in worship, which had crept gradually into the Evangelical Movement; and by emphasising the beauty of worship, the value of the sacraments, and the continuity of the Church in and through Episcopacy, they caught the imagination of many. He emphasized, however, that the losses far outweighed the gains, and that gradually there has evolved the present anti-Scriptural teachings and extravagances of the modern Anglo-Catholicism for this movement. Mr. Rogers spoke in no uncertain tones and declared that Church dignitaries, who remained in the Church while working for unity with the R.C. Church, were traitors, instancing the case of Newman and others, and mentioning such Anglican Societies as the Confraternity of the Blessed Sacrament. He made a final appeal at the end to Evangelicals to be on the alert, for the time seems to be coming when the Reformation battle will have to be refought.

The Spiritual Power of Evangelicalism.

Canon R. B. S. Hammond concluded a notable meeting with the spiritual appeal—for his subject being the Spiritual power of Evangelicalism. At the outset he paid a tribute to the sincerity, intellectual power, self-sacrifice of many from whom he differed and from whom in these respects Evangelicals might learn, but he emphasized the fact that he could not find converting power and spiritual revival anywhere except in the Evangelical faith. In his usual forceful style he pleaded for reality, zeal, faith, energy, self-sacrifice, more study of the Holy Scriptures, the return to prayer meetings, reverence and orderliness in Church services, a burning zeal for conversions, and a deepening of spiritual life.

An inspiring meeting was closed with the Doxology and Benediction.

"The Australian Church Record."

OUR FINANCIAL POSITION.

The Rev. R. B. Robinson, Hon. Secretary to Board of Management, writes:—

Owing to a press report, there appears to be some misapprehension as to the financial position of the "A.C.R. Record." The Board of Management always closely watches the finances and happily, at the present moment, is not faced with a deficit. The "probability of having to cease publication" would only be through going into arrears, and up to the present this has been avoided. But this does not mean we can afford to rest on our oars. We must maintain our position, and it is the responsibility of Evangelicals to see that our paper is kept from debt. Such efforts as were held in Sydney last week, not only help to keep our ledger right, but encourage us to go forward with the message which we believe to be vital to the true life of our Church. Our paper has readers throughout the Commonwealth and beyond, who appreciate what the Record stands for, and we would appeal to all who value the teachings of our Reformed Church to do their utmost to keep the witness of the "Australian Church Record" strong and far-reaching. There is no likelihood of our ceasing publication. Our cause is too vital to allow such an event. But we do appeal to our subscribers and friends that they send their subscriptions and donations speedily, and give a place in their prayers for our paper, which always stands true to its slogan, Apostolic, Catholic, Protestant, and Reformed.

On Giving.

That man may last, but never lives,
Who much receives, and nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank:
But he who spends from day to day
In splendour acts his radiant way,
Treads the same path the Saviour trod—
The path of glory up to God.

The Bishop of Birmingham and his Attackers.

"Anglican Churchman" writes:—

IN your issue of November 5th, you were good enough to publish a letter from me and to state that you would be glad to publish further contributions.

In the letter which appeared in the issue of the 5th November, I gave an extract from the Essay "Communion or Mass," by the Venerable W. L. Paige Cox, B.D., Archdeacon of Chester, and Canon of Chester Cathedral. The writer gave a quotation from Archbishop Whateley, in which the Archbishop said that the supposed adoration of Christ in the bread and wine constituted idolatry just in the same way as it was idolatry for the grossly-minded Israelite to worship the golden calf. Archbishop Whateley makes that statement in his Essays on the "Errors of Romanism," pages 6 and 7, 5th Edition.

In "Anglican Essays," in the Essay by Archdeacon Paige Cox, to which I have referred, at pages 150 and 151, the writer says: "The other distinguishing feature of the Mass besides the propitiatory offering is the **Adoration of the Host**. Nothing can be clearer than that this practice has no support from Christian antiquity. Bingham is most emphatic in saying, 'There was no Adoration of the Host before the twelfth or thirteenth century.'

"... The ancients never allowed non-communicants to stay and worship the Eucharist as the practice now is, which yet had been very proper had they believed the Eucharist to be their God. But they used it for Communion, not for adoration." (Antiquities, Book XV., Chap. V.) This is admitted by Roman liturgiologists. Thus Mr. Edmund Bishop, in his *Genesis of the Roman Rite*, referring to the adoration of the Host, says, "What in the Roman Mass is considered most picturesque, or attractive, or devout, or effective—in a word, what is most interesting—forms precisely that element in it which is not Roman at all, but of foreign accretion in the course of the centuries." Paige Cox here appends the following note:—

"So Dr. A. Fortescue (R.C.) in *The Mass: A Study of the Roman Liturgy*: 'The mediaeval ceremony of the elevation has tended to become a new centre of gravity for the Mass. A rite unknown till the twelfth century cannot be of first importance in any liturgy. We must teach our people that the essence of the Mass is not the elevation, but consecration and communion.'"

