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Vol. I., No. 6 (New Series).

OCTOBER 28, 1937.

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

**THE GENERAL SYNOD**



Reading from left to right: The Most Reverend the Archbishop of Melbourne, Dr. F. W. Head; The Most Reverend the Archbishop of Perth, Primate, Dr. H. F. Le Fanu; The Most Reverend the Archbishop of Brisbane, Dr. J. W. C. Wand; The Most Reverend the Archbishop of Sydney, Dr. H. W. K. Mowll.

**OUR FOUR AUSTRALIAN ARCHBISHOPS ATTENDING THE GENERAL SYNOD AT SYDNEY, OCTOBER, 1937.**

There were about 200 members present at the General Synod, representing all the Dioceses in Australia. The Synod met in the Chapter House, adjoining St. Andrew's Cathedral, and the attendance of members was well maintained throughout the proceedings. During the debate on the Constitution the galleries were crowded, and many stood on the stairs and at the entrance doors. The Primate's address and Synod business are reported in our pages.

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L. C. ROBSON,  
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### "THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Rd., Toorak.

Tasmania.—Hobart: T. A. Hurst, 13 Dymnryne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

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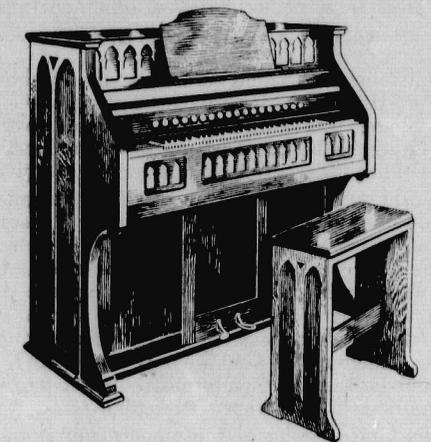
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## Notes and Comments.

### CRISIS AND OPPORTUNITY.

THE eloquent Synod sermon of the Archbishop of Brisbane prior to the meeting of General Synod was arresting and thought-provoking. His Grace spoke of crises and opportunities. Let some thoughts aroused by this sermon be given.

World crises—which are days of judgment—should be and have been in many cases the Church's day of opportunity and should be seized. Is the Church in this present day of crisis, seizing her opportunity now? How best can she do it? Consider one point. What makes for a strong Church? "Unity is strength" is a commonplace. In the Kingdom of God what is true unity? Is it the outward unity of uniformity? Is outward unity, desirable as it is, always a strength?

His Grace spoke of the unique central position of our branch of the Church, that in and through her, unity could be furthered, as she could hold out a hand to both the right and left wings of the Church and help to lead together other branches of the Church. Instances were given of the understanding arrived at with the Church in Sweden, the Greek Orthodox Church and the old Catholic Church. As the Archbishop was pleading for unity—commencing in our own Church and extending to others—it could not be forgotten by his hearers, too, that there are a number of clergy and laity who are striving within our Church to promote reunion with the Church of Rome.

Is outward unity always a strength? May it not have the opposite effect? A longer chain is by no means always a stronger chain. It is a commonplace once more to say that the strength of a chain is the strength of its weakest link. For our Church of England to link up with other branches of the Church may lead and could lead to weakness and loss of power, if such branches of the Church do not make, for example, Holy Scripture, the final court of appeal in matters doctrinal, or oppose the spirit of the 39 Articles, with their Scriptural doctrine.

We can never forget that the great Apostle of the Gentiles, with his inspired message of free grace, withstood to the face St. Peter at Antioch because for the sake of a fictitious unity he wished to re-introduce Judaistic legalism into the Christian Church.

In this day of crisis the call is certainly, "Seize your opportunity," but let us do so by praying for working for a spiritual revival on Scriptural lines starting with ourselves and seizing the opportunity which 1938 affords by its celebrations in connection with the 400th Anniversary of the placing of the English Bible in our Parish Churches.

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### WHAT'S IN A NAME?

THE Archdeacon of Bendigo moved the following resolution in the General Synod:—

"That this Synod considers the designation of our Church as 'Church of England' is lacking in emphasis on the Catholicity of same, and desires to place before General Synod, meeting this year, the suggestion that in Australia the Church shall be known as the Holy Catholic Church—Anglican. It considers this necessary (1) as a means to the reunion of churches; (2) for the educating of our own church-people; (3) to overcome the growing spirit of a church being accounted national rather than catholic."

The title, "Holy Catholic Church—Anglican," may appeal to Missionary Churches outside the Empire, but it will not do so, we believe, here. The suggested title is not euphonious. Further, it is surely somewhat premature to name the Church before the new constitution is passed. Many of us, with our honest pride in the great part that the Church of England has played during the long centuries in moulding the English character, prize the title, Church of England, too much to be willing to give it up. We don't wish "to cut the painter," nor to advocate "isolation" from either the old Mother Church or the old "Mother Land."

If we wish to alter the title, would it not be better to follow the Canadian example by adding to the title, "The Church of England," the words, "in the Commonwealth of Australia."?

The Synod wisely decided not to accept the motion.

IN the current issue of his Diocesan Magazine the Bishop of Nelson, New Zealand (formerly known as Canon Hilliard of Sydney), writes:—

"At the time of writing the situation in China is one which must cause great grief of heart to all people of goodwill, and should drive us all to more earnest prayer and to quickened interest in the missionary cause. To enlighten the minds of the great Japanese and Chinese peoples with Christian principles and ideals, and to breathe into their life the Spirit of Christ, is of the utmost importance to the peace of the world, and would be of incalculable influence in the building of the Kingdom of God. Let us uphold in prayer the efforts of our Christian brethren in these two countries, and let us strive to make our own personal and national life such as may be to them an inspiring example of the Christian ideal."

Let us also earnestly pray that God will mercifully restore peace between these two great nations on the foundation of justice and equity.

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

## GENERAL SYNOD.

### Opening Sermon.

GENERAL Synod opened its proceedings in St. Andrew's Cathedral on Tuesday, October 19. The Archbishop of Brisbane, Dr. Wand, was the preacher at the largely attended service in the morning, at which all the Bishops were present, and representatives from all the dioceses. Dr. Wand took for his text, "God shall bless us, and all the ends of the earth shall fear Him."

The Archbishop said that the Church of England was the chosen instrument to bring together and reunite the broken pieces of Christ's Church.

To-day we had come to the end of the modern period in history. The crisis involved every department of life, secular and religious. In international affairs we were hovering between peace and war. Economic barriers divided nations no less than armaments, and dictatorships had arisen to put an end to diplomacy and courteous civility. The old ideal of democratic government had been very widely abandoned.

Behind all this confusion lay confusion in thought. People quite literally did not know the difference between right and wrong. Of all classes, this crisis was most severe for youth. In many countries to-day youth was aflame with new ideals, aglow with national or racial ardour, ready to surrender itself to the claims of the State. The calamity of this was that youth was busy building a new earth with little regard for a new heaven.

"The one institution which should stand for optimism and the certainty of ultimate victory is the Christian Church," Archbishop Wand added. "The Church is the soul of the nation, the conscience of the people. It can perform that function not by propounding political theories of its own, much less by teaching secular governments how to do their business, but by making clear the moral and spiritual grounds upon which alone all secular government must build if it is to enable men to achieve their true end."

We need in Australia a Chair of Theology at every Australian university, because, he said, it was necessary for the welfare of the nation that its clergy, of every denomination, should have every facility for bringing the study of theology up to the highest possible standards.

In the Church we should rid ourselves of our divisions. We should have unity within ourselves. A constitution for the Church was necessary.

We were living in days of great crises, nationally and in the Church. Our time of crisis should be our time of opportunity."

### Synod Business.

Synod assembled in the Chapter House and the Primate delivered his presidential address. We

print extracts of this in another column. The first evening found the Synod listening to a debate on the Constitution, the Bishop of Wangaratta and Canon Langford Smith being the main speakers.

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**Position Stated.**

Bishop Hart (Wangaratta), who was in charge of the draft constitution at the 1932 convention, and convener of the continuation committee, stated that 13 dioceses had accepted the draft constitution, including Sydney, which subsequently rescinded its acceptance. Objections to the 1932 constitution came from a group of dioceses, including all Queensland, and three or four smaller dioceses. The objectors represented about one-quarter of the population of the Church of England in Australia. Sydney diocese, which objected for an entirely different reason, represented another quarter. About half the adherents of the Church of England in Australia might be said to have, more or less, approved of the constitution. The continuation committee amended the draft constitution with a view to meeting diocesan objections, and sent the revised draft out in 1936. The result was that 18 had accepted the amended draft, two had rejected it, and five had not yet considered it, but he had hoped that they would accept it.

The position was now extremely difficult, continued Bishop Hart, because some of the dioceses had stated that they would not approve unless Sydney diocese withdrew its objection. It was a question whether they would go on without Sydney, or if the Parliament of New South Wales would legalise the new constitution, leaving Sydney diocese outside.

Several voices: "Melbourne and Bendigo will not accept unless Sydney does."

Canon Barrett (Tasmania) said the Tasmania diocese accepted the 1932 draft constitution, which was accepted by Sydney, but not the revise of 1936. It would not accept without the concurrence of Sydney.

