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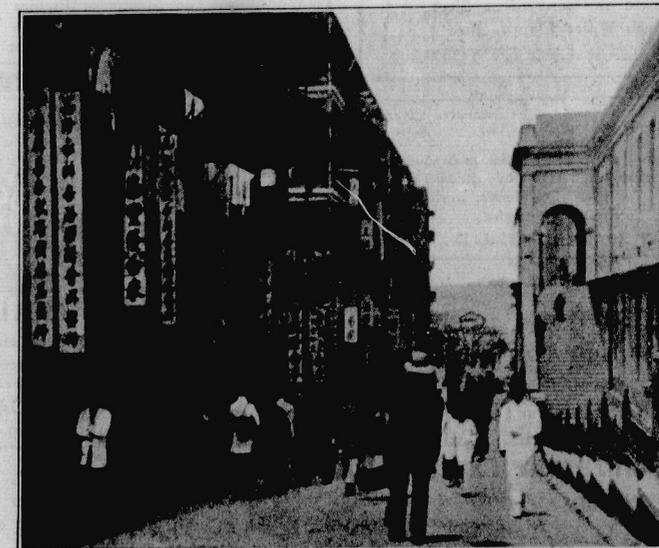
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MARCH 31, 1938.

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## Contents.

	Page
Bishop Taylor Smith . . . . .	9
Leader.—What is Meant by "The Real Presence" . . . . .	8
Quiet Moments.—Lent, Self-Discipline and Everyday Life . . . . .	6
Report on Doctrine in the Church of England . . . . .	14
The Universal Appeal of the Bible . . . . .	17
To Laymen . . . . .	2
Victorian Jottings . . . . .	16

### "THE AUSTRALIAN CHURCH RECORD."

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## Notes and Comments.

### LENTEN APPEALS.

LENT is a time when special appeals are made in our churches for church funds and for the Missionary Societies. People are called upon to deny themselves for the cause of Christ, and we trust that this year there will be a generous response to the appeals sent out. We would express the hope that while general church funds will receive help, every endeavour will be made for a strong effort in support of Missionary Societies. There are some who think that Lenten appeals should be mainly for missionary work. We earnestly hope that the funds of C.M.S. will benefit very largely through this year's Lenten contributions. The C.M.S. of Australia and Tasmania has large commitments with missionaries and equipment in India, Sudan and Egypt, Uganda, Tanganyika, Japan, China, India and North Australia. In this issue of our paper we are inserting several missionary illustrations, and we trust that our church-people will hear the World Call and respond in a manner commensurate with the great need.

### THE WORLD SITUATION.

THE world has been horrified by the terrorist methods employed by Franco and his allies. Defenceless civilians have been ruthlessly slaughtered by a pitiless rain of bombs. Great

Britain has protested. A protest has also come from the Vatican. Germany is carrying out a drastic purge in Austria in the name of freedom. Italy has been quiescent, but there, too, the militarist spirit dominates the minds of men.

We read much of the advance of knowledge and the gradual evolution of the race. Beasts do not bomb women and children, though there may be some link with the lower creatures in the matter of sudden attack.

But the world by searching has not found God, and the failure of the so-called progressive nations is an eloquent testimony to the need of the Gospel. "Except a man be born again he cannot see the Kingdom of God."

### ARE CATHOLICS IDOLATERS?

UNDER this heading "The Church Standard" informs its readers that "a hoary libel" has been revived in the suggestion that the use of images in worship can be regarded as idolatry.

The Rev. R. H. Charles, D.D., D.Litt., LL.D., Archdeacon of Westminster, published a book on "The Decalogue," in 1923. It may interest our readers to see what he has to say.

That such idolatry is practised in the Christian Church is undeniable, if we compare the idolatrous rites, which the Hebrew prophets denounced, with the rites that have prevailed in many Christian churches for the past 1400 years. In fact, the Christian Church from the fourth century A.D. onwards, began to revive the very rites explicitly condemned by the Hebrew prophets as idolatrous. Thus the prophets brand as idolatrous the following practices:—The custom of kissing idols or images (Hos. xiii., 2; 1 Kings xix., 18); of clothing them in costly garments (Ezek. xvi., 18; Jer. x., 9); of offering incense to them (Ezek. viii., 11); of making genuflexions and prostrations before them (Isa. xlv., 15; Ep. Jer. 6); of embracing, anointing or washing them (Sanh. vii., 6); of carrying them in procession (Isa. xlvi., 1, 7; Jer. x., 5; Ep. Jer. iv., 26); of lighting candles before them (Ep. Jer. 19). That these idolatrous practices of Judaism and the idolatrous practices of Christianity are practically one and the same, is clear even to the most superficial observer.

Is Dr. Charles, the distinguished scholar and pronouncedly "liberal" theologian, simply reviving a "hoary libel"? It is this failure to understand and appreciate the other point of view that is such a disturbing feature in "The Church Standard."

### ABORIGINAL CITIZENS.

WE are very pleased to learn that the Federal Government intends to take definite action so as to enable certain of our brothers of aboriginal blood to be admitted to Australian citizenship. It has long been a disgrace to us as a nation that

we have done nothing effectively to elevate the aboriginal or those having some aboriginal blood. We know of certain individuals, such as David Unaipon, who, although of aboriginal blood, have "made good" in every aspect, and who are entitled to our warmest friendship and respect. There are also many half-castes or quarter-castes who do a man's job in a man's way, and who are as fit for citizenship as a white man. Yet, knowing this to be the case, we have denied them citizenship, denied them rights to property, denied them nearly everything which our civilisation can give as an incentive to uplift.

Although the aboriginal problem as a whole may still remain, let us support the Government in this partial measure, which will at least remove a stigma from our name among the nations. The active support of every churchman is needed in this task, because it is difficult for any Government to legislate beyond the wishes of the electors. Let us show by our hearty support that we realise the necessity for action. Let us, as churchmen, show that racial prejudice has been swallowed up in our Christian lives.

#### SHOP ASSISTANTS.

WE have been informed that the welcome change in the conditions of employment of shop assistants, whereby sectionalisation has been introduced, thus increasing employment for men, is due to an award under the Arbitration Court, and not to Government legislation. We wish to correct the statement under this heading which appeared in our issue of 20th January last, in order that there should be no misunderstanding of the true position.

#### TO LAYMEN.

(Contributed by K.E.B.)

IN the issue of February 27th reference was made under this heading to the objection laymen had to giving more power to the bishops under cover of "comprehensiveness," a constitution, or in any other form.

With regard to a constitution, it has been said there is much ignorance among the laity, also not a little indifference, and it has been asked on more than one occasion: "Do the laity want a constitution?" There are certain questions that cannot be answered bluntly with "Yes" or "No," and that applies in this case. It must not be forgotten that the Church has a constitution at present.

Most of the laity are business men, many of whom are connected with organisations and institutions governed by rules and regulations, laws and principles, usually set out in a written document called a constitution. It is natural, therefore, that laymen should expect their Church to be governed by a similar method, and they find that it is so

governed at present. What is perplexing them is that everyone seems to want a further constitution, yet after thirty years of effort we appear to be as far from finality as ever. Is it to be wondered at therefore if the laity are becoming indifferent? Laymen consider that the time, thought and energy that have been expended over that long period might well have been put to more profitable use in the spiritual work of the Church. Is it surprising that they are beginning to ask what is causing the delay? The Bishops surely want a change in the constitution, or they would not always be talking so much about it. One Bishop is reported to have said that without it we are unprepared to meet the anti-God campaign, and the important question of Reunion, and the Revision of the Prayer Book. Another Bishop has stated that the Prayer Book must be revised and altered if we are to reach the masses. Laymen have a lurking suspicion that if once power is given to the Bishops to "revise" the Prayer Book, the "masses" would soon reach us! Still another—no less than an Archbishop on this occasion—and a comparatively new arrival in this country, "threw a spanner into the works" well before he gave himself time to become familiar with Australian conditions and the temperament of the people. He is reported to have said that he could accept no compromise on the question of allowing the Bishops to override the Appellate Tribunal—a sort of "that's that" attitude towards the laity from his point of view. Subsequently, on his own statement, he "receded" from that position. His statement was the signal for trouble. Subsequently Sydney Diocese, where the laity take a very active part in these matters, withdrew its assent to the 1932 draft of the new constitution which it had previously agreed upon, in Convention, with every other diocese in Australia.

Later, Sydney issued a pamphlet covering thirty pages, setting out fearlessly and fairly its position. Then another Archbishop, Dr. Le Fanu, of Perth, Primate of Australia, was reported in the press to have described the Sydney pamphlet as a "sort of apologia," and to have stated Sydney was afraid it was a laymen who had the courage and the ability to rebuke this high dignitary in the press on the following day, by telling him, amongst other things, that he was "grossly unfair"; and that was the opinion generally held. It was said also that Sydney was holding up the constitution. Could any statement have been more false?

