

## THE POSITION OF SYDNEY.

(Continued from page 9.)

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

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

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

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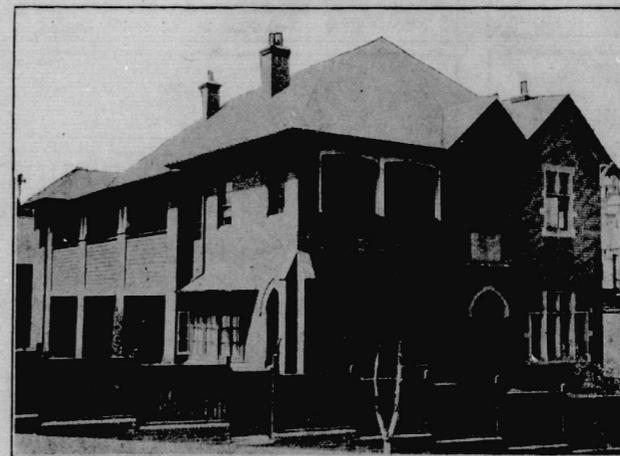
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(See page 12.)

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## Notes and Comments.

### INTERNATIONAL MISSIONARY CONFERENCE, MADRAS.

WE bespeak the prayer and interest of all  
churchpeople on behalf of the International  
Missionary Conference, to be held at Madras  
commencing on December 12th. Edinburgh in  
1910, Jerusalem in 1928, and now Madras. Dele-  
gates will attend from every continent and from  
sixty nations and races. Africa will have more  
native representatives than ever gathered at one  
place outside that continent. Latin America is to  
be fully represented. Sixty representatives are ex-  
pected from China, and twenty-five from Japan.  
Others are going from Moslem lands. New Zealand  
will be represented by its Maori Bishop. Of all  
will go from the younger Churches. A new chal-  
lenge will be brought in Evangelism. The Confer-  
ence will go from the younger Churches. The Confer-  
ence will be concerned not only with Evangelicalism  
but with the Church as a fellowship of believers in  
Christ. The organisation and support of indigenous  
Churches is one of the subjects that will challenge  
the Conference. It will be concerned particularly  
with the Church, its message, its sources of its inner  
life, the promotion of unity and cooperation. Much  
study and earnest prayer have been offered for  
Madras.

## RELIGIOUS EDUCATION.

THE new development by reason of the action  
of the General Board of Religious Education  
in withdrawing from its arrangement with the  
Sydney Board and establishing its own office and  
staff in Melbourne, has necessitated a re-adjustment.  
The Synod of the Diocese of Sydney, for very ob-  
vious reasons, prefers to conduct its own business  
in this matter. Its policy is more far-reaching than  
that of the G.B.R.E., which concerns itself with  
Sunday Schools only. The Sydney Board, under  
its Synod ordinance, is supposed to direct its at-  
tention first of all to the religious education of the  
young in the Public Schools. At one time it main-  
tained a staff of teachers whose work enabled the  
clergy in the more densely populated areas to cope  
with this very important part of their parochial  
duties. Unfortunately, for some years now, that  
part of the Board's activities has not been fostered,  
and the attention of the Board has been mainly  
applied to teaching in the Sunday School. The  
Sydney Board is seized with the great importance  
of this work, as it provides the only religious train-  
ing the great majority of the children of the dio-  
cese ever get. So that, while still providing for the  
fostering of the Sunday School system, the Board  
is turning its attention to a renewal and extension  
of the work in the day schools.

### THE TASK OF THE BOARD.

THE Board naturally expects the loyal support of  
the parishes of the diocese, and there can be  
no doubt that that support should be forth-  
coming. We venture to say that it will be forth-  
coming when the laity of the diocese realise the  
gravity of the task assigned to the Sydney Board.

It is a matter for regret that one section of the  
Sydney clergy is out of sympathy with the Sydney  
Board's work, and is definitely supporting a cam-  
paign against the interests of the Board elected by  
their own diocese. It is to be hoped that no repre-  
sentative of that section will be found taking part  
in the counsels of the Board. That body has a  
difficult enough task, faced as it is with a debt of  
£1,100 and a diminished constituency. It will be  
hard indeed if it has to face any lack of harmony  
in relation to its policy amongst its own members.

### THE BISHOP OF WANGARATTA AGAIN.

IT is with real pain we read in the Melbourne  
"Church of England Messenger" that the Bishop  
of Wangaratta has launched another attack on  
Sydney.

He revives the old charge that Sydney accepted  
the 1932 Draft Constitution and then withdrew its  
consent. He seems insensible of the fact that the  
Archbishop of Brisbane is really responsible for  
breaking a concordat into which Sydney entered  
with much misgiving.

He condemns the Sydney pamphlet as "most unworthy," but so far as our information carries us, does not table instances to support his charge.

It is bitter attacks of this kind, unremittingly directed against brother churchmen by a high ecclesiastic, that make Sydney churchmen resolute in their resolve not to place themselves under the power of any.

### NAZI PERSECUTION.

SOME time ago Dr. Headlam, Bishop of Gloucester, suggested that the Confessional Church in Germany rather exaggerated the importance of certain political movements. He was disposed to look with cold aloofness on the struggle it waged, and to imply that there was "Much ado about nothing." The Bishop of Durham, Dr. Henson, boldly asserted that the Confessional Church was maintaining a witness for spiritual autonomy. In the light of these English discussions, the following paragraph will prove of considerable interest:—

"Mr. S. H. Moore, Headmaster of Silcoates School, England, in a statement at Bradford, amplified his reference at the Autumnal Assembly of the Congregational Union, to Dr. Niemoller, pastor of Dahlem, Berlin.

"The latest news of the pastor he had, he said, came in a letter to Niemoller's father about eight weeks ago. In this letter Niemoller said:— 'Bodily I am all right; spiritually I am like a ship in a storm at sea, dragging her anchors, but the cable still holds.'

"Mr. Moore said that since February Dr. Niemoller had been in absolute solitary confinement. Even his guards are not allowed to speak to him. He explained that when he said that Dr. Niemoller was being slowly murdered, he had in mind a terrible contrast between the pastor's prison life of silence and isolation and the active, busy life he led before his imprisonment. 'Niemoller has one quarter of an hour exercise in every twenty-four,' Mr. Moore added. 'Apart from that he has his Bible and hymn-book. He is not allowed to read any other books. He may write to his wife twice a month, largely a formal message.'

### NONE IS LORD OF ALL.

The rarer pleasure is, it is more sweet,  
And friends are kindest when they seldom meet,  
Who would not hear the nightingale still sing,  
Or who grew ever weary of the spring?  
The day must have her night, the spring her fall,  
All is divided, none is lord of all.  
It were a most delightful thing  
To live in perpetual spring.

(Anon.)

The Bishop of London has entered on his last year in that office, for on September 1, 1939, he will cease to occupy the See. He has held the position of Bishop for 38 years.

### Personal.

The engagement is announced between Cecil Edward, son of the late Rev. S. B. Welch and of Mrs. Welch, of London, and Margaret Manning, elder daughter of the Rt. Rev. Bishop Crotty and Mrs. Crotty, late of Bathurst.

