

## MISSIONARY COLLECTIONS.

## Diocesan Contributions.

	(To the end of May.)			1938		
	£	s.	d.	£	s.	d.
Auckland . . . . .	1553	16	10	1342	16	0
Christchurch . . . . .	2333	1	2	2038	19	3
Dunedin . . . . .	1156	3	3	972	2	5
Nelson . . . . .	1270	4	5	1031	0	10
Waipatu . . . . .	1265	17	9	1180	13	1
Waikato . . . . .	467	1	5	381	17	5
Wellington . . . . .	2680	7	7	2632	9	10
Extra Diocesan . . . . .	12	17	0	3	17	9
	£10,739	9	5	£9583	16	7

The parishes were asked last year for an additional 12 per cent. to their quota. Twenty-four parishes have exceeded the sums asked for.

## A BUSY WEEK-END.

The Bishop of Nelson had a very full week-end at Grey-mouth at the beginning of last month. On the Sunday he visited four of the centres of the parish, laying the foundation stone of a Sunday School in the afternoon. On the Friday His Lordship was present for a bazaar opening, and on the Monday met a band of 50 men; and on the Tuesday was the guest at a luncheon attended by 25 ministers of quite a far-flung district. At the Friday event, Bishop Hilliard urged all workers to keep the methods of raising money for God's work above reproach.

Editorially, we have been reading New Zealand church papers with a sense of relief and refreshment. In contrast with almost a majority of our Australian diocesan organs, there is an utter absence from the parish records and notices of the "Ball of the Season," "The Annual Parish Ball," etc., etc., with which many of those nearer home are replete ad nauseam.

**WANTED**—Parish of June, Diocese of Goulburn, an Assistant—Priest or Deacon, or Catechist. Apply Rev. H. Staples, The Rectory, June.

**ORGANIST REQUIRED** for St. Andrew's Church, Rosebery. Small Honorarium. Apply Rev. H. G. Robinson, St. Silas' Rectory, Waterloo (New South Wales).

**WANTED—A PIANO** for Kindergarten Department at Holy Trinity, Erskineville. An excellent Kindergarten is handicapped by this need. Can you help? Kindly communicate with Rector.

**WANTED—COLLEAGUE** Priest's Orders. Young Evangelical, good visitor. Available after September. Particulars from Rector, St. Michael's, Vaucluse, by letter, 2 New South Head Road, Rose Bay.

**APPLICATIONS ARE INVITED** for the position of Missionary of the New South Wales Bush Missionary Society. Particulars relating to conditions of employment available on application to the Society, 242 Pitt Street, Sydney. MA 4114. Closing date 31st July, 1939.

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# THE AUSTRALIAN Church Record

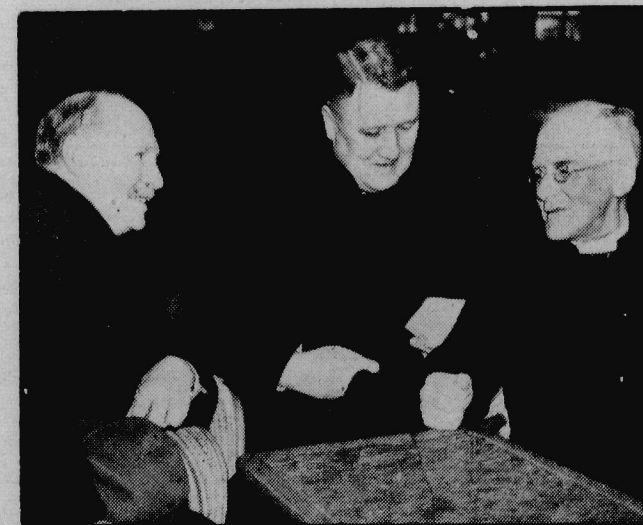
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 15—New Series.

JULY 27, 1939.

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

## From London



Rev. T. C. Hammond (left) and Archbishop Mowll extended a warm welcome when the Strathallan arrived last week, to Prebendary Hinde, of London, who is on a visit to Australia. Prebendary Hinde, formerly Vicar of Islington, is Principal of Oak Hill College, London.

A list of his meetings appears in this issue.

(Block by courtesy of the "Daily News.")

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**"THE AUSTRALIAN CHURCH RECORD."**Editorial Matter to be sent to The Editor, Diocesan  
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**Please Note our Telephone Number is MA 2975****Notes and Comments.****"LIKE A MIGHTY ARMY."**

WE would call attention to the challenging words from the pen of the Rev. S. N. Shoemaker under this heading. There is always the danger of apportioning blame in one direction and that direction always away from self. Any excuse is better than none, is the principle that enthralled, and the more impersonal the better; like the victim of alcohol, who is the last person in the world to admit his own fault and folly in the condition to which he has come, and whose redemption is quite impossible until that attitude of mind is broken down. Mr. Shoemaker aims to recall us all to a wholesome self-scrutiny, in view of the mess this old world of ours is making of its golden opportunities to become subject to the Kingship of Christ. "Unchanged human nature" is the real enemy. "Everywhere and in everybody." The Gospel the Church has been tempted to preach has been an easy Gospel without any heroic challenge to service in the furtherance of the Kingdom. We have been breeding a "parasitical" Christianity, in which men have been led to look upon religion as a means of "getting," and not a demand

of "self-giving." The Church to-day needs "worshippers" to give the Lord the glory due to His Name, and "warriors" to fight manfully under His banner in order to cast out all things that challenge or dishonour the Kingship of our Lord. Too many Christians are found going to Church to get inspiration and help, and overlook the real challenge of Christ to their worship and service. The Church will only be "like a mighty army" when all its members get to the front.

**AUSTRALIA'S MISSIONARY RESPONSIBILITY.**

BECAUSE we desire the issue to be clear, and not for the purpose of criticism, we call attention to an article in the current issue of "The Willochran," under the above heading. The article contains a serviceable instruction on the duty of our Australian Church to the aboriginals of our land. In doing this it is not quite fair to the position of the Church Missionary Society of Australia and Tasmania, off-shoot of the largest missionary society of Church of England people in the world. As is well-known, the great Mother Church of our Empire, in its missionary enterprise has always functioned through voluntary societies like the S.P.G. and the C.M.S., and others whose work has always received the generous support, moral and practical, of the whole episcopate. In fact, one well-known Archbishop a few years ago stressed the Church's need of "the splendid enthusiasm of the societies."

Here in Australia the Constitution of the Australian Board of Missions definitely recognises the C.M. Society as one of its organs in regard to the missionary work of the Australian Church. Consequently the bald statement in the article we refer to, contrasting the A.B.M., as the official organ of the Church, with voluntary societies, leaves something to be desired for clearness of expression. Equally with the other missions of the A.B.M., the missions under the control of the Australian C.M.S. are to be recognised fully as the missions of our Church, and the pact that has been arrived at should be loyally respected.

**"OUR FIRST DUTY."**

BUT, having said that, we hasten to appreciate the needed emphasis upon the importance of the work amongst our own native races.

"We cannot be too often reminded of this work to which the Australian Board of Missions is committed, and our responsibility in regard thereto.

"Australia's first duty is to those living in our midst, those to whom this great country first belonged, the Aborigines. Our attitude to them has not been all that it might have been. Our duty is a twofold one. First, there is a national duty to lift them up to better things. Secondly, we must take to them the Gospel of Christ that they may rise to their true status as children of God and share in the Christian hope which means so much."

It is the missionary task that lies nearest to our hands, and should receive a warm response from our hearts. At the same time, we must not forget that the whole world was the regard of the Master's commission. The comparative fewness of our aboriginal brethren should see the work for them well and adequately done, but that does not release us from loving concern for the serried masses of heathendom lying just beyond our shores. The "world view" is the really Christian view, and the only Christian view.

To our black brethren we have a national duty, made all the more binding by our Christian profession. It is the responsibility of the Christian Church to enunciate a truly Christian and statesmanlike policy for the uplift of these people who have citizen rights which we should not be too thoughtless or timid to stress. In a recent issue of a well-known Sydney Pictorial attention was drawn to one of our mission stations in which some 50 or 60 boys and girls were under instruction in a school building as ill-equipped as imaginable for the work the teacher was attempting. How is it that Australian citizens and Australian Christians can be content that no adequate provision is being made for the transformation of these children into good and capable citizens?

Is the Commonwealth doing its duty? Is the Church doing her duty?

