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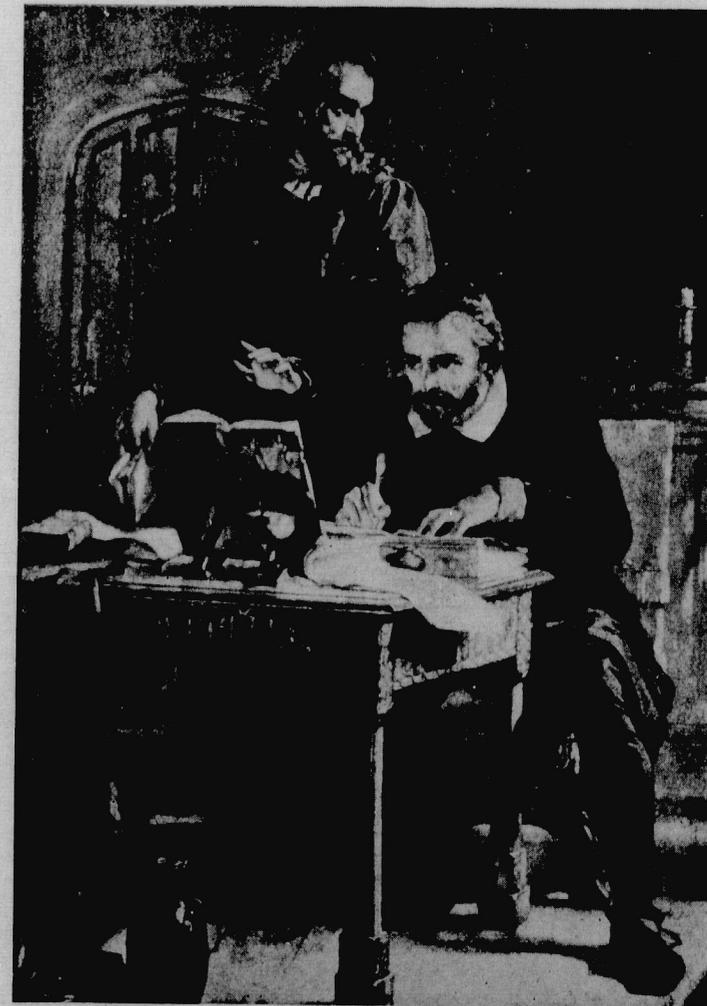
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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OCTOBER 27, 1938.

[Registered at the G.P.O., Sydney, for
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(Organised by the Reformation Observance Committee) to be held in the

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The principal feature this year will be the Moving and Sound Picture Film illustrating "The Life and Work of the Great Bible Translator, William Tyndale." This will be shown at the Great Public Meeting at 7.45. Chairman, Rev. Canon R. B. S. Hammond, O.B.E.

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Notes and Comments.

A TROUBLED WORLD.

PEACE! Peace! And there is no peace. The major nations of the world are not overtly at war, but belligerent preparations are still in full swing. The bullies of Europe speak words of astounding impudence and provocation. Hitler may be for the time being quiet in utterance, but his satellites (or are they his masters?) are loud in their defiance of God and the other nations of the world.

The Nazi Commissioner for Austria is reported to have spoken great swelling words of blasphemy against the Most High God. So terrible are Nazi utterances that the Pope has said in terms that every Christian will confirm, "Scarcely can we refrain from tears on beholding the Eternal Majesty of God set aside and outraged, or with unspeakable wickedness held up as an enemy for reviling and execration."

What consideration can humanity expect from men so lost in self-pride and pagan attitude of mind? The peace we enjoy is a peace that allows cruelty to run riot and suffering consequently to abound. Meanwhile, in other places war holds sway. Chinese sufferings are unthinkable in their poignancy, and Spain is still rent asunder by a civil turmoil that would long ago have "petered out" had not other nations exploited it for their own selfish ends.

But the last word has not yet been spoken, and that word is with the God of Nations, "Who sitteth in the heavens." The Christian, in the midst of this mad debacle of blasphemy and cruelty, still can pray, and must continue in prayer without losing heart. The Lord still reigns, and the victory is still on the side of the suffering One Who burst the bonds of death and is in the place of power.

"Thy Kingdom come" may still be the confident prayer of optimists who believe in God.

A PRIOR CHALLENGE.

BUT there is a prior challenge if our prayer is to be effective in its working. Dr. Shoemaker has voiced that challenge in the following closing appeal in his recently published book, "The Church Can Save the World":—

"O Christian Church throughout the world, will you hear the call of God, and turn from your busy, talkative ways, and take time for deep, personal repentance, letting God speak to your own soul? You are the force that ought to be creating spiritual revolution in the world, leading it, spurring it on, hurling troops into it. Is that what you are doing? Or are you polishing your services, organising human kindness, mending your institutions, watching your own place and security in the world? You were not meant to be safe; you were meant to be inspired! God did not put you here to get along with the world, but to transfigure it!"

"The Holy Spirit lives. The Lord Who came to be with His Church forever at Pentecost has not forsaken her. But she has forsaken Him. His once royal Church would not be where she is in the world to-day if she had not forsaken her Lord. What He is asking to-day is: Will the hirelings and husks of organised religion become the God-inspired leaders of spiritual revolution and the Living Bread of first-hand contact with God Himself? Will they become His true Church, His Body, and His Bride? Surely it is His Will that a new Church should emerge throughout the world, taking its rise in the rediscovery of His Cross and of His Living Spirit, and become itself the greatest revolution of all time, whereby that Cross and Holy Spirit shall transform the world. He has power to bring that about. All power in heaven and earth is His. Shall His present Church bend low in penitence. . . Shall we rise up, and, by a grace that only God can give, become the true Church of Christ? God waits for this, and the world waits for it. It is our destiny. We must fulfill it, or we must perish. God help us in the hour of our decision."

TEAM MISSIONS.

THE movement towards Evangelism has taken a very definite shape in England. What are termed "Team Missions" are being extensively used and are resulting in very great benefit to the strengthening of the Spiritual Life of the Church.

In some Dioceses a team consists of a priest-leader, an assistant clergyman, two Bishop's messengers, half-a-dozen men and women, and about the same number of Youth Fellowship members. In one Diocese there are about 150 lay people who are either ready for mission work or are preparing for it by instruction, study and prayer.

In a Team Mission meetings are held every evening for ten days, and at these a layman is usually the speaker, and he is followed by others who speak on what the Faith has done for them. Group

discussion always follows, and serves not only to bring out people's difficulties, but also to build up a real fellowship in a parish, of those who have talked together of the things that matter, and have got to know each other on the spiritual plane.

Surely the time is ripe for a similar movement of evangelism in our Australian Church. The method is one that has been proved to be of strong appeal to the "outsider," and naturally tends to strengthen the individual and corporate life of the members of the Church. "Ye shall be My witnesses" is an injunction that was directed to all disciples of the Lord Jesus.