The Rev. A. G. Moore, of St. Luke's, London, now is suggesting a fellowship in England of clergymen who have been ordained and have served in Australia. He suggests an Australian Conference in England during the holding of the Lambeth Conference in 1940.

The Rev. G. R. Balline, Vicar of St. James', Bermondsey, S.E., England, for the last thirty years, retired on attaining the age of seventy. Mr. Balline is well-known as a writer of several L.S. lesson books of marked scholarship.

The Archbishop of Brisbane has appointed Canon A. E. Morris to be Archdeacon of the West, with jurisdiction over the area of the Brotherhood of St. Paul, in the Diocese of Brisbane. This is a new Archdeaconry.

News has been received of the sudden death at Worthing, England, of the Rt. Rev. J. R. Lucas, Bishop of Mackenzie River from 1913 to 1926, and at the time of his death honorary warden of the Church Army in Canada.

The Rt. Rev. J. A. Newnham, D.D., LL.D., celebrated his 86th birthday on October 15th. Consecrated Bishop of Moosonee, a missionary bishopric, on August 6th, 1893, he is now senior in consecration of all the bishops in Canada by ten years. Translated in 1904 to Saskatchewan, he retired in 1921 to a less strenuous life as Rector of Clifton, Bedfordshire, England.

Misses Armfield and Mannett have arrived in Melbourne from Western China, where they have been working in connection with C.M.S.

Miss Daisy Webster, of C.M.S., Hyderabad, India, and Miss Evelyn Stokes, a new C.M.S. missionary proceeding to Uganda, left Sydney this week. Miss Stokes is from Adelaide and trained at Deaconess House, Sydney.

The Rev. F. C. Philip of Hyderabad, India, who met with an accident while visiting England, is expected to arrive in Hyderabad this month.

The Rev. S. L. Halliday, of Kasmali, India, arrived in Sydney last month. His brother is the Rev. A. G. Halliday, Rector of Milton, N.S.W.

The Rev. R. K. Robinson, Rector of Denham Court, has been appointed to Maroubra, Diocese of Sydney.

The Archbishop of Melbourne inducted Rev. T. E. Gair to the charge of Holy Trinity, Oakleigh (Vic.), on Thursday, November 17.

Rev. G. A. C. Wade is to take temporary charge of Christ Church, Essendon (Vic.), during the absence on account of sickness of Rev. P. B. Hayman.

The death occurred recently of the Most Rev. John Andrew Richardson, Lord Archbishop of Fredericton and Metropolitan of the Ecclesiastical Province of Canada. He was born in Warwickshire seventy years ago, and became Bishop of Fredericton in 1907, when he was thirty-nine. He was appointed Metropolitan of Canada in 1934.

A stained glass window erected by the widow, family and parishioners to the memory of the late M. T. Pawley, who for many years was churchwarden, hon. secretary and

treasurer, was unveiled by Rev. J. Bidwell in St. Colomb's Church, Camdenville (N.S.W.), on Sunday, November 16.

The Victorian branch of the Bush Church Aid Society is responsible for the renewal of regular services at Beech Forest, Otway Ranges. For some time only occasional services have been held. Rev. G. Beatty, from Sydney, has been appointed to resume the work there. He will live at Colac, about 80 miles away, until a Vicarage is built, and he will be provided with a motor car. Beech Forest was noted for its beautiful fern tree bowers and trees, which grew to more than 300 feet; but much of this beauty has been destroyed by timber-getting activities.

Mr. C. P. Taubman, well-known Sydney churchman, who has been visiting England, is returning via Tanganyika and India. He is expected at Hyderabad early in December, and to arrive in Sydney in January.

We regret to hear of the death of Mr. Wotton, of Epping, the father of the Rev. Roy Wotton, Curate of St. Mary's, Waverley, Sydney, to whom and to whose relatives we extend our deep sympathy.

### MR. W. G. ACOCKS.

It is with sincere regret we record the loss sustained by the Diocese of Sydney through the home call of Mr. W. G. Acocks. Mr. Acocks was a son of the rectory. His father was Rector of Albury for many years. Mr. Acocks frequently spoke in terms of deep affection of the home life in the Rectory, and of the devoted labours of his father and mother in the parish. Mr. Acocks occupied the important position of Deputy Public Trustee, and discharged his responsible duties with diligence and ability.

He was a member of the Standing Committee of the Diocese of Sydney, and of the Glebe Administration Board. He was Churchwarden of St. Michael's, Vaucluse, and a Parochial Nominator. He took a Bible Class at his parish church every Sunday, and quietly but fearlessly avowed his living faith in his Saviour.

Amongst his many activities must also be numbered his Presidency of the Society for the Prevention of Cruelty to Animals. "The Record" has suffered an intimate personal loss in his removal from his earthly sphere of duties. He was for many years Chairman of the Board of Directors. Mr. Acocks was honoured with the Membership of the British Empire by his Sovereign, and leaves behind a record of work well done for God and for his fellowmen.

We tender our respectful sympathy to his widow and pray that she may experience at this time the power and grace that comes from the God of all comfort.

The funeral service was well attended, and Canon Barber, formerly Rector of St. Michael's, paid a fine tribute to the memory of the one who had passed into the inner Presence.

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## Quiet Moments.

### SOME MARKS OF A TRUE DISCIPLE.

WE are told that some time after the remarkable conversion of Saul of Tarsus, he came to Jerusalem and "he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." They did not realise what a mighty change had been wrought in him through the grace of God. "But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus." These words of Barnabas suggest three marks of a true disciple of Christ.

#### One Who Has Seen the Lord.

First, he is one who has seen the Lord. Saul saw him literally. He could say, "Have I not seen Jesus Christ?" Most disciples only see Him by faith, and in this sense Saul also saw Him. He saw Him as his crucified Saviour. He saw that he himself was the chief of sinners, but he saw that Jesus of Nazareth, Whom he had despised and rejected, had died for his sins according to the Scriptures. He beheld Him as the Lamb of God Who had taken away his sin. He saw Him as his holy Substitute, Who took his place, and was made a curse for him. He could say, "I have redemption through His Blood, the forgiveness of sins, according to the riches of His grace." Vile and full of sin though I am by nature, He "loved me and gave Himself for me."

He also saw Him as his risen Saviour. There He was in heaven in human form when He appeared unto him in the way to Damascus. Paul's own eyes saw the risen Saviour, and he saw also that, whereas He was delivered over to death on account of the offences of His people, He was raised again because He had secured their justification.