#### G.F.S. AND MODERNISM.

OUR note on Non-Redemptive Christianity in our last issue receives illustration by a movement in the G.F.S. at Headquarters, London, to get rid of the mention of the Blood of Christ from a G.F.S. Prayer. "Cleanse us from our sins in His precious blood," the present supplication, is to be amended and brought into line with "present day usage" (sic), by omitting the significant words, "in His precious blood." Dr. Bradford, of Norfolk, a well-known Modernist, naively suggests that if the reference be not omitted the G.F.S. will become "a party society which all those who hold modern views will feel bound to oppose." Does the good doctor, then, regard the Bible and Prayer Book party books?

The statement appears to be a somewhat unworthy attempt to bludgeon the alteration through by the threat of opposition to the Society in question. We devoutly hope that the G.F.S. leaders will reject the suggestion and retain a phrase which has Old and New Testaments to support it, "For without shedding of blood is no remission."

#### BIBLE SOCIETY SUNDAY, AUGUST 27th, 1939.

Clergy and church office-bearers are asked to remember the British & Foreign Bible Society Sunday, 27th August. There is urgent need to call the people to read God's Word to find comfort and strength in our day of perplexity. The General Secretary, Rev. A. W. Stuart, will be grateful if clergy will reserve this day for special emphasis on the Bible and the Bible Society. Further publicity will be issued later.

#### VESTMENTS.

IT is extraordinary how strong inherent prejudices are, notwithstanding the loud professions of width of view. The Principal of Moore College was interviewed by "The Sydney Morning Herald" and asked for his views on the question of the requirements laid down in the Constitution for the alteration of its text. Mr. Hammond drew attention to an article that appeared in the "Australian Church Quarterly," proposing that the present Archbishop of Sydney should be made defendant in a suit in the civil courts, because of his action in carrying out the practice of the diocese as laid down by his predecessor.

Immediately Mr. Hammond was accused of raising a controversy by the very people who gave prominence to the article in question in their magazine. Since then, animated correspondence has taken place in the press. As might be expected, the opinion of the present Archbishop of Canterbury, which happens to be favourable to a permissive use of the vestments, is regarded as completely nullifying the decision of a competent body of advisers, whose duty it is to inform His Majesty the King as to the precise condition of affairs. The red herring that is drawn across the path by those who desire a diversity of practice in the conduct of public worship in the Church of England, is that we should be tolerant. In order to secure toleration they wish to insist on a rubric that they contend is mandatory, and offer provisions for the breaking of it in practice. No doubt the persons in question have some measure of familiarity with the violation of existing order, but they do not seem to realise that there are those who feel compelled to submit to the judgment of the Church in matters that have been provided in her public offices.

We wonder if the advocates of so-called liberty realise the extent to which the opinions that secure the re-introduction of the alb and chasuble have extended. The following extracts from a Swahili book of doctrine may offer our readers some light:

"Mary was born sinless in order that she might be the mother of our Lord."

"Without a bishop there is no true Church of Christ."

"He who does not obey the bishop must be cut off from the Church."

"In the matter of religion, we have not a difference with Romanists."

"We of the English are able for our part to participate with the Romanists in all things, but their Head does not accept us."

These are opinions which are publicly advocated by the Anglo-Catholic party. It may be seen from this why Evangelicals deplore the re-introduction of a particular type of apparel that symbolises to a large body of Christians precisely those doctrines which the Church of England in her wisdom rejected.

## Quiet Moments.

### "LIKE A MIGHTY ARMY."

#### The Real Clash Comes in the Region of Belief and Character.

(By the Rev. S. N. Shoemaker, Rector of Calvary Church, New York.)

EVERYONE with his eyes open is aware of a colossal struggle going on in the modern world. On the surface it appears that this struggle epitomises itself in the clash between liberty and regimentation, between democracy and dictatorship. I think that this is an easy simplification which will throw us off the scent because it does not penetrate to the true facts. I believe that the real struggle is between those in all nations and parties who believe that man is alone in this universe and must be sufficient unto himself—and these range all the way from high-minded humanists to low-grade materialists—and those in all nations and parties who believe in God, and therefore believe that man can never work out his own salvation by his own wits. The real clash comes in the deep region of belief and character, not on the surface of political and economic theory or practice. The kind of world which ought to be is a world where God controls man. When God is the Dictator, men enjoy true freedom. Neither political dictatorships, nor political democracies produce, nor prohibit, God's control. Christ lived in a country that was under the dictatorship of Rome, and Christianity began and multiplied in the Mediterranean world that Rome ruled over with a heavy hand.

In Canada, two months ago, I was talking with the Primate, and was saying that the forces of good and of God are individualistic and disunited; and the Archbishop completed the sentence: "And the forces of evil are organised." We do not lack spiritual and moral conviction in the world; there is much of both in all countries. What we lack is some uniting force that can weld them into a spiritual front, and fashion those that hold them into a spiritual army. The force that should do that is the Christian Church. I will say more: the force that can do that is the Christian Church. All of us believers are on trial to-day before the bar of God, and of humanity, and of history; can we, or can we not, create the spiritual front which shall focus the demand on the part of believers all across the world for God's control to be made the great actuality in lives, in homes, in business and in nations?

#### The Real Enemy.

The real enemy is not other nations, or false leaders in one's own. The real enemy is not the person with a different viewpoint or interest from our own. The real enemy is greed, hate, materialism, moral rot, wherever you find them; and some of them are

in us, where we can handle them, and there is the place to begin the warfare. The old word "sin" is the best demarcation of the enemy; but we have got to help people to see that sin to-day is inferiority, false security, graspingness, walls with all other people, materialism, moral decay, the inadequacy of having no plan for our nation.

The real enemy is unchanged human nature, everywhere and in everybody. I want you to get that clearly in your minds and in your hearts.

If the Church is to create, and to be, a spiritual army, it must provide the immediate means of personal enlistment in world-wide action. When men turn from self to God, from sin to righteousness, from selfishness to self-giving, it is called repentance. The reason why so much deep and earnest repentance in the lives of individuals has come to mean so little in the lives of nations is that we have failed to make enlistment a part of repentance.

#### No Leadership.

The real reason why the present organised Church is not giving the leadership which it should give to the world is that it has carried people far enough to make them inactive listeners at services, but not far enough to make them active warriors in service. Our spiritual warfare, if you dare call it by the name at all, is too soft, too ineffectual, to bring anybody down. We don't know much spiritually about "getting our man." Spiritual combat is life-changing—it is not the thousand pleasant things we do for people. The Church ought to be, and if it is to survive in the world must be, a company of fighters. Suppose every individual in the Church were a life-changer who knew how to reach his mark? Suppose every parish were a company, and every parson a captain who knew how to lead his people because he knew how to be led himself? Suppose every communion were a regiment, and every bishop and moderator and church president a trained colonel, mindful of his own regiment and its needs, mindful also that his regiment alone could not win the war? Suppose that all these privates, and companies and officers and regiments, aware of the strength of the enemy, were united under one supreme High Command, the Lord of Hosts, the Captain of our salvation, the Holy Spirit—what do you think might happen? In the idleness of peace time, armies may dispute their relative merits, and despise each other a little; but in war-time that may be treason.

#### Willingness to Take Orders.

The most important thing we have got to find to-day is the willingness on the part of all Christian soldiers and officers to take orders from the High Command. Each of us has a plan of his own, a little warfare which seems almost private as judged by the unrelatedness of it. Churches, local and general, have almost lost the hope that unity can come in any way but the long way of discussion and intellectual agreements; the danger of this hour ought to wake us up and throw us together,

and remind us that there is no unity like that of facing in immediate danger a common enemy. Then we shall find out how much we have in common. Enlistment, then, is repentance, it is life-changing, it is listening to orders from headquarters, it is fighting side by side with your allies and against your enemy.

"Like a mighty army moves the Church of God." Yes, the Church of God does move "like a mighty army." If it doesn't move like that, it isn't the Church of God! The point for us is: Does your Church move like that, and does mine? Does it move like a mighty army, or like a hospital full of invalids, or a nursery full of children, or a morgue full of corpses? And why are some churches like that? Because people like ourselves have never fully enlisted. We are, therefore, untrained and know nothing of recognising and obeying real spiritual authority, nor of creating the kind of passionately dedicated army from which great victories can be expected.