Canon Langford Smith (Sydney), as a member of the Continuation Committee, said he could not accept the position as outlined by Bishop Hart. Five years ago, there was remarkable unanimity when the 1932 Convention accepted the draft constitution. The Continuation Committee was appointed to finish the work of the Convention. It was never intended that the Continuation Committee should be at liberty to censure the work of the Convention. The most vital things agreed to at the Convention had been upset by the Continuation Committee. The Convention decided that the Appeal Tribunal should take the place of an appeal to the Privy Council, yet the Continuation Committee sent out a draft which gave the House of Bishops the right to overrule the Appeal Tribunal on the matters of doctrine.

Canon Langford Smith pointed out that, in 1932, the then Bishop of Goulburn (Dr. Radford) proposed an amendment giving the House of Bishops the final word in the matter of doctrine, but that was defeated by 96 votes to 60, yet what was rejected by the convention was reinserted in the revised draft sent out by the Continuation Committee. The Sydney diocese rightly was greatly incensed at that being done, and so, after having accepted the draft constitution, agreed in 1936, by 285 votes to 64, to rescind that acceptance.

**"Parliament Would Not Accept."**

"The Sydney diocese," added Canon Langford Smith, "contains 200,000 more members of the Church of England than all the other dioceses in New South Wales. It is preposterous to think that the New South Wales Parliament would accept an amendment of the Constitution dealing with the legal position of all the property of the Church in this State which was not acceptable to the Sydney diocese. Sydney diocese represents a large and very strong body of people."

Bishop Hart said he accepted Canon Langford Smith's statement of facts, but regretted that Sydney was standing in the way of the new Constitution when there was a possibility of the other dioceses now accepting it.

The debate on the Constitution was continued on the Thursday evening, and the Bishop of Wangaratta moved, on behalf of the Special Committee appointed to deal with the differences, that a Constitution Committee be appointed whose duty it would be to consider the draft Constitution, the amendments submitted by the Continuation Committee and by the Diocese of Sydney, and any other amendments; and to take all steps advisable with a view to acceptance by all the dioceses, and to report to the next General Synod.

The Archbishop of Brisbane moved an amendment, the effect of which would be that where all the dioceses in any State had accepted the revised Constitution they should seek Parliamentary power to enforce the revised Constitution in that State.

The amendment was very decisively rejected. In the course of his address the Archbishop made a rather heated reference to what he termed false reports in the press with regard to the attitude of Brisbane. An effective answer was given by Mr. Minton Taylor.

The determination from Bendigo re new name for the Church in Australia was dealt with by Synod refusing to have it put to the vote.

(Continued on page 18.)

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**GENERAL SYNOD, SYDNEY, 1937.**

(By a Plain Man in the Gallery.)

BEING an outsider to Synod and yet present at almost every meeting, I have recorded some impressions of myself and some fellow visitors which may be of help. The first undoubted impression was that the number of speakers who were unable to make themselves heard was greater than it should have been considering the importance of the assembly. It seems unbusinesslike for any person to presume to ask 300 others to listen to him if he just mumbles. Several were rightly asked by the President to speak up and speak to the house, yet they would persist in turning to him at every other sentence, and that with a mumble. People who cannot be heard should be shaken up more. The outstanding exponents of clear public speaking were undoubtedly the Archbishops of Sydney and Brisbane, and the Bishops of New Guinea, Armidale and Wangaratta. On the floor of the house the Rev. T. C. Hammond, Archdeacon Johnstone, Mr. Minton Taylor and Canon Denman could be heard best. Other excellent speakers may, of course, have spoken in my short absences for refreshment (not spirituous). Canon Baglin is to be commended on his very careful and tactful rebuke of the Primate for his rather cavalier way of seeking to squash many worthy men. A little more courtesy would not be weakness, and would save many a shudder amongst the onlookers. The breeziness of the Bishop of Goulburn was always enjoyable. He seems a lovable man personally. Archdeacon Langley's manly words about the Bush Church Aid Society were a tonic, and the answer of the Bishop of North Queensland had quite a snarl in it. This latter gentleman should never use the word "comprehensive" again. It is a crime to offer to provide a man to work in a diocese, and need the Bishop have been so ungracious in his answer to a man of a frank and kindly spirit? Who was the layman who said: "I am not much impressed by the fact that seven Bishops are from the Bush Brotherhood." He voiced the thoughts of far more than he knew.

Bishop Hart's address about the Constitution was that of a man whose winning style is a model to copy. Frank, dangerous if you like, strong but winsome. The writer acknowledges his ignorance of the inside running of some matters dealt with at the Synod, but was one of the many amazed at the easiness with which the representatives of Sydney, Melbourne, Brisbane and Perth allowed the power to discuss the merits of the Primacy candidates and to vote for them to be taken away from the Archbishops. The point of the Archbishop of Melbourne that it did not matter, as it could be very embarrassing for a candidate, was unworthy of the rights involved. Canon Langford Smith's protest seemed a voice in the wilderness when he appealed against this disenfranchisement. Think of it! Election of a Primate is left to some Bishops

who represent, very roughly, one-sixth of the population of Australia. On this and other questions Melbourne and other elected members seemed to have nothing to say. One had thought that men who hold great truths would have remembered that General Synods could be educational as well as voting bodies.

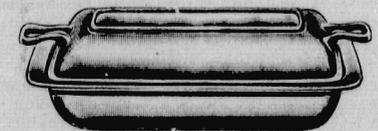
On some important matters there appeared to be an unnecessary rush to vote before the subject matter had been sufficiently understood.

Canon Lawrence gave a good message, which was heard well. Bishop Pilcher on several occasions showed that he knows how to speak up, how to be concise, and how to stop when he has made his points. His address on church music was good, and thoroughly appreciated. The interlude with the choir was successful, and many in the gallery appreciated it, even if the Chairman did forget to express his appreciation.

The outburst of Dr. Wand in advocating a State's breaking off from the Church was hardly consistent with the usual Anglo-Catholic professed horror of schism. But when are they consistent except in their inconsistency?

Dr. Hart's more temperate style will better help the Constitution to eventuate. The Rev. D. J. Knox sometimes started towards a goal, but other members of the team did not seem to play up. One knows that there is always something that the outsider does not know, but I do know this, anyway—there was often a silent retreat where the "plain man" expected big truths and principles to be enunciated. It ought not to be said of Synod that representatives can go there and not hear the other side, especially where the silent side has such a good case. It appeared that the language of technical expression and ultra diplomacy was almost in

(Continued on page 19.)

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Archbishop Julius, of New Zealand, reached his 90th birthday on October 15. Born at Richmond, England, in 1847, ten years after Queen Victoria's accession to the throne, he has lived under five monarchs and has witnessed the dramatic change wrought in the world's life by the developments of modern science. The Archbishop is in good health. The Archbishop, it is said, is the oldest living Bishop of the Anglican Communion and the Senior Bishop in respect of consecration.

The Rev. G. H. King, of Bondi, has been appointed Curate in Charge of the Provisional District of Huskisson, N.S.W., on the South Coast. Huskisson was formerly part of the parish of Nowra. Mr. King was inducted on Friday, October 22, by Archdeacon Charlton.

The Rev. R. C. Firebrace has accepted nomination to the parish of St. Andrew's, Wahroonga, Sydney, in succession to the Rev. C. C. Short, who has accepted nomination to the Parish of St. John's, Campsie, Sydney.

The Bishop of Wellington's elder son, the Rev. John Tristram Holland, M.A., who is to be Vicar of Featherston, N.Z., will arrive in New Zealand on December 15 from London. He was married on October 20 to Miss Theodora Leslie Ridge, who has held a responsible position with the Y.W.C.A. in London. Mr. Holland gained his M.A. last August.

Canon Lawrence, of C.M.S., who for some years has been working at Lira, in the Diocese of the Upper Nile, was a special speaker at the missionary hour at General Synod. At a meeting arranged at the C.M.S. rooms during Synod week, Canon Lawrence also spoke to a gathering of interested friends of the progress of the Church in Uganda. Canon and Mrs. Lawrence are spending their furlough in Victoria and will return to the Mission field in February next.

Dr. Bingham, of the Sudan Interior Mission, hopes to visit Australia at the end of the year. He has been invited to speak at the Upwey Convention in Victoria and the Katoomba Convention, N.S.W.

Two clergy recently arrived in Sydney from England on their way to serve in the New Guinea Mission. They are the Rev. C. Woodhouse and the Rev. D. Taylor. They arrived in Sydney on October 20 and will sail for Samarai by the "Montoro" on October 27. The Rev. C. W. Light has been obliged to resign from the New Guinea Mission for health reasons and sailed for England from Sydney on October 9.

The Rev. Allen Grace, of Tasmania, has accepted the appointment as assistant minister in the parish of Enfield, Sydney. Mr. Grace served for several years as a missionary in Egypt and later for 13 years as a missionary in India.

The Bishop of New Guinea, who is visiting Australia for the General Synod, was allowed half an hour with which to address the Synod in the interests of his diocese, during the missionary hour. The Bishop made a very favourable impression.

The death took place recently of Miss Webster, of the Rectory, Robertson, N.S.W. We extend deep sympathy to the bereaved relatives. Miss Webster, of C.M.S., Hyderabad, India, is a sister.

Canon R. P. Hewgill, B.A., of Adelaide, who recently returned from the Conference on Reunion at Edinburgh, gave an interesting account of the conference at the General Synod. Some account of the conference appeared in the last issue of the "Record."