BETTER WORSHIP.

THE clergy in the Diocese of Southwell (Eng.), have been meeting in groups for study on the subject of worship. The Bishop of Southwell, writing in the Diocesan Magazine, refers to the group studies, and earnestly hopes that some practical good will emerge from it. "I believe," he says, "the revival of worship to be the most vital question at present before the Church. Man must have something, someone to worship. When men begin to lose faith in God, they find something else to worship, and they often build up a religion without God, a religion in which faith in humanity takes the place of faith in God. The humanist cries, 'Only give people proper education, a living wage, good houses, decent recreation, and they will become decent citizens, and we shall have heaven upon earth.' The spectacle of our modern world has given the lie to this creed; humanity tends to lose its belief in itself, and, with this loss, it loses its nerve. It is this loss of man's faith in himself that makes it possible for the dictator to arise, and for men to turn their backs upon democracy.

"True worship is so natural, and should be so uplifting that its neglect is a national calamity. . . . The convention of church attendance is gone; I think we can assume that those who do go, really wish to. But it is an increasing responsibility that those who lead in worship, and those who take part in it, should take pains and make every effort to realise for what true worship ought to stand."

THE DECALOGUE.

A WRITER in the English "Record" comments on an item of news in a provincial newspaper to the effect that the Vicar of a parish church had, at the request of some of the parishioners, agreed to read the Ten Commandments once a month at one of the ordinary services. This followed a correspondence in a local newspaper in which complaints were made that the ordinary congregation seldom or never hears the Commandments. It is said: "Even at the Administration of the Holy Communion the Commandments are often omitted. One wonders how far the failure to read

God's Law to the people may be responsible for the increasing disobedience to the law of the Realm. One feels confident that to ignore God's Law in His house must lead to like conduct outside."

It is a curious thing that this disinclination to read the Ten Commandments is found very often in cases where an exaggerated stress is laid upon the necessity of obedience to the Church's rule. More often, perhaps, in those "liberal Church" circles where the Decalogue is regarded as coldly negative and legalistic, and is replaced by the Summary of the Law in which love to God and neighbour is positively emphasised.

"The Record" correspondent voices an urgent warning. The very basis of the Decalogue is love to the God Who redeemed and sought to guide His people in meeting those temptations to wrongdoing that in the end wreck our personal and social life. It is surely only a proud intellectualism that finds in the recitation of the Decalogue an affront to the liberty of the human soul, and does not see in the Ten Commandments the guidance of a loving Father.

The "Rejected" Prayer Book of 1928.

Doubtless this disuse of the Ten Commandments is due in large measure to the illegitimate use of the rejected Revision of 1928. That book has absolutely no authority in the Church of England, even in England, and although it is widely used by a section of the clergy, the use is really in defiance of the order of the Church and Realm. A regular contributor to the columns of the "Church Times" has seen the difficulty of this procedure, and seeks discussion of what he terms "A Nice Question." He writes: "What is the right procedure with regard to the register and marriage certificate when the abortive revision of 1928 is used? Obviously a priest cannot, without risk of perjury, complete the usual form of words certifying that the marriage has been solemnised in accordance with the rites of the Established Church."

Certainly not; but how can any priest regard his use of the rejected book, in place of the authorised book, as consistent with his ordination vows?

PRAYER FOR AIRMEN.

The Rev. W. S. O'Neill, an Indian chaplain, has written a prayer for those who travel by air. Here are the first two verses:—

God of the Earth, and Sea, and Air,
To Thee on High we lift our prayer;
For those who through the boundless blue,
Their duty and their way pursue.
O hear us, as now we pray
For those who serve us in this way.

In times of darkness, fog or strain,
Be with our men in ship and plane;
And when the storm blows wild and high,
Grant Thy protecting presence nigh.
For all our Airmen, Lord, we pray,
O keep them safe by night and day.

Quiet Moments.

THE A B C OF OUR FAITH.

(Notes of an address given at Moor Top Mission Room, Farnley, near Leeds.)

Blessings Restored at the Reformation.

By Dr. C. H. Douglas Clark (Leeds).

"In whom we have boldness and access with confidence by the faith of Him" (Ephesians 3: 12).

TODAY we meet with thankful hearts to celebrate the Reformation, an event of outstanding importance in the history of the Church of England. It is unfortunate that much ignorance exists concerning the benefits we derive from the Reformation of four centuries ago. Prior to that time there was a great lack of education amongst the people. Where people are ignorant, they are likely to become victims of superstitious and lower forms of faith, and if they cannot read they have no means of learning other than by word of mouth. The Renaissance, or Revival of Learning, spread from Europe to our shores, opening up an age of new inquiry. The main urge of the Reformation which followed was, however, spiritual; it was the outcome of man's deep yearning for God, linked with increasing mental development. It may be well to emphasise at once that the Reformation gave the Church nothing new; it restored many things inherent in the teaching of Jesus Christ and His missionary apostles which had become lost or overlaid in the intervening years. In fact, this crisis in our history gave back to churchmen what may be called the ABC of their faith. If you will turn to our text to-day, you will see that it mentions A for Access, B for Boldness, and C for Confidence. These are the things restored to us by the Reformation, for which we thank God to-day.

Access.

We know what accessibility means. If an employer of labour is willing to listen to his workers' genuine difficulties and to do what is possible to help, we say he is accessible. In the days before the coming of Jesus Christ, we find that a somewhat elaborate scheme of sacrifices was ordained by God as the means of approach of the Children of Israel to Himself; in the eternal wisdom of God this plan was doubtless best suited to the mental state of a primitive people. In the fullness of time, when human evolution had progressed sufficiently far, Jesus Christ came, and died upon the Cross, putting away the ancient sacrifices by the sacrifice of Himself. We find that the veil of the temple became torn; the veil symbolised to the people that their access to God was limited and restricted in certain ways, and so its removal signified that the way to God was now open. The Reformation restored to us the fact of the accessibility of the Divine Creator of all things to each individual, by prayer offered through Jesus Christ. God had been

regarded as a Being only capable of approach through the Church, by the priest, or in some other indirect way. The Reformation revealed God as a loving Heavenly Father, to Whom His children might go at all times, Who was waiting and longing to hear their prayers. Shall we not thank God for this? But the Reformation went further, for it gave us the Bible in English, as the public possession of the people, so that all might ultimately read it for themselves, and learn of God's love for man, and His loneliness without man. When Henry VIII ordered the English Bible to be placed in all the parish churches of the land, he conferred upon the people an inestimable blessing. So our free access to God and to His Word we owe as a direct result of the English Reformation. Shall we not thank Him for this?

Boldness.