We may as well be realistic and face certain inevitable facts in time. Either we shall have a spiritual army in the world, out on the march, composed of all the constructive forces we can muster as our allies, and so bring about a spiritual revolution that will turn the tide and change the course of history—or else we shall have the multiplication of military armies in the world, and back of them all the insidious, invisible army composed of all the negative and sinister forces anti-Christ can muster as his allies, which will bring about material revolution and turn the course of history backwards to a new Dark Ages. That is the battle that is put in array to-day, army against army.

We can have either one, and we shall have one of the two. Choose which one you want. I want the spiritual army. So I take the consequences to myself, and to-day enlist again for the duration of the war.—(C.E.N.)

#### MISS BROOKE ANDERSON.

Miss Brooke Anderson, who is the Secretary of the Ladies' Auxiliary of the Colonial and Continental Church Society, England, is at present visiting Australia. The purpose of Miss Anderson's visit is to see something of the mission and hospital work of the Bush Church Aid Society.

On Tuesday evening, July 11th, Miss Anderson was entertained at tea by workers of the B.C.A., and afterwards addressed a meeting of welcome in the new Bible House, Bathurst Street. It was an inspiration to listen to her graphic description of the pioneering work of the Church of England in Canada, Africa and Australia. All who listened to her felt that she had indeed a great vision of the task of Empire and Church.

His Grace the Archbishop of Sydney occupied the chair and welcomed Miss Anderson to Australia, while expressing the hope that what she would see and hear while in Australia's backblocks would enable her to stimulate much interest in the work of B.C.A. on her return to England.

The death is announced in England of the Rev. F. E. Brown, late Headmaster of Geelong College, Victoria.

### Personal.

We congratulate Mr. K. W. Charlton on his promotion to the office of Secretary to the N.S.W. Government. Mr. Charlton is a son of Archdeacon Charlton, of Sydney.

The Right Rev. W. A. R. Fitchell, Bishop of Dunedin (N.Z.), has, since his consecration, continued in the Vicarage of St. John's, Roslyn. He has notified the parish that he will be resigning from the Vicarage towards the end of the year.

Dr. J. D. Thompson and Mrs. Thompson arrived in Sydney by the "Awatea" en route to Melanesia, where they are taking charge of the Mission Hospital at Fauabu. Dr. and Mrs. Thompson were married on June 8th, the Doctor having earlier in the day been confirmed by the Bishop of Dunedin.

Prebendary and Mrs. Hinde, of London, who are visiting Australia, were met and welcomed by the Primate, Archbishop Le Fanu, on their arrival at Fremantle. They will remain in Australia for about six weeks. At present they are in Sydney, and are the guests of the Archbishop and Mrs. Mowll.

The Bishop of Gippsland conducted a mission called The Crusade of the Cross, at the Prahran Town Hall from July 15 to 24. All the branches of the Christian Church joined in this enterprise to deepen the spiritual life of those who are Christians, and to lead those who are outside the Body of Christ into membership of it.

The Archbishop of Sydney will preach at St. John's, Woolwich, on Sunday evening, August 6th.

The Rev. P. W. Robinson, of St. Mark's, Camberwell, Melbourne, has been elected chairman of the C. of E. Boys' Society for the fifth successive year.

Archdeacon Pitt Pitts, of C.M.S., Amanda, will visit Sydney shortly for special missionary gatherings. He will preach the Synod sermon on October 9th.

Under the new statutes granted to St. Alban's Cathedral, two out of the twenty-four Honorary Canonries can be held by priests not resident within the diocese. It has been the custom of the Bishop to appoint to such Canonries priests holding important offices in the Central administration of the Church, unattached to any diocese or cathedral. One of these Canonries is already held by Canon George Gosling, General Secretary of the S.P.C.K.; to the second the Bishop of St. Albans has now appointed the Secretary of the S.P.G., the Right Rev. Noel Hudson, D.S.O., M.C., D.D., lately Bishop of Labuan and Sarawak. The Bishop of St. Albans has also appointed him as Assistant Bishop of St. Albans. Bishop Hudson will continue in his office of Secretary of S.P.G.

Mrs. H. Tate, widow of the Rev. Henry Tate, died at Kurrajong, N.S.W., on Tuesday, July 18th, at the age of 76.

The Rev. O. V. Abram, Rector of Epping, N.S.W., and Rector-elect of St. Jude's, Randwick, Sydney, reached Sydney on the 19th inst. We understand that Mr. Abram will commence his work at Randwick on August 1st.

Rev. F. A. Iremonger, D.D., former B.B.C. Director of Religion in England, has been appointed to the Deanery of Lichfield. Dr. Iremonger was one of the pioneers of the "Life and Liberty" movement, and was for four years Editor of "The Guardian."

The Rev. L. Sutton, M.A., will be inducted in St. John's, Ashfield, Sydney, on Wednesday night, 9th August, by Archdeacon Wade. Mr. and Mrs. Sutton will be welcomed in the Parish Hall at the close of the Induction Service.

The Rev. James Herbert Chaseling, for many years Rector of St. Peter's Church, Neutral Bay, died at his home in Rose Bay (Sydney) recently. He held various charges in Goulburn and in Victoria before coming to Sydney as curate at St. Thomas', North Sydney. After four years in that parish he became curate at St. Augustine's, Neutral Bay. He was appointed Rector of St. Peter's, Neutral Bay North, in 1911, and held that post for 18 years.

The Rev. W. H. Stanger, Rector of St. John's Church, Milson's Point, has received the appointment in England as metropolitan secretary of the Colonial and Continental Church Society, which is the parent society of the Bush Church Aid Society. He will leave for England on August 21.

We note the death of Mrs. Ann Jane McIntosh, of Chatswood. Mrs. McIntosh, who was in her 94th year, was the widow of the late Rev. George McIntosh, of the Diocese of Sydney. Mr. McIntosh was Rector of Pennant Hills with Ermington from 1885 to 1903. Miss McIntosh, of the C.M.S. Book Department, Sydney, and Mrs. Bird, C.M.S. missionary in China, are daughters, to whom, with other relatives, we extend sympathy.

The Governor-General, Lord Gowrie, has been awarded the Silver Wolf, the highest award of the Boy Scouts' Association, in recognition of his services to the movement as Chief Scout for Australia.

The election of parish representatives to the Synod of the Diocese of Sydney has been completed. The Synod will meet on October 9, and included in the business will be the consideration of the new constitution and the Cathedral plans. Archdeacon Pitt Pitts, of the C.M.S., East Africa, is to preach the Synod sermon.

The Board of Education, Diocese of Sydney, has made a provisional appointment to the General Secretaryship of the Board. The Rev. C. K. Hammond, M.A., who has accepted the appointment, is a graduate of Trinity College, Dublin. He is a Senior Exhibitioner, and a foundation scholar of his University. He also won the Bernard Prize, which is awarded to the first man in the year who has taken honours in Mental and Moral Philosophy. He secured 1st Class and Gold Medal in his degree in the same subject. Mr. Hammond also took the full course for the Diploma of Education, including practical teaching in school, but owing to his Divinity and Metaphysical Course he was unable to sit for the examination. He took 1st Class in Divinity and took first place in Hebrew. Mr. Hammond's scholastic attainments eminently fit him for the position, and his appointment will strengthen the Board's work. The Board has made considerable progress in the reduction of its debt from £1400 to under £600, and has also been able to make progress in providing for teachers to give religious instruction in State schools, which is one of the primary functions of the Board.

#### "YOU AND THE REFUGEE."

The question of the refugee is forcing itself more and more upon the consciousness of Australians. Such a paper as "The Sydney Morning Herald" has printed a leading article calling upon Australia to face the question of our duty towards the refugee more intelligently and in a more generous spirit. In order that we may do this, two things are needed:—

1. That we should understand the tragedy of the refugee.
2. That we should grasp the effect of the admission of the refugee into Australia.

#### I.—The Tragedy of the Refugee.

Men who have incurred the displeasure of the Nazi authorities, whether they be Jews or Christians (Roman Catholic and Protestant alike), are herded by thousands into concentration camps. In these concentration camps inhuman floggings are the order of the day and night.

The writer of the present notes only the other day was talking to a refugee who himself had witnessed floggings. In order to learn something of what this means, consider the following paragraph from the book "What Hitler Wants," by Lorimer, in the Penguin Series—a book which only costs 9d. in Australia, and which will immensely repay study by those who desire to understand the present situation. We quote from a description of the concentration camp at Oranienburg, page 173:—

"At Oranienburg Number 16 was called Interrogation Room. The prisoner would be fetched out at dead of night for a cross-examination. The infamous Kruger would go through the farce of asking questions. With mental agony the victim would try to remember dates and facts, imagining, perhaps, that his fate hung on them. Was the answer wrong? Blows rained on face and head and shoulders. Was the answer right? Blows rained just the same. If he refused to answer, blows. He had been brought there to be thrashed, not to be interrogated, but the interrogation pretext added spice to the enjoyment of his torturers."