Canon Howard Lea, Rector of St. Mark's, Darling Point, Sydney, who has announced his resignation as Rector of the parish as from February 28th next, has been at St. Mark's for about 23 years. The Canon was ordained in England 45 years ago. The Archbishop of Sydney has asked Canon Lea to retain his honorary canonry and his office as one of the Archbishop's Chaplains.

The Rev. E. C. Coleman, who for several years has been the minister in charge of Lord Howe Island, will be inducted as Rector of St. James', Pitt Town, in the Diocese of Sydney, on Friday night, October 29th, by Archdeacon Begbie. Before leaving Lord Howe Island the parishioners presented Mr. and Mrs. Coleman with a cheque as a farewell gift. The Rev. Lawton, of Norfolk Island, has been appointed minister in charge of Lord Howe Island. Mr. Lawton will commence his ministry some time in November.

Canon Cakebread has completed 25 years as Rector of St. Jude's, Randwick. A civic and social gathering is being held to-night at Randwick, when the Canon will be the guest of honour of parishioners and citizens, and a presentation will be made. We congratulate Canon Cakebread on the completion of his silver jubilee at St. Jude's, and join with his many friends both in the Diocese of Sydney and beyond the diocese, in wishing him Godspeed and that he may be spared for many more years to carry on his ministry.

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## QUIET MOMENTS



### FULL SURRENDER.

#### An Address Given to Young People.

NO doubt you have heard the story of King Canute, who was so flattered by his courtiers that they said that even the wind and waves would obey him. So King Canute, who was wiser than they, to show the futility of their words, had his throne taken to the water's edge, and then issued the command to the incoming waves: "Thus far shalt thou come and no further." When, however, the tide came up, it encircled the throne, and he had to remove to a drier place.

There are a great many who are Christians, but who stop short of full surrender. They trust Christ to save them, but they do not crown Him Lord of all. They will let him wash their sins away, but they will not let Him rule their lives. They say to Christ what Canute said to the waves: "Thus far and no further! Yet the desire of His heart is for every child of His to yield Him the supreme and sovereign place in heart and life.

The Scotch martyrs died for what they called "the crown rights of King Jesus." The watchword of Florence under the rule of Savanarola was: "Long live our King, Jesus Christ." Hudson Taylor, the founder of the C.I.M., said: "You cannot crown Him Lord at all unless you crown Him Lord of all."

There are five points which help to make plain what full surrender means:—

1. **God Claims It.**—God claims it because you are His blood-bought child. You were bought with a price—Christ's death on Calvary—and now that He has bought you, He claims you as His own.

2. **God Works It.**—The Lord is far too wise and gracious to ask us to make a full and absolute surrender by our own self-effort. The famous evangelist, Wilbur Chapman, tells us that he reached a turning point in his life when he heard F. B. Meyer speaking on full surrender, and he invited the audience to offer the prayer: "Lord, make me willing to be made willing." Come to Him and pray: "Lord, make me willing to be made willing."

3. **God Accepts It.**—What He claims and what He works He will accept. He longs for you to make the offering. You may tremble and hesitate; you may pause and wonder: Is it real? Is it absolute? Yes, but tell Him! Whether you

feel it or not, whether you realise it or not, invite Him to take you as you are: "Absolute surrender to Thee, O Christ, is what I choose and what I desire."

4. **God Maintains It.**—If you are a Christian, then you have trusted Christ to save you. Is it harder to trust Him to keep you? A life of full surrender usually begins with a crisis, but it becomes a process. There is a crisis—a time in your life when you hear the call of God and you realise He has spoken to your heart. Then you may yield to Him and so pass through the crisis of full surrender. But the new life has only begun. Henceforth, day by day and moment by moment, that life has to be lived out. It is not enough to place Christ in control. He must keep on in control.

5. **God Blesses It.**—Many live without the full blessing of God because they are not surrendered to Him, and God cannot bless us to the full unless we are altogether yielded to Him. I have a fountain pen. The one work of that pen is to write, but I must have complete control of the pen, for it to do its work properly. If anyone touches it while it is in my hand, it will not write perfectly. So God must have complete control of our lives if we are to be meet for the Master's use. Someone speaking at Keswick once gave his testimony. A missionary who had returned from Uganda. At a thanksgiving service, a little African girl had put eighteen silver shillings in the offertory—an enormous amount for any native to have, let alone a little girl. Afterwards he asked her where she had got the money from, for he was afraid she had stolen it, but she would not tell. Presently he spoke sharply and she burst into tears and said: "Christ gave His all for me; now I have given my all for Him." She had nothing to give, so she had sold herself in the slave market. Eighteen silver shillings she had received and the next day she was to begin her life as a slave. She had literally given her all to Him. May God grant that we, too, will have grace to come to this point to-night.

"In full and glad surrender,  
I give myself to Thee,  
Thine utterly and only,  
And everore to be."

## PRIMATE'S ADDRESS TO GENERAL SYNOD.

After personal references, the Primate said:—

"I had the happiness to be in England this year and, though I had no official position, I was, with other overseas Bishops, given a place of honour at the Coronation. In the twenty-five years since the last Coronation many changes—political and social—have taken place, but the Archbishop of Canterbury decided that the proper procedure in the Coronation was that the English Church should consecrate the English King for the English Nation in the way that his predecessors had been consecrated for a thousand years. But the changes which have taken place made us understand, first, that we from overseas are partners with England in a new sense, and secondly, that the King is not the Governor but the Representative of the great Commonwealth of Nations over which he presides. I am sure that all of us felt each in our measure the weight of our responsibility of loyalty to the Empire, which is best expressed by loyalty to the throne. No one could be privileged as I was to see the whole of that wonderful solemnity with its magnificent splendour and simplicity without being moved to the heart at the goodness of God to our races. The Abbey knew and the whole world knew that England's King is no War Lord or Dictator, but the representative of his people, who belongs to them, and in his consecration thousands felt that our country was called once more to the highest ideals of the service of the human race.

"We have recently had a most inspiring visit from the New Educational Fellowship, which has spent time for Conference in every capital city. I speak only for the audiences in Perth—there they were large and enthusiastic. I am sure that a great benefit has been done to our educational systems. Everything which keeps Australia in close touch with the great movements in the older world should be of advantage to us. Small though we are numerically, we have our contribution to make. If we are wise we shall be learned by the experience of greater nations than our own. The interplay of free and independent peoples is what the world needs at the present time.

"I feel confident that there is the Vocation of the Anglican Communion. In the ecclesiastical sphere it represents the way of regional liberty as against the very convenient method of centralisation. The Church of England has affiliation with a dozen independent bodies of different races and civilisations, which are united by their adherence to the same Scripture, Creeds, Sacraments and Orders. We believe that the truth is conserved by the free interplay of these independent bodies, but we of the Church in Australia cannot give our full contribution because we are not completely free. That is the fundamental principle in our long drawn out movement towards complete autonomy.

"I believe it to be true that there is a real 'character' in our Church which makes it one, that it is not merely the force of historical circumstance that keeps it together. It is its passion for liberty and its stress on the value of the individual conscience and individual independence combined with its willing bondage to ancient creed and sacrament and order that makes it the responsible Trustee for a way of belief and practice, which is of essential importance in the ever-shifting relations of religious and human life.

"Is it true to say that the character of a whole community or nation depends very greatly on the religion which consciously or unconsciously its members have imbibed? When I was in England the other day one of the ablest priests of the Church of England, whom everyone here would recognise as such, told me that in conversation with the world-famous German philosopher and theologian, Otto, Otto had said to him that he thought England the most Christian nation in the world. Asked what he meant by that statement, Otto replied that he thought more than any others its citizens tried to fashion their lives, or, at least, thought they ought to fashion their lives, according to the standard of teaching of Jesus Christ in such things as truth and justice and fair dealing. Asked again how he would account for this statement, Otto replied that he considered

England's advantage was its possession of the Book of Common Prayer, which, at least among the older generation, had, through its worship and catechism, been absorbed so as to become the true foundation of a national character.

"Now, I am not concerned with the contribution of other Christian bodies, but I think the character of the Church of England is a very definite and distinct character; varying, of course, with individuals, but still with something constant and differentiating. This is not greatly affected by our diversity of points of view. I don't think this assemblage could be mistaken for anything other than it is, a gathering of Bishops Priests and Laymen of the Church of England. We exaggerate quite foolishly our differences.

"We believe that the Anglican Communion is not a Sect. It is truly a part of the Catholic Church. It has as its frame-work Baptism, Confirmation and Communion. It has its discipline, such, for instance, as its rules about Fasting or about Marriage. It is ordered and yet it is free, but inside that framework of discipline there ought to be room for any one who calls himself a Christian. In a Christian body there should be a Christian spirit aware of the different ways of God's dealings with different souls and anxious to keep wide the gates of the city and to welcome as many as possible within its walls.

"On every hand new knowledge, new methods, new ways are changing human lives. Has the Church any welcome for new knowledge when it comes? Is the Church a living organism pulsating with the spirit of God, or is it static, fixed monumental? Truth, we believe, is God's truth from whatever source it comes. Are our minds open, for instance, to the economic problems and knowledge of the present moment? Have we asked how far our present social system reflects the mind of our Master? He told us first to seek the Sovereignty of God and, if we did that wholeheartedly, 'all these things' would be added to us. Is it not very nearly true to say that our whole industrial and economic system is hardly conscious of the Sovereignty of God at all? The Church has, to some extent, realised the necessity of facing the results of modern thinking, modern scholarship, as they bear on religion. For example, history has much to say about the records we find in the Bible. Historical facts can only be accepted on historical evidence. History must be examined fearlessly. Are we as a Church truly without fear?

