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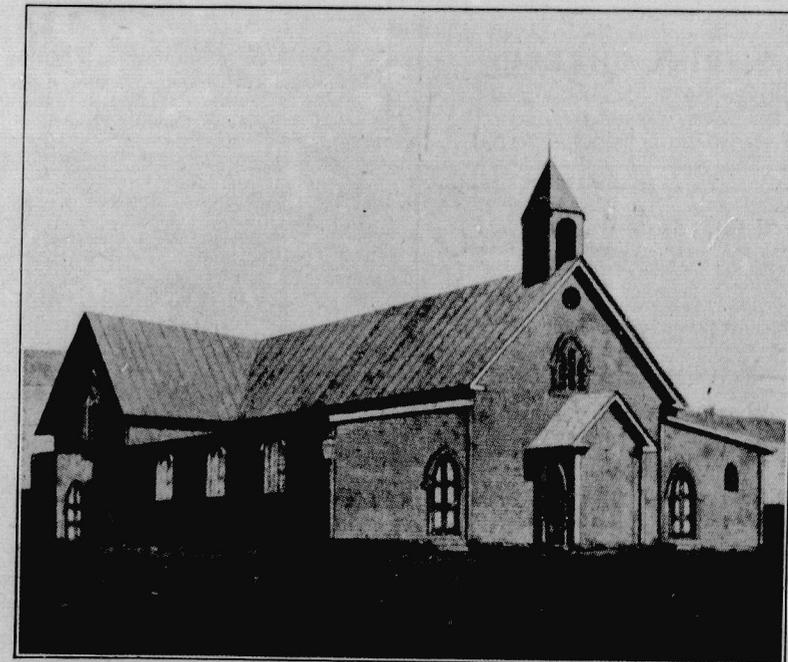
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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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APRIL 28, 1938.

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Notes and Comments.

ANZAC.

THE greatest Anzac march in our history took place in Sydney on Anzac Day, with a procession seven miles long, and 43,000 men from various parts of Australia and New Zealand, marching twelve abreast. It is estimated that 250,000 were present at the Domain service, conducted by the New Zealand Chaplain, the Dean of Dunedin.

Australia has not forgotten what Anzac means—nor the cost. The jarring note in Melbourne, and the reason which caused the Archbishop of Melbourne and two distinguished Generals to withdraw from the memorial service, we deplore. We trust their protest will be the means of restoring the proper religious note in this national memorial service. In our Melbourne News there is reference to the cause of the difficulty.

GOOD FRIDAY AND EASTER SERVICES.

WE gladly note, from reports received, that the attendances at Church and in processions of witness on Good Friday and Easter were remarkably good. In Sydney, Melbourne, Brisbane and Adelaide the processions of witness attracted large numbers of church folk. In Sydney on Good Friday there were big attendances at the Cathedral and in the parish churches, while three thousand gathered for the service at the State Theatre, presided over by the Archbishop. The acting Governor-General and the State Governor were present at this service. On Easter Day (we speak again

for Sydney), the city and suburban churches attracted very large congregations, and St. Andrew's Cathedral proved too small to accommodate the numbers wishing to attend. Both morning and evening many had to leave disappointed. Reports have come from suburban Rectors that Easter services were happy and inspiring, and in some cases a record number of communicants. For this we thank God, as also for a virile and strong church life amongst us. We are not unmindful of the fact that spiritually "there remaineth yet very much land to be possessed" in our Commonwealth, but the earnestness and devotion of large bodies of people in our churches encourage us to believe that the faithful in the land are awakening to a sense of opportunity and responsibility.

ST. ANDREW'S CATHEDRAL.

GREAT interest was aroused in Sydney and beyond, in consequence of the special session of Synod held last week to consider the question of the new Cathedral. The Synod lasted for two days, and a plethora of argument from an army of speakers kept interest alive right through-out the proceedings.

That Sydney is worthy of the best Cathedral that can be obtained, goes without saying, and this view found emphasis in all the Synod speeches. There was a sharp division of opinion as to whether the winning design of Messrs. Pinckney and Gott should be adopted. The ultimate vote was a compromise and defers the decision for a later Synod.

In the meantime, a Select Committee will be at work to try and find a solution of the difficult problem. In wishing the project of building the new Cathedral every success, we pray that the central spiritual witness of the Mother City of Australia will continue to prove of value, not only to the Diocese, but to those who visit Sydney from other places.