Laymen of all shades of thought, from Perth to Carpentaria, must admit that it was a most courageous and helpful act on the part of Sydney Diocese to state its position in cold type, and one that no other Diocese has had the courage to follow. Why should an Archbishop endeavour to belittle such an honest effort, and thus attempt to throw the blame on to the Sydney Diocese for holding up the constitution?

There is abundant evidence that the responsibility is at the feet of the Bishops themselves. They have been working all through for more power,

and the laity will not stand for that. The Bishops have great power already, and some seem to assume more authority than they really have. The majority of laymen are not prepared to accept the responsibility of trusting their Church to Bishops, while they are convinced that the majority of them are likely to set about promptly to direct the Church back to the dark days of the pre-Reformation period. It was laymen who fought for the freedom that their Church now enjoys, and they intend to hold on to it. They cherish their Bible, their Prayer Book, and the Thirty-nine Articles too dearly to part with them lightly. "Do the laymen want a Constitution?" Yes, and no! Yes, if it continues to make safe for them their faith and the truth. No, if it means handing over their Church to Archbishops and Bishops, in the majority of whom they lack confidence. There was a time when, if a clergyman introduced teaching and practices that were doubtful, the matter could be brought before the Bishop, and he would soon rectify the trouble. This gave the laity a sense of security if their faith were assailed, but to-day it is the Bishops the laity have to fear in that respect, and not without good cause.

It is disturbing to the mind of the laity that in recent years men, all of one school of thought, have been selected in England for work here in the "Bush." Later, these men have become Bishops. There are seven on the Bench of Bishops at the present time. It ought to be possible to find good Bishops in the ranks of the Australian clergy who are familiar with local conditions and understand our outlook.

Assuming that the Bishops, and the clergy, and the laity all want a fresh constitution, then let us look at the position fairly and squarely as we find it to-day. It must be admitted that the majority of the Bishops are either Anglo-Catholics, or have a distinct leaning that way, while the great body of the laity are Protestant, some even ultra Protestant by conviction, with a comparatively limited number only actively supporting the Anglo-Catholic teaching. The word "constitution" is of Latin derivation, meaning "something which stands together." Now, is it probable, or even possible, that views so widely divergent on essential truths can be reconciled when there is an Archbishop who will not compromise, as stated above, and a laity (leaving the clergy out of the question for the present) who are determined that their Church will not be unprotestantised? There is a move on the part of some for a further Convention, but why waste still more time and energy when it must be obvious to all that the Bishops with Anglo-Catholic views will not compromise and will continue to insist on securing greater power, while on the other hand the laity are not prepared to surrender their hard-won liberty?

Our Church is undoubtedly facing a critical period, and a little plain speaking by the laity is necessary.

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## Letters TO THE EDITOR

Canon A. H. Garnsey writes:—

Dear Sir,—I gladly avail myself of your courteous offer of space, and shall endeavour to be concise.

My first duty is to justify my complaint that un-Christian criticisms of churchmen have appeared in the columns of your paper. One such, in my opinion, was published in the "Record" of November 28, 1935. The Anglican Fellowship had issued a modest and straightforward statement of its principles and aims, embodying no attack or reflection upon any other group of churchmen. Someone, into whose hands a copy had fallen, wrote to the Editor using a pen-name, and pouring scorn and contempt upon the men who had issued it. Among other things, he suggested that they were "poisoning the children's bread"; that their manifesto was "clammy" and "unwholesome"; and that their expressed admiration of sound scholarship was like the talk of the "little tailors of Tooley Street." The men at whom this choice language was aimed were the late Dean Talbot, myself, another Canon, five priests of good standing in the diocese, and seven well-known laymen, including two University professors. Private remonstrance to the Editor brought from him a letter, written, indeed, in a kindly spirit, but conveying no expression of apology or regret for having printed the anonymous attack, and, so far as I am aware, no such apology ever appeared in the journal.

My next reference shall be to your columns of September 2, 1937, containing an article entitled "The Challenge Under the Searchlight." If you will first read "Challenge" and then this anonymous criticism of it, I shall be interested to learn whether, in your opinion, the spirit and tone of the criticism were worthy of a Christian writer.

Next I refer to an article entitled "The Challenge Again," appearing in your issue of December 22 last. The writer of this article, who styles himself "Plaintruth," avows authorship of the previous one, which had simply been described as "Communicated." Again I find this writer's tone deficient in the courtesy and consideration which one should have a right to expect from a brother churchman. However, I am bound to admit that the unconscious humour of the charge that "Canon Garnsey was trampling with undue liberty all over the garden" of the writer's "Soul" (!) resolved my temporary irritation into amusement.

With pleasure one records a far more moderate tone in your "Notes and Comments" of December 9th. The pleasure, however, was short-lived, as the corresponding section of the 22nd of the same month seemed to me to slip back into the old censorious tone. And the writer's allusion to St. Paul's College appears to be founded on a misconception of the function of that College, which might easily have been removed by a few inquiries.

I hope I am sufficiently Christian to accept with becoming humility the criticisms passed upon me in your issue of January 6th, to the effect that I do not understand the language of the Fathers; that my arguments are poor and cheap, etc., etc. But need you have said that I was "not straightforward"? Coming now to your article of March 17th, you describe my "Challenge" article as "platitudinous." But as you have prefaced the word by a request for forgiveness, I assure you that I have forgiven you, and will say no more about the epithet. Your failure to make a true estimate of my article is more serious. You suggest that what I had written was mere "lip service" to largeness of mind, breadth of vision and large-hearted love, and an

attempt to claim great qualities for myself, and meanness for "the other fellow." With all the vigour that my soul can command, I repudiate such suggestions. In order to avoid wasting space, I shall simply point out that in my article I was attempting to describe not an actual Canon Garnsey, but an ideal Diocese of Sydney.

As to your allusions to the "Church Standard," I may say that I have no responsibility whatever for the editorial policy of that paper. In fact, on various occasions the Editor has printed communications of mine expressing divergent views from his own on such matters as the fast before communion, the meaning and value of the word "Protestant," the services rendered to the English Church and Nation by the Judicial Committee of the Privy Council, and the importance of strong lay representation on the proposed Supreme Tribunal. I wish also to bear testimony to the fair treatment I have received from the Editor in the course of these discussions. We did once have a tiff, but amends were made, and reconciliation followed.

As to Moore College, I deny that I have ever stated, in public or in private, that only one type of churchmanship is permitted to issue from that institution. Nor would my experience as Examining Chaplain up to the present time justify such a statement. But I own to having some fears for the future. Perusal of some of the published writings of the Principal (and this, I hope, is justifiable comment), leave upon my mind the impression that uniformity of product is what he would like to see as the result of his work in the College. Will the Principal say how far he would be pleased to see variety of thought, of outlook, and of modes of worship in his ideal Church? My notion is that Church unity should be based upon personal devotion to the One Lord, the Incarnate Word of God, and upon a common acceptance of the great ultimate values, such as Beauty, Goodness and Truth, leaving plenty of room for divergence on the points I have mentioned above. A friendly discussion of this great topic would be welcomed by

[We print Canon Garnsey's letter as promised. His first criticism is directed against a letter signed "Don't Poison the Children's Bread," that appeared on November 28th, 1935. He received a reply from the Editor regarding this, which he admits was "kindly." The writer informs our readers in the communication to which Canon Garnsey refers, that he remarked to his wife that the prospectus was "clammy" and "unwholesome." He regarded certain statements as "poison . . . insinuating itself in good-sounding phrases." The language is not exactly the kind this journal cares to use, but does Canon Garnsey seriously contend that no room for such views are to be found? Archdeacon Storrs recently asked how long conservatives were to be allowed in the Church to teach what was false. If he had put "poisonous" for false, would it have altered the situation? Was Archdeacon Storrs un-Christian for expressing his measured opinion? We must give a measure of latitude to our correspondents, even when we do not accept responsibility for their views or for the language they employ. Even Dean Talbot or Canon Garnsey cannot hope as public men to escape severe criticism for their public statements. We have taken Canon Garnsey's advice and read "The Challenge" of August, 1937, together with the communicated article of September 2nd. We would direct attention to the fact that the article of September 2nd charges "The Challenge" with being "undignified." It refers to the phrase "an increase of puritanical fervour, no matter what name it may adopt." Canon Garnsey seems to think that a general statement marking out a body of people for censure is "Christian" and a particular application of it is "un-Christian." We are disposed to take a different view, and suggest that unpalatable generalisations are really more lacking in true courtesy because they preclude or almost preclude a statement in defence. Again, our commentator criticises the phrase, "short-sightedness of enthusiasts," also levelled at unknown offenders. We admit at once that the criticisms against "The Challenge" are severe, but the references we have given illustrate the fact that, possibly without meaning it, the issue in question had an air that resembled the old Pharisaic motto, "This people that know not the law are cursed." We think again, Canon