"May I suggest that in all our problems our fundamental difficulty is that the devil of fear takes hold of us? Fear has its uses. But we have learnt to know that for both individuals and for nations fear is an extreme danger, and I believe it is the same for our Church in Australia. What does fear really mean? It means a denial of our belief in God. The Church is meant to be doing miracles. It cannot do them if it never expects to do them. Shall it be said of us as it was of Nazareth of old: 'He could do there no mighty work because of their unbelief'?

"I have purposely spoken in very general terms. This is probably the only time I shall preside over a General Synod, and I want to turn our thoughts at the beginning to larger things than rather sectional fears or hopes.

"Now, may I turn to two or three details where I believe the Church ought to be taking united action far more rapidly than it has been doing? Firstly, I am not at all content with our obedience to the Lord's command to preach the Gospel to those who have not heard it. I am thankful that our secular responsibility for the Aborigines is gradually being pressed on the public conscience, but as a Church we are not doing nearly all that we should do for the coloured races in Australia, Torres Straits, Papua, and New Guinea. That the Church of England here should not be able to spend more than £60,000 per annum on this work is not by any means to our credit. Secondly, we are very greatly handicapped by having no central fund for the assistance of the work of the Church in the poorer, or less populated, parts of the Commonwealth. The Church of England covers with its ministrations the whole inhabited area of Australia. It is national in that sense, and in the wide spaces of Australia the Church of England has car-

ried the ministrations of religion for years in a way that no other Christian body has been able to do. But we have depended on Societies, either here or in England, in a way that is sectional and inadequate. English help will naturally, and rightly, come to an end, and the Church of England in Australia should be ready against that day, as the Methodist Church in Australia is ready and active at this moment.

"Then, with regard to the Clergy, arrangements both for the preparation of the Ministry and for its close are far from perfect. Our acceptance of candidates for ordination is rather haphazard. Perhaps this is a matter for the Bishops rather than for the Church at large. And we are trying to raise the standard of acceptance. At the other end of the Ministry comes the provision for Superannuation. That is now compulsory in England and is becoming so with us. But the Pensions are entirely inadequate, and are in many cases borne wholly by the Clergy concerned. The Pension in the Church of Ireland is £300 per annum at the age of seventy, and I think I am right in saying that the Clergyman does not contribute to this himself.

"Then we must not forget that we are Episcopalians. I fear that I did not concern myself very much in this matter until I became Acting Primate and then Primate, but in the last four years it has been borne in upon me how bad our methods of appointment are. There has been long delay. And in every case, except one, appointments have been made without thought of the needs and advantage of the Church at large. The Bishop is not merely the President of a Diocese, but is a Member of the Governing Body of the Church in Australia. We ought to find some way such as is done in accordance with the rules for the Metropolitan Sees of Brisbane and Perth, or in some other fashion to give the Church at large at least an advisory voice in the consideration of those who are to become Members of the House of Bishops. It is worth consideration that General Synod might have power to appoint a small Central Committee for this purpose.

"Here, again, arises the question of Superannuation. A Bishop who is appointed to some small and difficult See when he is young and unmarried, may know that his time of service is over, and yet the Church may find it impossible to make use of him elsewhere. In England the Diocesan Bishops retire on a pension of £800 per annum. There is a proposal before you for a Determination to provide for Superannuation of the Diocesan Bishops here.

"Lastly, there is the discipline of all of us, as members of the Church, over ourselves. We are sometimes jealous of the solidarity of other Christian bodies. Where does their strength lie? I believe it lies in their obedience to their own rules—the Prayer Book lays down certain quite definite rules with which to make the framework of our lives. These rules touch our lives continually almost daily, from birth to death. Individual obedience is the easiest way of witness. Loyalty to the Prayer Book must be full and complete, and it makes its demands quite as much upon the Laity as upon the Clergy."

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### CHURCHMEN'S REMINDER.

"Holy thoughts in the heart have a transfiguring influence on the life."—Miller.

"To follow thy blessed saints in all holy and godly living."—Book of Common Prayer.

#### OCTOBER.

28th—Thursday, St. Simon and St. Jude. The subject of this day is "The Spiritual Temple."

29th—Bishop Harrington died, 1885.

31st—23rd S. after Trinity. Faithful asking, effective receiving is a given title to this day, from the Collect.

#### NOVEMBER.

1st—Monday, All Saints' Day. The day of remembrance of all the loved ones, known or unknown to us in person; the little saints taking place with the great ones commemorated during the year.

2nd—Richard Hooker, the great theologian, died 1600.

4th—William of Orange born, 1660. How the crowned heads of England have stood for truth, again and again

5th—Gunpowder Plot, 1605. Of course, it is out of date to take note of these past attempts to shake England's Protestantism. But they were very real to the troubled people of those days.

7th—24th S. after Trinity. The teaching is the Bondage of Sin. How unpopular in these days, to talk about Sin! Some sects deny the doctrine, calling it mere error. Others, within the Church, neglect it. Hence much of our weakness.

8th—John Milton the great poet died, 1674. Have you read Paradise Lost, and its sequel? How full of Scripture its resonant lines.

10th—Luther born, 1483. We do not owe the English Reformation to him, but we owe much good teaching, and the wondrous witness of his life and words.

## TO AUSTRALIAN



### THE EASTWARD POSITION.

IT is a strange turn in the wheel of ecclesiastical manipulations that makes the Eastward position when consecrating in the office of Holy Communion, a matter of such great importance to some minds. We are supposed to be all for flexibility at present. Our Articles and Prayer Book are to be thrown into the melting pot, and we are invited in many quarters to cast away all fear. Our friends, like Aaron of old, will then stand back when the work of destruction is complete, and say, "There came out this calf."

But, whatever happens, the eastward position at Holy Communion will remain as a true test of

Catholicity. Even the fact that the Judicial Committee of the Privy Council declared that a clergyman is not corrigible at law for adopting this position does not shake their complacency. For once, apparently, even the Judicial Committee of the Privy Council stumbled on "Catholic" truth.

In the circumstances it may be well to consider some little known facts concerning this attitude of the celebrant so much in evidence at the present time.

We notice, in the first instance, that it is made a cloak for re-introducing practices that were deliberately discarded at the commencement of the doctrinal reformation in England. We venture to date the beginning of the doctrinal as distinct from the political revolt from Rome from the reign of Edward VI.

Our reasons for doing so can be summarised in a few words. When Edward VI. ascended the throne in 1547 was still an offence, punishable with death by burning, to deny the Roman doctrine of Transubstantiation. No reform could be instituted until this obnoxious statute, "The Bloody Whip with Six Strings," had been removed from the Statute Book. In 1548 the "Great Debate on the Lord's Supper" revealed the new movement, and in 1549 this found expression in the First Prayer Book. The First Prayer Book was a deliberate break with Rome and was so understood by the friends of "The Old Learning" who took part in the debate to which we have referred.

Now the Prayer Book retained the eastward position and the word "altar." But those who press these facts upon our attention are wilfully ignorant of the severe restriction which forbade the priest to employ "any elevation or showing to the people" of the consecrated bread or wine. You can see in many churches to-day the priest or the bishop standing humbly before the table and raising the paten and then the chalice right above his head after reciting the words of consecration. So the eastward position becomes the cover for acts that have been expressly forbidden ever since the Church of England found its voice in a Prayer Book in the vulgar tongue.

This fact needs to be borne in mind most carefully. The eastward position is accompanied frequently by non-English and Roman adjuncts to the prayer of consecration. Does it really matter? Of course it does. Can we imagine any man so lost to a sense of fitness as to introduce meaningless gestures into the midst of a solemn public service?

The return to forbidden custom which synchronises with the adoption of the eastward position arrests our attention and arouses our suspicion.

The next fact that we would desire to emphasise is that the position is unhistorical. That is to say, there is no regular historic continuity found for it in the practice of the Church of England.

For three years the habit of standing humbly afore the altar without any elevation or showing of the sacrament to the people remained the rule of

the Church of England. In 1552 "the north side" position was substituted with deliberation. From that time forward the priest was required to stand at the north side. Heylyn, the biographer of Laud, and the great champion of the High Church party, wrote in 1637: "Where should the Minister stand to discharge his duty? Not in the middle of the altar as was appointed in the Liturgy of K. Edward, Anno 1549. That was disliked and altered in the service book of 1552." A reference to the rubric that stands in the 1552 Book is sufficient to justify Heylyn's comment. The old rubric indicated no change in posture from that hitherto adopted by the officiant. It directed that, standing up, he should say the prayer of consecration. The previous prayer of Humble Access was said kneeling, and was governed by the early rubric, "The priest standing at the north side of the Table." So that in 1552, and up to 1662, the only legal position was the north side.

But it is sometimes contended that in 1662 a change was made and that the "North Side" position was cautiously but very deliberately rejected.

If this were the case we should find the bishops of the Restoration, at least on some occasions, adopting the new position. The fact is abundantly evident that they did not. Only two bishops were charged with standing at the east side of the Holy Table—Cosin and Wren. They defended themselves by alleging that the conditions in the Cathedral at Durham and at the Tower Church, Ipswich, where the violation of the rubric occurred, were such as to compel them to adopt that position. They both averred that they consecrated usually at the north side. Neither bishop disputed the fact that the action concerning which complaint was made was illegal in itself. We can trace the history of the new-fangled position.