#### II.—The Effect of the Admission of the Refugee Into Australia.

It is often said that the admission of a refugee puts an Australian out of work. Exactly the opposite has been the experience in England. Each refugee who has entered England has put more than one Englishman to work.

"On December 1st last, in the House of Commons, the Home Secretary, in reply to a question, stated "that 11,000 refugees had been settled in this country, and as a result about 15,000 British workers have been employed who would not otherwise have been employed."

(See "You and the Refugee," page 145, by Sir Norman Angell. "You and the Refugee" is a Penguin Book (price 9d.), the study of which is invaluable for all who would understand the tragedy and the economics of the refugee.)

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ALEXANDRIA

## CHURCHMEN'S REMINDER.

"When it comes to coddling imaginary wrongs, the average person is a good and faithful nurse."—Anon.

"Cast thy burden on the Lord."

## JULY.

29th—W. Wilberforce, the liberator of slaves within the Empire, died, 1833.

30th—Eighth Sunday after Trinity. Again the subject is Divine Providence. It was an urgent doctrine in early days, as it has become again to-day. But how small regard is paid to the Scriptures which assure us that God is "working His purpose out, as year succeeds to year."

## AUGUST.

1st—Tuesday. Lammas Day. An Anglican calendar day, unknown to Rome, which attempts a fictitious commemoration. The word refers to Harvest Festival, being a corruption of words meaning Loaf-mass, when bread was offered made from new wheat.

6th—Ninth Sunday after Trinity. The Transfiguration of our Lord. This event was early commemorated, but was not general till 1547. The American and Canadian Prayer Books have appropriate Collect and Scriptures for celebrations.

10th—Heligoland given to Germany, 1890. A misplaced kindness.

## To Australian Churchmen.

## THE PROBLEM OF THE CONSTITUTION.

WE understand that the Constitution Committee appointed by the General Synod has not only completed its labours, but has secured agreement on very far-reaching issues. The draft Constitution is now in process of revision, and will be made available in a short time. Our readers are counselled to study this draft very carefully, as it is most likely that the Sydney Synod will be asked to give assent to the new proposals in the session to be held in October next.

Already notices have appeared in the press detailing some of the difficulties that have to be overcome. Statements are likely to be made in all good faith that cannot stand close investigation. This is inevitable, and we must avoid any suggestion of interested motives on the part of those who pass judgment on a public question.

It is asserted, we believe with good reason, that the Constitution Committee came to a very amicable settlement on several vexed points.

Two of these affect very narrowly the position of Sydney. The lawyers in Sydney, and a number of the clergymen, are strongly of opinion that any reputable tribunal should be allowed to make its own decisions apart from any interference from any quarter, no matter how exalted. Some students of constitutional history point out that the freedom of the Courts against direct interference by the Crown was only secured after a long and bitter struggle. They would add that at a certain stage in that struggle the Court of Star Chamber

attained a most unenviable notoriety. However great the services of Archbishop Laud may have been, his association with Church Courts is not the most pleasing feature in his chequered career. Unfortunately, the number of students of constitutional history is limited, and therefore this jealousy for a dearly bought security is not well understood.

Against those who, for such reasons or for others, maintain that the Church Tribunal should be a wholly independent court, there is an equally resolute body which contends that determination of doctrine belongs by inherent right to the Bishops.

It seemed impossible to bring these two elements into a common constitution. Men who have had long training in the theory of a free court would not brook the idea of control from an august quarter outside the actual members comprising the court. Archbishops and others who believed that the right of determining doctrine resided in the episcopate were as resolute in demanding recognition for their views.

Some members of the Constitution Committee believed that the theory of episcopal control of doctrine introduced a vicious principle into judicial proceedings, and further, that it is contrary to the facts of history. Yet a way out of this impasse has been found. It has been agreed to allow any diocese to provide by ordinance the nature of an appeal to the tribunal. The diocese as a unit can require the tribunal to consult the bishops and to determine the case according to the decision of the episcopate. Or a diocese can require that the bishops shall be consulted, but can leave the tribunal free to decide even against the episcopal view if the evidence seems compelling in that direction. Or a diocese may require that in any appeal the tribunal shall determine the case without any reference to the bishops beyond that which arises from the presence on the bench of two members of the episcopate.

The arrangement is not wholly satisfactory. A clergyman who is working in a diocese which refers the final decision to the bishops, may be numbered amongst those who regard such a demand as a serious restriction improperly imposed on a court. On the other hand, a clergyman may feel equally aggrieved if he resides in a diocese which bars such action on the part of the tribunal. Many members of the Constitution Committee, we feel sure, assented to this elaborate and circuitous method of trying possible cases under one of three alternative methods of procedure solely because they felt it was the only way of satisfying discordant elements in the Church. No doubt some of them hoped that a more careful investigation into the proceedings of Church Courts down the ages would ultimately remove those features that were less satisfactory. The right of propaganda is not taken away by the Constitution.

But a study of this single compromise, by no means the only one which resulted from the lab-

ours of the Constitution Committee, raises acutely the question of the terms of alteration of the provisions laid down. Suppose it should turn out on inquiry that Queensland is the only Provincial Synod that desires the retention of the provision that the Bishops should determine the decisions of the tribunal on points of doctrine? Let us assume that every diocese connected with the Province of Queensland accepts this view. The Province of Queensland represents 333,452 members of the Church of England, taking the figures of the 1933 census. It is obvious that if the representation in General Synod is at all an approximation to the voting strength of the members of the Church of England, that a canon could be passed by majorities of the Bishops, clergy and laity, depriving Queensland of the very privilege which induced her to accept the Constitution. The same applies to other dioceses and to other provinces. It is on this ground that the provision which has excited comment has been inserted. No change in the Constitution is to be effective unless it obtains the consent by ordinance of three-quarters of the dioceses, and such three-quarters must include all the metropolitan sees. Like all other provisions, this safeguard can be exposed to criticism, as the Committee were dealing with facts, not with ideal conditions. But when it is borne in mind that of the total population in Australia of members of the Church of England, considerably more than one-half are in the great centres of Sydney, Melbourne, Brisbane and Perth, the requirement seems reasonable. When, further, it is seen that to reduce the consent to only three metropolitan sees might lead to reducing the voting proportion to the representation of only a fraction more than one-quarter, seeing that Sydney is little short of the three other metropolitan populations added together, the requirement seems still more reasonable. Surely it is not the same to ask that a vote representing 1,464,947 churchmen shall be registered, and to ask for a vote representing 787,655! Yet without any regard to numerical preponderance, that is what some agitators are seeking. If the Constitution is wrecked on such a proposal, it augurs ill for the intelligence of Australian churchmen.

## SEARCHING FOR TREASURE.

Expectations are rising high in Chengtu, the capital city of the vast and fertile province of Szechwan, in Western China. Many of the students and professors from the coastal regions were moved to Szechwan because of the war; and many of our Church Missionary Society Schools, and general church work, have been enriched by the advent of leading men in many professions—a great many of them Christians of long experience.

But the present excitement is not due to the presence of the Easterners. The soil of Chengtu, besides holding much natural wealth, holds apparently a vast amount of buried treasure. The story runs that about 300 years ago a governor of the province buried a fabulous amount of money in a certain spot. When the process was completed he had all those who assisted in the work slain, so that no one but himself should know of the treasure. He

buried the money because he had been recalled from the capital, and he hoped at some future date to return and recover it. But he was killed on the way to Peking. However, one of the servants who had helped at the beginning, but who was taken ill and could not go on with the task, was forgotten. Although he knew where the treasure was, he was not in a position to attempt to get the money. But the knowledge was passed on in his family from generation to generation, with the instruction that at a time of great national need the secret should be revealed. Recently, the information was sent to the Government, and the order was given that an attempt should be made to find the money.



SEARCHING FOR TREASURE.

Miss Annie Jones, who represents Sydney C.M.S. in West China, and from whom the story comes, adds: "The interesting thing about it is that the one remark made by all who speak about it is: 'If we can only find this money, then we shall be able to win the war against Japan.' There is no thought at all of private gain. Such a different national spirit from that which prevailed a few years ago. It is all due to the splendid Christian leadership of General Chiang Kai Shek. He is making such a difference to the whole nation."