Prior to the Reformation, not only was the free access of an individual to God denied, but also it was held that the people were unfit to read and decide the meaning of God's Word for themselves. The interpretation of the Church had to be accepted unquestioningly. The Reformation restored to us the right of private judgment, whereby we may read the Bible ourselves, and pray for the guidance of the Holy Spirit to illumine the sacred page. The people were granted a new boldness, not only in approaching God individually, but also in reading and interpreting His Word. The open Bible is another gift of the Reformation. Do we value it? If so, shall we not thank God for it?

Confidence.

The Reformation re-established the importance of individual faith in God. Jesus could do no mighty work where faith was absent, hence the Church could not administer grace to the people automatically and independently of their faith. Our lack of faith does not alter God's power, but it prevents it being applied to ourselves. Grace and power are not mechanical gifts descending upon people as a result of acts or words of a priest. In most of the sacred offices of the Church, notably Holy Communion, Holy Baptism and Confirmation, this essential fact had been lost or denied by the official Church. It was implied that so long as certain words were said, even if inaudibly mumbled in a foreign language, and certain acts were performed, no matter how perfunctorily, the grace of God would be poured out. The Reformation restored the faith of the people by showing that without it God Himself could not use His power upon them. Shall we ask God to perfect our imperfect faith, that His power may work in us? Only so will confidence and assurance of His love towards us come into our hearts, so that, come what may in the way of trouble and suffering, we know that He loves us, suffers with us, and in His own good time and way, when it is best for us, will bring us to our truest happiness and peace, eventually to be with Himself for ever. Shall we not thank God for this?

The Church Should Present a United Front.

One would wish to close on the above note of hope and faith, but there are forces at work in our Church to-day which it would be foolish to ignore. There is an active group of people straining every nerve to restore in our midst the very evils which the Reformation removed. It may be that the good work of our fathers will have to be contested for once again, against a determined opposition favouring priestcraft and a view of the Church's nature and mission which one might have hoped the Reformation had swept away for ever. In an age of otherwise great enlightenment, this constitutes the greatest weakness in the Church of England, causing her to speak with an uncertain and divided voice. The terrible tragedy of the situation is deeply seared in the hearts of the people, even though they are unaware of it. Surely the most disquieting thing in the political situation to-day is the deplorable possibility of war. One may say without hesitation that if the Church had remained solidly united behind the doctrines of the Reformation, the fear of war need not have existed, for a united Church could have said with authority to the world, "This shall not be." England is greatly respected in other countries, and if her Church had not been torn by division, if she had remained faithful to her glorious heritage, who shall say what might not have been her power in the counsels of the nations? The devil once used lions to attack Christians, but the blood of martyrs became the seed of the Church; his most deadly assault came from within the Church, and, to our shame, it has been sufficiently successful to deprive her of most of her influence. Linked with our thanksgiving to-day, therefore, we have much to humble us. Shall we who love the Reformation and its fruits work and pray that others may come increasingly to share with us the advantages it conferred? Only in this way can the Church once more present a united front to the world.

There are many people to-day who are thanking God for the Bible all over our land, and with them we join our voice of praise. Some of them will thank God for the Bible, but they will not thank Him for the Reformation which gave us the Bible. Let our thanks be to Him for both gifts. We need have no doubt that God guided our fathers, in response to great spiritual and mental urges of an awakening age, to restore to us the lost purity of our faith in respect of personal religion. It is sometimes said that we who value these blessings emphasise the personal aspect to the detriment of our duty to our fellow men. Yet true Christianity can never be selfish, and, if we have received, we are called freely to give. Let us make new resolves to

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The subjects of the Examination are English, Latin, French, Arithmetic, Algebra and Geometry.

Entries should reach the School not later than Thursday, November 10th.

Particulars and forms of entry may be obtained on application by letter to the School.

J. LEE PULLING,
Acting Headmaster.

serve our fellows, as we gain new and more certain access to God in boldness and confidence. The ABC of our faith is involved in the blessings restored to us 400 years ago.

LINK WITH GRACE DARLING.

Historic Ceremony this Month.

An event of historical interest took place on July 21 at Bamburgh, England. A house has been erected to contain the cobble in which Grace Darling made her heroic rescue, and other things in connection with her life. There was a short service in the Parish Church, and then a procession to the house, which was opened by the Duke of Northumberland and presented by Lord Armstrong to the Royal National Lifeboat Institution, who will be in charge of it. The centenary of the wreck of the "Forfarshire," and the rescue by Grace Darling and her father, took place on September 7th, when there were special celebrations in Bamburgh.

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THE BISHOP OF GOULBURN AND OURSELVES.

We have received the following postcard from the Rt. Rev. the Bishop of Goulburn:—

Goulburn, 15/10/38.

The Editor,
Church Record.

Dear Sir,

In your current issue, page 3, I am mentioned as supporting a "press-engineered campaign to depreciate" the "Trowel." Will you please tell me where you got your information?

Yours,
ERNEST GOULBURN.

In reply, we beg to state that his Lordship will be able to obtain the information he seeks from a study of the article to which he refers. The press-engineered campaign consisted (1) of a misleading circular declaring that "The Trowel" had been discontinued. (2) A letter to the same effect from Mr. Pitt, which found hospitality in several diocesan magazines. (3) A long report in "The Church Standard" roundly reflecting on the Sydney Board of Education, in which Mr. Walton deplored the fact that Sydney failed to live up to the height of its opportunity. (4) Reports in "The Daily Telegraph" of further disorder in the Anglican Church, censorship of Mr. Walton, so that he was compelled to resign his post. (5) An interview granted by the Rev. A. J. Fraser to the "Sun" newspaper, in which an assertion was made of differences between Melbourne and Sydney regarding the Editorial Committee of the Sydney Board.

This is the information possessed by us as to a press-engineered campaign to depreciate "The Trowel." The support accorded by his Lordship to this campaign is set out in the words that he hoped "The Teacher" will make up the leeway "The Trowel" had lost. This came to us in a press cutting which reported his Lordship to that effect. If the press cutting misrepresents the Bishop, we will be glad to acknowledge that we have been misled by the printed page.

It is obvious that we cannot disclose the name of our informant, to whom we are indebted for the press cutting in question. Coming at a time when all the heavy guns were directed against "The Trowel," we claim that his Lordship's utterance, unless indeed he has been misrepresented, lent support to the press campaign against "The Trowel." We did not assert, and we hasten to deny the legitimacy of any inference suggesting that we regarded his Lordship as the engineer of the campaign. This is quite clear from the general burden of our article, but we emphatically repudiate any such implication in direct terms.

"Church Record" Sale of Gifts

Tuesday, 1st November, 1938

Chapter House, 2 to 6 p.m.

"THE REFORMATION RALLY."

On Tuesday, November 1st, the Reformation Rally will be held in the Chapter House at 7.45 p.m. The outstanding feature of the rally will be a moving and sound picture illustrating the life and work of William Tyndale. A good deal has been said recently about using the moving picture and the "Talkie" in the interests of religious work. The effort tabled by the Reformation Observance Committee marks an important movement in this direction, and we hope that the general public will appreciate the effort and pack the Chapter House. We also hope that they will give their usual "Cinema" entrance fee in the collection. The Rev. T. C. Hammond will give a talk on "Epochs in Church History" from 7 p.m. This will not be a "moving" show.