Garnsey fails to appreciate that those who make public statements must be ready to have their arguments torn to pieces. We have searched in vain in the article for any real suggestion of bad faith on the part of those who issued "The Challenge." There are charges of bad reasoning and bad theology which must be weighed on their merits. There is only a general criticism of deficiency in courtesy and consideration with reference to a second article. Canon Garnsey must know that without positive citations of the offending passages, such charges as to "tone" must remain a matter of opinion. Canon Garnsey also makes a general reference to our article on "The Million Shilling Fund." He regards it as "censorious." There are two meanings to the word. We accept one. We did express censure, and in our judgment, justly. The writer of that article said "Canon Garnsey tells us in 'The Sydney Morning Herald' that St. Paul's College is unable to discharge fully its function of supplying men for the ministry." He states that this is a misconception of the function of the College. But Canon Garnsey's letter was the source of the information, and he does not show us how his letter has been misread.

We now turn to the charge relating to the editorial comment on Canon Garnsey's letter that appeared in our issue of January 6th. Our readers will be surprised to know that what we said was "To summarise the teaching of Origen, Gregory of Nyssa, Basil of Caesarea, Cyril of Jerusalem, Rufinus and Augustine on the great mystery of the Atonement as 'a trick played by God upon the Devil' . . . is neither a straightforward nor an accurate statement." Canon Garnsey reads into this that we did not regard him as "straightforward." We express our regret for this unfortunate meaning, and assure the Canon that what we meant to convey was that the statement was not based on a thorough and straightforward examination of the writings cited. We hope he will not make us offenders for a word. The misrepresentation of the Fathers on this point has gained wide currency, and evoked a spirited reply from Dorner, which we cited. It was this fact we had in mind. In view of the vast amount of research connected with this subject, we regret that we are compelled to adhere to our judgment that Canon Garnsey's criticism seems cheap and must remain cheap until he penetrates behind the language to the real concepts of the writers. But we mean no personal offence in such a statement. It is our measured judgment in view of all the facts.

Canon Garnsey entirely mistakes our notes in the issue of March 17th. We did not assert that what he had written was mere "lip service," and he is unable to quote any sentence to this effect. What we said was, "We have too much of this kind of writing, which suggests to the reader that he is a man of greatness while the other fellow is mean and small." We were thinking of the effect on the reader, and Canon Garnsey, no doubt through haste, attaches the whole sentence to himself as writer. We are glad to have this opportunity of correcting a manifest mistake on Canon Garnsey's part. Canon Garnsey disclaims responsibility for "The Church Standard." We congratulate him. But he has as little responsibility for "The Church Record," yet that did not hinder him from singling it out for attack as un-Christian. We would have thought better of Canon Garnsey's attitude had he extended his censure to the other paper instead of evading the point at issue.

We communicated Canon Garnsey's last remarks to the Principal of Moore College, who said: "I regret that Canon Garnsey should give utterance to his fears concerning Moore College, as he assured me a few weeks ago that he greatly appreciated a speech I made, though he confessed 'he had doubts.' I gathered that his doubts had been resolved, and regret to find I was mistaken. Does any man like to see his opinions countered by able and earnest men? I do not. But I am prepared to concede to all men liberty of thought within the comprehension of the Church of England, and frequently impress on my students the necessity of conceding such liberty. Canon Garnsey's experience so far suggests that I have been successful, and that the fine young men under my care have interpreted my admonitions as giving them the right to differ from me."—Editor.]

### ARE THESE OFFENCES?

A correspondent from Wangaratta has sent a series of inquiries relating to our article under this heading. Our correspondent labours under a strange delusion. He writes: "You are always suggesting how ungodly it is, and how offenders will be cast into Hell, etc., for using certain vestments." The etc. is quite unnecessary, and our correspondent must have confused us with another journal, as we never made any such suggestion. He informs us that the 1662 Prayer Book refers us to the 1549 Book, where "we can see in black and white those terrible vestments to be worn." Our correspondent must excuse us if we take the decision of the learned judges of the Judicial Committee of the Privy Council in preference to his simple opinion on this point. We refuse to believe that the Canons of 1604 ordered a surplice to be worn at Communion in direct contravention of the law, and that the framers of the 1662 Book would require a surplice when they had enacted that it was illegal to wear it.

Our correspondent assumes that Children's Eucharists are provided for children who have been confirmed. That shows that he is not as well acquainted with Anglo-Catholic procedure as he thinks he is.

He tells us, "It is a well-known fact that you can teach children more by the eye than by the ear." He must again excuse us if we refuse to turn a sacrament into an object lesson, apart from the conditions that govern its appointment by our Blessed Lord.

He asks for the authority for individual cups at Holy Communion, and regards this innovation as a Methodist one, and much more serious than the departures from the 1662 Prayer Book in St. James'. We have not advocated the use of individual cups, and hold no brief for the innovation; but has our correspondent carefully considered the difference between individual cups and the use of four or six separate cups at a large festival Communion? What rubric is it that permits six individual cups, but prohibits sixty at a Communion? Our correspondent, immediately after this assault on the practice of the individual cup, adds: "The Church of England should be comprehensive." He makes it elastic with the proviso that it must stretch in one direction only.

A. E. Singleton, of Bondi, writes:—

In the "Australian Church Record" of March 17th there is a commentary on an article by Canon Garnsey containing the following:—

"The other fellow has an undoubted right to prevent any clergyman from using his crypt in order to train children as taperers, acolytes and so forth."

Having been in charge of the Children's Chapel at St. James' for a period of about four years, I can assure you that the above statement is incorrect and misleading, and I am sure you would like to correct it. Neither Rev. G. Stuart Watts or any other visiting clergy trained the servers, nor did they give instruction in the carrying out of the ceremonial. During the time that the Editor of the "Church Standard" came to help the regular staff at the invitation of Dr. Micklem, he simply took his turn with the others to celebrate the Holy Eucharist in the Children's Chapel, under the instruction of Dr. Micklem; the use there as in the church at that time, was the traditional Sarum.

Further, the Rev. G. Stuart Watts was assisting at St. James' for about 3½ years, and it is impossible for us who received the benefit of his devoted and inspired ministry to associate him either with "personal pique" or the breach of manners implied in your commentary.

["The Church Standard" of February 11th states: "The Holy Eucharist has been offered with boys as taperers, servers, &c." That is what is meant by training children as taperers. Rev. G. Stuart Watts held a service in the crypt in which taperers, servers, &c., performed certain evolutions. That is training. As to Mr. Watts' "personal pique," that is a matter of opinion. In our view it has been plainly manifest.—Editor.]

# QUIET MOMENTS



## LENT, SELF-DISCIPLINE, AND EVERYDAY LIFE.

### "Self-Discipline and Fashion."

THERE is no doubt that of all the various influences affecting us, that of fashion is one of the strongest. To many people—especially to young people—to be "out of the fashion" is almost a torture. They must not only dress according to the fashion, they must, even to the smallest details, conform to what is usual at the time in that particular section of society in which they move. To do what the average man or woman does appears to be not only the general rule of their lives, even to be able to do this frequently appears to be the height of their ambition.

Many years ago a great schoolmaster, addressing a large number of young people, took as his subject, "The Duty of Escaping the Average." He showed that all progress in every department in life was due to those who accomplished this. Those who would escape the average must have higher aims than the average man or woman. They must think more clearly, judge more justly and value more correctly. They must work harder and with greater perseverance. They must be prepared to deny themselves many of the so-called pleasures of life. All this involves self-discipline and sometimes very severe self-discipline. The mind, the will and the body must all be brought to, and maintained at, a high state of efficiency. Time must be carefully economised and useless distractions, however tempting, must be avoided.