The people are also seeking other treasure—the Pearl of Great Price. They are searching the Scriptures, even the conservative old scholars! Miss Jones had met a scholar of the old type, just a week or two before she wrote, who, when the question of Christianity came up, said: "I am quite satisfied that if it is good enough for General Chiang, it is good enough for me." He asked for a Bible and other books, and is studying them intently.

The people are eager to listen to the Gospel, and ask many questions. "Wherever we stay for a moment to speak to someone, or to give out a tract, immediately a crowd of listeners collects and is not in any hurry to disperse."

Missionaries in West China have asked if it be not possible that some young Australians might hear the call of Western China. The people are seeking the treasure that we hold; will not someone from among us volunteer to go and share his knowledge of the treasure with them, or send a representative?

## VICTORIAN JOTTINGS

(By "Melberton.")

**St. Hilary's, East Kew.** This beautiful new church was dedicated for the worship of God by Bishop Booth on Saturday, July 1st. Very wet and cold conditions did not interfere with the assembling of a congregation which filled every available seat and stood at the west end during the most impressive ceremony. Bishop Booth preached from the text, "I saw no temple therein." He was assisted in the service by the Rev. A. R. Mace (Vicar), the Rev. C. H. Barnes (former Vicar), and the Rev. G. Cox. The Ladies' Guild provided an excellent afternoon tea after the service. The first wedding took place at 5.30 p.m.—the bride was baptised and confirmed at St. Hilary's.

On Sunday, July 2nd, the day began with a celebration of Holy Communion at 8 a.m., and at 11 a.m. the first Baptismal Service was held, where the Rev. C. H. Barnes baptised his granddaughter. Other baptisms followed in the afternoon.

The church was designed by Mr. R. V. Francis, A.R.I.B.A., and Messrs. Twining & Son proved very faithful contractors. The building is beautifully lit, and warmed with the latest gas heating system. The cost of the whole building has been about £5,200. A debt of about £250 remains on the furniture. When various stained glass windows are placed in the sanctuary and mosaic memorials placed in the chancel, the effect will be most striking. The cost of these adornments is being borne by a legacy from Mrs. Smythe's estate.

The last services in old St. Hilary's were held on Sunday, June 25th, when the Vicar, Mr. Mace, preached on the same text as Bishop Goe took at the dedication service 50 years ago, viz., "If I will that he tarry till I come, what is that to thee? Follow thou Me." In the evening the last sermon was preached on the text, "And He closed the book." This sermon was given by the former Vicar, the Rev. C. H. Barnes. The Rev. H. Collier was prevented by uncertain health from taking part in the services. The old church is now practically demolished.

**A Veteran Churchman.** Mr. J. Hammerton, who has held the post of churchwarden of St. Matthew's, Prahran, for fifty years, recently passed on to his reward. Faithfulness was the keynote of his life and ministry.

**Our Church Schools** have been the theme of several letters in the "Messenger" lately. Correspondents are critical of the failure of these schools to inspire boys to give their lives to the work of the ministry at home or overseas. Results are certainly very disappointing from this aspect. The Caulfield Grammar School has a very considerable list of men who are ministering in the home parishes, or in the overseas fields.

**A Memorial Tablet** to commemorate the generous gift of the late Mr. and Mrs. James Griffiths, of St. Hilda's Home for training women workers.

A very cold, wet evening did not deter a company of about eighty people from attending, when Archbishop Head unveiled a beautiful opus sectile tablet. The inscription thereon reads thus: "To the glory of God. For the training of Christian workers this house has been given to the Church of England Evangelical Trust of Victoria by James and Emily Griffiths, 1919." At the same gathering a memorial chair was dedicated to the memory of Miss Irene Odgers, who, from 1902 to 1918, was the devoted Sister in charge of the Home.

## AUSTRALIAN CHURCH NEWS.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### MEMORIAL WINDOW AT PITT TOWN CHURCH.

The memory of the late James Thomas Wilbow and his wife, Phoebe Wilbow, was perpetuated when a beautiful stained glass window was unveiled in St. James' Church of England, Pitt Town, on Sunday, 11th inst. The window was provided by members of the Wilbow family, and was unveiled by Archbishop Mowll. It is of a missionary character, depicting the figure of Christ surrounded by children of all nations.

The church was crowded for the service, the installation of additional seats being necessary to accommodate the large congregation. There were present Archbishop Mowll, Rev. E. C. Coleman (Rector), Archdeacon Begbie (Parramatta), Rev. G. P. Birk, R.D. (Windsor), Rev. G. Reid (Past Moderator, Presbyterian Church), and Rev. F. Charman (Presbyterian Minister, Pitt Town).

Archdeacon Begbie gave the address.

##### 82nd ANNIVERSARY.

The 82nd anniversary of St. James', Pitt Town, will be commemorated on Sunday, 23rd July. The Archbishop of Sydney will be the special preacher in the afternoon at 3 p.m.

##### EXTENSION WORK AT DAPTO.

The Parish Council decided recently to accept the invitation of the residents near Albion Park Station to hold Church of England services in the Union Church.

As a result the first service was held on Sunday, June 18th, at 6.30 p.m., and conducted by Mr. Eric Armstrong. The organist was Mrs. Dawes.

The next service was held on Sunday, July 16th, when Mr. Lindsay Evans officiated.

A "Cattle Drive," organised by members of All Saints', Albion Park, brought in a sum of £50 for church funds.

##### MOORE THEOLOGICAL COLLEGE.

During the past week the College received a visit from members of St. John's Theological College, Morpeth, for the purpose of conducting the annual tennis and debating competitions. The visitors were officially welcomed by the Principal and Senior Student.

In the tennis competition Messrs. J. Eglington, G. Parker, J. Mills, E. Harding, A. Palmer and R. Gibbes, of Moore, defeated Messrs. G. Armstrong, C. Dickson, H. Perkins, B. Hamilton, K. Lashford, and B. McAlister by 19 matches to 2.

Messrs. C. Sherlock, M. Newth, and I. Shevill gained another victory for Moore by gaining the adjudicator's (Mr.

Latham) verdict in a most interesting debate. "That the Freedom of the Press is Beneficial." Messrs. J. Sherlock, J. Wood and W. Brown represented St. John's.

The Principal, Rev. T. C. Hammond, expressed the good wishes of both the staff and students of Moore to the members of St. John's as they took their homeward way, and Mr. J. Wood suitably responded on behalf of St. John's.

#### PREBENDARY HINDE.

We draw attention to the dates for the meetings and conventions to be addressed by Prebendary Hinde in the Diocese of Sydney.

A Church Convention for the deepening of Spiritual Life will be held in the Chapter House, Sydney, from Monday, July 31st, to Friday, August 4th. Prebendary Hinde will speak each night at 8 o'clock. Everybody welcome.

A Retreat for the Clergy will be conducted by Prebendary Hinde at Moore College from the evening of Monday, August 28th, to the morning of Thursday, August 31st.

Commissioning of Churchwardens. These services are open to all churchpeople. On each occasion the address will be given by Prebendary Hinde: Wollongong, August 9th; The Cathedral, August 15th; Lawson, August 23rd, at 3 p.m.; Bowral, August 24th at 8 p.m.; Cobbitty, August 26th at 3 p.m.

Special Meetings for the Clergy: These meetings will be held in the Chapter House on Monday evenings August 7th, August 14th, and August 21st.

Bible Readings in the Cathedral: These will be given by Prebendary Hinde at 1.15 p.m. on Thursdays, August 10th and 24th.

Meetings for Youth: At Moore College on the evenings of July 28th and August 11th, 18th, and 25th.

Other Meetings to be Addressed by Prebendary Hinde: C.M.S. Annual Service and Meeting, August 17th; Deaconess Institution Annual Meeting, August 22nd, at 3 p.m.