We emphasise this Reformation Rally because there is a party in existence at present that is doing all in its power to depreciate the work of the Reformation. The late Lord Halifax many years ago said that the Church should repent of the Reformation in dust and ashes, and he has had very many successors. Hurrell Froude, the friend of Newman, once said that he knew nothing good about Cranmer except that he burned well. A more dignified presentation of a similar idea is found in Dr. Frere's new history of the Book of Common Prayer. He would have us believe that in 1552 English religion reached its lowest ebb. Dr. Frere regards Gardiner and Bonner as moderate men.

In special relation to the work of the Reformation in making accessible the Word of God in the vulgar tongue, a popular error has now been given wide credence, mainly through statements in the American publication edited by Father Conway, entitled "The Question Box Answers." It is there asserted that long before Luther's time there were at least 18 editions of the German vernacular Scriptures published, and this is evidence that the alleged hostility of the Church of Rome to the Word of God in the vernacular is without historical foundation. Professor G. G. Coulton, who has investigated the matter, makes himself responsible for the following declaration: "When printing came, 18 Bibles in German or Dutch were printed between 1466 and 1522, but not one of these editions received the approbation of the ecclesiastical censor; and nearly all of them were printed before the unfavourable edict of the Archbishop of Mainz, who was also Imperial Chancellor, in 1486."

So far as we know, this particular statement has not been effectively rebutted, and Miss Deansley, in her Lollard Bible, to which Professor Coulton refers, gives a long list of Roman Catholic authorities who opposed the reading of the Scriptures in the vernacular.

We may therefore conclude that the Reformation has made possible this priceless privilege, and all who value an open Bible should signify it by doing honour to William Tyndale, and attending the Chapter House on November 1.

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THE POSITION OF SYDNEY.

The Articles and Prayer Book.

IN our last article we gave reasons for holding that in any Constitution framed for the Church of England in Australia the present 39 Articles and the present Book of Common Prayer should be retained as a standard of doctrine and worship. Our readers will remember that the ground for this assertion is that these authorised formularies of the Church represent the deliberate position of the Church of England, at an important stage in our religious development. The Church of England, at the time of the Reformation, maintained that she was putting her people in possession of true catholic doctrine and freeing them from unlawful accretions that had obscured the faith in the period of the Middle Ages. The Church of England maintained this position at very great cost. The Bishops who were responsible for the new movement suffered as martyrs in the reign of Queen Mary. When Queen Elizabeth ascended the throne the nation as a whole demanded the reformed type of doctrine and worship.

Much confusion has been introduced into the history by interested partisans in these later days, but it is certain that the Bishops at that period resisted all reform. Against the view of the majority upon the episcopal bench, the second Prayer Book of Edward VI., with three specified alterations, was enforced by the authority of Parliament, and has since been in all essential particulars the book of worship of the Church of England. The Articles, in their present form, were issued in 1571 and have never been altered since. A comparison of the Articles of 1553 with the Articles of 1571 is sufficient to establish the fact that the body of doctrine in both is substantially the same. For nearly 400 years this has been the recognised position of the Church of England, and a prescriptive use of such great length demands at least reverential treatment.

In recent years an attempt has been made, and has unfortunately proved largely successful, to diminish the authority of the 39 Articles, and to alter the essential witness of the Book of Common Prayer. Young men have been encouraged to enter the Ministry who have openly rejected some of the historic positions adopted by the Church of England. This has become so great a scandal that representatives of the different parties in the Church of England have more than once lifted up their voice in protest. The aim now is to so far depreciate the authority of the 39 Articles that those who have been agitating for a reversal of Church of England doctrine may find a legal foothold, as well as a foothold in fact, within the ranks of her Ministry. Sydney contends that such a position should not be attained by any other method than the

method of direct controversy. If the Prayer Book and Articles represent false doctrine, then let those who are honestly convinced of this fact set out quite clearly the doctrine which they impugn, and urge the Church as a whole to abandon it. Let them not, however, create a Constitution which gives unbounded liberty for alteration without specifying the immediate or remote purposes for which that liberty will be exercised.

It is necessary to emphasise again and again that interference with foundation documents constitutes a matter of great seriousness. Not only are questions of property involved, but a too ready facility in the direction of permitting vital alteration imperils the stability of a Church. People are subject to sudden waves of emotional reaction, and under the pressure of one of these waves, may be swept far from a sane and guarded outlook upon the true issues of life and death. The deterioration of religion, which is now a commonplace amongst students of comparative religion, may serve to point a moral in this direction. The pitiful zoolatry of the later forms of the Book of the Dead stands in striking contrast to the higher concepts of immortality which distinguished the Egyptian people at an earlier, and more robust, period of intellectual activity. We believe that the present age is painfully sentimental, and that freedom for alteration would probably result in startling aberrations that would invite the scorn of that sober age which we trust is yet to come. At any rate, Sydney is not prepared to barter its heritage, and the sooner this fact is realised, the sooner it will be possible to consider wise methods of securing general agreement as to the terms of the Constitution.

But we promised in our last article to meet the apparently strong objection that to request the Constitution authorities in the Church in Australia to assert their adherence to the 39 Articles and the Book of Common Prayer, is to bind the Church for all time. Very much capital has been made in many directions out of this particular statement, and it is surprising how many people have been led to accept it, side by side with what we regard as an equally specious argument, namely, nothing is unalterable. We have dealt with the later proposition at some length in our previous article, and trust that those who advocate it have now realised the tremendous difficulties that surround this particular proposition. Every Christian must hold the contradictory, and maintain that some things are unalterable, otherwise we should seek for a new Incarnation, a new Revelation, and even a new God. It is very much the same with the statement that acceptance of the 39 Articles and the Book of Common Prayer binds the Church for all time. In order that we may establish the position quite clearly, it is only necessary to ask: What is it that binds the Church? All schools would be ready to reply: The Church is bound by the unalterable laws of truth. It is a mistake of the first magnitude to assume that there is nothing fixed in knowledge. If that were to be admitted, then all progress would be vitiated at its source.

When we study the theological positions adopted by the Church at different times, we see that they divide themselves into two distinct classes. There are certain propositions which have been admitted after careful reflection, and which have not been again questioned. When the Church in the fourth century accepted the doctrine of the full Deity of our Lord, she never again departed from it. Great waves of unbelief swept over her from time to time, imperilling this foundation truth in certain areas, and for a certain period, but when the waves subsided the truth remained, once more revealed to the waiting multitude. The periods of dulness and deadness in the Church varied very greatly. They were conditioned largely by historical circumstances, but the breadth of the Spirit of God revived the drooping energies of man and restored the Church to a true apprehension of the mind and will of the Spirit.