He saw Him also as his exalted and glorified Intercessor and King. He could say, "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." The Father hath highly exalted Him and given Him a Name which is above every name. He has given Him to be the Head over all things to the Church, which is His Body. By faith every true disciple sees Jesus as his crucified, risen and exalted Saviour. The whole company of His disciples can say, "We see Jesus crowned with glory and honour. We see Him Whom having not seen we love; in Whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

#### One Who Has Heard Christ's Voice.

Secondly, a true disciple is one who has heard Christ's voice. In Saul's case God had chosen him

that he should "see that Just One, and shouldest hear the voice of His mouth." This is true spiritually of all Christ's real disciples. They hear His life-giving voice. The voice that called Lazarus from natural death by the Spirit calls sinners from spiritual death. He gives to His sheep eternal life. They hear His pardoning voice. Alarmed about their sins, they are comforted when in effect He says to them, "Be of good cheer, your sins are forgiven." They hear His welcoming voice. Wondering, it may be, whether He will really receive them, they hear Him say, "Him that cometh to Me I will in no wise cast out." He intends them to hear. He says, "Them also I must bring, and they shall hear My voice; and there shall be one fold (flock), and one Shepherd." They go on hearing His voice. It is one of the great characteristics of His sheep. He says, "My sheep hear My voice, and I know them, and they follow Me." He speaks in all the Scriptures; for it was His Spirit Who inspired them. All true disciples hearken to the voice of His Word.

#### One Who Testifies to Christ.

Thirdly, a true disciple is one who testifies of Christ. Testimony may be private or public. It may be a few words in conversation, or it may take the form of public preaching. The woman of Samaria saw Christ and heard His voice. Then she, in a plain, informal way, bore testimony concerning Him. She said, "Come, see a man, which told me all things that ever I did; is not this the Christ?" That simple testimony was followed by remarkable results. "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did." So a godly mother may testify to her children, a teacher to his class, a workman to his mates. In the case of Saul his testimony took the form of public preaching. So clearly and immediately did he grasp much Gospel truth that "straightway he preached Christ in the synagogues, that He is the Son of God." He preached boldly in the Name of Jesus. Later on, being specially taught by the Lord Jesus Christ, it became the main business of his life to preach Christ and Him, crucified. His faithful testimony brought much suffering and persecution upon him. But he said, "None of these things move me, neither count I my life dear unto myself, so that

I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Have we seen Jesus? Have we heard His voice? If so, do we testify of Him to others? Testimony is not for ministers or missionaries only. All disciples should abound in the work of the Lord.

### VICTORIAN JOTTINGS

(By "Melberton.")

**St. James', Ivanhoe.** On Thursday evening, November 17, Bishop Booth dedicated this completed church. It is a very beautiful example of Gothic architecture, and the vestry owes much to the taste and skill of Mr. Louis Williams, F.R.I.B.A. The furnishings, and the windows, the work of two artists, Mr. and Mrs. Napier Waller, add much to the beauty of the church. Bishop A. V. Green (now 81) preached a most appropriate sermon on the words, "the tent of meeting to a congregation of 600 worshippers."

**An Early Service.** At 7 a.m. on Monday, November 28, a company of 30 persons met in the grounds of St. Hilary's, Kew, where the Vicar, the Rev. A. R. Mace, B.A., conducted a service of dedication on the site of the church about to be erected, a fitting beginning to a work which has been the subject of prayerful thought and planning.

**A Golden Jubilee Gathering** of present and past parishioners was held in the parish hall of St. Hilary's, Kew, on Tuesday evening, November 29th. Speeches, interspersed with beautiful vocal and instrumental music, were made by Messrs. T. A. Doyle (senior churchwarden), A. F. French (a veteran parishioner), the Rev. R. Wilson, the Vicar, and the Rev. C. H. Barnes, a former Vicar. Naturally their main themes were historic and reminiscent. Mr. Barnes mentioned that in the 50 years, St. Hilary's had sent out 12 men and women to overseas missions, and four to the home ministry, one of whom was Archdeacon Lambie. Three (3) brothers are on the overseas list, viz., Drs. Leslie and Norman Griffiths, and Mr. Ken Griffiths.

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In the year 1926 the sum of £874 was given to missions, home and overseas.

**Bishop C. V. Pilcher, D.D.**, has just delivered at Evensong in St. Paul's Cathedral, his series of Moorhouse Lectures on Eschatology. In his lucid way he dealt most ably with this abstruse subject, and the attendances of Melbourne folk increased daily. His kindly personality has left a very warm impression on many hearts. His lectures drew forth many letters. Some of these were from definitely hostile correspondents who had only read a very scrappy press report, and accused the Bishop of holding and teaching error, and said that he was only out for filthy lucre.

**All Saints', St. Kilda**, is to have the Rev. J. A. Schofield, M.A., Canon. For the past 17 years he has been the vigorous Vicar of St. Mark's, Camberwell, where he will leave behind him a beautiful church built as an outcome of his energy. He is generally regarded as a liberal Evangelical. One wonders what will become of the Eucharistic vestments which have been used at All Saints, being introduced by the Rev. John Jones about 12 years ago. All Saints' spends nearly £500 per annum on its choir. In 1937 it gave £67 to the Home Mission Fund. Its quota was £185. Less outlay on the choir and more of the missionary spirit is clearly needed.

**Very Cheap Fares** came into use on Sunday, December 4th. The Railway Commissioners are trying to stop a very serious drift in their finances. So they issued such slogans as this: "Children under 16 anywhere to anywhere, 6d. return," and similar baits. Those who teach in our Sunday Schools are thus further sore let and hindered. As many more engine drivers, guards and other railway men will have to be paid double rates, it is difficult to see how finances will improve. Churches and Sunday Schools have many adversaries.

**The C.M.S.** gave an enthusiastic welcome to the Rev. L. L. Nash, M.A. (Cam.), on St. Andrew's Day, November 30. The Chapter House was well filled with warm-hearted friends. The President of the M.S.L., Mr. F. Archer, M.A., presided, and after the annual business meeting was concluded he asked Mr. Dexter Homan to express the welcome to Mr. Nash. Mr. Nash replied in a modest and wise speech from lips full of grace. The Victorian branch looks forward with confidence to his

wise and faithful leadership. Mr. Wm. Buntine, M.A., spoke very warmly of the fine voluntary work done by the Rev. C. H. Nash, M.A., for ten months, and Mr. Nash replied in breezy fashion. The C.M.S. Fellowship of Prayer Secretary, Miss S. A. Dixon, looks for a large increase in membership for 1939. Have you enrolled or renewed? Write to Miss S. A. Dixon at C.M.S. Depot, St. Paul's, Melbourne.

### LETTERS TO THE EDITOR.

The Editor,

"The Australian Church Record."

Dear Sir,

Will you kindly allow me space in your columns to express the views of the Legion of Christian Youth with regard to the Note entitled "Pacifism" in your issue dated November 10, 1938?

The title chosen is a very obvious misrepresentation of the issue which the Legion's circular placed before the public. The issue was not pacifism, but compulsory military training. This latter issue is of vital concern to every young man in the community, especially those young men whose Christian consciences would be violated if the measure were introduced.

Your journal is very afraid that we are attempting to "dragoon the Christian Church into interference in political questions." How often has it voluntarily dragooned itself into preaching against other political questions, such as the State Lottery, and the Liquor legislation? Is not compulsory military training of far greater importance than these? For those who object to military training for conscientious reasons it is a direct denial of Christian liberty.