### Our Lord and Convention.

Let us study carefully the conduct and teaching of our Lord Jesus Christ in relation to the fashions and conventions amid which He lived. Had He been content to conform to these He need neither have suffered nor died. He frequently attacked these conventions, that is, the average standards around Him, in two chief spheres of life—those of conduct and religion. He exposed both their insufficiency and their hollowness. The Sermon on the Mount may be described as one long exposure of the insufficiency of the current standards of conduct, summed up in the saying:—"Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." Christ's arguments with, and His charges against, the religious leaders of the Jews were directed against the unreality and the hollowness of the customary religion of that time. They are gathered up in this saying: "Woe unto you Scribes and Pharisees, hypocrites, for ye tithe

mint and anise and cummin, and have left undone the weightier matters of the law"—that is of God's law—"judgment and mercy and truth." Actually, customary and conventional standards, unless there is a constant effort to raise them, seem inevitably to fall. There is painful evidence of this to-day. Conduct which the average man or woman thought wrong even a few years ago is thought wrong no longer. What were once regarded as religious duties—and which were undoubtedly helps to right living—are neglected to-day. Both these changes are largely due to increase in the neglect of self-discipline.

Bishop Westcott, who, besides being a really great scholar, was the most practical of teachers, used to say that the effort to be in the fashion was one of the great extravagances of life. Many—and here, again, especially young people—in order to be in the fashion—are led to spend money which either they can ill afford, or which might be far better spent otherwise. Because "other people" spend money in a particular way that is no sufficient reason why we should so spend it. Self-discipline is the true safeguard against this temptation. Clear thinking will teach us to estimate the real value of that upon which we are inclined to spend money which, even if we can actually afford it, might be far more profitably spent upon more worthy objects. To-day many good causes, both religious and philanthropic, are crippled for want of funds; while, even in times of depression, money is lavished upon what is wholly unnecessary; it is so because, in Bishop Westcott's own words, "it does not really minister to the fullness of life." It is those who have learnt to exercise a wise self-discipline in personal expenditure who show that they are wise stewards in dispensing what they possess, and for the best use of which they feel they are responsible to God.—(Dr. Chadwick.)

### Prayer.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

## THE CHURCH DEPOT

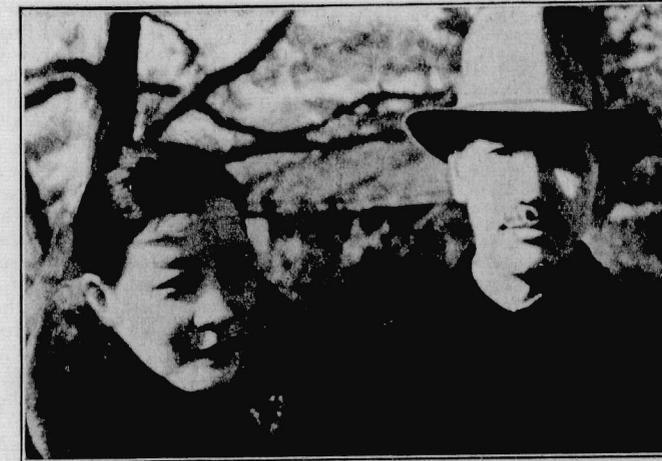
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# GENERAL AND MADAME CHIANG KAI SHEK.

Christian Chinese Leaders.



The Christian Generalissimo of China says: "Without religious faith there can be no real understanding of life. I have now been a Christian for ten years and during that time I have been a constant reader of the Bible."

During his captivity in Sian a year ago, a message was received on Good Friday from the General, in which he made a very clear declaration of his Christian Faith. "From my captors," he said, "I asked for but one thing, a copy of the Bible; and in my solitude I had ample opportunity for reading and meditation. The greatness of the love of Christ burst upon me with a new inspiration."

Madame Chiang Kai Shek has been a Christian from girlhood. Last year she sent a special message to the eleventh biennial Conference of the National Christian Council at Shanghai, and said amongst many other things, "Are we in a position of accepting all the benefits of the Christian Faith without caring to accept its responsibilities and the hardships? At the very heart of our faith is hardship, endurance, suffering—a Cross. Without them there cannot be any Christian Faith."

In the destructive war in China to-day the General and his wife need very specially the prayers of the Christian Church.

### THE LATE ARCHBISHOP OF ARMAGH.

#### Funeral Service in St. Patrick's Cathedral.

The funeral of Dr. Charles Frederick D'Arcy, Archbishop of Armagh and Primate of All Ireland, took place on Thursday, February 3rd, from the Palace, Armagh, to St. Patrick's Cathedral, Armagh. The burial took place in the Cathedral graveyard.

The Archbishop of Dublin, the Bishop of Derry and Raphoe (who read the Lesson), the Dean of Armagh, and the Rev. C. P. S. Nicholson, Vicar-Choral, took part in the service. There was a very large congregation. High officials of the Church and State attended or were represented, and there was a great gathering of the general public.

#### Dr. Gregg's Tribute.

The Archbishop of Dublin (Dr. Gregg), who gave an address, said that it was not often that a man was called to serve as Bishop of so many sees, nor was it often that a Bishop was able successfully to combine his activities in the diocese with the demands of the intellectual life. Primate D'Arcy had been in the first instance a man of thought rather than action, but forces stronger than himself had placed him in positions calling for the exercise of the practical faculties. It was here that he had shown his

mastery and force of character. It had been his chief delight to apply his mind to those deep questions which have to do with the being and nature of God, yet for all his power of inquiry into the deep things of the mind and the ways of God, his religion had been a simple religion.

### SUGGESTED EAST AFRICAN ECCLESIASTICAL PROVINCE.

The proposal to form an ecclesiastical province for East Africa has received a decided setback. This is made apparent in the Bishop of Mombasa's New Year's letter to his diocese. He reveals that the East African bishops sent out invitations to a conference, where a proposal to establish a provincial form of government would be discussed. He reveals that the Standing Committee of the Mombasa Diocese and Synod, after full discussion, declined to send official delegates to the conference, and as a result the conference was cancelled. The Bishop expresses his regret at the decision of his Standing Committee and assures the diocese that he has no intention of pressing any scheme upon unwilling people. Apart from the opposition shown by the Standing Committee of the diocese, there are other considerations in connection with the native members of the Church that suggest delay and very much fuller consideration of the proposals.—(Record.)

## CHURCHMEN'S REMINDER.

"Because I live ye shall live also."

APRIL.

- 3rd—**5th Sunday in Lent.** This is also "Passion Sunday," because in this week Jesus foretold His Passion. The word Passion means "suffering." We suffer when we get into a passion, and what suffering ensued when the wrath of man brought about the Passion of Jesus!
- 10th—**6th Sunday in Lent.** Also called Palm Sunday, in commemoration of the Triumphal Entry into Jerusalem of our Lord. This day begins Holy Week, sacred to the last acts and words of the Master. This, too, begins our renewed attention to the teachings of the Cross. How good it is to have at least one portion of the year in which emphasis is laid upon this central act of History and of Salvation.
- 14th—**Thursday before Easter, known as Maunday-Thurs- day, or Commandment Day.** "Ye ought also to wash one another's feet." The day is commemorative of the washing of the disciples' feet by Jesus. A custom still in vogue in other lands commemorates this scene, when, in the church, certain people's feet are washed by the clergy.
- 15th—**GOOD FRIDAY, the Day of the Cross.** A Good Day indeed, for us. There is no command to observe this day, but how irregular it would seem if the faithful did not set it apart for meditation on the sufferings of the Saviour.

## TO AUSTRALIAN



### WHAT IS MEANT BY "THE REAL PRESENCE."

ONE of the most fruitful sources of error and misunderstanding is the use of ambiguous phrases. Alphonsus de Ligouri has constructed a whole system on the term "Amphibology." He has decided that a man keeps within the limits of truth if it is possible to discover the correct meaning of his words, although the meaning is skilfully concealed. It is not wise to construct a theology on that system.

A great many people think they have solved all questions concerning Holy Communion and the Mass by saying that the Church of England believes in "The Real Presence." After an article of last week was in print we saw the published protest of the parishioners (we strongly suspect only some of them) of St. James', in which it is asserted that the use of "a purificator" is a denial of the Real Presence. So far, the contention of our article is borne out by independent testimony, and we are glad of that. But the question naturally

arises, "Does every theory of the Real Presence compel abstinence from wiping the chalice after a person has communicated? Would a member of the Church of England be justified in saying "They use a purificator at such and such a church, so it is quite evident they do not believe in 'The Real Presence' "? We do not think anyone is justified in speaking after this manner. Our readers might like to study this question in the light of some historic quotations. Cranmer confessed that before he published the volume usually known as Cranmer's Catechism, he was in the error of the Real Presence. His words are: "Not long before I wrote the said catechism I was in that error of the Real Presence, as I was many years past in divers errors, as of Transubstantiation." So in Cranmer's view there is an error of the Real Presence different from the error of Transubstantiation. When we ask, what is the error of the Real Presence to which Cranmer refers, we find it in his own declaration: "Dr. Smith . . . reporteth untruly of me, that I in that book did set forth the Real Presence of Christ's Body in the Sacrament." The error is the assertion that Christ in His Body is to be found in the sacramental species. Cranmer himself tells us, "Sometime by this word 'sacrament' I mean the whole ministration and receiving of the sacraments . . . and so the old writers many times did say that Christ and the Holy Ghost be present in the Sacraments." That cannot be his meaning when he speaks of the error of the Real Presence. We must fall back on another meaning which he attaches to the word "sacrament," viz., "This word 'sacrament' I do sometimes use . . . for the sacramental bread, water or wine." Here we get a distinction between two forms of the Lord's Presence. He is present not in bodily form. He is not encased in bread or wine, but He is present as Cranmer also puts it, "by His mighty and sanctifying power, virtue and grace in all them that worthily receive the same." When people talk about the Real Presence they should let us know what they mean exactly. One view that our Lord is present to bless the worthy receiver with all the grace and power that comes from His broken Body and His shed Blood, is a scriptural and a true Church of England position. The other view that our Lord's Body is present in a material element is neither scriptural nor yet the view of the Church of England.