What Sydney contends is that we must distinguish between such propositions and the particular arguments with which the truth of them was enforced at any particular time. Much of the theology which is embodied in works in defence of particular propositions reflects the spirit of its own age, and can only be employed at present by those who have apprehended the underlying unity of thought, which secures a measure of continuity where at first wide differences alone are apparent. The modification in the presentation of arguments which age after age requires, has frequently been mistaken for a modification in the essence of spiritual truth, and it is due to this confusion that men are found protesting against binding the Church for all ages. There is great difference between the development of a position and the essential kernel doctrine, which has given rise to the development. The 39 Articles represent a series of what may be called kernel statements, and if, as a result of the differences of judgment in the sixteenth century, the Church of England definitely set herself on one side of a definite line, it is not competent for a small community in Australia to alter the demarcation at will.

But we can go further than that distinction, and point out that in the Draft Constitution provision is made under Section 64 for the issue of revised statements of belief and revised forms of worship. Sydney has no objection to this particular provision. It recognises that with advancing time, and the growth of scientific and literary knowledge, certain positions may be more favourably presented in language more directly suited to the conditions of the age in which we live, or the coming age which shall belong to our children. But on the other hand, Sydney maintains that positions that have won acceptance by thoughtful students over a wide area of time, cannot be lightly thrust aside. The present position of the Church of England as a witness in Christendom depends upon the formulations to which she gave adherence in the sixteenth century. There has been no very violent change in language since that date, nor has there been any widespread theological movement that has rendered inoperative

the central clauses of the 39 Articles. The Church of England is not prepared to recede from the position that the Papacy, while it may have served a useful purpose in days of disorganisation and violent internecine conflict, has long outlived its usefulness, and that a reversion to the supreme direction of the Pope of Rome would constitute a check upon true religious and spiritual progress. Nor has the Church of England seen any occasion to alter her attitude in relation to the materialistic conceptions that were permitted to cluster round the doctrine of the Holy Communion. In spite of the earnest efforts of such pleaders as Dr. Darwell Stone, the philosophy and theology lying behind the Roman dogma of transubstantiation are as repellant to the great body of her children to-day as they were in the sixteenth century. Nor can the Church of England be persuaded to return to the doctrine of the sacrifice of the Mass. Apart from the many abuses which have clustered round this particular theological opinion, the opinion itself is regarded by the vast bulk of churchmen as unacceptable to reason, and unscriptural in fact. The Church of England is not prepared to jettison the writings of Cranmer, Ridley, Bramhall, Andrews, Jeremy Taylor, Waterland, and the host of Reformation and Laudian divines, not excluding Laud himself, who have uttered strong protests against the attitude taken up by the Church of Rome in this matter.

Sydney is quite prepared to accept a modern reaffirmation of the essential doctrines of the Church of England. She is ready to permit, and to welcome, such alterations in the form of service contained in the Book of Common Prayer as will make it a more suitable manual of devotion for people living in the busy twentieth century. She is ready to consider the removal of archaisms, both in the Articles and in the Prayer Book, but what she is not prepared to do is to fling aside the labour of years that has been attested by the consentient voice of her great divines, and to invite a very small section of the great Anglican communion to embark for itself upon the stormy sea of entire reconstruction of belief.

But it may be asked, how can Sydney reconcile her demand for adherence to the Articles and Prayer Book upon this arrangement, by which a very wide elasticity is given to the Church in Australia? The answer is a simple one. When the Church of England a few years ago entered upon the task of revising the Book of Common Prayer, it distinctly laid down that on all matters of doctrine the Book of 1662 should still remain the standard of the Church of England. Questions now may arise as to the consistency of these two positions. Many earnest sons of the Church of England felt that the 1928 book went beyond the limits of restatement, and introduced serious modifications in doctrine. It seemed to them hardly possible to regard a book that carefully excluded prayer for the departed from public worship, as a standard of doctrine by which a book that included such prayers could be measured. It was the feeling that the principle was inconsistent with the practice which largely

contributed to the defeat of the 1928 book. But a mere matter of actual consistency should not obscure the fact that the leaders of thought in the Church of England in quite modern times were convinced of the possibility of retaining old standards of belief and practice, while offering full opportunity for a fresh expression of the truths contained therein. What was abstractedly possible for the divines of the Church of England should not be beyond the compass of the framers of a Constitution in Australia. If this reasonable compromise be adopted the 39 Articles and our present Book of Common Prayer retain their position, not only as ancient monuments of a theological status once the portion of the Church of England, but as determinant rules of her present doctrine and worship, by which the new formulations may be judged, and to which they are required to conform.

If those who advocate a wider liberty reject this proposal for comprehension, Sydney maintains that they are in duty bound to place before churchmen generally these specific propositions, culled from the 39 Articles or the Book of Common Prayer, which, in their opinion, can no longer command the conscientious support of thoughtful churchmen. If they do this, the rank and file of the Church of England will at least know where they stand, and will have an opportunity of deciding between the rival theories. If they do not adopt this course, then, however lofty their motives, and we are not questioning their sincerity, they are in danger of exposing the Church they love to the manoeuvres of a discontented minority, and introducing prolonged discord and fierce agitation regarding matters which the Church in her wisdom determined nigh 400 years ago.

BOOKS

"Our English Bible—Basingthwaite Lectures for 1938," by the Very Rev. W. R. Inge, the Very Rev. W. R. Matthews and others. (Communicated.)

The Bible is a subject that can never be exhausted. The book under review sets out to tell its story in a brief and popular way. It has succeeded admirably. The obscure points of the history of the translation are put clearly and convincingly, and the reader is given a succinct and enjoyable narrative. The story of Tyndale's life and work has been written with sympathy. Miles Coverdale, bishop and translator, has a chapter to himself, which is excellent, for in most men's minds he is a dim figure. Unfortunately the great foundational work of Wycliffe is hardly mentioned.

The book is in the form of a sandwich. The meat is in the middle. The first and last chapters, by Dean Inge and Dean Matthews, reek with out-of-date literary criticism. In this respect the book goes beyond its title, which is "The English Bible," rather than "The Bible" in general. But once the Rubicon has been crossed and literary criticism and conjecture indulged in, the omission of any reference whatever to the witness of archaeology to the truth of the Bible leaves the book rather behind the times. This is a serious flaw, especially in a book of this character.

We regret to chronicle the death of Mrs. Kenderdine, wife of the Rector of St. Augustine's, Neutral Bay, Sydney.

VICTORIAN JOTTINGS

(By "Melberton.")

The C.M.S. Victorian Branch has had two important gatherings lately. One was the annual meeting, well described in the following extract from the current Notes:—

ANNUAL MEETING.