You are also afraid, sir, that we are appealing to youth "to refuse to obey the regulations of a constitutional and democratic government." Do you realise that the vast majority of those who would be affected by compulsory military training would be under the age of 21, and therefore would not have had the opportunity of casting their vote for or against it? Is this democratic? In an issue which, of all persons, affects youth, youth has no say. Surely this is a shade of Fascism!

The Legion of Christian Youth does not desire to "instigate a rebellion against the powers that be." And on what basis can you possibly say that "in this case 'the powers that be' are ordained of God"? They are only placed in power by ourselves; their policy is not necessarily Christian, as, for example, the State Lottery, which was introduced by "the powers that be." To some, compulsory military training is un-Christian, and therefore we have no hesitation whatever in opposing it. To them it is a violation of the Christian conscience.

To conclude by quoting Article 37 is like quoting from the handbook of Hitler or Mussolini; it is playing right

(Continued on page 15.)



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ALEXANDRIA

## CHURCHMEN'S REMINDER.

"For still will Christmas gild the year's mischances."  
—Watts-Dunton.

"They shall call his name Emmanuel, which being interpreted is, God with us."—St. Matthew.

## JANUARY.

- 9th—Fall of Jerusalem, 1917. The city ceased to be trodden down, but the land is not yet freed of enemies.
- 11th—**Third Sunday in Advent.** The King's Accession, 1936. God save the King! The Collect was composed by Bishop Cosin in 1661, and speaks of the Advent of Christ through His ministers.
- 12th—Delhi made the capital of India, 1911.
- 13th—The Council of Trent, 1545. From this Council Protestants were excluded. Thus it was not a Catholic Church Council, but a Roman Catholic one, and its work was to strengthen Rome in opposition to the Protestant Movement. It was the counter-Reformation of Rome, in part.
- 14th, 16th, 17—**Ember Days.** On these days we pray for the clergy and let us add, for more clergy. The laity must make better provision for their clergy if they expect young men to give up their lives for the work of the ministry.
- 18th—**Fourth Sunday in Advent.** This day teaches the Coming of Christ by His Spirit. The only way by which we can arrive at clearer faith in the Advent is to know that the Holy Spirit reveals Jesus even now to the eye of faith, as He will reveal Him more plainly in a Day to come.
- 20th—H.R.H. the Duke of Kent born, 1902. Our new Governor-General to be.
- 21st—St. Thomas. Was he doubting, or honestly desiring a clear knowledge of the true facts of the Resurrection? Let us not judge so-called doubters, for more honest faith may dwell in them than we think. Let us rather work and pray "that the gates of light may be opened to them."

## To Australian Churchmen.

## INSPIRATION.

THE Editor of "The Challenge" laments that "Little seems to have been attempted in the way of encouraging a better understanding between men of differing ecclesiastical views." In the hope of achieving a little in this direction, we offer some criticisms of Canon Garnsey's article on "Doctrine in the Church of England." We notice it is called "Article 2." The first article presumably appeared in an earlier edition of "The Challenge," and we do not recall seeing it. Canon Garnsey does not quite understand the position of those whom he calls "fundamentalists." We cannot believe that he really reflected before penning the sentence, "Many who hold 'fundamentalist' views seem to demand from others acceptance of this dogma of inerrancy." Does Canon Garnsey know any rational human being who does not "demand" from others acceptance of the dogmas which he holds? Does not Canon Garnsey wish us to accept the statement in the Report on Doctrine that "all parts of the Bible do not stand on one

spiritual level"? Does he not support missions which demand acceptance of some dogmas? Does not he himself modestly restrict his "demand" to acknowledging Jesus as Lord? Why, then, is it regarded as a fault that a "fundamentalist" should demand something which Canon Garnsey is not prepared to concede? We notice much of this loose kind of writing in "The Challenge," and it does not help to clarify the situation.

## Vagueness in the "Report."

Indeed, Canon Garnsey might well plead that the Commissioners to whose Report he directs attention use much the same phraseology. We often wonder that men who claim to be in earnest in their own findings so readily use language that implies either mental or moral obliquity in those who are not able to endorse their views. Canon Garnsey quotes apparently with approval, the following sentence from the Report. Their belief is not "a dogma imposed as a result of some theory of the mode of the composition of the books, but a conclusion drawn from the character of their contents and the spiritual insight displayed in them." The Commissioners any more than Canon Garnsey had no intention of being offensive. But they could hardly have phrased a more offensive paragraph. What does it mean? It means that students are divided into two classes, those who impose a dogma as the result of a theory, and those who draw a conclusion from the facts under review. Would any scientist prefer the former charge against an opponent without advancing serious grounds for holding it? He would not be worthy of the name of a scientist. Why should a lesser degree of courtesy be demanded in theological matters?

## A Long Leap.

Canon Garnsey takes a leap from Moses to the days of Christ, and makes no attempt to explain the moral power of the Old Testament Scriptures in the interval. He tells us, "Men in Gospel days . . . when they found in the Jewish Scriptures sayings, ideas and events that pointed on to Christ, they recognised in them the work of the Spirit of God." Of course we assent. But why did they fasten on the Jewish Scriptures? Canon Garnsey gives one answer, "There is in the Bible, taken as a whole, a unity . . . in and through the Bible God speaks to men." Again we assent. But was not that fact recognised long before men in Gospel days found Christ in the Old Testament? Are we to hold that the voice of God was like a gramophone record, only stimulated by the needle of the Incarnation? We find Canon Garnsey incoherent here, and would like some further elucidation of his theme.

He tells us, "the mind of Christ becomes a touchstone." But what of all those who "died in faith, not having inherited the promises"? What was the touchstone for them? We would answer, "The Mind of God revealed in His Word." Has Canon Garnsey any better answer? If he has not, then

he is driven back on the inquiry: What is there in the pages of the Old Testament, apart from the fuller revelation of God in Christ, that gives it authority for the saints of old? And when we come nearer to the purpose for which this particular thesis regarding "the Mind of Christ" is introduced, we greatly fear that we are confronted with "a dogma imposed as a result of some theory of the mode of the composition of the books." Canon Garnsey does not like some things "drawn from the character of (the) contents" of the Old Testament. A Psalmist utters some "fearful imprecation upon the ungodly." "An historical writer says that God ordered the extermination of the Canaanites." To explain these difficulties he has recourse to an experience that could only be the portion of men who lived hundreds of years after the imprecation and the command! This is certainly perilously like imposing a theory of composition, rather than facing a textual problem. Only that which points on to Christ is to be regarded as the work of the Spirit of God. That is the dogma which is beset with this initial difficulty, that the early readers who heard the curse or who whetted their swords for slaughter were without the interpreting key. This is not scientific exegesis.