The position came in only in 1710, and was then peculiar to a small section of the Non-Jurors. The father of the movement is John Johnson, of Cranbrook. Even Brett, the Non-Juring Bishop, rejected Johnson's theory. "Therefore," he wrote, "I desire that the priest may still be directed to stand at the north side of the table, and not at the place which we at this time call before the table—that is, at the west side, with his back to the people." It was not until the dull days of the eighteenth century that the new position was seriously advocated. In the first two decades of the nineteenth century, indeed on into the middle, it was not general. Dr. Pusey is witness that "Dear Newman" to the very last of his association with the Church of England consecrated at the north side.

We could easily show that the custom is not only unhistorical so far as the reformed Church of England is concerned, but that it is also unprimitive. The Pope is a witness to the old custom. He always officiates at the west side of the altar, facing the people.

But the real objection to the eastward position is the implied doctrine of sacrifice. Even Arch-

bishop Temple, himself an advocate of the new position, admits this.

The usual theory is that when we face the people we are speaking from God to them; when we turn our back in prayer or invocation we are speaking to God for them. If we are to adopt this theory then the eastward position "overthroweth the nature of a sacrament." It implies that the officiant is offering something to God on behalf of the people, instead of ministering a sacrament which is "given unto us." No doubt some adopt the position without adopting the theory, but in Rome the position of the priest means this, and with the original innovators in this matter it was a desire to restore the sacrificial idea of an offering for the sins of the people that prompted the change of posture.

The old English custom is best, bringing to our minds the fact that our Lord Himself conveys to His people the blessings of redemption and His minister echoes the prayer of the assembled people that the bread and wine may be indeed blessed to this end.

### SOCIAL SIDE OF GENERAL SYNOD.

Numerous outings and gatherings were arranged for members of General Synod outside the ordinary Synod business. Lord and Lady Wakehurst entertained members at a garden party at Government House. The Archbishop and Mrs. Mowll invited members to Bishops Court also for a garden party, and at Camden Park at the invitation of General and Mrs. Macarthur Onslow, a happy afternoon was spent. The Rev. A. R. Ebbs, Rector of St. Matthew's, Manly, arranged a visit to the Boys' Training Farm at Dee Why, and a private screening of a peace film in the city for members of Synod and their wives was also greatly appreciated.

Various Sydney Rural Deaneries entertained members each night to dinner at a city restaurant, which suited the convenience of Synod very well.

There may have been divergent points of view in Synod debate, but all were agreed that the fellowship at the various functions formed a spirit of good fellowship and harmony.

The Rev. C. K. Hammond, B.A. (of Trinity College, Dublin), arrived in Sydney last week from Belfast. Mr. Hammond has accepted the appointment as Curate of St. Andrew's, Summer Hill.

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## THE CHASUBLE

WITH reference to the statement made by the Rev. D. J. Knox in the General Synod that the Chasuble was employed as a vestment in the ordination of priests in two dioceses in Australia, we have made inquiries, and think our readers may like to be put in possession of the following facts. The late Archbishop Wright, in his Synod Charge given to the Diocese of Sydney and published in the Year Book, 1923, made the following statement:—"We dare not shut our eyes to the fact that forces are at work in Church life which, consciously or unconsciously, tend to disintegrate the Reformation structure of our Church and fling us back into pre-Reformation darkness and uncertainty. If reports in newspapers are to be trusted, the Chasuble was delivered at the ordination of two of our Australian dioceses within the last twelve months. These are ominous signs, which I view with the deepest concern. Such a formal act is a flagrant defiance of one of the root principles of the Reformation, and entirely outside the law. Side by side with this, we have definite statements at recent Anglo-Catholic Conferences, which challenge the Reformation Settlement. Every man has the right to his opinion, but it becomes a serious matter if by processes of law opinions destructive of the very foundations of the Church doctrine and order under which we have been brought up can be forced upon us without our consent. Variety of view upon non-essentials is one thing; alteration of fundamental principles is another. It ought not to be impossible to make a distinction between the two in our legislation. But unless it can be done we had better remain as we are; otherwise we risk a schism in our Church."

Since the above statement was made by Archbishop Wright we have record in a Church paper of two ordinations in Australian dioceses where a newly-ordained clergyman was vested with the Chasuble as part of the ordination service. We record the facts as reported in the "Church Standard" dated May 4th, 1928, and November 9th, 1934:—

- (1) "The newly-ordained priest received the chalice and paten, as well as the Bible, and was duly vested in Chasuble and Maniple. At the end of the High Mass he gave his first blessing to the assembled clergymen and congregation." The reference is to the ordination of the Rev. A. G. Reilly.
- (2) "On Sunday, October 28th, the Bishop of Riverina (the Right Reverend Reginald C.

Halse, M.A.) held an ordination in St. Peter's, Broken Hill, at which the Rev. G. H. D. Voss was admitted to the priesthood. . . . After the singing of the Holy Gospel, the ordination took place, the Archdeacon and the Rev. R. Sansom both taking part in the laying on of hands. The newly-ordained priest was then vested in the Chasuble and given a Bible, chalice, and paten as a sign of his authority to preach the Word of God and minister the Sacraments."

Churchmen who are invited to trust the Bishops and join in a constitution which gives liberty to alter the existing law and practice of the Church of England cannot fail to view with grave apprehension such deliberate disregard in high quarters of the solemn undertaking to use the Book of Common Prayer and none other in the public services of the Church.

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# AUSTRALIAN CHURCH NEWS

## NEW SOUTH WALES.

### Diocese of Sydney.

#### PALLISTER GIRLS' HOME.

A gift afternoon was held at the Pallister Girls' Home, Strathfield, on Saturday afternoon, October 16. The Archbishop of Sydney presided and Lady Stewart received the gifts. A musical item was rendered by the girls of the Home and afternoon tea was served. The Archbishop in welcoming Lady Stewart referred to the excellent work of the home, which cared for needy girls. Lady Stewart expressed appreciation for what was being done for the girls to bring them under direct Christian influence. Deaconess Edith Lowenstein, who is in charge of the home, presented a report of the work and was able to tell of results amongst the girls, who had come from the Children's Court and difficult homes.

There was a good collection of gifts in kind and money.

#### ST. PHILLIP'S, EASTWOOD.

##### Memorial Window.

A Soldiers' Memorial Window, erected in St. Phillip's Church, Eastwood, was dedicated on Sunday afternoon, October 24, by the Archbishop of Sydney. The Mayor of the district and the local Aldermen were in attendance. The window was erected by the parishioners of Eastwood in memory of the soldiers who fell in the Great War.

#### WEST RYDE.

A special Direct Giving effort was carried out in the Parish of St. Columb's, West Ryde, on Sunday, October 17. This was in lieu of a Sale of work. The offerings amounted to over £125, which is in excess of the amount usually realised by the Sale of work.

The Rector, Rev. J. H. Willcoxson, and his workers were greatly encouraged by the result. The special preachers were Archdeacon Begbie and the Archbishop of Sydney.

#### ST. LUKE'S, MOSMAN.

##### New Rectory.

The Archbishop of Sydney set the foundation stone of the new Rectory for St. Luke's Mosman, on Saturday afternoon, October 16. The Archbishop said we were not just erecting a house, but a home, which was the central home and the very heart of the parish. The life of a community was dependent on the home life of its people. The maintenance of this, said the Archbishop, and the protection of the lives included in it, was vital to the well-being of the nation. The building will cost £2300. The Rector, the Rev. E. S. Cameron, was recently inducted to the parish.

#### ST. ANDREW'S, WAHROONGA.

##### New Church.

The new Church was dedicated on Sunday afternoon, October 16. The Archbishop of Sydney, in dedicating the building, remarked: "This place is intended to be the centre of spiritual life in the community. If we need to be roused to a more active Christian witness, this Church stands to point the way. The building will be an empty shell unless those who use it know the God Whom they worship."

The Rector, Rev. C. C. Short, will complete his ministry in the parish at the end of the month, when he will commence his new work as Rector of St. John's, Campsie.

### SUNDAY SCHOOL TEACHERS' ASSOCIATION.

#### Parramatta Rural Deanery.

The 101st Quarterly Conference and Annual Social afternoon will be held at St. Matthew's, Windsor, by the invitation of the Rector and Rural Dean of the Hawkesbury, the Rev. G. C. Birk, on Saturday, November 13, 1937. The following is the programme:—

1.0 to 4.0 p.m.: Personally conducted tours of inspection to the old historic Church, Rectory, and other places of interest. Recreation: Tennis, swimming, scenic walks, etc. Lunch and provisions obtainable in the town.

4 p.m.: Historical Lecture (in the Church).

4.30 p.m.: Service, with Devotional Address by the Rector.

5.30 p.m.: Tea in the park, opposite the Rectory (or in the Parish Hall, New Street, if weather unsuitable). All schools to bring own eatables. Crockery, tea, milk, and sugar kindly provided free.

6.30 p.m.: Conference in the Parish Hall. Special address by the Rev. T. C. Hammond, M.A., Principal of Moore Theological College. Subject: "The Value and Method of Teaching the Old Testament."