This is mainly a business meeting—presentation of Report, Finance, election of members to General Committee, votes of thanks, etc., and the increased attendance on September 22 showed increased interest. Mr. W. M. Buntine presided, and an interesting report of the year's doings was read by the Hon. Gen. Secretary, Rev. C. H. Nash. The financial statement presented by Mr. H. O. Appleby, Hon. Treas., showed the income for the year ending June 30, 1938, to be £14,462/9/10. This included £3904/12/5 in legacies, and certain Trust moneys. Our total liabilities were shown to amount to £6029/2/8, including trusts, and a heavy item for exchange, £1387/15/-. More has yet to be received from some legacies. After elections, a very hearty vote of thanks was proposed by Mr. Homan to all honorary officers and workers of the Society, including Treasurer, Auditors, Solicitors, Doctors, and the Hon. Gen. Secretary, and carried by acclamation. This was followed by a new item, namely, reports of the various organisations of their work for the year, and was most interesting, especially when read by the leaders themselves. As one who has done important work in several directions for years, said: "It brought all into it, making it a family affair."

The last item was a farewell to Mr. and Mrs. Port, now back at the Roper at their work. Both spoke, and Mr. Port gave special thanks for the deep interest shown by supporters, and gifts received. These included £20 towards the new church, money for a dispensary from M.M.A., for its



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furnishings from the Aboriginal Fellowship Group, an organ for the church, two brass vases from St. Thomas', Essendon, a typewriter and a cream separator. Tools and clothing were also needed. See in "Items of Interest" for further gift. He pleaded for continued support in prayer and interest on their entering on another term of opportunity. The meeting closed with the Doxology.

The second was the Quiet Day held at St. Hilary's, Kew, on Monday, October 10th. This is an annual fixture for the workers and supporters of the C.M.S. Beginning at 10.30 a.m. with a service of Holy Communion, at which the Rev. A. R. Nall, B.A., gave a devotional address, the members heard a most helpful series of addresses during the day, the first by the Rev. W. T. C. Storrs, M.A., on "The Bible in the Home"; the second by Mr. W. M. Buntine, M.A., on "The Bible in the Church"; and the third by Mr. Graham Hutchinson, on "The Bible in the Mission Field." Lunch was taken under the spreading trees in the church grounds, also afternoon tea. Much helpful fellowship marked the day's proceedings. It was a day of refreshing from the presence of the Lord. Besides the present Vicar of St. Hilary's, the Rev. A. R. Mace, the two retired Vicars of the parish were present, the Venerable Harry Collier, and the Rev. C. H. Barnes. Several other C.M.S. veterans, including the Revs. E. G. Veal and A. Brain, M.A. The last-named was responsible for the arrangements of a very happy day.

Carrum Downs. It was my privilege recently to visit the settlement of the Brotherhood of St. Lawrence, situated at Carrum Downs. Within a few miles of Frankston a fine tract of land has been secured, and the Rev. G. K. Tucker is transplanting families from the slums of Fitzroy to blocks of land whereon cottages are being built, and evidences of patient industry are seen in the flowers, young fruit trees, and vegetables which are growing. A chapel for services is provided, and a social centre, also. Mr. Tucker's father, the Rev. Canon Tucker, in conjunction with the Rev. Dr. Strong, initiated a settlement called Wonwondah, near Horsham, when Victoria passed through a great depression in the years 1893-95. Evidently philanthropy is in the blood.

Alphington, Footscray, Olinda, and All Saints', St. Kilda, are all vacant parishes. Recently the Rev. H. C. Busby, Th.L., was appointed to Fairfield, the Rev. W. P. Bainbridge, Th.L., to Port Melbourne, and the Rev. T. A. Gair, Th.Schol., to Oakleigh. We understand that parochial nominators make it clear that Anglo-Catholics are not desired.

The Diocesan Synod has passed into history, and its sessions were mostly placid and uneventful. The Archbishop was outspoken about Roman Catholic action and evoked some bitter comments from Dr. Mannix, and from the folk whose delight it is to vilify the Church of England over the air every Sunday evening. The episcopal garden party was held on a brilliant day, and about 1000 guests, including Synod members, partook of the kindly hospitality of the Archbishop and Mrs. Head.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

A HISTORIC CHURCH.

The 119th anniversary of the historic St. Luke's Church of England, Liverpool, was celebrated on Sunday last.

Canon H. Baker, who was the preacher at the morning service, recalled that Australia, as a colony, was only 30 years old when the doors of St. Luke's were first opened for worship. A special choir of 40 voices sang at the morning and night services. The night service was conducted by the Rector and Mr. Ransome T. Wyatt, Registrar of the Diocese of Goulburn, was the preacher.

The anniversary celebrations will be concluded next Sunday, when century-old cedar panels will be dedicated. They form portion of the cedar which was used in the building of the church. An invitation has been sent to all available people who were married in St. Luke's during the last century to attend next Sunday.

ST. JOHN'S AMBULANCE.

At St. Michael's Church of England, Darlinghurst, last Sunday, the Darlinghurst Division of the St. John's Ambulance Brigade held a special church parade. The Rev. N. Fox preached the sermon, in which he referred to the work of the Brigade, and its close connection with the Christian religion.

The members of the brigade, who worked so selflessly for the benefit of mankind, Mr. Fox said, were carrying out one of the first tenets of the Christian creed by helping others. He hoped that many others in the community would be stirred to emulate this splendid example, and to follow the lead of our Lord in kindness and consideration for others.

LIVING CHURCH NEEDED.

The Rev. Canon Needham, chairman of the Australian Board of Missions, who is leaving shortly to attend a world missionary conference at Madras, preached at St. Andrew's Cathedral last Sunday. In the course of his sermon Canon Needham said that similar conferences had led naturally to co-operation in the mission field, in the university, hospital, and school. At Madras, however, the chief topic for discussion would concern the Church.

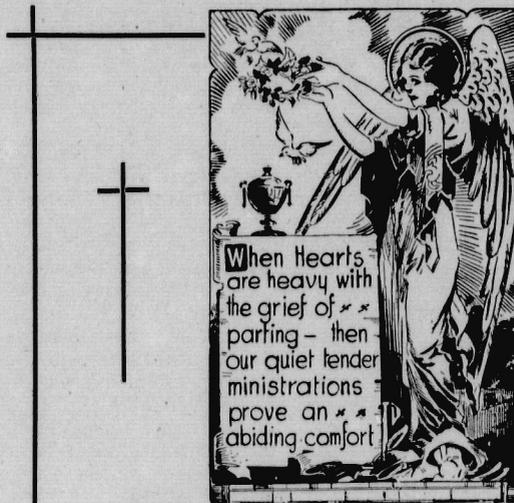
"It is manifest," he said, "that for some time past there has been a weakening of loyalty to the Church, and if the work of God in the world is to be efficient, this must be stopped.

"If the Church is to regain her position in the heart of believers, it must be a living and vital Church. In this day of criticism and the breaking down of foundations it must be a believing church with a real faith moving it to obedience and consecration to what it believes. To keep its vision true it must be a worshipping Church.