## Does the Key Fit?

Nor when the key that Canon Garnsey gives us is supplied can we feel quite satisfied as to the position. We commend to his attention Keble's Litany, in which the imprecations of Christ are formulated in a long catena of accumulating horror. The darkest sayings in the New Testament fell from the lips of our Lord. If the Psalmist spoke of his enemies that they might be "as the untimely birth of a woman," the Lord said, "Good were it for that man that he had never been born." If the Psalmist says, "Let his children be vagabonds and beg their bread," the Lord says, "They did eat, they drank, they married wives . . . and the flood came and destroyed them all . . . Even thus shall it be in the day when the Son of Man is revealed." The Lord speaks of judgment and vengeance. Are we to hold that the Psalmist could not pray for the execution of a judgment which seemed reasonable to the Son of God? The problem is much more abstruse than Canon Garnsey's treatment would seem to indicate. Surely it has not escaped his notice that the most severe strictures have been passed upon our Lord's "intolerance," and that such passages as "Except ye repent, ye shall all likewise perish," "He shall miserably destroy those wicked men," a judgment accepted by our Lord as the righteous retribution on those who reject "the Stone," "Ye shall die in your sins, and whither I go ye cannot come," have been cited as breathing the very same spirit as the imprecations of the Old Testament.

## Canon Garnsey's Responsibility.

We hesitate to utter another criticism, but in all fairness it must be uttered. Canon Garnsey has

undertaken to read in the ears of the people the story of the extermination of the Canaanites, and accepts a manual of public worship that sets "the fearful imprecations" of the Psalmist to music "appointed to be sung in churches." If Canon Garnsey does not "sympathise" with the Psalmist's "fearful imprecations" and does not regard the account that God ordered the slaughter of the Canaanites as "historically true," how does he reconcile his theory with his obligations? He may quite readily resist the demand of the fundamentalist as it rests solely on an appeal to his reason. But how does he reconcile his statements in "The Challenge" with a self-imposed duty that requires him to give credence in a public and solemn manner to sentiments with which he does not sympathise, and which he regards as historically false?

## The Fundamentalists.

We stated that Canon Garnsey does not quite appreciate the position of those whom he describes as "fundamentalists." He cites the case of a clergyman who declared that his faith would go overboard if a single error in the matter of history or geography were to be found in any part of the Bible. That is indeed a difficult position to maintain, and we do not think that many fundamentalists would care to express themselves in language of this kind. Incidentally, we may notice that it is a habit of modernists to attribute these opinions, sometimes on very slender grounds. Would it not be better if a position is being assailed, to take a leading representative who has committed himself in writing, as we are seeking to do with Canon Garnsey. A single clergyman, who is reported to have said this or that, unnamed, possibly unwept, unhonoured and unsung, ought not to be elevated into a position of authority on fundamentalism.

But the point to which we would now direct attention is that Canon Garnsey, in his interesting defence of the Report of the Commission on Christian Doctrine, completely misses the point at issue. He confuses inerrancy with "individual characteristics of mentality, temperament, knowledge and the like," and seems to think that these characteristics, appearing in what is written, at once stamp the product as human and fallible. This is a serious logical blunder. It is paralleled with the other conception that inerrancy can only be secured by God dictating the very words that man is to use. When will our Modernist friends learn that those who venture to take a different opinion as to the processes of revelation from that which they adopt, are not compelled to propound the theory of dictation? They are able to believe that God inspired the whole man, temperament and characteristics. He not only chose the message, He chose the messenger. Until they grapple with this lofty conception, they are, in the language of the Apostle, "fighting as those that beat the air."

Dr. Benjamin B. Warfield is usually regarded, with reason, as a stalwart and sound fundamentalist. Dr. Warfield writes:—"The doctrine of in-

piration which has become established in the Church, is open to all legitimate criticism, and is to continue to be held only as, and so far as it is ever anew critically tested and approved." He defines his own view, which he regards as the view of the Church, as follows:—"The Bible is the Word of God in such a sense that its words, though written by men and bearing indelibly impressed upon them the marks of their human origin, were written, nevertheless, under such an influence of the Holy Ghost as to be also the words of God, the adequate expression of His Mind and Will." Warfield points out that such writers as Archdeacon Farrar and Otto Pfeleiderer, who have rejected the theory of plenary inspiration, nevertheless unite in asserting, in the words of the latter, that Paul "fully shared the assumption of his opponents, the irrefragable authority of the letter as the immediately revealed Word of God."

We are prepared to go further in this line of investigation, and we think it sufficiently important to deal with it again, but at present we content ourselves with pointing out that the assumption that the writers exhibited their own peculiar characteristics and temperament, is in no sense an argument that can be used either in favour of a theory of plenary inspiration, or, as Canon Garnsey suggests, against it. He will have to come to closer terms with his topic if he is to convince intelligent readers.



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## AUSTRALIAN CHURCH NEWS.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### PARRAMATTA RURAL DEANERY.

###### Sunday School Teachers.

The 105th Quarterly Conference and annual social afternoon of the Sunday School Teachers' Association was held at St. Paul's, Castle Hill, on Saturday, 26th November. Clergy, officers and teachers from 17 Sunday Schools united in social fellowship, recreation and group discussions during the afternoon. Some very helpful "findings" resulted from the discussions on Sunday School efficiency and attendance.

The Rev. H. E. Felton, Th.Schol., Rector of Castle Hill District, conducted the service in the church, and also gave an inspiring address on 1 Corinthians 3: 16-17.

Tea, which was served in the Memorial Hall, was provided by the officers and teachers of Castle Hill, Baulkham Hills and Kellyville Sunday Schools. Tables were tastefully decorated with flowers, and an abundance of eatables, with fruit from the local orchards, made a sumptuous repast for the visitors.

The Churchwarden and Shire President, Councillor A. Whitting, was among honoured guests at the table. The conference was presided over by the Rural Dean and President of the Association, the Ven. Archdeacon H. S. Begbie.

At the conclusion of general business a lantern address was given by Mr. P. W. Gledhill (diocesan lay reader and Warden of St. Andrew's Cathedral), on "The Planting of Christianity in Australia." With a valuable set of slides and an intimate knowledge of Australian church history, the speaker presented in graphic form the great foundational work of devoted pioneer clergy and laity in the Sydney Diocese and beyond. Churches and Sunday Schools erected under difficulties now stand as living memorials and examples of the Holy Spirit's working in the lives of men and women who have answered the call of the Gospel message.

A hearty vote of thanks was accorded Mr. Gledhill for his very interesting and informative address, and to the Rev. H. E. Felton and teaching staffs of the Hills District for the welcome given the visiting schools.

It was decided to hold the next conference and annual meeting at All Saints', Parramatta on 20th February, 1939.

#### THE LATE REV. C. C. DUNSTAN.

At a meeting in St. Matthew's Parish Hall, Bondi, on 8th November, it was decided to honour the memory of the late Rev. C. C. Dunstan by placing a stained glass window in the Church. Friends of the family may send donations to any of the following, viz.:—Miss Z. Poate, 50 Penkivil Street, Bondi; Miss E. Sylvester, 27 Philip Street, Bondi; Miss E. Johnston, 122 Bondi Road, Bondi.