A FESTIVAL TEA.

THE Festival Tea held in the Lower Town Hall, Sydney, to mark the Church's closing part in the 150th Anniversary celebrations, was the occasion of offering congratulations to the Hon. J. M. Dunningham, M.L.A., the Minister for Labour and Industry, the chairman of the State's celebration committee, on the success of the celebration. The Archbishop, in introducing Mr. Dunningham, drew attention to his untiring labours, which made the celebrations such a success.

The opportunity was also taken of congratulating Mr. Medley, headmaster of Tudor House School, Moss Vale, on his appointment as Vice-Chancellor of Melbourne University. It was a happy coincidence that enabled the country members of Synod to be present. It was a splendid gathering of a large number of churchpeople to show that the Church took its proper place in the civic life of the community.

St. Andrew's Cathedral.

THE special Synod held in Sydney last week to consider the question of the new Cathedral, was very largely attended by members from all parts of the Diocese. The Archbishop of Sydney, in his presidential address, outlined the history of Cathedral building in Sydney, dating back to the time of Governor Macquarie, in whose time the first foundation stone of a Cathedral was laid. His Grace reminded Synod that Macquarie's dream was never realised, and drew attention to the serious curtailment in Cathedral property effected by different Governments. The recent decision to restore the land down to Kent Street was an earnest attempt on the part of the Government to right ancient wrongs. The Archbishop's address, by motion of the Synod, will be printed and sent to Synod members.

After some formal business, Mr. W. S. Gee moved:—

"That the Synod hereby endorses the action of the Standing Committee in giving general approval to the first premiated design submitted by Messrs. Pinckney and Gott."

This was seconded by Canon Garnsey.

Mr. W. J. G. Mann moved as an amendment:—

"That all the words after the word 'That' in the above motion be deleted with a view to the insertion of the following words:—

"the whole question of a new or enlarged Cathedral be referred to a Select Committee for enquiry and report with power to confer with other persons and to employ technical assistance and that for such purpose so much of the Standing Orders as limits the number of members of a Select Committee be suspended and such Committee consist of the following persons in alphabetical order namely:—

The debate was carried on for two days, and the contention on both sides was keen. The debate was very closely followed by members of Synod and a large number of visitors in the galleries. In the sharp division of opinion, the debate was of a high order, and an excellent spirit prevailed amongst the speakers save in one interlude, which soon passed over. No doubt, had a vote been taken on the question as debated, there would have been a marked division, and Synod would have been far from unanimous where unity was desired.

On the second night of Synod a compromise was arrived at and a small committee, consisting of Canon Hammond (chairman), Canon Denman, Canon Garnsey, Messrs. W. S. Gee, H. Minton Taylor, and Mr. W. J. G. Mann, framed the following resolution, which was carried without dissent:—

"That the matters referred to by both the motion moved by Mr. Gee and the amendment proposed by Mr. Mann be referred to a committee to be composed of 15 members appointed by

the Synod, and 15 members to be appointed by the Standing Committee with the Archbishop of Sydney as chairman, with power to consult with Mr. Pinckney."

It was agreed that all matters relating to the new Cathedral stand adjourned until the next Synod, and that the Standing Committee take no action in the meantime respecting the winning design.

Mr. Roger Pinckney, the architect of the winning design, was an interested spectator in the gallery of the house right throughout the proceedings.

VICTORIAN JOTTINGS.

(By "Melberton.")

Procession of Witness.

The procession of witness organised by the C.E.M.S. for Good Friday evening at Camberwell, proved a rallying point for the earnest Christians of that and the surrounding suburbs. About 600 marched in the procession, headed by the Salvation Army Headquarters Band. The Town Hall gardens had a congregation of 2,000 awaiting the procession, and a bright service was held. Canon Wenzel, M.A., led the prayers, the Right Rev. R. W. Macaulay, M.A., ex-Moderator of the Presbyterian Church, read the lesson, and Archbishop Head gave an appropriate address. It was evident that many of the congregation were not regular churchgoers. The two local Anglican churches had arranged for services, rendering the Crucifixion, prior to the organisation of the procession; hence some hundreds were in their churches. It is a good beginning, and if the Lord tarry, will grow as the years go on.

Anzac Day.