How you can help to make these Meetings a success:—

1. By your Prayers.
2. By telling others about them.
3. By attending them yourself.

#### MISSIONS TO SEAMEN.

The Rev. F. J. Evans, Chaplain of the Missions to Seamen in Sydney, who is on a visit to England, writes:—

"It was our great privilege to be present at the Annual Meeting of The Missions to Seamen in the Caxton Hall at London on May 16th. Our President, the Earl of Athlone, presided at the meeting and spoke of his long association with the Society, and his keen interest in its varied operations in all parts of the world. After the presentation of the Annual Report by the General Superintendent (the Rev. G. F. Trench), your old friend and Chaplain, the Rev. T. Hardy, gave a most interesting survey of his twenty-five years' work for the Society in the ports of Valparaiso, Sydney, Ghent and Sunderland, where he is now Chaplain. He spoke with great enthusiasm of our fine Institute, and the splendid body of workers associated with the Sydney Mission, and made especial mention of the work of our Ladies' Harbour Lights Guild.

"It was a crowded meeting, and a very happy one. At the tea which followed we were able to meet many friends, including the Revs. W. A. H. Barnes, T. Hardy, and C. J. W. Faulkner, who were all glad to see us, and anxious to hear about Sydney, and to send their greetings to all old

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friends there. We also met the Rev. Huggins, Secretary of the Seamen's Guild, Mrs. Goldsmith, and Mrs. Knox, who was married in our Chapel last year to an officer on one of the ships trading to Sydney.

"I am preaching in churches in different parts of the country on behalf of the work of Missions to Seamen. Everywhere we are warmly welcomed, and I find that both clergy and people are glad to hear of our work in ports overseas.

We visited the fine Institute in the Port of London and were much impressed, both with the order prevailing, and the popularity of the Institute with seamen. Already it is necessary to extend the accommodation provided, and new buildings are in the course of erection, which will provide seventy-three more bedrooms and other necessary quarters. So far as I have seen, however, the entertainment provided for seamen in the Sydney Institute stands alone, and it is not in every Institute that a daily service is provided for seamen in the Chapel. I realise how attractive our Institute is in many ways, and am happy to be associated with you all in this great work. We expect to return to Australia in the 'Oronsay,' which sails from Tilbury on August 26th, and we shall look forward to being with you for the great Seafarers' Service in St. Andrew's Cathedral in October."

#### NOTES AND NEWS FROM OUR PARISHES.

**St. Andrew's, Summer Hill.**—On Sunday, 6th August, at the 4 p.m. Men's Service, the Rev. F. Hulme-Moir will be the speaker. Mr. Moir is well-known to Summer Hill people, and it is expected that there will be many in attendance to share the inspiration of his message.

**St. Peter's, Neutral Bay.**—Memorial Gates are to be erected at the corners of Waters Road and Gerard Street entrance to the Church Grounds. These gates are to be a memorial to the memory of Mr. and Mrs. Biden, and will, it is expected, be dedicated early in August. They are the gift of Miss Biden.

**Christ Church, Enmore.**—(Report on opening of new Church Hall, by "An Observer.") It was indeed a pleasure to have been present at the dedication of the new Church Hall of Christ Church, Enmore, on Saturday, 17th June. The service was attended by over 200 people, and the Bishop Coadjutor preached to a most attentive congregation on the doctrine of the Trinity, and pointed out that in many cases, building of halls and churches was a sign of life within that centre. As one reviews the splendid progress made under Holy Trinity's popular Rector and wife, much thanks is given to God. The Rev. H. Lofts has been Rector for two years, during which time the church has been repainted, beautiful additions made to the baptistry, the church has been carpeted, the grounds laid out, and iron gates have been erected at the church entrance. The public tea held after the service was a very representative one, at which clergy and old parishioners met. Archdeacon Martin was the chairman. This parish, in a closely settled area, stands as a challenge to those who think the Church is losing ground. The Sunday School, in the last couple of years, has increased by over 150 per cent.

#### ARE YOU HUNGRY? NO!

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**TANGANYIKA, AFRICA.**—"The crops have failed this year and we are experiencing one of the worst droughts for years. They are so helpless when the forces of nature fail them . . . the sight of some of the ill-nourished and starving is heartbreaking, and we are giving them all the food we can, but more horrible are the diseases which take these people in their weakened state . . . can I have my salary for next year so as to help them? . . . do do something."

**CHINA.**—"It is terrible to see these thousands of terror-stricken refugees, some not having had a decent meal for days, others suffering from wounds, shell-shock and loss of limbs, and others having lost all possessions and their family. They wander with impulsive stare . . . the pathos . . . the tragedy of all this! What comfort Christ has become to these thousands of homeless and hungry ones. It is our privilege as missionaries of C.M.S. to do this."

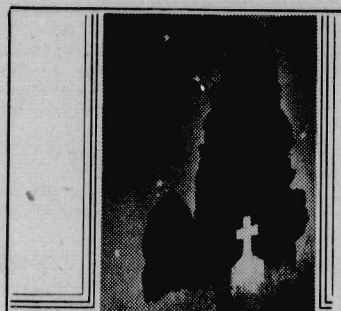
**ABORIGINES.**—"These people who are our immediate charge are so dependent upon us for food at times, especially as winter sets in. The little children are fed at our schools, and many of them are won to Jesus Christ through this means."

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**St. Paul's, Lithgow.**—August marks the month for the Diamond Jubilee of the Church of England in Lithgow. Special services are being planned by the Rector, Rev. L. Daniels, B.A., to worthily commemorate this event.

**Christ Church, Gladesville.**—During quite recent weeks the sales of the "Record" in the parish have increased from one to eighteen. This fine effort is due very largely to the interest and energy of Mr. Lawrence Pullen. Well done, Gladesville!

**Bondi.**—A delightful function was held at the home of Miss E. Johnston, 122 Bondi Road, Bondi, on Tuesday afternoon, 25th July, at 2.30 p.m. The funds, which were contributed by those present, were in aid of the "Church Record." Mrs. Aldis and Mrs. Brown each sang most delightfully during the afternoon, and before the afternoon tea was served the Rev. G. King spoke on the value of the "Record" and the need there was for its continued support.

The Acting Rector of St. Matthew's, Rev. C. A. Baker, was also present and spoke briefly.

Thanks and appreciation were expressed to Miss Johnston for her kindness in organising the afternoon on behalf

of "The Record," and it was hoped this would be an example followed by many other supporters in the near future.

**St. Martin's, Kensington.**—It is with much pleasure that we learn that the Rector, Rev. O. Cooper, who had to take an enforced rest owing to illness, is now well on the road to recovery. The parishioners will be delighted to welcome their Rector home again during the coming month.

**Holy Trinity, Dulwich Hill.**—We regret the serious illness of the Rector, Rev. H. E. Taylor, and during his absence from parish work the Rev. George Mashman is acting as locum tenens. Our prayers are for the full recovery of Mr. Taylor, and a due return to his work.

#### Diocese of Newcastle.

##### THE CHURCH ARMY IN AUSTRALIA.

The Fifth Anniversary Celebrations of the Church Army in Australia will be held on Wednesday, August 2nd. The programme for the day is as follows:—3 p.m., the Bishop of Newcastle and Mrs. De Witt Batty will be "At Home" in the Church Army Training College, 202 Pacific Highway, Adamstown; to be followed by the Annual Meeting in the Trois Arbres Hall, Adamstown. Speaker, Sir Hugh E. Poynter, Bart. (President of the Church Army in Australia). 8 p.m., the Annual Service in Christ Church Cathedral, Newcastle. Preacher, Rev. Canon B. C. Wilson, M.A.

#### Diocese of Armidale.

##### A NEW DEPARTURE.

The Moree Church of England Finance Company, which has been registered in Sydney, is considered to be unique among companies registered in New South Wales.

Mr. R. E. Cummins, chartered accountant, who conceived the idea two years ago, said that All Saints' Church was labouring under certain financial commitments, and the proposal put forward was to form a company with 120 members, with a limit of liability of £25 each. The local branch of one of the banks had agreed to advance 10/- in the £ on the shares.

The company will take over the debt from the parochial council, and each shareholder will be responsible for £12/10/-, which will be payable either cash in advance or at the rate of £3 a year for five years.

The company already has 120 members. Provisional directors are Messrs. A. Jones, R. E. Cummins, and B. M. Dash, and the Secretary, Mr. Ross Kimmorley.

The working out of the scheme will be looked forward to with general interest.

#### VANDALISM IN CHURCH.

The Cathedral Council has decided that the St. Peter's Cathedral Tower will be closed to sightseers, because of recent acts of vandalism. Electric light bulbs were stolen, members of the choir being without light in one of the vestries, and flagstaff halyards were cut.

The previous arrangement was that the doors were opened on Sunday afternoons for public inspection.