#### SOUTH AUSTRALIA.

##### Diocese of Adelaide.

##### OPENING AND DEDICATING OF CHURCH MISSIONARY SOCIETY'S NEW PREMISES.

The official opening and dedication service of the Church Missionary Society's new premises at Fourth Floor, Worando Buildings, corner Grenfell and Chesser Streets, Adelaide, was held on Monday, 31st October, and was very well attended by friends and supporters of the Society.

The Rev. W. H. Irwin, the President of the Society, took charge of the service and apologised for the absence of the Secretary, the Rev. J. Bruce Montgomerie, who was unable to be present owing to illness. A special form of

service had been prepared, and this embodied dedicatory prayers for each of the new rooms. A very appropriate Scripture reading was taken from 1 Chron. 29: 10-19, this being David's thanksgiving.

At this service Mr. Irwin extended an official welcome home to Sister Ethel Nunn, a missionary on furlough from the Old Cairo Hospital, Egypt. In the course of his remarks Mr. Irwin said that in nursing there was always a danger of having either a great deal of cold proficiency with very little warmth of heart, or else a great deal of warmth of heart with very little proficiency, both of which were liable to upset the condition of the patient. One of the main factors of Sister Nunn's success on the Mission Field was that she combined both these qualities, and also had a real desire for the salvation of the souls of the Moslems among whom she worked. He said how glad everyone was to see Sister Nunn back again, and all hoped she would enjoy a very happy furlough.

In reply, Sister Nunn thanked Mr. Irwin for the kind words of welcome which he had spoken, and said what a joy it was to be labouring for Christ in the foreign field. She regretted that she could not tell of any great mass movements taking place amongst the Moslems, but she did look forward confidently to the time when the Lord's words, "Blessed be Egypt my people," would again ring out, and Egypt would once more be a blessing to the lands round about.

Mr. Irwin then spoke briefly on each of the three new rooms, explaining the uses of the Committee Room, the Book Room, and the Fellowship Room. Mr. Irwin pointed out that it was no use merely running a business efficiently without letting people know that it was being run efficiently, and he asked each one present to be enthusiastic about the work of the Society and to interest others in the new premises. "Enthusiasm," he said, "is catching. We want you not only to be enthusiastic about the Society—pray about it and let your enthusiasm spread so that this latest home of the Church Missionary Society will be a real home where people may meet together, and pray together, and come into the very presence of God."

#### DEATH'S FINAL CONQUEST.

The glories of our blood and state  
Are shadows, not substantial things;  
There is no armour against fate:  
Death lays his icy hand on kings.  
Sceptre and crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.  
(James Shirley, 1659.)

#### CHRISTMAS TIME.

The problem of "what to give" for Xmas presents is readily solved upon visiting the showrooms of J. M. Dempster, Pty. Ltd., so conveniently situated at 311 George Street, Sydney, almost next door to the entrance to Wynyard Railway Station.

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Novelties in silver and metal toilet requirements add to the variety, while those desiring to give presents for the table in silverplate and cutlery will find a wide assortment to satisfy their desires.

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## THE DEACONESS INSTITUTION, SYDNEY.

In the year 1891 an honoured servant of Christ well-known for his scholarship and his intense devotion to the Evangelical cause, Canon Mervyn Archdall, felt the need of a suitable institution for training young women for effective service in the populous parishes of Sydney. He enlisted others for service in this enterprise, and through their labours and gifts the Deaconess Institution of Sydney came into being. The institution has a diocesan character by reason of the fact that some of those who receive its training are ordained to the office of Deaconess in the Church. At the same time, by its charter, it is under the control of a Committee appointed annually by the subscribers to the work. The Deaconess Institute thus carries out a function which is the glory of the Church of England. It unites people of one heart and mind, with common



MISS MARY ANDREWS.

C.M.S. Missionary who recently sailed for China.  
Trained at Deaconess House.

ideals of service in a special department that proves of benefit to the Church as a whole. Our great Church Missionary Society offers yet another illustration of a voluntary body that has become a true handmaid to the Church. Canon Mervyn Archdall was the first director of the Deaconess Institution, and he was succeeded in that office by the Rev. William Greenwood, who, we are glad to say, is still amongst us in hale and hearty old age.

An alteration in the Constitution took place soon after the arrival of Archbishop Wright, by which Trustees took the place of the Director. The training of the students has been in the hands of such gifted servants of Christ as Miss Ash, Miss Pallister, Miss Gillespie, and the institution sent forth an earnest band of workers whose labours in parishes and in the mission field cannot be fully appraised until God reveals their completed work in the day of His appearing.

At present we are glad to report that the Deaconess Institution shows every sign of full life and vigour. Under the capable guidance of Miss Norbury, Deaconess House is receiving quite a number of fresh candidates for training. Miss Norbury has had wide experience in work amongst young people. Two bishops in the Old Country sought to secure her services for Deaconess work. It is a gratifying feature to notice that young women are eager to follow the call of Christ and undertake responsible work of this kind. The training given to candidates is of a most comprehensive character and follows the lines laid down by the founder of the Deaconess Institution. Practical training in factory and parish visiting is included in the curriculum. Instruction is also given in methods of pre-

(Continued on page 16.)



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## THE QUESTION OF WAR.

(See Correspondence in this issue.)

We print in our correspondence columns two letters which have been received on the subject of our attitude as churchmen to the question of war. We received a third letter from a Mr. Morrow, but the language in which it was couched seemed to us to travel so far from the ordinary laws of courtesy that we could not give it the hospitality of our columns. The subject is of such importance, and so much before the mind of the public, that we offer no apology for dealing at some length with the letters which have been received.

Mr. Firebrace has satisfied himself, by a train of reasoning which we confess eludes our apprehension, "that no war waged under modern conditions can possibly satisfy" what he regards as mediaeval tests, and draws the conclusion that the doctrine of a just war is obsolete. We do not accept Mr. Firebrace's argument for reasons which we trust will appear in our examination of his letter.

In the first place, many of our readers will probably be surprised to learn that only one of the authorities cited by Mr. Firebrace can be said in strictness to lie behind the language of the article. Chronologically, Aquinas belongs to the 13th century, but Cajetan was contemporary with the Augsburg Confession, which contains the following statement:—"It is lawful for Christians . . . to make lawful wars, to go to war." Victoria of Spain died in 1549, Suarez and Bellarmine were not even born at the date of the Augsburg Confession, so that it might be said that Aquinas alone presents what Mr. Firebrace elects to call "the old mediaeval doctrine." The fact that it was re-affirmed ought to relieve it of the charge of obsolescence, at least in the 16th century, and prove that it survived in the period of transition to modern conditions. But Mr. Firebrace fails to notice that Aquinas follows with very great closeness the doctrine of Augustine, who was so sensible of the horror of war that he describes it as "veritable games in honour of the devils." Surely a position that maintains itself in Christian thought from the 5th to the 16th century, not to speak for a moment of the later developments, cannot be dismissed too readily as wholly obsolete. When it is remembered that there are echoes of Cicero in Augustine, and that Cicero introduced modifications into the earlier views of Plato and Aristotle, it will be seen that the position is neither peculiarly mediaeval, nor even peculiarly Christian.