We think we hear someone say, "But did not Cranmer for some time fall into Zuinglian error?" It is very easy to give a long name to a supposed heresy and confuse people. The position taken by Cranmer is the position taken by the Church of England throughout the greater part of her history.

In the early days of the Church, Thomas Cartwright, Lady Margaret, Professor of Divinity at Cambridge, who was deprived of his position for his Puritan views in 1570, conducted a vigorous campaign against John Whitgift, Archbishop of Canterbury. In the course of his argument, Cartwright said: "Peter Martyr, upon the tenth chapter of the second book of the Kings, saith that the

Lutherans must take heed lest, whilst they cut off many popish errors, they follow Jehu by retaining also many popish things. For they defend still the Real Presence in the Bread of the Supper, and images, and vestments, etc., and saith that 'religion must be wholly reformed to the quick.' To this Archbishop Whitgift replied: "Mr. Martyr nameth the popish things which the Lutherans observe to be the Real Presence, images, all the popish apparel which they used in their Mass (for so doth he mean), which this Church has refused . . . God be thanked, religion is wholly reformed, even to the quick, in this Church." This book of Whitgift's was published in 1574. In 1577 he was made Bishop of Winchester, and in 1583 Archbishop of Canterbury. It will scarcely be contended that he was ignorant of the doctrine of the Church of England. Yet he rejects "the error of the Real Presence" in the name of the Church when it was put forth in almost the same words as those in which Cranmer condemned it. Notice that he also condemned "all the popish apparel which they used in their mass." And this from a man who was made chaplain to Queen Elizabeth eight years after she was supposed to have restored the Mass vestments. Bishop Jewel, who translated the Thirty-Nine Articles into English, writes: "Now as Christ dieth in the Sacrament, so is His Body present in the Sacrament. But Christ dieth not there really, and indeed, therefore Christ's Body is not there verily and indeed."

Archbishop Laud also recognised a true and a false opinion concerning the Real Presence. In his conference with Fisher the Jesuit, Laud writes: "The Church of England is Protestant, too. . . So Protestants of all sorts maintain a true and real Presence of Christ in the Eucharist." "All sides agree in the faith of the Church of England that in the most blessed Sacrament the worthy receiver is by his faith made spiritually partaker of the true and real Body and Blood of Christ, truly and really, and of all the benefits of His passion." Laud had his own peculiar position, and some would contend that he was not always consistent; but at any rate he believed himself that he was voicing the opinion of all Protestants, and said so: "Nor yet I speak this as if other Protestants did not agree with the Church of England in the chiefest doctrines, and in the main exceptions which they jointly take against the Roman Church; as appears by their several confessions." We add another testimony: John Mayer wrote a commentary on the Church Catechism which was first published in 1622. Our quotation is from the fifth edition published by command. "But how is Christ's Body there to be communicated? Not by Transubstantiation, as hath been already shewed, nor by consubstantiation; so that His Body is in, under or about the bread, as the Lutherans teach; but only in a spiritual and sacramental manner, faith making Him present unto the worthy receiver . . . If it be said then the Sacrament is vain, seeing by faith Christ may be received without it, and he is not outwardly any whit the more present with His Body. I answer,

God forbid; for it is God's ordinance to help our faith . . . and to write and seal to our hearts that Christ is ours, by His holy Body sanctifying our bodies and souls and by His Blood cleansing us from all our sins; though this body be not in or about the bread really in the quantity as it was heretofore upon earth. And of like nature were the ancient sacraments appointed to the Fathers, unto whom though Christ was not really and corporately annexed, yet unto the receivers they were Christ through faith; for the Rock was Christ, Christ was the Lamb."

This is the teaching of the Church of England. Not of one person here and another there, but of the great body of her scholars and divines. The attempt in recent years to make the Church speak either Lutheranism or Romanism on this point is an attempt to get behind her formularies and her history.

When people speak of the Real Presence, then, it is fitting to ask, What do you mean? If the phrase means that our Lord is present to bestow the promised blessing of the Sacrament to the worthy receiver, then all agree in assenting to the Real Presence. If it is meant that His death is vividly portrayed in the broken bread and separate cup, and is therefore present to the faithful believer, again we say there is a real sacramental Presence of our Lord Jesus Christ. If it is meant that the soul that lovingly receives the outward tokens of our Lord's love is incorporated into Him, that His Body and Blood are given to the soul by faith, so that all that He did becomes ours for spiritual use before God, and He himself dwells in our hearts by faith, again the Church of England believes and accepts that blessed truth. But if it means that our Lord's Blood can be wiped away with a cloth, or that His Body can be received into the mouth, then the Church of England says No! and all truly understanding souls re-echo No!

### BISHOP TAYLOR SMITH.

As we go to press we have heard of the passing of Bishop Taylor Smith, who died on board ship in the Mediterranean Sea on the way from Australia to England. The Bishop, who had been visiting Sydney and Melbourne, left behind fragrant memories.

His addresses and personal talks were of great spiritual value to many. One striking utterance of the Bishop, we remember, was: "Those who love the Lord Jesus Christ never meet each other for the last time."

His life was lived in "the heavenly places in Christ," and yet he was always so human and winsome. It is true to say that he led many to know Christ as a personal Saviour, and his addresses in many parts of the world were a blessing to thousands. The Bishop had a busy and remarkable career, and in our next issue we hope to make some comments on his life and work.



A memorial service for the late Mrs. Phil Taylor, of C.M.S., Groote Eylandt, was held in the chapel of St. Andrew's Cathedral on Monday, March 21st. The service was conducted by Rev. Hulme-Moir, General Secretary of the N.S.W. Branch of C.M.S., and the address was given by the Rev. R. M. Long, the Rector of St. Paul's, Chatswood, and formerly Secretary of the Victorian Branch of C.M.S. Mr. Long recently returned from the Northern Territory, and had visited Groote Eylandt, where Mrs. Taylor had worked in the mission. In his address Mr. Long paid a beautiful tribute to Mrs. Taylor's life and work, and remarked that the influence and fragrance of her life had proved a blessing to many. A number of C.M.S. supporters and friends were present at the service, and the Scripture lesson was read by the Rev. R. A. Johnson, of Sutton Forest, a former C.M.S. worker among the aborigines in the north of Australia.

Some friends of Canon Denman met him at tea in the C.M.S. Rooms on Tuesday, March 22nd, to express appreciation of the Canon's services in the Evangelical cause and for his contribution to the "Australian Church Record" in particular. Canon Denman has rendered yeoman service as Editor of the paper, and the friends gathered together voiced, through Mr. W. G. Acocks (chairman), and Canon R. B. S. Hammond, and Rev. G. Greenwood, their appreciation of all that Canon Denman had done. A presentation of some theological books was made to the Canon, who made a suitable reply and said he was right in the fighting line for the Evangelical cause.

The Rev. F. J. Miles, D.S.O., O.B.E., V.D., Secretary of the Russian Missionary Society, is leaving London at the end of June to visit Canada, the States, New Zealand and Australia.

Mr. Roger Pinckney, the winning architect for the extension of St. Andrew's Cathedral, Sydney, arrived in Sydney by air on March 25th. Mr. Pinckney has been busy setting up the model of the Cathedral, and has attended a meeting of the Standing Committee on the Cathedral question.

Mr. W. G. Kett, a people's warden of St. James', Sydney, left last week for a world tour, and expects to return at the end of the year.

Mr. D. B. Knox, Mr. P. Swainson, and Miss Mary Robinson graduated with honours in Arts at the recent Sydney University examinations. Mr. Knox is the son of the Rev. D. J. and Mrs. Knox, of Gladesville, Mr. Swainson is the son of Mr. and Mrs. R. H. Swainson, England, and formerly of Y.M.C.A., Sydney, and Miss Robinson is the daughter of Rev. R. B. and Mrs. Robinson, Sydney.