## DIOCESE OF TASMANIA.

### SYNOD.

#### Synod Weather.

It is a long time since a Synod has been held under such ideal weather conditions. Not once during the session were the fires lit in the Synod Hall, and there was a cheerful absence of umbrellas. On the afternoon of the Garden Party at Bishops Court, genial sunshine made the grounds a scene of beauty—spring at its best. The only drawback to a very pleasant session was the ill-health of Mrs. Hay, who was unable to take her usual active part in the proceedings.

#### Synod Speakers.

The Bishop's Charge both in its Diocesan outlook and world-wide survey contained much food for serious thought, and should be read and re-read. It ended on a note of challenge to the churchmen of the Diocese, which will doubtless be taken up in the near future. It occupied over an hour in delivery, and worthily maintained the high standard of its predecessors.

Of the other speakers the Church Advocate had most to say and said it well. His is a pleasant voice to listen to, always to the point, and a harbinger of light even in such profundities as the Constitution and its amendments. All his "Bills" were safely steered to the haven where he would have them be.

Speeches were not so numerous as usual. The Archdeacon of Hobart was missed in this connection; he seldom allows a motion to go without criticism. Canon Barrett is following in his steps but is briefer.

The Estimates, once the "piece de resistance," went through as a chorus of "Ayes have it," without a murmur, and the Chairman of Committees had the speediest and quietest time of his life at this particular job.

### Cheers to the Dean!

The liveliest debates were on the Dean's penal clause, and Canon Barrett's "three score years and ten" limit.

The former was modified after strenuous opposition of the Lay members, which suggests the question: "Ought a Lay representative of a parish to know anything about the finances and working of the parish he represents?"

The latter after an interesting debate, really a duel between two Canons—was lost; the heavier artillery being less accurately directed than the lighter.

### Aures Episcopi.

An Archdeacon is usually regarded as an oculus episcopi—the Bishop's eye—we know of no official who acts as the Bishop's ear; Bishop Hay needs none. His skill in judging the comparative volumes of Ayes and Noes was put to a severe test over the "Septuagenarian" Bill, and came through triumphantly.

The Ayes and Noes were so nearly equal in sound, that after two decisions by the Bishop in favour of Noes, a division having been called for, the result was a victory for Noes by 10. Voices differ considerably in volume and intensity in registering aye and no; moreover, canon to right of him and canon to left of him volleyed and thundered. No mean feat of audition, what?

### The Synod Visitor.

The Bishop of New Guinea was a most welcome visitor, and made a host of friends. He is a man of striking personality, intensely keen on his task, with a power of driving home to us a sense of our responsibility for backing him up in that task, that found its way to our hearts. It is satisfactory to know that already a number of cheques have found their way to the Diocesan office in reply to his message; but besides this immediate response he has given us an inspiration which should stir up the missionary spirit in every parish in Tasmania to stand up to its responsibility to make New Guinea a Christian neighbour.

### A Good Synod.

It was a good Synod, both in the large attendance of members, cleric and lay, and in the volume of useful business done; good in the rich fellowship commented by Continental and C.E.M.S. Teas, Synod and Missionary Breakfasts and Luncheon, by the gatherings at Christ College and Bishopscourt, and by the renewal of ties of personal friendship; good, too, in the temper animating the discussions, and the wit and humour that sparkled at times iridescently, at times unconsciously; good, above all, in the access of hope and courage with which we go back to our special plot in the Master's Vineyard.

### DIOCESE OF BENDIGO—ECHUCA.

The 74th anniversary of Christ Church, Echuca, was commemorated by special services last month. The preacher for the occasion was the Rev. R. G. Nichols, M.A., B.D., of St. Mark's, Fitzroy, well-known over the air as "Brother Bill."

The day commenced with a corporate Communion, followed by a men's breakfast, at which 110 men were present. The other services were largely attended, and the inspirational messages were much enjoyed.

The Sunday was followed by a big parish family gathering on the Monday evening, presided over by the Rector, Canon Nichols. The cake of 74 candles was cut by the oldest parishioner, Mrs. F. Shaw.

During the evening an opportunity was taken to say farewell to our beloved Bishop, who, in a most feeling manner, responded and gave us his last message as Bishop of Bendigo.



### Christianity and War.

The Rev. W. G. Coughlan writes:—

You have shown your appreciation of the surpassing importance of this matter by publishing my letter, and a criticism of it by the Rev. R. Hallahan, so I hope you will let me take it a little further.

My notes of the Synod speeches, as well as my memory, compel me to disagree completely with Mr. Hallahan's interpretation of the burden of my opponent's remarks. It was neither the "aims" nor the "methods" of the United Christian Peace movement that came in for criticism, but the "convictions" incorporated as paragraphs 2 and 4 of the Manifesto.

Principal Hammond and Mr. Minton Taylor maintained, as against the Movement, that war is "compatible with the teachings and example of our Lord," and is not "an outrage on the Fatherhood of God and the Brotherhood of all mankind"; and also that it is absurd to expect a country (or, at any rate, Britain) to "submit matters in dispute to arbitration or conciliation." It was principles that were under question; methods were not discussed, nor the "objectives." There can be no doubt of the "intention of the speakers." Mr. Taubman, it is true, cautioned against commending a movement without full knowledge of everything it had

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done; to which I should have liked to reply: "How came it, then, that in previous years the Synod has unanimously called upon churchmen to support the League of Nations itself?" And why was Mr. Hallahan's voice not raised against the impropriety of commending the "actions and utterances" of (for instance) the Church of England Homes, over which the Synod "has no control"? I strongly suspect a "blind spot" somewhere.

For the rest, I can only confess myself entirely puzzled by your correspondent's endeavour to fasten the responsibility for international strife on to someone other than ourselves as human beings. Am I to agree with the statement in his fourth and seventh paragraphs, that war is due to the "fiat of God," and to the activity of the "Prince of Peace"? Or am I to find the cause of our troubles, as he does, in paragraph five, in "a fresh manifestation of the powers of darkness"? I may be forgiven for preferring to find in war not God's fiat but His frustration; not the making, but the martyrdom of the Prince of Peace; and even for remaining convinced that no small measure of the responsibility for it rests upon the "Christians" who trifle with phrases while the world goes to ruin and bury their religion when the nation calls to arms.

That, of course, is what I meant by referring to "old traditional prejudices and loyalties." I was not thinking of dogma or creed, but of national sentiments. In 1930 the international outlook seemed to justify optimism, and our own Synod would at that time most likely have endorsed the Lambeth Bishops' Resolutions of that year, which Synod in 1937 so definitely repudiated: for, I suggest, the outlook is now less hopeful; Britain and Australia are re-arming for offence or defence; many Christians seem to have identified the Empire with God and His Kingdom, and to have pledged themselves in advance to unquestioning obedience in the event of Britain's going to war. In other words, "old traditional prejudices and loyalties" of the national and patriotic kind have been stirred up again, and Christ finds Himself, as often before, no more than a secondary object of loyalty.

It is not against the assertion of the theoretical possibility of a "just war" that the Movement directs itself; but against the naive uncritical assumption of Christians in every European country and in Australia, that, as a matter of course, their country would never engage in any war but one which Christ could approve. Have we really learned anything since 1914?

### ARCHBISHOP WAND AND THE SYDNEY MORNING HERALD.

"Puzzled" writes:—

Together with several of my friends who were present at General Synod on Thursday evening, October 21st, I heard the violent attack made by the Archbishop of Brisbane (Dr. Wand) on the Sydney Morning Herald.

The Herald is too well-known throughout the world, and too highly esteemed for accuracy and fairness for its reputation to be affected by a thousand similar attacks.

I do not know what Archbishop Wand meant by the lie or false statement that he alleged had been published in the Herald. It was generally understood in Sydney that both Archbishop Wand and the Brisbane Diocese had definitely required an alteration in the draft drawn up at the convention, whereby the Bishops should have the final decision on any doctrinal matter.

It would be a help to many if you would give in your columns the exact wording of the resolution passed by the Brisbane Synod or other Queensland dioceses.

(In the "Church Standard" under date 28th June, 1935, the following is from a report given of the Brisbane Synod dealing with the Constitution:—

"On Tuesday, June 18, the Synod of the Diocese of Brisbane expressed general approval of the proposed Constitution with important reservations, including a proviso that an Appellate Tribunal should be constituted which would give to the Bishops the final decision on doctrinal

matters, the Bishops to be assisted by theological and legal assessors.

The Chancellor of the diocese (Mr. Acting Justice Hart) who moved that Synod give assent to the proposed Constitution, said that for the first time in the history of Australia a regular method was provided for appeal by any person who felt himself aggrieved with the decision of a diocesan tribunal, and he might now go to the Appellate Tribunal, whilst a like right was conferred on a Bishop after he had been tried by a special tribunal.

### Canon Garland's Amendment.

Canon Garland moved an amendment: "That Synod expressed general approval of the constitution provided at least (1) that an Appellate Tribunal be constituted which would give the Bishops the final decision on any matter of doctrine, the Bishops to be assisted by theological and legal assessors."

The amendment was carried. It then became the substantive motion, and was carried unanimously amidst applause.—Ed.)