The writer then continues: "When Mr. Bishop speaks of the 'Foreign accretion' in the Mass, he sets us thinking on the probable origin of the distinctive features of that service. We do not find them in the primitive celebration of the Sacrament. They were obviously not part of the original Christian tradition. Everything seems to point to Bishop Lightfoot's conclusion, that they were due to **Celtic influences**, it being a significant thing that it is in Latin Christendom as represented by the Church of Carthage that the germs of the sacerdotal idea appear first, and soonest ripen to maturity (The Christian Ministry, p. 123)."

The Adoration of the Host, and the sacerdotal idea are neither Catholic, nor are they part of the primitive Christian Tradition.

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"Australian Church Record,"
Diocesan Church House,
George Street, Sydney,
November 5, 1931.

Dear Boys and Girls,

During the last few days numbers of boys and girls have been sitting for their Intermediate, and before many more days have gone, hundreds more will be sitting for the various examinations which fall at this time of the year. Examinations at the best are very trying, and especially to young folk just starting out into life's wider calls! I can sympathise with them!

However, to the boy and girl who has faithfully done his or her work there is nothing to fear. The other day I saw some young birds learning to fly. It seemed to me as I watched that the mother bird had the most trying time. This is what I thought I heard!

"Now, my children, there is nothing to fear; do as I tell you, and you will be quite safe," said the mother bird, as she fluttered over the nest, trying to urge her young ones to take their first flight. Three of them, following her directions, were soon resting their weary little wings on a neighbouring branch, and chirping merrily over their success, but the fourth one stood trembling on the edge of the nest, fearing to brave the unknown peril. "Come, my son," said the parent bird. "See how foolish your fears are. Your brothers are all safe on yonder branch, while you are shivering here all alone."

Venturing Out.

The worst part of many a peril is the anticipation of it. There are boys and girls—and older folk, too, who, when they look ahead, so often worry about the things that may happen; and this fearful looking ahead has a bad effect upon them, for as a result of fearful anticipation, they do not carry through their tasks with confidence. Perhaps an examination day is drawing near, and two boys who have to enter may do so in two entirely different ways. One works hard and studies, and then does his best when the examination comes off. The other enters the examination room feeling how backward he is; he gets through the work somehow, but all the time he feels sure he will fail. Then when the results come out, the boy who faced the ordeal with courage and assurance finds that he

has passed, and the boy who was timid and fearful and who failed to work really hard, finds that the result is failure.

"If you think you're beaten—you are. If you think you dare not—you don't."

If you'd like to win, and you think you can't,

It's almost certain you won't."

It is a great thing to have confidence; it spurs you on to renewed effort, and that is the thing that counts for so much in the long run. You must be confident of success, and do your best to achieve it. And if you fail, it is no use sitting down and moping about it; the reason for the failure must be found. Everybody fails at sometime or another, but let the failures of life lead you to work and pray; and so help you to make a success of your work, whatever it may be.

Your loving friend,

THE EDITOR.

Every successful person has a long string of failures to his name. Every champion bat has made a duck's egg, every wonderful bowler has been hit for a sixer. Your failures can teach you priceless lessons and make splendid stepping stones to success.

Have you ever thought of the messages many of the household necessities can give you?

Once the old Sphinx asked, "What is the secret of success?"

"Push," said the bell button.

"Never be led," said the pencil.

"Take pains," said the window.

"Always keep cool," said the ice chest.

"Never lose your head," said the match.

"Do a driving business," said the hammer.

"Make light of your troubles," said the fire.

"Aspire to greater things," said the nutmeg.

"Be keen in your dealings," said the mustard.

"Find a good thing and stick to it," said the stamp.

"Do the work you are 'sooted' for," said the chimney.

"And don't merely be one of the ordinary hands," said the truthful clock.

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EDITORIAL.

Ireland Again.