#### VICTORIA.

##### Diocese of Melbourne.

##### LOYAL ORANGE SERVICE IN ST. PAUL'S CATHEDRAL.

Every available seat was occupied at St. Paul's Cathedral on Sunday afternoon, July 9, when the annual service of members of the Loyal Orange Institution of Victoria was held. All city and suburban branches were represented, in addition to several country lodges, and branches controlled by women. Members attended in regalia. The Grand Master (R.W. Bro. J. A. Morris) and Grand Lodge

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officers were among the congregation. The service was conducted by Rev. H. O. Hole, Precentor of St. Paul's Cathedral. The Grand Chaplain (V.W. Bro. Rev. W. Albiston) delivered the sermon.

Bro. Albiston said he intended to speak on a positive and constructive Protestantism. The six doctrinal points of the faith were: Protestantism stood to-day to testify and witness concerning the sovereignty of God; the universality of the redemptive work of Jesus Christ; the priesthood of all the believers; justification by faith; right of private judgment; and freedom of the individual conscience. Those points Protestants testified to and their witness should be made manifest in everyday life. Protestantism was positive, constructive and creative. The Protestant Church was truly catholic, and was big enough to include all believers.

"We need to be vigilant concerning Rome's political activities," added Bro. Albiston. "The Pope is not only the ecclesiastical head of the Church, but is also a temporal sovereign. More than thirty countries are represented diplomatically at the Vatican. The introduction of Catholic Action, while spiritual in its origin, is material in its effect in application. Its attempt to bring the life of the Commonwealth into conformity with Roman Catholic ideals was to be seen in the publications, the broadcasting, and the creation of guilds in almost every department of life."

#### DIAMOND JUBILEE OF SCRIPTURE UNION.

In Scots' Hall on Tuesday evening, June 27, a special Thanksgiving Service was held for God's guidance, and the success attending the Diamond Jubilee of the Scripture Union.

The large and reverent gathering included a group of boys and girls who joined in the hearty congregational singing of selected hymns.

The Rev. W. T. Storrs, with a record of 46 years' membership, read the Scripture Union portion from 2 Cor. 8 chap., 1 to 15 verses, and the hon. secretary, Mr. Vincent Craven, gave an outline of the progress of the work during the past 60 years, and stressed the value of studying the pure Scripture literature provided and written by cultured authors.

Rev. E. G. Veal made a touching reference to the devoted services of his late mother, who was one of the foundation members, and linked on the co-operation of various church leaders, and thus enrolled thousands of new members.

A brief testimony by the Rev. C. H. Barnes (a veteran advocate) to the abiding impressions made on youthful character by the Union meetings, captured the attention of all present.

The stirring address on "Meditation," by Rev. Donal S. Bevington, M.A., the newly-appointed assistant from London, created a gracious influence and was proof of an earnest desire to extend and strengthen the missionary zeal of the C.S.S.U.

The chairman, Hon. W. H. Edgar, M.L.C., extended to Mr. Bevington a hearty welcome to Australia, and on this his first public appearance associated with the diamond jubilee.

An evening of divine inspiration and awakened sympathy in the Scripture Mission, with its one million worldwide members and literature published in 92 different languages, closed with the Benediction by Rev. Laurence Nash.

#### ST. MARK'S, CAMBERWELL.

St. Mark's, Camberwell, has a debt of £900 on its Vicarage, and £5,800 on its beautiful church. At the annual meeting Mr. J. R. Bainbridge, Hon. Treasurer, urged the importance of its reduction this year, and his suggestion was supported by a parishioner, the Rev. C. H. Barnes. The Vicar organised prayer meetings and careful preparation. The result was that at a series of services on July 19th, begin-

ning at 6.30 a.m., and closing at 8.30 p.m., the parishioners offered willingly. The amount offered during the day totalled £578 and some jewellery for sale.

#### ST. HILARY'S, KEW.

St. Hilary's, Kew, parishioners, met on Saturday, July 15th, to do honour to Mr. R. V. Francis and Messrs. Twinning and sons in recognition of their faithful work. The gesture was a very happy one. Musical items, a dainty supper, and brief speeches by the Vicar, Mr. Mace, a former Vicar, Mr. Barnes, and Mr. Gilbert, a Churchwarden, made up an enjoyable evening. The Vicar presented a Bible to Mr. Francis, and to Mr. Twinning, Senr., as a permanent memorial of work well done. Those present closed the evening by adjourning to the new church for a brief service of thanksgiving and prayer led by the Vicar.

#### TASMANIA.

(By "Hobartton.")

A clergyman's value to the diocese is by no means lost when he resigns from his parish, so long as he still has the capacity to conduct services, and is willing to be called upon. This diocese has much cause for thankfulness that such men are available, and in these days of clerical shortage they are very rarely at leisure on Sundays. Three such men, still full of energy, are rendering splendid service in filling gaps during vacancies, and in times of sickness, in the persons of Revs. C. Allen, H. C. Brammall, and H. J. Dodson.

The Rev. M. J. Stephens has felt compelled to resign the living of Fingal on account of ill-health, and gone to live in Victoria. Mr. Stephens, who was ordained in 1907, has spent the whole of his ministerial life in Tasmania with the exception of a brief curacy at St. Paul's, Burwood, Sydney, in 1917.

The parish of Richmond is still without a Rector, having now been vacant for some months, although Sunday duty is regularly carried out by the Rev. C. Allen. Richmond has a very fine Evangelical history, and provides splendid scope for a keen young man. It is, I hear, again under offer, and we sincerely hope that it will soon be filled.

The Southern Federation of the C.E.M.S. is again giving evidence of its usefulness. Some few years ago it organised a very successful relief scheme, until its need ceased as the result of Government provision. It is now turning its attention to the stimulation of lay witness. Recently a car load of members went out to a country parish and took charge of the services. On another occasion they went to a city parish, where there is no branch, and addressed a meeting of the men of the parish on the aims and ideals of the Society.

A splendid lead is being given by our Bishop in cultivating unity of witness, and co-operation in prayer between the Protestant Churches, in connection with the call to Spiritual Rearmament. He has strongly urged all the Hobart clergy to invite their people to co-operate in united meetings in the various churches, and he himself has attended them. A series of such meetings is being held each Monday night in the church of a different denomination in rotation.

Much sympathy is felt for the Rev. L. A. Burgess, Rector of St. Paul's, Glenorchy, who has been in indifferent health for some time. He has undergone two operations, and is still far from well. The doctors are finding it difficult to clear the poison from his system, so that he is feeling very miserable, but we are glad to learn that he is definitely improving. His Sunday work is being very ably carried on by the Rev. H. J. Dodson.

Trust is one of the noblest sentiments of human nature; it honours him who gives it, and him to whom it is given. A trustful soul is always becoming better; a locked soul grows foul.—Pere Didon.

#### GOOD NEWS FROM GROOTE EYLANDT.

The arrival of the "Leisha" from Thursday Island with stores, etc., has been hailed with delight and relief. The family has grown so fast that the question of adequate supplies was of the first importance. It is not ideal for the work of the mission, nor comforting for the missionaries, to have to send the children away from the Christian conditions of the station to all the difficult conditions of the camp life. Here are extracts from the mission leader's letter, indicating the intense relief, joy and gratitude for the truck, which should arrive in August, and the increased supplies for the children's needs. Those responsible for the gifts will recognise a beautiful "thank you" in the following words:—

"Just to imagine 61 for school. Seventeen mainlanders have been left in our care, seven girls and 10 boys, all such dear little people. The girls say there are 20 more at least to return yet . . . I had the biggest surprise when I stepped on the 'Leisha' and found there was an extra two tons of flour aboard—at the last minute from T.I.—who has sent it, or helped C.M.S., I do not know, but it will just see us through now, with another increase of children, as it is half a ton above my barest order. I told God the children were His, and the wheat and corn are His. I just cannot worry any more, or explain any further. So what joy when I found out. I have not got over it yet, and it has given me miles of encouragement . . . All goes well with the station, the boys and girls are so happy, and the garden is enlarging its borders. The old Ford has still to do duty, as we simply cannot do without it. To-morrow again it goes to Port Langdon, as there is a drum of crude oil to be got for the sawmill, which we are needing. The girls (the four half-caste assistants) are in their cottage, and they are so happy over it, and each little room is a pleasant picture with their bedspreads (sent by Kiama Girls' Association). It is all finished off so nicely, and looks good. I am sure it will be a great help to them in their spiritual life. We have just finished painting the big dormitory. Half of the upstairs will be the school for the time being, and half for the little girls. I am going to ask the Bishop to open the 'Yetibor Home'—he is due here on the 2nd of August to the 9th, for Confirmation. I have had the six for classes twice a week, and feel now that we are getting somewhere . . .