Mr. Firebrace makes a sudden pause in his quotations. He begins with Aquinas and ends with Bellarmine, with the exception of a passing reference to the opinion of some eminent Roman Catholics. It is strange that he makes no mention of Calvin's cautious utterances, of the strong language of Luther, of the developed doctrine of Grotius or Kant or Hegel, or to come down still later, of the Lutheran theologian, Rothe. Neither does he even allude to our own Sanderson, Jeremy Taylor, Burnett, Harold Brown, or the more recent Bicknell. If the whole theory is obsolete, how is it that such careful students discuss it at length? Are they all pure Mediaevalists?

We join issue with the assumption that in accepting an Article imposed by the authority of our Church, we must accept all that lies behind it in earlier thought. This is a principle of interpretation that has never been accepted. Mr. Firebrace confuses the lines taken in defence of a principle with the enunciation of the principle itself. Then again, he selects for the defence of an Article framed by a reformed Church the judgment of eminent Roman Catholics. In this instance there is no serious discrepancy between Protestant and Roman Catholic authorities, but that does not justify his method, which is inherently unsound.

Would it not have been better had Mr. Firebrace started with such an exposition as that of Tyndale: "And like is it, if thy lord or prince send thee a warfare into another land; thou must obey at God's commandment, and go and avenge thy prince's quarrel, which thou knowest not but that it is right. And when thou comest thither, remember what thou art in the first state with them against whom

thou must fight, how that they be thy brethren, and as deeply bought with Christ's blood as thou, and for Christ's sake to be beloved in thine heart." There is here a new note struck which characterises reformed teaching on this important matter.

We are at a loss to understand how Mr. Firebrace is able to persuade himself that no war waged under modern conditions can possibly be a just war. He ignores completely the modern ethical doctrine that inasmuch as citizens derive protection from the State, they are under an obligation to preserve the integrity of the State, and cannot relieve themselves of it unless they are absolutely satisfied that the measures taken towards this end, in view of real or threatened aggression, are contrary to God's express will. We do not hold ourselves bound by the tests that have been imposed at the instance of Roman Catholic or other Jurists. In some cases the mire of opportunism clings to the advocates, as where there is a calculating element as to the benefit gained. But the main principles as laid down by Augustine, Aquinas and Grotius, have never been disputed, and they prevail as active principles of righteousness to-day.

We leave it to Mr. Firebrace to explain to his colleagues how he persuaded himself, within very recent time, to sign

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an Article which, in his judgment, had no meaning. Many people regard it as a moral defect to give assent to propositions which are intelligible, and to justify their non-observance by pleading that they are obsolete. Can Mr. Firebrace remove their scruple?

Much that we have said in reply to Mr. Firebrace is applicable to the second letter, but there are some particular statements which demand a reply. The distinction between pacifism and compulsory military training scarcely comes into the question. We are relieved to discover that our correspondent has rightly grasped our objection. It was the appeal to youth "to refuse to obey the regulations of a constitutional and democratic government." Surely the argument that young men of 20 have no say is overstraining the principles of democracy! Are we to hold that the absence of a vote relieves people of obligation? Are we to pin our whole confidence in sound government to the actual registration of the ballot box? Children would then be permitted to draw up curricula of education, women would be entrusted with the task of regulating domestic concerns, and an era of confusion worse confounded would emerge as a consequence of conflicting interests, each expressing itself in disordered freedom. Are we really to assume that the gulf in thought between young men of 21-30 and young men from 18-21 is so marked that on the question of compulsory training the former would be quite undemocratic and could not possibly represent the views of the latter?

We are charged with dragooning ourselves—a particularly remarkable expression in itself. When the charge is examined it amounts to this: that we express views on such questions as the liquor problem and the lottery that have not yet won the consent of the majority. But we have not engaged in a campaign to invite the youth of the country to smash saloons after the example of the enthusiastic American lady of some years ago, nor have we tried by force or by any method of passive resistance other than personal abstention to hinder people from entering the lottery office. Had we adopted methods such as these, we might come under the charge of refusing to obey the regulations of a constitutional and democratic government. Our contention is simply that nothing but a positive command of God would justify such an attitude, and we do not believe that any such command against compulsory military training obtains.

To suggest that Article 37 represents the handbook of Hitler or Mussolini is pure nonsense. Our correspondent seems to be unaware of the fact that the Churches in the lands to which he refers have asserted that "It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars." To suggest that compulsion is a violation of personality is one of those popular statements that breaks down on slight examination. Our young friend is compelled to give a receipt with a stamp on it for value received over £2. To suggest that such compulsion is a violation of personality is absurd. There are two kinds of compulsion. The expression of ordered government in reasoned laws—that is one form. The suppression of inherent rights in the interests of a class or creed—that is another. Whether compulsory military training, in the present condition of the world, belongs to the former or the latter of these classes is the point in dispute, and a vehement declaration that it is Satanic, or doubly Satanic, leaves the argument precisely where it was before.

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1. How much of the narrative belongs to the foundation document?
2. Is the foundation document one of the existing records here presented, or do all three depend on "a source" embodied in the records, but not otherwise available?
3. Are the narratives contemporaneous, or do they vary in date of composition? If the latter, in what order are they to be placed?
4. Competitors are requested to set out the original source, and to indicate what they regard as omissions, alterations, and expansions of the original.

In the event of one competitor offering a satisfactory solution, a prize of £2 will be given to the successful competitor.

In the event of two proving successful, £1/10/0 will be given to each.

In the event of three proving successful, £1 will be given to each.

Should more than three prove successful, £1 will be given to the three successful competitors whose solutions were opened before those of the other successful competitors.

If no correct solution is presented, it shall be open to the adjudicator to recommend the best solution for a consolation prize of £1.

The decision of the adjudicator must be regarded as final in every case.

Conditions.

Each competitor must place a suitable motto or pseudonym at the head of the solution offered.

Only one solution can be sent in by any individual competitor.

Accompanying the solution, in a separate envelope, headed by the motto or pseudonym selected, the following declaration must be sent, duly signed:—

"I, the competitor, who have sent in the solution under the above title, hereby declare that I have no knowledge of the actual documents submitted for analysis beyond that supplied in the columns of 'The Church Record,' nor have I obtained the help of anyone in arriving at the solution offered."

Signed .....

Address .....

No entrance fee is demanded.

There is no age limit.

Clergymen, and even Doctors in Divinity are eligible.

Solutions must reach the office of "The Church Record" Diocesan Church House, George Street, Sydney, not later than 10th January, 1939.

The correct solution will be published in "The Church Record," together with the names of the successful competitor or competitors.

Matters were now hastening to a crisis which could not be longer averted. The British works were sinking under the weight of the American and French artillery. The continuance of the allied fire, only for a few more hours, would reduce them to such a condition that it would be rashness to attempt their defence. The time for expecting relief from New York was elapsed. The strength and spirits of the royal troops were worn down by constant watching and unremitting fatigue. Lord Cornwallis therefore sent out a flag at 10 o'clock in the morning of the 17th, with a letter to General Washington, requesting a cessation of

arms for twenty-four hours, and that commissioners might be appointed for digesting the terms of capitulation. Commissioners were appointed—the side of the allies, Viscount de Noaille and Lieutenant-Colonel Laurens, whose father was in close confinement in the Tower, while the son was drawing up articles by which an English nobleman and a British army became prisoners.