RECENT happenings in Ireland would seem to show that many Irishmen are still living up to their old motto: "Agin the government." Ireland really contains three races. First, there are the Scotch-Irish. In the "Northern Counties" these are in the majority. Under the leadership of Sir Edward Carson, they objected to "Home Rule," and in the Lloyd George Settlement were conceded a Parliament of their own, which they reluctantly accepted as the lesser of two evils. Then there are the English-Irish, old families of English origin, mostly landed gentry, scattered throughout the country. These have mostly had their homes burned and their lands taken over by the Southern Government. Many lost their lives. And lastly, there are the Irish-Irish—in the majority everywhere except in the "Northern Counties," and even there forming a very formidable minority. The Southern Parliament meets at Dublin, but a large section of the Irish-Irish, led by the republican agitator De Valera, are not, and never have been, satisfied with the Irish Settlement Constitution. What they want is complete separation from England. There is a very bitter feeling in many hearts against England. This is partly social (stirred up by some rack-renting absentee landlords). It is partly re-

ligious. Poverty and ignorance afford a fertile soil for the germs of hatred and ill-will. And it is partly national. Their slogan before the last settlement was: "Ireland a nation." The agitation for Home Rule, so long carried on in Ireland, was a national movement. The leaders were the priests. The priests presided at all the Home Rule meetings throughout Ireland. There is no doubt that this gave them a great hold over their people. And this identification of the priesthood with Irish nationalism is largely responsible for the influence of the Roman priesthood over their people in Australia to-day.

St. Andrew's-tide Intercession.

ONCE again the call has gone forth to the Anglican Communion throughout the world for the due observance of St. Andrew's-tide as a great season of missionary intercession. The observance is meant to be a great common act of the Church. The Clergy are challenged by prayer and effort to try and prepare an Expectant Church; for "when the Church is expectant, God will come in power." It is all to the good that several of the dioceses in Australia are using this present month for the purpose of thus arousing the Church to more earnest support of missionary work. This is being done by teaching, exhortation and prayer and we doubt not that when St. Andrew's-tide comes, on November 30, instructed Churchpeople will observe that season with due appreciation and intelligence. What our Church needs to-day with regard to its overseas work, is a band of men whose hearts God has touched. If only we had these up and down our dioceses—men and women touched by daily companionship with the Son of God, we should have a great praying body of Spirit-moved people and the world would be revolutionized. There is a vital connection between prayer and missions. The history of missions proves this. The promise yet stands—if two of you shall agree on earth as touching anything, they shall ask, it shall be done for them of my Father Which is in heaven! The task of the Church this St. Andrew's-tide, in the face of an unprecedented situation, both at home and abroad, is to fall down together before God, and to beseech Him that the call of the world may not fall on deaf ears, and that while there is time the Church may respond.

Common Christian Witness.

THE call of the N.S.W. Council of Churches to all Christians to unite in meetings in every locality on Wednesday, November 25, as an act of Common Christian Witness in the present distress, is worthy of the most

generous response. We trust that it will be observed in a big and impressive way. This body has wisely supplemented its appeal by sending broadcast suggestions for consideration by the various congregations on the three Sundays prior to the 25th. Excellent subject matter has been provided; and prayerfully and wisely handled, it should produce the required atmosphere and expectant attitude. There is no question that a challenge comes to Christians to-day to bear witness to the Christian way of living as not only a way out of the present distress, but also as the right way of living in any circumstances. The challenge comes to the Christian forces to-day from friend and foe alike. What is wanted is such a downrightness in our Christian Witness, such a real Christian living and expression, that people must take notice. The Christians of Apostolic times were so urgent and virile in their evangelistic ardour that they turned the world upside down. We have the same God, the same consuming Eternal Spirit. But are Christians of to-day prepared to sacrifice all and go out and tell what great things Christ has done for them and show it by their lives? If so, great things are in store. Our earnest hope is that there will be a worthy response to the lead given by the Council of Churches.

The British Cabinet.

ALL lovers of the Empire will wish every success to the newly formed British Cabinet. It certainly comprises both talented and experienced men. Apart from the great leaders, it pleases us immensely to see such Evangelicals as Lord Hailsham and Sir Thomas Inskip once again in office. The great task of reconstructing British finance and restoring national economic conditions will tax the Cabinets to the utmost. There is an almost uncanny sagacity about British statesmen when Britain's back is to the wall, and we doubt not that the days and weeks ahead will see the solving of many of her desperately difficult problems. Certainly the new Cabinet has a mandate from the people of a very convincing nature. That they will use it to the full, yet wisely and far-sightedly, we have not the slightest doubt. We trust that many prayers will ascend to the Throne of Grace on its behalf, and that God will guide the Cabinet to act in strong and fearless ways, not for a section, but the whole Nation and Empire. A distinctly reassuring feature of the whole position is that stability of government must now eventuate. Confidence will be restored. Indeed this aspect has already been felt, as seen in increased British exports and enhanced condition of the pound sterling.