"Without the vision of God, strengthened by Worship, the vision will fade and the Church itself become weak and false to the call to avoid compromise with the world. It must not be content with its own edification.

"It is not a true Church of Jesus Christ if it is not missionary. Its mission is to those at home and abroad, stretching to all the world.

"In the mission field, this necessity to witness is being shown forth in a remarkable fashion," he added. "In Dornakal half the communicants gave a week to a campaign of witness at their own expense. The Bishop was disappointed that only half of the communicants took part. Could we be sure of anything like that proportion if the



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Church in Australia were asked? The last mark of a vital Church is that it is a Church in action."

Where there were conditions contrary to the will of Christ, he added, the Church must strain itself to its utmost resources to alter these conditions in whatever part of the world they might be found.

"Slums must go, war must be abolished, poverty must be lightened, and relationships between classes and races must be made happier. The Church, as the Master did, must sanctify herself for the sake of the world."

PARRAMATTA SESQUI-CENTENARY CELEBRATIONS.

These celebrations are being thoroughly prepared for, and promise to exceed the anticipations of the most optimistic. It will be Parramatta's time of thankful rejoicing, and the procession of various floats, illustrating the progress of Parramatta and the Colony during the period of 150 years, will be a sight long to be remembered. Already there is much anticipation, in view of this and other attractions throughout the period of celebrations, and we are assured that the work of the organisers will be amply rewarded. The Churches will be taking their part on Sunday, October 30th. Do not forget the Great Service of Thanksgiving to be held in St. John's at 11 a.m., and which will be broadcast through National stations. On all hands we hear of those who intend to be present, and we fully anticipate that the Church, large as it is, will be quite insufficient to accommodate those who desire to be present at this historic service. And then, in the afternoon, the United Service, in the Park, including Sunday School children from Parramatta and surrounding districts, who are to march in procession to the place of service, will be, we trust, a truly wonderful service. Rev. Canon R. B. S. Hammond will give a brief address to the adults, and a specially chosen children's expert will give a short talk to the children. There will be bright singing, and, given fine weather, the gathering should be a worthy one. Should there be rain, the meetings will be held in St. John's and the Town Hall.—(St. John's Church News.)

THE CHURCH OF ENGLAND IN SOUTH AFRICA.

(From the Rev. Stephen Bradley, Durban.)

The last few weeks have been packed full of interest and encouragement. Just after I wrote last time I had another week's visit to some of the Zulu churches; they told me that there had not been a Superintendent to visit them for over 50 years at one or two of the churches, so you can imagine what a wonderful welcome they provided. The visits began at a place called Mid Illovo, where we left the car at a native kraal and proceeded on foot to a little place called Halavini, about 10 miles down the valley.

As we went, the native minister and the others kept on calling out to the huts we passed, telling the people of the service next morning. That night was spent in prayer as the people already assembled asked the Lord's blessing on the work of the coming week. Next morning it was pouring with rain, but the people began to arrive from daylight on until about 10.30, when the service began. There must have been about 100 people packed into a room 40ft. by 20ft.—and it was a pack, too! I was so pleased to find that there were quite a number ready for baptism, whom I had the joy of duly baptising during the service—indeed, at every place there were some ready, and I was delighted to find that in this primitive, simple little church every member regarded himself as a missionary and during the week they go out in twos and threes, taking their hymn-books and Bibles, and visit all the huts in the neighbourhood.

During July the weather in Johannesburg is considered to be pretty bad. The city is at an altitude of about 6000 or 7000 feet, and just a little way from it is the Drakensburg Range, over 11,000 feet, so it can be extremely cold. Down here in Durban it is always warm, summer and winter; so this year we arranged an exchange; the Rev. Norman Bennet came here, and we went up to Johannesburg. The church at which we ministered, Christ Church, Johannesburg, has had three outstanding Rectors: Canon Digby Berry, of Victoria, first; then he was followed by the Rev. George Grubb, who is well-known at least by name to you; and now Mr. Bennet, and it was a real privilege to minister there, even for a short time. Altogether we had five Sundays in the Transvaal and preached at each of our churches there except one, which we were unable to fit in. Christ Church is one of the healthiest churches I have been in. Each Sunday morning it was crowded, in spite of the fact that many of the people were away in Durban, and in the evening about 60 or 70 per cent. were men, about half of these being young men. On the second Sunday of our visit I addressed an Orange Lodge gathering, when people had to sit on the steps and floor, and every other conceivable place.

Synod.

Of special interest during our stay was the first Synod of the Church of England held in South Africa for very many years. The Synod was held at Christ Church, Johannesburg. Members came to it from the Cape, Natal and the Transvaal, and much useful work was done relating to the advancement of the Church in this part of the world. We were all very greatly encouraged by this meeting; from all parts of the Union appeals have come to us to come and start services. Unfortunately, we have no spare men; in fact, we are severely understaffed as it is, owing to the fact that we have no Bishop, and so ordination is denied to us. However, we are still praying that the Lord may lay it on the hearts of some others, as He has laid it on our hearts, to come to this really needy and useful work.

Now we are back again in Durban, and find that during our absence quite a number of our young fellows and girls gave their hearts to the Lord during the July mission of the C.S.S.M. The Squash that we hold monthly for the C.S.S.M. people will be a squash indeed this time, our difficulty being to find accommodation for so great a number as are expected to turn up. Last year, when we commenced these monthly squashes, the lowest attendance was about 40 and the average lately has been about 70. Now, with an increase of over a hundred converts this year, we fear that a drawing room will be quite inadequate.

SPLENDID FINANCIAL RECOVERY OF THE C.M.S. (PARENT SOCIETY)

The deficiency on the General Account, which in 1934 was £101,000, has been completely liquidated. This has been accomplished with God's blessing through much prayer and sacrifice. Let us in Australia thank God and take courage.

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LETTERS TO THE EDITOR.

PRESENTATION TO REV. F. A. WALTON.

In fairness to Canon Garnsey, will you please publish this explanation, which is called forth by a certain sentence in your article on "The Trowel," etc., in issue of October 13? Subscriptions to the presentation to Mr. Walton came from hundreds of teachers, young people and others, most of whom are still unknown by name to me (the Treasurer) because of the circumstances in which the subscriptions were sent (collected from Sunday School staffs, etc.). Any kind of consultation was quite impracticable.

The decision to purchase a set of stoles was made by me, after consultation with fellow-members of the committee, and at the suggestion of Mr. Walton himself, who realised that he would often have occasion to wear a stole as he went from church to church throughout Australia. In the last analysis, he and I must bear the blame for the choice. I trust that any subscribers who for any reason think the gift inappropriate, will console themselves by regarding their donations as being included in the cheque which was presented at the same time.

Yours sincerely,
W. G. COUGHLAN.