### BRISBANE AND THE CONSTITUTION.

"Interested" writes:—

In discussing with some members of General Synod as to the meaning of the attack made by the Archbishop of Brisbane upon the Sydney Morning Herald, I was informed that the alleged inaccuracy consisted in the omission of the fact that the Brisbane Synod had more recently accepted the amendment suggested by the Continuation Committee. I am not a lawyer, and I shall be grateful if someone qualified to do so will discuss this matter in your columns. To my lay mind it seems quite plain that the amendment itself leaves the Appellate Tribunal quite impotent in regard to any matter of doctrine without the concurrence of the House of Bishops. The new section 61 reads as follows:—

"In any appeal or reference to the Appellate Tribunal if at least two members are of opinion that any question of faith is involved and in any reference to the Appellate Tribunal of any question as to the consistency of a bill for a revisory canon with the declarations set forth in chapter one, the Appellate Tribunal shall consult the House of Bishops and shall not determine the question or give an opinion thereon without its concurrence."

October 23rd, 1937.

I am, etc., INTERESTED.

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## MELBOURNE JOTTINGS.

(By "Melberton.")

THE C.M.S. Medical Missionary Auxiliary of Victoria held its anniversary on Friday, October 15th, in St. Mark's Parish Hall, Camberwell. A tea at 6 p.m. in the Parish Hall was followed by an instructive address by Canon Lawrence, of Uganda, and the evening closed with an intercessory service led by the Rev. Jas. H. Schofield. The attendances were excellent.

The Rev. R. G. Nicholls, M.A., Vicar of St. Mark's, Fitzroy, is planning to leave for England in March next. He hopes to raise £50,000 to help boys to become practical farmers. He has purchased a farm at Lysterfield, New Dandenong, and about 40 boys are already in training there under the superintendency of a practical farmer. The farm is entirely self-supporting. Mr. Nicholls will greatly enlarge his work after this visit to England.

## The Melbourne Centenary.

Very active preparations are in hand for the celebration of the centenary of the building of the first wooden Church of England building in Melbourne. There will be special services in the Cathedral on Sunday, November 21st, and pageants are to be held in the Melbourne Town Hall on the 23rd, 24th, and 25th November. The Presbyterian Church is at present engaged in celebrating its centenary and notable men from Scotland are preaching and addressing public meetings.

The Rev. Canon R. B. S. Hammond's name is a household word in Victoria. He began his studies as a scholar of the Melbourne Grammar School, and paragraphs published in the "Argus" on Saturday, 16th October, and Tuesday, the 19th, are warm in his praise.

## The Perth Diocese and the C.M.S.

News comes to hand from earnest supporters of the C.M.S. in Western Australia that a report has been circulated in that State that the Tanganyika Diocese is now sponsored by the A.B.M., and that C.M.S. has practically ceased to exist. These reports have been contradicted, but high ecclesiastical authorities take no notice of these denials. Much distress of heart is caused by the misstatements to earnest folk in West Australia. Are the W.A. dignitaries playing cricket?

## St. Paul's Home.

St. Paul's Home for "problem" youths, which is located on Phillip Island, is turning out very competent joiners. Pews made by them for St. Columba's Church, Hawthorn, are splendid examples of the joiner's craft. The new side chapel furniture is entirely their handiwork.

## Bishops' Pensions.

Reports come to us from Sydney that the General Synod is considering the question of providing

£400 per annum for retiring Bishops. If this is so, surely the Bishops should make an annual contribution based on actuarial calculations! Every clergyman ordained in Victoria must at once join the Clergy Provident Fund. Why should Bishops not do the same when they are appointed to their sees?

## The Melbourne "Argus."

The Melbourne "Argus" is publishing a very fine magazine supplement every Saturday. On October 16th a striking article, beautifully illustrated, was published descriptive of the Liverpool Cathedral.

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## STATE AID TO DENOMINATIONAL SCHOOLS.

### Meeting of Protest in Sydney Town Hall. The Archbishop of Sydney's Address.

I AM sure that I express not only my own feelings, but the feelings of others, when I say how greatly I regret the necessity which has arisen for such a meeting as this.

"But it is important that the community as a whole should, in some way or other, be helped to realise the strength of the feeling which exists on the question we are here to deal with to-night.

"I reiterate, however, that it gives us no pleasure to take the action we are now taking.

"It is always unpleasant for one Christian to have to oppose another, and it is just as much so for one Christian Church to have to oppose another.

"Such action has unfortunately been necessary throughout the history of Christianity—ever since the day that St. Paul felt he had to take up strong attitude towards St. Peter.

"Only the most serious considerations can justify such action, but that there are such considerations will be made clear in the addresses which will presently be delivered to you.

"For a further reason we regret intensely the necessity that is laid upon us in this matter; the world situation is such that we would much prefer to find ourselves working together in the closest harmony with every branch of the Christian Church against the great evils which threaten the Christian Religion and Christian standards of morality on every side.

"At the same time, we feel that this very situation, apart from all other considerations, should restrain each and every denomination from any semblance of pressing, at this critical juncture, for an individual advantage.

"While it is necessary to state the difficulties and unpleasantness of undertaking to deal with the problem before us, we cannot be blind to the fact that some concerted action has been called for in view of the persistent propaganda in favour of what we must regard as a sectional action calculated to advance the claims and interests of one religious body at the expense of others who constitute unitedly a very large majority of the citizens of this State.

"If I may be pardoned a personal reference, when I was invited to take the Chair at this Meeting, I had no option but to accept the view of the fact that I had already, in company with the Bishops of the Province, declared my objection to the proposal for State Aid or any remission of taxation in favour of one religious body in the terms that have been presented to us by leaders of the Roman Catholic Church.

"The statement to which I gave my support on that occasion expresses a measured judgment on

the situation, and I feel that I cannot do better than remind this meeting of its terms, which express my reasoned convictions on the point at issue.

"It seems to us that if the present plea for State Aid is admitted, certain principles upon which the welfare of the State depends will be undermined.

"In order that everybody should know why we feel constrained to oppose another body of Christians, we feel that we should make our reasons clear to all and voice them as widely and as publicly as possible."

The Archbishop, in the course of his address, quoted in full the statement put forth by the Bishops of the Province, and inserted in a previous issue of "The Record." The Town Hall was filled to its capacity and many excellent speeches were made.

## MOTHERS' UNION.

The Australian Commonwealth Conference of the Mothers' Union was held at the Y.W.C.A., Sydney, on Friday, 22nd October. There were representatives present from all the States. The new President, Mrs. F. W. Head, of Melbourne, who had been elected in the place of Mrs. Thomas (resigned), presided.

It was announced also that Mrs. Donald Baker, of Bendigo, had been elected Hon. Secretary in place of Mrs. Fuller, who had resigned. Previously Mrs. Fuller held the joint position of Hon. Secretary and Treasurer. Mrs. Barclay was elected by the Council as Hon. Treasurer.

A number of subjects were discussed, including "The Fellowship of Marriage," the "Relation of the Mothers' Union and other Women's Organisations," the "Use of His Majesty's Post" for binding together members of the Union in isolated places, and "The Mothers' Union and Broadcasting."

The discussions were very interesting and informative, and should prove of great use in the various spheres of Mothers' Union work.

A Diocesan Conference of the official workers of the Mothers' Union will be held in the Lower Hall of the Chapter House on Friday, December 3rd, at 11 a.m. There will be a basket lunch.

### 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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**EVANGELICAL RALLY.****Sydney's Annual Gathering.  
"Lest We Forget."**

The Annual Evangelical Rally organised by the Sydney Reformation Observance Committee will be held in the Chapter House, George Street, on Monday night, November 8th, commencing at 7.45. Clergy are requested to make announcements in Church and all church people are urgently invited to attend. This is a very special opportunity for Evangelicals to rally together. A calling of the people to remember what the Reformation has done for our Church is greatly needed to-day.

The special speakers will be Canon S. H. Denman and Miss Farrell. Miss Farrell's subject will be, "Our Liberty: What It Cost and How to Keep it." The Rev. T. C. Hammond, principal of Moore College, will preside. It is hoped the Chapter House will be crowded again this year.

**GENERAL SYNOD.**

(Continued from page 4.)

The resolution of the Bishop of North Queensland dealing with the work of Bush Brotherhoods and their difficult tasks, brought about a very sharp debate, in which the cry of "no party" was raised. Principles, however, were contended for, and supporters of the Bush Church Aid Society were able also to tell of a splendid ministry outback by agents of the Society. That great Australian and Christian, Bishop Kirkby, the first organising missionary of B.C.A., and a real friend of our friends in the bush, was feelingly referred to by Archdeacon Langley. He had initiated a work and ministry in the bush that must be carried on.

There were a number of resolutions and determinations before Synod such as: a University at Canberra, Church of England Insurance, Clergy Provident Fund, Church Music, Method of electing the Primate, Marriage with deceased wife's sister, question of settling international disputes, the Church Army, C.E.M.S., and others, some of which are referred to in other columns of our paper.

The Synod concluded on Saturday morning. This was the first Synod presided over by the Archbishop of Perth. He said it would probably be his last, although he is not retiring. The Chairman of Committees was Mr. R. C. Atkinson, S.M.

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Speakers:

REV. CANON S. H. DENMAN and MISS FARRELL

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**COMMEMORATION OF ENGLISH BIBLE.****GENERAL SYNOD, SYDNEY, 1937.**

(Continued from page 5.)

The commemoration of the 400th anniversary of the publication of the English Bible has been commended to church-people in Australia by a resolution of General Synod. A previous resolution had been passed by the Synod of the Diocese of Sydney also commemorating the movement. The following are the terms of the resolution moved by the Archbishop of Melbourne and passed by the General Synod. "That the movement in England for the commemoration in 1938 of the fourth Centenary of the publication of the English Bible should be commended to the Dioceses of Australia, that Sunday, June 19, 1938, be taken as the Day of Commemoration and that the Committee already set up for this purpose in the Diocese of Sydney be asked to bring the publications and pamphlets now being produced or supplied in England to the notice of our people and schools."