The Rev. Richard Sherwood, who was precentor of St. Paul's Cathedral, Melbourne, from 1922 to 1936, and who has been for two years Vicar of Blesby, Nottinghamshire, has accepted the living of Goring-on-Thames, which was offered to him by the Bishop of Oxford. Mr. Sherwood's new parish possesses a Norman church, built in 1100, and one of the oldest bells in England, which was cast in 1285. Goring is nine miles from Reading.

Miss Brewer, a C.M.S. candidate from Western Australia, is at Deaconess House, Sydney, for training for a few months. Miss Brewer, who is a trained nurse, hopes to return to Uganda, where her parents were missionaries for many years.

#### INTERNATIONAL MISSIONARY COUNCIL.

Of the holding of conferences there is no end; and it is little wonder that some people grow sceptical and cynically ask the question if any good thing can come out of a conference. So many of our committees seem futile and are unfortunately content with passing resolutions. This criticism, however, cannot be levelled at the International Missionary Conference—the first of which was held in Edinburgh in 1910. The whole organisation represented by the International Missionary Council is becoming an intensely practical thing, and is developing lines of activity that are of incalculable help to missions the world over. While we have such men as Dr. J. R. Mott, the Rev. W. Paton and Dr. J. H. Oldham at the head of affairs, we may be assured that no matter how efficient the organisation be made, it will never submerge the spiritual and evangelical motives. We in Australia have found that our own National Missionary Council has developed a great fellowship amongst us; but when we step into the wider sphere of the International Council, we find that that fellowship broadens and deepens in a most remarkable way.

Simply to run through the list of affiliated National Missionary Councils is to give one the sense of the curve of the earth—Australia, Congo, China, Denmark, Germany, France, Great Britain, Ireland, India, Burma, Ceylon, Japan, Korea, Latin America, Near East, Holland, Netherlands, India, New Zealand, United States, Canada, Philippine Islands, Siam, South Africa, Sweden, Switzerland, Mexico, Brazil. What a striking commentary upon our Lord's far-seeing command, "Go ye into all the world and preach the Gospel to every creature."

The preparation for the 1938 International Missionary Conference has been very thorough, and missionary experts all over the world have been collecting material and interpreting world trends so that the Conference may have definite facts from which to form judgments. As our readers know, this Conference was to have been held at Hangchow, China, in September next; but militarism with red ruin in its trail has stalked through that land, and Hangchow is being ravaged by bitterness and hate instead of being touched with the spirit of love and goodwill. It has been necessary, therefore, to change the time and place of meeting, and the following message from the International Missionary leaders will explain the situation and will be of interest to our readers:—

"Owing to the serious developments in the Far East, the Officers of the International Missionary Council were compelled to consider the necessity of changing the time and place for the meeting of the International Missionary Council originally planned to be held in Hangchow, China, in the early autumn of 1938. After wide and thorough consultation, it has been decided to accept the invitation of the National Christian Council of India, Burma, and Ceylon, to hold this world gathering in India. This decision was made at a meeting of such members of the Ad Interim Committee as could be assembled for this purpose. We were fortunate in having present at this meeting official representatives from Japan, Korea, China, the Philippines, and India, as well as from England and North America.

"In the light of the subsequent negotiations with the leaders in India, it has been determined that the gathering be held from December 10th to 30th, 1938, at Tambaram, the new site of the Madras Christian College, in the suburbs of Madras.

The Archbishop of Sydney and Mrs. Mowll have been invited to attend the conference as delegates.



#### THE ARCHBISHOP OF SYDNEY.

It was with a sense of deepest relief that the congregations in Sydney on Sunday, 20th inst., heard that the Archbishop and Mrs. Mowll had such a merciful deliverance in what might have proved a deadly accident. The Archbishop's car left the road and turned right over in a paddock. All the occupants received a severe shaking, Mrs. Mowll being the worst sufferer. But fortunately, in God's goodness, no serious injury resulted either to the Archbishop, Mrs. Mowll, or the chauffeur.

The intensity of feeling manifested when special prayer was offered for the Archbishop, was in itself a real indication of the hold he has obtained in the hearts of the people in his diocese.

With his usual strong sense of duty, the Archbishop fulfilled his preaching engagements after his startling experience, and thus once more proved his loyalty to the obligations which he undertakes. Dare we suggest that some items in his all too strenuous programmes could be omitted? We want to keep the Archbishop, and not to lose him through keeping too many engagements.

#### C.M.S. LENTEN APPEAL.

THE Lenten Appeal of C.M.S. is the appeal of 800,000,000 heathen, who have yet to find Christ. Last year was a year of progress, advance, victory. In Africa 50,000 new converts were won—India, 15,000 outcastes were added to the Church. In China, Japan, Iran, Palestine and North Australia many more were won for Christ. A grand total of 77,000 were baptised into the Church through the activities of C.M.S. The hospitals and dispensaries of the Society gave treatment to 3,000,000 outpatients, and 10,000 lepers.

This is the day of unique opportunity. This is the day of Open Doors in heathen lands—of the great chance to adventure, prayer—labour and money for Christ. Allow the love of Christ to constrain you so that in denying yourself you will not deny those for whom Christ died.

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# AUSTRALIAN CHURCH NEWS

## NEW SOUTH WALES.

### Diocese of Sydney.

#### W. P. NOLLER MEMORIAL.

##### Dedication Service at St. John's, Parramatta.

An impressive service was held at St. John's Church, Parramatta, at the morning service on Sunday, 6th March, when the Rector, Archdeacon H. S. Begbie, unveiled a brass tablet and dedicated a pair of glass swing doors, erected to the memory of the late William Peter Noller, who had been associated with the work of St. John's for close on 50 years, and had occupied most important positions in connection with the church and parish, and town and district generally.

A large and representative congregation was present, including the Assistant Minister (Mr. G. C. Gollan) and Mrs. Gollan, the Deputy Mayor, Ald. P. H. Jeffery, the Town Clerk, Mr. S. Davies, the Deputy Town Clerk, Mr. L. N. Brown, members of the Town Council, Park Trust, and others.

Mrs. Noller and members of the family occupied the seat where the late Alderman Noller regularly worshipped, and near where the tablet and doors have been fixed.

The text of the address which the Rector delivered was selected from St. Paul's Epistle to the Romans, 12th chapter, 11th verse: "Not slothful in business, fervent in spirit; serving the Lord"—and fittingly described the life and work of William Peter Noller.

"God's mercies must move us to please God, and Paul, in the opening words of the chapter," continued the preacher, "exhorts us to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service—an active service for the Master. God's plan of salvation is not by our own works, but by faith in Jesus Christ, and being justified by faith, we have peace with God and righteousness and life by Jesus, and ultimate blessing when we shall be glorified. He who begins a good work completes it in Christ. In this we have a particular reference to the appropriateness of our text, which has been selected for this morning in memory of our departed friend.

"Service, to be effectual in the Christian life, must be a sanctified one, and our life, if it is to be effective, must be consistent, sanctified, and fully dedicated to our Lord and Saviour."

#### THE BUILDERS.

The first annual meeting of The Builders will be held in the Chapter House on Saturday, April 9th, commencing at 7.30 p.m. A special demonstration will be given by a group of children on the "Hundred Texts System of Bible Teaching." The Archbishop of Sydney will preside, and the speakers will be Archdeacon Charlton, Revs. T. C. Hammond, J. Bidwell, A. Colvin, and C. E. A. Reynolds.

At 7.15 p.m. moving pictures of Christian work will be shown, including scenes of the recent Katoomba Convention. All are cordially invited to attend.

#### WINDSOR AND REV. SAMUEL MARSDEN.

St. Matthew's Rectory, Windsor, which was built by Governor Macquarie in 1821-1822, which has been thoroughly restored and renovated, was "re-opened" by Arch-

bishop Mowll on Saturday last. A public service was held at 3 p.m. The Rev. Samuel Marsden died in the old rectory 100 years ago. Notable features are its stone doorways, inside folding cedar shutters, cedar semi-spiral staircase, a baker's oven in the kitchen, and, not least, the "ghost chamber." The old coachhouse, with its hayricks and quaint ladders, is also an item of special interest.

Preparations are being made by the Church Missionary Society for the commemoration of the death of Samuel Marsden. The celebrations will be held from July 19 to July 22. The training of court stewards has begun. Bishop Bennett, the Maori Bishop, and a Maori choir will come from New Zealand.