(We thank Mr. Coughlan for his explanation. At the same time we confess to a feeling of surprise at the curious lack of sympathetic judgment manifested in the choice of a gift which would not command the approval of a large number of contributors. Some of our friends seem to blunder into the doing and saying of needlessly provocative things, and resent any criticism of their unfortunate action or statement. May we venture to suggest that other people have feelings as well as they?—Editor.)

RE-NAMING JAPANESE DIOCESES.

At the request of the Missionary Diocese of North Tokyo, its official name has been changed to that of the "Missionary Diocese of North Kwanto." Kwanto is the general name for the entire district which embraces Greater Tokyo and the surrounding prefectures. This change of name will partially remove the confusion which has occurred for many years through the Tokyo, North Tokyo, and South Tokyo dioceses all having the word "Tokyo" in their titles. Bishop Reifsnider now becomes the Bishop in North Kwanto. It is expected that the Missionary Diocese of South Tokyo will shortly plan to change its name, and so remove the confusion altogether. A further proposal has been made that South Tokyo should use the name of the "Missionary Diocese of Yokohama," the city of Yokohama being its See city.

EXTENDING THE KINGDOM.

The Church in Sind, in India, made most encouraging progress during the past year, both in members and finance. The Rev. C. W. Haskell writes in the C.M.S. "Outlook" that he feels the Church is slowly rising to a higher spiritual level. Fifty non-Christians from all ranks of society were baptised, most of them having been won to Christ through the lives of humble Christians in the city, and as a result of regular preaching. "What we still look for in vain is an intense effort on the part of the whole congregation to win Sind for Christ. . . . The rank and file of the Church members have not yet become so filled with the love and joy of Christ that they are bursting to tell others of it, though there are glorious exceptions to this. One Government servant has sold hundreds of New Testaments on the main roads on his way to and from his work, and has been able to interest many people in Christ. An elderly man has given up his work as a sweeper in order to preach the gospel in a purely voluntary capacity; he goes from house to house selling gospels and Bibles, and in one month this illiterate Christian was able to sell Rs. 50 worth of books."

FOURTH ANGLICAN SUMMER SCHOOL, 1939.

There will be a feast of good things at the Anglican Summer School at Hornsby, from 21st to 28th January, 1939. The chairman will be the Bishop of Newcastle. The Bishop of Goulburn conducts the Devotional Bible Reading each morning at 9.30. The Coadjutor Bishop of Sydney and the Rev. F. A. Walton between them lead the Bible Study and Discussion at 10 a.m.

At 11.45, addresses on such vital questions as the "Purpose of Creation," "The Meaning of Life," "The Meaning of Sacrifice," "The Significance of Death," and "The Resurrection Life" will be given by the Bishop of Newcastle, the Bishop of Armidale, the Dean of Newcastle and the Rev. W. J. Siddens.

At 8 p.m., Public Meetings: January 23, the Bishop of Riverina, "Newton and New Guinea." January 24, the Rev. Canon G. H. Hirst, "Chiang Kai Shek and China." January 25, the Rev. Canon J. S. Needham, "Kagawa and Japan." January 26, the Bishop of Armidale, "Schweitzer and Africa." January 27, the Rev. Canon W. J. Edwards, "Andrews and India."

All the addresses will be given in the new Lecture Hall at Barker College. The College is admirably situated and equipped for holding the Summer School. The spiritual, mental and physical needs of members are well provided for, which makes it an ideal place for the meeting together of all who take an active interest in the well-being of the Anglican Church in Australia. Each day begins with a celebration of Holy Communion and ends with Compline. During the day the Bible study, lectures and discussion provide much mental exercise, and the physical is well catered for by excellent meals accompanied by humour and good fellowship.

Afternoons are free for recreation. Tennis, swimming, cricket, are available at the College. There are riding schools in the vicinity for anyone desiring horse-riding.

REMEMBER—the Place is Barker College, Hornsby, and the Dates: January 21 to 28, 1939.

Send your name for enrolment to the Acting Secretary (Miss Eva Rapley), Anglican Summer School, Box 189, Goulburn.

INDUSTRIAL SUNDAY AND CONFERENCE.

Bishop Pilcher has issued the following circular to the clergy of the Diocese of Sydney:—

"In 1933 the Synod of this diocese resolved that, year by year, a Sunday should be observed as 'Industrial Sunday,' when the clergy would be invited to preach upon the social implications of the Gospel, and to offer prayers that these may be realised in industrial relations. The Synod also resolved that a conference should be held on a convenient day in the week following Industrial Sunday, for further discussion of the subject.

"In pursuance of this resolution I have pleasure in informing you that I have appointed Sunday, November 20, to be observed as Industrial Sunday, and that the conference will be held in the Chapter House the following day, Monday, November 21. The Bishops of the other dioceses of the Province and the heads of other Churches have been informed, and invited to co-operate. In due course you will be further informed as to the arrangements for the conference, and will be supplied with intercessions and sermon notes to be used at your discretion in your own services.

"In view of the fact that conflicting industrial interests are so vitally bound up with the present critical situation, Industrial Sunday will have a special importance this year; and I invite your serious co-operation in this effort to lift these pressing problems into the realm of the grace and love of God."

Renew Your Subscription Now!

BRISTOL CHURCH CONGRESS.

October 4-7.

The general title of the Bristol Church Congress was "The Gospel to this Generation," and the Bishop of Bristol, in his foreword, pointed out that an effort has been made to get away from minor issues and to consider the challenge of Christianity to the modern world.

"The world," he adds, "is standing at the crossroads, and no one can say by which road mankind will decide to travel; to the good life or to destruction." At such a time it is the duty of all who believe in Jesus Christ to face the issue with courage, and this is what the chosen speakers at the Congress will attempt to do.

The Congress started on Tuesday, October 4, with the Cathedral service, at which the Archbishop of York was the preacher.

THE CHILDREN.

At 11 years: Gee, my father and mother know everything!

At 16: Really and truly, my parents don't know everything.

At 19: Although my parents think they are always right, they really know very little compared with what I know already.

At 22: My parents do not understand young people. They have nothing in common with the younger generation.

At 30: To tell the truth, my parents were right in many things.

At 50: My parents were wonderful people. They thought clearly, keenly, and always did the precise thing at the right moment.

Parenthood develops the best in both parents. They cease to live for themselves, and a cheerful acceptance of responsibility in this direction draws them nearer to each other. Children in the home are an inspiration and an education. Home life has a fulness and a richness and a "tonic hardness" which is lacking in a childless home. There is no dulness in a home with a little company of children; and for the child himself "there is always someone to play with in our home." But some parents, in the desire to give the child every comfort and advantage, deprive it of the very thing that it most needs—the companionship of other children.

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Queen Mary visiting St. Michael's Church, adjacent to Linlithgow
Castle, Edinburgh, September, 1938.

(Photo by Miss Margaret Holt, of Enfield, Sydney.)