But things were now drawing to that crisis which could no longer be averted. The works were everywhere sinking under the weight of the enemy's artillery and Lord Cornwallis himself could not but concur in opinion . . . that a continuance of the same fire only for a few hours longer would reduce them to such a condition that it would then become desperate to attempt their defence . . .

The troops were not only diminished by loss and by sickness, but the strength and spirits of those in the works was exhausted and worn down by constant watching and unremitting fatigue . . . Lord Cornwallis accordingly wrote a letter to General Washington on the same day, the 17th, proposing a cessation of arms for twenty-four hours, and that commissioners might be appointed on both sides for settling the terms of capitulation . . . It was remarkable that the commissioner appointed by the Americans to settle the terms, and who himself drew up the articles of a capitulation by which a British army became prisoners to his country, was Colonel Laurens, son of that Mr. Laurens, late President of the Congress, who was then, and had been for a considerable time, a close prisoner in the Tower of London.

By this time the works of the besieged were so broken that they were assailable in many places, and the troops were exhausted by constant watching and unceasing fatigue. The time in which relief from New York was promised had elapsed. Longer resistance could answer no purpose, and might occasion the loss of many valuable lives. Lord Cornwallis therefore, on the 17th, wrote a letter to General Washington, requesting a cessation of arms for twenty-four hours, and that commissioners might be appointed for digesting terms of capitulation. It is remarkable, while Lieutenant-Colonel Laurens, the officer employed by General Washington on this occasion, was drawing up articles by which a numerous British army became prisoners, that his father was closely confined in the Tower of London.

LETTERS TO THE EDITOR.

(Continued from page 7.)

into the hands of the dictators. How they would welcome the Churches in their lands to say: "It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars"! Surely this is the old "theirs not to reason why, theirs but to do adn die" attitude? The youth of to-day repudiate this attitude completely.

Whenever the human personality is violated, should not the Christian Church take up the cudgels? It did so in the case of slavery, and has done so in many other issues. Compulsion is not only repugnant to human nature, but is also a violation of personality. When it cuts across Christian conscience, it is doubly Satanic.

Yours faithfully, A. O. ROBSON,

Ex-Chairman, Legion of Christian Youth.

The Editor, "The Australian Church Record."

Sir,

In your last issue you refer to Article 37: "It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars"—as a categorical denial of the right of any Anglican churchman to hold the pacifist position. I wonder if you are aware of all that lies behind this Article in earlier thought? To begin with, the Latin form of the Article has the words "justa bella," just wars, showing clearly that what was intended was to re-affirm, as against the Anabaptists, the old mediæval doctrine of the "just war."

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Aquinas lays down three principles which would in his opinion make a war "just." First it must be waged at the command of a lawful authority, the State. If there were a higher authority than the State from whom it was possible to obtain redress, Aquinas' argument would imply that the State had no right to take the law into its own hands. Secondly, the aim of war is to punish injustice. There must be no doubt whatever that the party attacked must be morally guilty, and that the attacking party has clean hands. Thirdly, only such an amount of force may be used as will vindicate the right; war must not be prolonged or its terrors intensified for the purpose of humiliating unduly the beaten enemy.

Other theologians impose additional restrictions. Victoria and Cajetan maintain that if war causes such serious injury to all parties as to outweigh any benefit that the victors might possibly gain, the war cannot be called a just one. Suarez and Bellarmine lay down that war must be waged by rightful methods, the killing of non-combatants, except in absolutely unavoidable circumstances, being absolutely excluded.

It seems fairly obvious that no war waged under modern conditions can possibly satisfy these tests, and that in consequence the doctrine of the "just war," on which our Article is based, is obsolete. Such is the opinion of eminent Roman Catholics, such as Fr. Stratmann, O.P., and Mr. Eric Gill. Anglican pacifists accordingly maintain that Article 37 has no reference to contemporary conditions, and is therefore not binding on any Anglican conscience to-day.

Yours faithfully,

ROBERT C. FIREBRACE.

Chairman, Australian Peace Pledge Union (N.S.W.)

## THE NEW BIBLE HOUSE, SYDNEY.

## Opening and Dedication.

Saturday, December 10th, will be a red letter day in the history of the New South Wales Auxiliary of the British and Foreign Bible Society, for the new Bible House at 95 Bathurst Street will be officially opened at 3 p.m. by the Honourable H. M. Hawkins, M.L.C., Minister for Labour and Industry. For nearly forty years the Bible House has been situated in Pitt Street, and No. 242 has been a well-known meeting place in the religious community. The premises have been inadequate for the work for many years, and the General Committee gladly disposed of the old building. The new site is in Bathurst Street, almost opposite the Chapter House. It is adjacent to St. Andrew's Cathedral, the Town Hall, and the Town Hall Railway Station, and thus occupies a most strategic position.

The new building consists of a basement, ground and three upper floors, and will accommodate the Bible Sales Dept., the administrative department, the Board Room, and a social hall; the Commonwealth Council Headquarters providing rooms for the Commonwealth Secretary, Rev. P. W. Stephenson, and the Commonwealth Library, of which Mr. Justice J. A. Ferguson is the Librarian.

The work has been beautifully executed by Messrs. Stuart Bros., of Camperdown, with Mr. R. E. Bradshaw as Architect. The front is finished in Hawkesbury sandstone of finest quality, hewn from the Bondi Quarries, and the shop front is faced with Bowral trachyte. An expressive feature of the front elevation is the sign of the Sower, the sculptured stone figure retaining vigour and reality in the outstretched arm, scatters the seed broadcast in the world. Red roof tiling adds a dignified climax to a beautiful build-

ing which is dedicated to the task of circulating God's Word in the world.

The dedication and inspection of the Bible House will attract many Bible Society friends on Saturday, 10th December, at 3 p.m., and a cordial invitation is extended to all workers and supporters to attend the function and to remain for tea and inspection of the premises.

## THE DEACONESS INSTITUTION, SYDNEY.

(Continued from page 12.)

paring addresses and Sunday School lessons. There is also a course in the text of the Old and New Testament, and lessons are given on Christian Doctrine. In addition to the important work of training young women for deaconess and parish work, the Institute has control of the Home of Peace at Marrickville, and brings the message of redeeming love to cheer the last hours of the inmates. Another important branch of its activities is the Pallister Girls' Home at Strathfield, where difficult girls receive the benefit of wise discipline and careful Christian training. Many a young life has been re-directed and saved through this agency.

The Deaconess Institute is appealing for an increased number of subscribers to meet its growing demands, and we are confident that if the Church public of Sydney fully realise the amazing beneficent activities carried out so continuously and unobtrusively by the workers in our parishes and in the homes to which we have directed attention, that a very large measure of help will be forthcoming.

Visitors are invited to see over Deaconess House and the Homes.

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