### Diocese of Goulburn.

#### ORDINATION.

By the Bishop of Goulburn in his Cathedral on the second Sunday in Lent:—

Kenneth Symonds Crossley, St. John's College, Morpeth, and Canberra University College.

Benjamin Boddington, St. John's College, Morpeth, and Australian College of Theology, Th.L.

Ross Dixon MacLeod, St. John's College, Morpeth, and Australian College of Theology, Th.L.

Gospeller, the Rev. K. S. Crossley. Preacher, the Rev. Canon Hirst, Th.L.

#### APPOINTMENTS.

The Rev. K. S. Crossley to serve as deacon and assistant chaplain at the Canberra Grammar School, Canberra.

The Rev. B. Boddington, Th.L., to serve as deacon in the Mission District of West Goulburn.

The Rev. R. D. MacLeod, Th.L., to serve as deacon in the Cathedral Parish, Goulburn.

#### 75th ANNIVERSARY OF THE DIOCESE.

##### The Lake Bathurst Pilgrimage.

The week began with a pilgrimage to the monument on the shores of Lake Bathurst, which marks the site of the first Christian service on the Southern Tablelands on the 29th October, 1820. The service was very nearly marred by an unfortunate accident to the Archbishop of Sydney and Mrs. Mowll, when their car turned over just before. As it was, they were not seriously hurt, though much shaken, and the Archbishop fulfilled his engagement. Several choirs sent contingents, and there were about 150 people present. The Archbishop, in his address, recalled the circumstances of the Rev. Robert Cartwright's service here 118 years ago, and his sermon pleading for cultural development of the aborigines. He hoped this anniversary would prove a real recall to religion.

##### Canberra.

The Archbishop of Sydney preached at St. John's, Canberra, on Sunday morning, the 20th March.

##### The Collector Pilgrimage.

In the afternoon another diocesan pilgrimage was made to Collector. There were 400 people present, and representatives of three choirs led the singing. The first part of

the service was said in All Saints' Church, itself 80 years old, and then Bishops, clergy and people made their way in solemn procession to the site of Robert Cartwright's first church. Here the Archbishop of Sydney gave the address. He told the whole story of Cartwright's life and ministry in detail.

#### The Cathedral Celebrations.

On the first Sunday of the festival week the Bishop preached at the Sung Eucharist. He said, "In celebrating with thanksgiving the 150th anniversary of the nation and the 75th of the diocese, we can reflect upon the fact that for us 'the lines have fallen in pleasant places,' but Australia in particular is thinking very little about the Christian or any other religion. Australians have other interests. They have their work, their gambling, and their sport, and religion seems to be apart from all these."

The Archbishop of Sydney preached at Evensong. He paid a tribute to the work of Dean Sowerby, who was licensed on March 31st as incumbent of the parish of Goulburn by Bishop Broughton, and to Bishop Mesac Thomas, who 75 years ago was consecrated Bishop of Goulburn in Canterbury Cathedral. He based his sermon on the account of Moses, whose face shone after he had been with God, and quoted and applied the Collect compiled for the 75th anniversary.

## VICTORIA.

### Diocese of St. Arnaud.

The Ven. H. D. Campbell, M.A., B.D., Archdeacon of St. Arnaud, Victoria, is preaching a special series of Lenten sermons on the history of the Church. His subjects are: The First Century; The Roman Empire; The Middle Ages; The Reformation; The Eighteenth Century; To-day. These addresses are being given in Christ Church Cathedral, St. Arnaud, on Sunday evenings. Evensong is shortened and the addresses are in two parts of a quarter of an hour each, divided by a hymn. The congregation appreciate the instruction given and the numbers attending have been increasing.

In a circular he declared his object in planning this course. He said: "It is asserted by present-day thinkers, probably truly, that the Christian Church is now facing the gravest crisis in its long history. There are some who dimly prophesy her submergence and even extinction. It gives a salutary fillip to the drooping defeatist, and encourages the brave optimist, to glance back over the centuries of the Church's life, and to notice how often in the past she has faced disaster, and how by the Providence of God, and through His Grace fortifying the hearts of the Faithful, she has weathered the storm and triumphantly gone on her way. It will be the purpose of these Sunday Evening discourses to make this clear."

On Wednesday evenings Archdeacon Campbell is conducting meditations on The Discourses of Jesus in the Upper Room—St. John's Gospel, chapters 13-17.

#### FIRST ANNUAL MEETING OF

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Saturday, 9th April, at 7.30 p.m.

The Archbishop of Sydney has kindly consented to preside.

Speakers: Ven. Archdeacon Charlton; Rev. T. C. Hammond; Rev. J. Bidwell; Rev. A. Colvin; Rev. C. E. Reynolds.

MOVING PICTURES OF CHRISTIAN WORK, 7.15 p.m.

Come and bring Friends—Collection for expenses.

#### AN INSPIRING MISSIONARY GATHERING.

A large number of members and friends of the Church Missionary Society met in the Chapter House at St. Paul's Cathedral, Melbourne, on Tuesday evening, March 1st, when occasion was taken to welcome Deaconess L. E. Wilmot, Th.A., who had returned for furlough from Tanganyika, and to say farewell to the Rev. K. W. Prentice, M.A., Th.L., who is about to sail for the C.M.S. Elgon Mission in the Diocese of the Upper Nile, Uganda, East Africa.

The Archbishop of Melbourne presided, and prayer was offered at the opening of the meeting by the Rev. C. P. Schweiger, under whom Mr. Prentice had served as curate in Holy Trinity Parish, Surrey Hills, and at the end of the gathering by the Rev. W. T. Prentice, father of the outgoing missionary.

In response to a welcome expressed by the Archbishop, Deaconess Wilmot spoke of the evangelistic, educational and medical work in Tanganyika. The dismissal charge to the Rev. K. W. Prentice was delivered by the Bishop of Gippsland, who made a special visit to Melbourne for the purpose. Mr. Prentice then spoke of his call to the mission field and of his hopes for the work amongst the people to whom he was shortly to go as a messenger of the Gospel. He left Melbourne on 15th March by the R.M.S. "Orontes."



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ALEXANDRIA

## REPORT ON DOCTRINE IN THE CHURCH OF ENGLAND.

### Memorandum by Protestant Reformation Society.

(From the English "Record.")

At a meeting of the Executive Committee of the Protestant Reformation Society held on Thursday, February 3, the Report on Doctrine was discussed at length, and the following Memorandum on the subject was drawn up and ordered to be sent to all members of the Church Assembly and to the Press:—

This Society (founded 1827 to promote the religious principles of the Reformation) having considered the Report on Doctrine in the Church of England, receives it with mingled feelings.

While it recognises with deep thankfulness such positive affirmations of the verities of the Faith as are allowed expression, it deprecates the alarming concessions made to the rationalistic spirit which pervades so much modern theology, and the inadequate emphasis upon the distinctive features of the Church of the Reformation.

In particular, the Society is disquieted:—

(i) By the subordination of the Articles to the devotional element in The Book of Common Prayer. (Int. p. 9.)

The Society deplors the complete ignoring of the Declaration prefixed to the Articles that they "do contain the true Doctrine of the Church of England agreeable to God's Word."

(ii) By the indeterminate attitude of the Report to such vital matters as the Virgin Birth, the Empty Tomb, the historicity of Miracles, and the authenticity of utterances attributed to our Lord.

(iii) By the perilous assertion (p. 37) that "statements affirming particular facts may be found to have value as pictorial expressions of spiritual truths, even though the supposed facts themselves did not actually happen."

(iv) By the readiness of some members of the Commission to tolerate "assent to formularies or use of liturgical language" by men who frankly admit "some divergence from the tradition of the Church."

(v) By the obvious desire at all costs to find an element of Sacrifice in the Lord's Supper, despite the explicit teaching of the Epistle to the Hebrews that sacrifice was finalised for ever in "the offering of the Body of Jesus Christ once for all" (Heb. 10: 10).

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(vi) By the temporising attitude of the Report towards Reservation of the Sacrament.

The Society notes with thankfulness that the Report approves of the stand made by the Church of England in the sixteenth century, and deems the Church still bound to resist the papal claims (p. 125).

But the Society earnestly wishes that papal errors in doctrine had been as definitely disowned as (political and ecclesiastical) claims. Of such repudiation there is a studied avoidance.

The Society for once finds itself in agreement with the (R.C.) "Tablet" when it asks: "Is the residuum of positive Christian belief broad enough to give a firm footing to those who are launching the campaign for a national 'Recall to Religion'?"

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14: 8).

#### CHURCH REPORT ON SPIRITUALISM.

A cable in the daily papers states that the Archbishop of Canterbury, Dr. Cosmo Lang, will issue a report of the Church of England commission on spiritualism.