In his address to Synod the Archbishop expressed the hope that the commemoration would be a worthy one and that the Bible which had brought such blessing to our nation would be more widely read and studied. It was appropriate that following this resolution, another dealing with the Word of God was also carried. This was moved by the Rev. D. J. Knox in the following terms:—

"That this Synod, believing the Word of God to be the indispensable instrument in the spiritual renewal of the life of the Church and of the nation, respectfully and earnestly commends to the Ministers of the Church the constant study and diligent exposition of Holy Scripture and also calls upon the lay members of the Church to be regular and reverent in hearing God's Word and in themselves reading the Scriptures, and where possible, teaching the same."

"e'en tho'

We are not now that strength which in old days  
Moved earth and heaven; that which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield."

(From "Church News.")

control. Again and again I thought of the old saying that silence is not always golden. One thanked God that Archbishops Mowll and Wand, and one or two others, set a lead in manly plain speaking, but too many others were content to be afraid.

About that word "comprehensiveness." One heard it to a sickening degree. Is it not played out? Are not things obvious? It struck some of us as exactly on the same level of quality of argument as that used by the Romans. "Let us have our own way." "Submit to our bullying place-grabbing and insults; give us your money, and you are broad-minded." "Stand up to our errors and you are bigoted." So with the word "comprehensiveness." It was used by men who are ready to be schismatics rather than allow comprehension to cover legitimate Anglicans.

With regard to what has been said in this article, I realise that any enactment passed at General Synod has no power until passed by the individual diocese.

And lastly, I was going to remark on the impartiality or otherwise of the Primate's chairmanship, which is, of course, quite a matter of opinion; but time will not allow.

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## THE FIRST IMPERATIVE OF OUR PROTESTANT FAITH

(By Rev. Walter H. Denbow.)

**"Holy Scripture containeth all things necessary to Salvation."**

(Article 6 of Church of England.)

The Protestant Reformation was largely the work of a single magnificent inspiration. The story of the Renaissance is familiar enough. The story of the Greek New Testament, Erasmus' great contribution to the Renaissance, is likewise familiar. Nor is the story of the spiritual power of that New Testament less familiar. True to its inherent divinity, it became the instrument of regeneration and gave to the world potential reformers. It may have been the revolutionary fact of the saving Word itself which led the Reformers to the basic conclusion:—

**"Holy Scripture containeth all things necessary to Salvation"**

as opposed to the inharmonious voices of Councils and Popes. It may have been the testimony of the Word itself, and this is most likely, or it may be that the shades of the Fathers spoke in the dimness. Whether one or all, it was a magnificent inspiration, for it gave a clear-cut foundation upon which men could build with the confidence that turns pioneering from being mere speculation into effective achievement.

There is no clearer evidence that the Reformation was the work of God than this. Men were brought into a noble dependence upon an objective revelation. In that revelation there was finality for the revelation was manifestly Divine. The Reformation was far from being a mere battle of wits; the race did not necessarily go to the swift; it was a movement governed by the dominant force of the Word of God out of which came not only the immediate triumphs, but its security for the future. If Protestantism shows any weakness to-day it will be found that the cause is not in the losses consequent upon intellectual exchange, but in the emasculation of our first imperative:—

**"Holy Scripture containeth all things necessary to Salvation."**

The inspiration which brought the Reformers to this conclusion gave them greater strength than they themselves could ever measure.

**It gave them authority.**

It was no light matter for the Reformers to set the voice of Popes and Councils at naught. It had been the accepted authority for centuries; the western world had been nurtured in it. It had the spiritual arm for its defence and the secular arm for its vindication. It was true, however, beyond all doubt, in the words of Luther: "Popes have erred, Councils have erred," but the Reformer is not the apostle of mere negation. The Jacobite cause is not established by pointing out that Cromwell had a wart on his nose. If the defection of Popes and Councils were an obvious fact, it was also a fact that it was the best symbol of authority of which the western world had any adequate knowledge, and ere Reformers assailed it they must be ready, not with something "just as good," but with something much better to justify the assault. The world would demand authority. The Church would array all her wit and wisdom to combat the new authority. Actually, she never had the wraith of a chance against the new authority. Nominally she herself believed the Word of God, and obviously the Word of God in the very nature of the case was authoritative for faith. The burning of the Word and the burning of its readers followed, and when that was no longer possible the Bible was placed on the "Index" and a smoke screen was run out in the words "Interpreted by the Church," and later, much later, the doctrine of development was devised, but the Protestant Imperative has a prima facie case which cannot easily be overthrown. It is the Word of God, and whatever of authority is required, it is clearly of higher order there than elsewhere.

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**It gave them truth.**

Authority of itself can stand entrenched behind the most blatant error, and well the Reformers knew it. They were not seeking authority for its own sake; they sought it primarily as a signpost to something greater; they were seeking for truth. Authority is only authoritative in the final sense when it rests on truth. "Age without truth," says Tertullian, "is but the antiquity of error." They found truth, living, vital far-reaching truth, when they came to the Word of God. They became free men in the assurance that the truth brought; they became the heroes we know they were because the truth of God had taken possession of them. Men will do much for truth if the truth is in possession of the soul, for truth then becomes dearer than life. The absorbing revelation into which the Reformers entered was first and foremost the revelation of truth at its source. The doctrinal issues necessarily followed, but before any settlement could be reached in such issues there was now, for the Reformers at least, the antecedent assurance that the Word of God was Truth. From this began the incessant appeal to the Word of God which runs like a golden cable through the literature of the Reformation. It was this appeal which ever marked their strength and ultimately gave them victory. It was a magnificent inspiration!

**It gave them stability.**

One of the under-rated things of the Reformation is the unanimity of Reformation theology. There were clashes as all the world knows, but the clashes were few and for the most part were unrelated to primary essentials of faith. The Confessions of Faith were remarkable for their vital agreements, when one remembers that it was an unknown path that men were traversing. Various reasons may be assigned for this. The old creeds; the sympathetic contacts in all Reformation enterprise; the native regard for unity as a mark of the Church; these and other reasons may with justification be arrayed as explanations, but the outstanding and over-ruling reason was the Word of God. Where the Word of God was plain, whether positively or negatively, there the way of Reformation theology was plain; hence the vast unanimity which imparted that stability to the youthful movement which enabled it to find its feet without tottering. It marched along chanting to the time of its own footsteps:—

**"Holy Scripture containeth all things necessary to Salvation."**

They were confident and determined, and held their ground, for their stability was not of themselves, but of the Word of the Living God.

**A True Inspiration.**

Bishop Beveridge has aptly summarised the logical case for this inspiration. He has said that if Holy Scripture does not contain all things necessary for salvation, what need is there that it should contain anything. If the part that is missing is a necessary part, it becomes only too obvious that the remainder, however authoritative and true, is insufficient for the crying need that has to be met. Either the revelation is equal to the need or it is not. The force of this contention is a coercive force; it will not on the one hand allow us to believe that God has been so un-Divine as to omit any necessary thing, nor will it permit us to believe that He has committed a necessary, but undefined part, to Popes or Councils. It is this latter point which has demanded a further qualifying term. It has made Protestants familiar with the phrase, "Word of God written," and has

modified the contention accordingly. Thus we have "Holy Scripture containeth . . ." It brought the Reformers to the source of truth, both historically in relation to the original documents, and spiritually in relation to the Divine Inspirer of Holy Writ. It furthermore brought them to the example of our Lord Himself, the threefold "It is written" of the Temptation (Matt. 4). Life at the point of the crisis is governed by the written Word of God. It is amazingly eloquent in its simple matter of fact presentation, and the Reformers found themselves in excellent company as they told the world of their first imperative. Their witness was certainly purer if not louder than that of Rome, and because of its manifest purity it not only waxed confident in this God-given integrity, but forced the Church of Rome to convene the Council of Trent and overhaul not only doctrine but ecclesiastical life.

**An Inspiration which vindicates itself.**

The only way in which the Reformers' first imperative can be overthrown is by showing that Holy Scripture is not the Word of God written. This is an impossibility, not because of any dearth of argument, nor because of any lack of effort; neither plausibility nor virulence have been wanting in the attempt to dissociate Scripture from Divinity. General Booth once asked: "If the Devil is dead, who carries his business on?" The same question per contra may be asked here. If Holy Scripture be not the Word of God, why does it accomplish the Work of God?

Let it be thoroughly understood that, but for this regenerative display, Holy Scripture would never rise above a literary phenomenon, but, while it does rise above, unmistakably and graciously, Protestants must hold it as the First Imperative of the faith. "Faith cometh by hearing, and hearing by the Word of God." Here is strength for the Church of God. By it Christians enter into the heritage bequeathed by that magnificent inspiration:—

**"Holy Scripture containeth all things necessary to Salvation."****HUMILITY.**

"Humility is perfect quietness of heart.

"It is to have no trouble.

"It is never to be fretted or vexed or irritated, or sore or disappointed.

"It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me.

"It is to be at rest when nobody praises me, and when I am blamed or despised.

"It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness when all around and above is trouble."

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[Registered at the G.P.O., Sydney, for  
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