"I do not know yet who sent the truck, or how the extra flour came, or who has sent us a standard cinema outfit, or the educational films! We want lantern slides of Old and New Testament, some of the old pictures are very funny . . . if we could only get coloured slides it would mean a tremendous lot . . . When the truck arrives I will give a write-up for the 'Record,' so as to thank the donor properly."

Mission supporters will be interested in the following letter from Constance Turner, the Euralian teacher of the Groote School. It is well-typed, and its expression speaks for itself and indicates the worth-whileness of the work. It reads as follows:—

C.M.S., Groote Eylandt,  
North Australia.  
July 4, 1939.

My fingers get so dirty from using the ink that I thought I might as well use the typewriter, and another thing is, it is on the table doing nothing, and it might rust for want of work. To-day has been such a big day. The "Holly" returned from Rose River last night with 17 children. I had 58 in school, and there are 27 more to come, just from Groote. The new ones are very promising.

Gigo and Drummer are such dear little things. They seem to get better every day. The other day Gigo and I went to our new house and began to talk of heaven. I asked her what she would like to do when she got there. "I would like to help Jesus plant grass," she said. She also asked me if Mrs. Barnes was helping Jesus to wash up dishes in heaven. I told her that she is helping Him, but we do not know really what they do up there. We sat there talking, and then she suddenly said, "Do you think Jesus loves the little piccaninnies, you know, the very little



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ones?" I tried my best to explain how great our Lord's love is. Their faith and trust in Jesus is so simple and read that it makes us older ones think more.

Rita took the little ones out for a walk the other night, and asked them what they would do if she had to go away. They said all kinds of things, and then she heard Gigo say to Miss Queer (one of the little girls): "Never mind, then the Japs will come and take us away and then we will die and go straight up to heaven to be with Jesus."

Timbo told us the other night that she did not know that Mrs. Taylor had gone to be with Jesus until the other day. She thought that she was sick, and was away in another country. When she really knew what had happened, she went up to the dormitory, got under the bed clothes, and stayed there, because she felt so sad. Sometimes the little girls are disobedient, and they don't like to be told what to do, so we say to them, "What do you think Jesus would do if He was here?" And then they say, "I love Him, and I will try and not do that again."

The children in school, too, are very good. I really do not know what I would do without my children. They are so dear, and although they are trying at times, they are good at other times, and besides, they wouldn't be real boys and girls if they were perfect. Please excuse all the mistakes, but my eyes feel dry and sore. So good-night, sweet sleep, and God bless you.

Constance Turner.

The greatest power on earth is a heart that loves and which suffers before God in sacrifice.—Pere Didon.

## THE MOTHERS' UNION, SYDNEY.

## Forty-third Annual Meeting.

(Contributed.)

The basement of the Town Hall was a sight to behold on Friday afternoon, July 21st. Hundreds of happy, smiling M.U. members met there to hear the forty-third annual report of their society.

Members of the Council occupied the chairs, which were arranged on a most tastefully decorated platform, above which proudly floated the banner of the Mothers' Union.

His Grace the Archbishop presided at the meeting, and after welcoming the Commonwealth patron, Lady Gowrie, Mrs. Hey Sharp presented Her Excellency with a brooch and bunch of Australian flowers. These were from the members, to whom she had endeared herself during her sojourn amongst them as Patron.

It was Mrs. Robert Taylor's pleasant duty to present bouquets to the visitors, Mrs. Hinde and Miss Brooke Anderson, and to the beloved President, Mrs. Mowll.

The Mothers' Union prayer, as it rose from the lips and hearts of so many Godfearing mothers, must certainly have been heard at the Throne of Grace.

Mrs. Mowll then presented the annual report, briefly touching on the work of each of the fifteen departments active in the Sydney Diocese. We learn that there are 118 branches with a membership of 2,898—truly a mighty force in the extension of God's Kingdom. Each member endeavouring by prayer and her own example to make her home a home of peace and love.

In moving the adoption of the M.U. report and balance sheet, Miss Brooke Anderson brought greetings from the Old Country and from the World President, Mrs. Woods. She spoke of the pioneering work she had done in Canada, much of which had been made possible by the car given her by the Mothers' Union in Liverpool. Miss Brooke Anderson concluded her remarks with an appeal for a Mothers' Union car for our own outback, to take the Gospel message to lonely mothers and their families.

Mrs. Hinde, in seconding the adoption of the report, stressed the great value of the M.U. in different parts of the world, especially in Africa and India, and expressed her warm wishes and prayers for the success of the M.U. in Australia.

After the adoption of the annual report and balance sheet, Lady Gowrie rose to say a few words of farewell. "I am going away," said Her Excellency, "but we can't measure friendship by mileage, and I love to think that Australian women are my friends." Then she spoke of the imperishable influence of mothers—the need of God in their heads and in their understanding, in their hearts and in their thinking.

His Grace, after thanking the speakers and the Mothers' Union for all their help in the work of the diocese, passed on to the members present the cry that has risen always,

and will continue to rise from countless hearts: "We want nice mothers."

Concluding a very happy and worth-while meeting, His Grace offered prayer and pronounced the Benediction.

## JEWISH REFUGEE FUND.

The Committee of the Jewish Refugee Fund met at the Gospel Union Hall, 145 Commonwealth Street, Sydney, on Tuesday, 27th ult. Report was made of the work undertaken since the previous meeting.

It was decided to continue the work of the organisation, recognising the importance of getting early contact with the refugees on their arrival in Sydney, so as to render such material assistance as may be found necessary, especially to be able to present to the Christians among them the fellowship they would probably miss, and to seek to assist them in the confidence and trust in the Gospel of the grace of God.

The importance of this aspect of work amongst the refugees was emphasised very strongly, and it was recognised most fully that early employment necessarily formed a great factor.

Reference was made to the difficulty of refugee doctors, dental surgeons, barristers, and others, being provided with employment with which they are in any way familiar. Hope was expressed that in some measure at least the embargo against professional men might be relaxed, seeing they had been prevented from practising in the Commonwealth.

At the same time it was recognised that an influx of these men should be avoided, and as far as possible, to arrange this in London through the representative handling migrants there, before making application for admission to Australia.

Resolve to be thyself; and know that one who finds himself, loses his misery.—Matthew Arnold.

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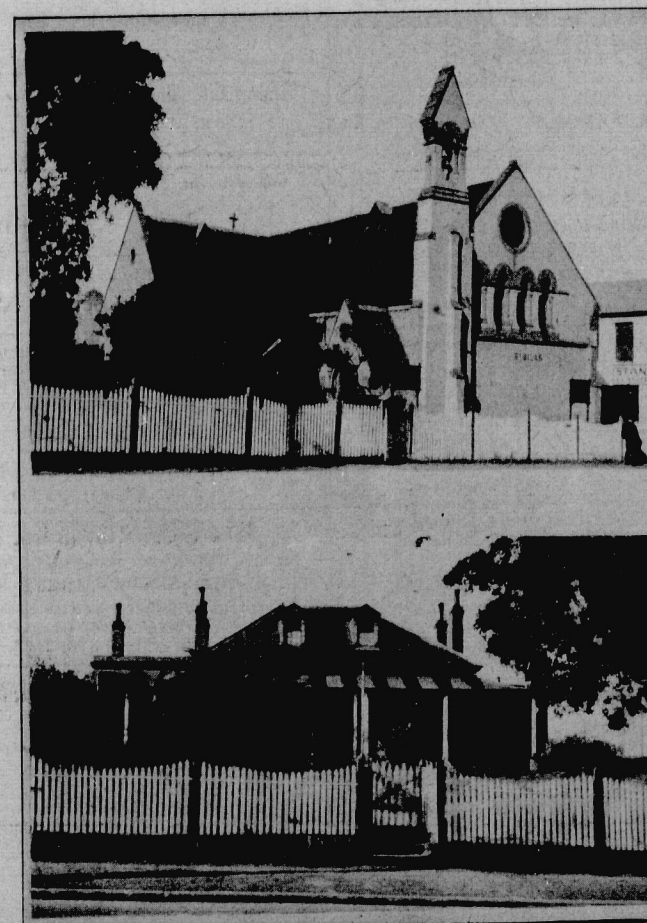
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