It appears that the Church will launch a three-fold attack. Clergymen practising spiritualism will be severely disciplined, legal proceedings will be instituted against mediums on the grounds of false pretences, and a campaign will be undertaken, with the co-operation of doctors, warning the public of the dangers of interfering with the unknown.

Spiritualism is making rapid progress in Britain, and the Church has lost many members. Many clergymen are avowed spiritualists.

A member of the commission said: "We believe that attempts to communicate with those in the other world are wrong and dangerous, and dishonouring to the dead. Even spiritualists admit that it is possible to come into contact with evil spirits who only do harm."

The Bishop of London, in a statement issued to his diocese a few years ago, described "Spiritualism" as a "system of lies, dishonouring to the dead, and a waste of time for the living." He said: "I feel that the attempt to communicate through mediums with the other world is all wrong. Even the practitioners admit its dangers. It is cruel to play on the longings of bereaved people to hear the voices of loved ones. I have forbidden seances in church buildings in my diocese, and I urge the clergy to discourage the revival of spiritualism as far as possible, and return to the guidance of the Holy Spirit."

A recent visitor, talking to the Mayor of Jerusalem was astounded to hear a voice issuing from a box on the Mayor's desk. The Mayor, without moving from his chair, simply replied in the Hebrew tongue in which he had been addressed. Surely it is one of the greatest marvels of our day that in ancient Jerusalem modern radio-phones should be installed and in use before we have these aids in our more advanced lands!

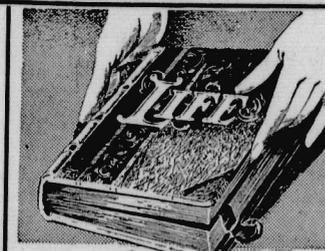
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## VICTORIAN JOTTINGS.

(By "Melberton.")

## A Remarkable Record.

Miss Agnes Fowler, who lived on a farm four miles from Myrnong, undertook to conduct a Sunday School at St. Mark's Church of England. Miss Fowler has just retired on account of failing health, and two of her former pupils succeed her in the work. Church folk held a special meeting in her honour and presented her with an easy chair. One speaker said that the gift was a fitting one when it was realised that Miss Fowler had walked 15,000 miles between her home and the Sunday School, a distance equal to that from Melbourne to London and a quarter of the way back.

## New Churches.

New churches are proposed for two of Melbourne's choice suburbs, St. James', Ivanhoe, and St. Hilary's, Kew. Plans of very suitable buildings have been drawn by Mr. Louis Williams, and in each case it is hoped to begin building soon.

## Marriages in Lent.

An unusual mandate has been sent to the clergy of the Melbourne Diocese by Archbishop Head. It runs thus: "No marriage should be celebrated in a church during Lent without reference to me for my permission." The Archbishop is the first of the six Bishops of Melbourne who have issued such a direction. It is generally recognised that Archbishop Wand's mandate to his clergy has inspired this novel rule, which is being more honoured in the breach than in the observance. Melbourne clergy are not prepared to imitate the churchmanship of Queensland. The same strong leadership of such men as Bishops Perry, Moorhouse, and Goe is good enough for them.

## Moore College.

Old Moore men in Victoria are rejoiced at the scholastic successes of the men of their old alma mater. It is clear that under the fine leadership of Principal Hammond the college is retaining its priority amongst the Theological Colleges of Australia. May the old College expand in every field, and produce yet more bishops and clergy.

## St. Hilda's Deaconess Home.

St. Hilda's Missionary Deaconess Home was quietly re-opened a short time back. Miss Alice Crabb, Th.L., is its new head. Many more students are needed in order to make full use of its airy studies, lecture rooms, etc.

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## THE UNIVERSAL APPEAL OF THE BIBLE.

By the Rev. Prebendary W. Wilson Cash, D.D., D.S.O.,  
General Secretary of the C.M.S.

We are studying a book which has come down the centuries, and which has stood the test of time. It has moulded the life of nations and people, and it has been the one text-book in the uplift of the backward races of the world. It has travelled across all the continents and has withstood the fire of criticism from every non-Christian religion and race. It has been translated into over 1,000 tongues, and yet in its transmission from continent to continent it has lost nothing of its inspiration, its meaning and its message. It still stands the Word of God with a universal message. Its inspiration gives it a message to all people, and in their own tongue. The Bible has been in demand in England as a printed book for 403 years, and in the Eastern world for over 100 years, yet it is still the world's best seller. The Bible Society circulates the Scriptures in 716 languages and actually sells over 11,000,000 copies every year. No other book in the world approaches this record or ever can. The only book indeed, that is read by every race and by followers of all religions is the Bible.

## A Message of Reconciliation and Peace.

The Bible works a veritable revolution in the lives of individuals and nations. I think of the early days of the C.M.S. Mission in New Zealand, when revival spread far beyond the areas visited by the missionaries, when young Maoris carried copies of the Scriptures to a fierce cannibal people and congregations of Christians sprang up, frequently entirely unknown to the missionaries. But the Word of God had free course and the Church grew whether there were missionaries in the district or not. The Bible has carried a message of reconciliation and peace wherever it has gone. In Uganda in early days two tribes constantly at war were brought to the Christian faith. When they were met in a great Christian convention one chief arose and said: "The last time we came to you we came with spears in our hands and hatred in our hearts. We come to you to-day with the Bible in our hands and the love of God in our hearts."

## The Romance of Bible Translation.

When I was in Iran I met a young man who, prior to his conversion, had never met a missionary. He was troubled about his sins and could find no comfort in the precepts of the Koran. One day he met a colporteur of the British and Foreign Bible Society who happened to be passing through the town. When he learnt that this visitor was selling the Scriptures he asked whether there was anything in the book that would help him. The two men, a Persian Christian and a Moslem seeker after God, sat late into the night searching the Scriptures, and in the end the Bible won the day. When I asked this man what it was in the Bible that had helped him to find Christ he opened to the first Epistle of St. John and read to me such verses as: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "The

love of God," he said, "won me." Although no missionary had ever worked in this district, yet I saw how the Holy Spirit using the Bible does bring men to Christ. There are lands still closed to the Gospel, yet many copies of the Bible are read in them. The Bible travels to countries into which the missionary cannot get an entry. For this reason I would have us see the romance of Bible translation. When I was in India I visited Serampore, the home of William Carey, the cobbler-missionary, who, with three colleagues, between them translated the Bible in whole or in part into nearly forty languages, and thus paved the way for the missionary enterprise of the past century and made possible the great revivals which have come to India in recent years. Let us picture Henry Martyn in 1812 labouring in Shiraz night and day to give the Persians the Scriptures in their own tongue. God's plan for world evangelisation seems to me to be made clear in the work of Carey, Martyn, and others. Missions ever since have seen this plan in action. The experience of missionaries in every land is that the Church cannot be built up and made a living, witnessing Church unless it has the Bible in the very heart of all its life. The Bible challenges polygamy, witchcraft and other evils in Africa. It throws a blazing light upon the iniquities of the temples of India. It exposes and reveals all that is base and selfish in western civilisation. Consequently we see the outreach of missionary activity ever expanding. Education becomes a necessity, because an illiterate Church is a prey to every heresy that is taught. Bible teaching has brought a new sense of the value of human life into lands where formerly life was cheap, and where even from the European point of view the native had but a slave market value or at most, a commercial value. Now this is all altered; the position of women is very different from what it used to be, hospitals and welfare centres have sprung up wherever the missionary has gone. To-day famine relief, anti-slavery, anti-opium, and a host of kindred movements are at work. Social reform has its roots not in the growth of civilisation, but in the teaching of the Bible. It is no exaggeration to say that the world has never seen anything equal in its range of influence and richness of its results as the Bible.

## A Veritable Revolution.

The world is being driven back by its very disillusionment and dangers to a fresh search for God as depicted in the Bible. We Christians hold the key to the situation in the truth and universality of the revelation of God in Christ, and His revelation cannot be found or understood except as the Church returns to the Bible and makes it in every land the medium of all Christian teaching. In every land in 1,000 languages the Bible is being taught to-day, and it is working a veritable revolution across the world because in it man finds God and through God the answer to his needs. The Word of God with its eternal message of divine love abides for ever.

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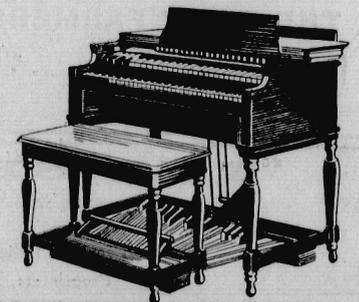
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