Certain people have succeeded, after years of effort, in persuading the Returned Soldiers' League to eliminate the prayers from the Anzac Shrine Service following the Anzac March. The result of this engineering is to cause Sir Harry Chauvel and Sir Brudenel White to decline the leadership of the march, and to take no part whatever in the military proceedings. Archbishop Head will join the march, but will leave the ranks ere the Shrine is reached.

The Catholic Hour.

The Catholic Hour over 3AW has used every Sunday evening, from 9 to 10 p.m., to pour out caustic comment on England and her friends. The commentator is clearly a hater of the Empire. No doubt he earns his bread under her flag and protection. The last half-hour of the session is given to new and old questions. If you wish to hear a venomous, distorted, recitation of history, listen-in. The Church of England is especially selected as a target for the untrue criticisms of this reverend doctor. We wonder whether other States are as badly served?

The Rev. Stanley Mercer, M.A.

News has reached Melbourne that the Rev. Stanley Mercer, M.A., has passed to his eternal reward. From 1885 to 1891 Mr. Mercer was Vicar of St. Hilary's, Kew, and his wonderfully spiritual and eloquent messages drew full congregations. He went to England leaving many sorrowing hearts, who said "Will ye no come back again?" Mr. Mercer never re-visited Australia, but hundreds here regard him as their spiritual father. His home-going breaks a link for St. Hilary's. Mr. Mercer was followed by the Rev. Harry Collier for 21 years as a well-loved and faithful minister, and he is still hale and hearty, despite deafness. From 1913 to 1929 the Rev. C. H. Barnes ministered to the flock. In 1925 the photographs of the three vicars were unveiled by Mr. Robert Nelson, a devoted churchwarden. He said St. Hilary's had had three vicars in its history. The first was a scholar, the second a saint, and the third a sympathiser. The present vicar, the Rev. A. M. Mace, B.A., is the embodiment of the best qualities of his three predecessors.

St. Hilary's, Kew, will shortly have a god-child in the missionary diocese of Tanganyika. In response to a suggestion from Miss Elsie Veal, the "own" missionary of St. Hilary's, a new church to cost £100 will be erected. The needed funds were given anonymously by the missionary-hearted friends of St. Hilary's.

Bush Church Aid Society.

The Bush Church Aid Society has arranged its Annual Rally for Tuesday, May 3rd, at 7.45 p.m., in the Chapter House of St. Paul's Cathedral, preceded by a tea in the Centenary Hall in Exhibition Street. The appointed speakers are the Archbishop of Melbourne, the Rev. T. E. Jones, Th.L., organising missionary, and Dr. R. Gibson, B.C.A. Flying Doctor. The Evangelical folk of Victoria give freely to this work, and, we hope, will greatly increase their offerings. The Council spend wisely the amounts entrusted to them. The work of the B.C.A. is a constructive gift of Evangelical folk to the work of our beloved Master and His Church. May it ever remain under His gracious guidance and greatly grow in usefulness.

ST. JOHN'S CATHEDRAL, NEW YORK.

The Hon. Fiorello H. LaGuardia, Mayor of New York City, has accepted the position of chairman of the committee which will seek to raise a million dollars for the completion of the Cathedral of St. John the Divine. He was invited by Dr. W. T. Manning, the Bishop, to accept the post. A committee of some fifteen prominent citizens has been formed. It is hoped to complete the Cathedral, removing the present temporary partition between the crossing and nave, by the time of the 1939 World's Fair in New York. Other funds which have been received will permit work to be continued on the north porch and the towers, according to Dr. Manning. The Cathedral has always been built on a pay-as-you-go policy.—"Guardian."

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MIGRATION.

ONCE again the question of migration has come before the public eye, and particularly the desirability of obtaining British people of the right type. The shortage of such during the past eight years or so has resulted not only in an arrested increase in population, but also in an unfavourably large percentage of Southern Europeans among new arrivals.

Australia is desperately in need of an increased population, not only for defence, but to increase the productiveness of our slightly developed country, to reduce the burden of taxation by spreading it over a greater number, and to reduce the likelihood of overpopulated countries seeing in its open spaces the solution of their surplus millions. Every country which has been partially developed has an "ideal" population for which the standard of living is a maximum, and any increase or decrease from this ideal number results in a decrease in the average standard of living. The writer is not aware of any authority who does not place this "ideal" population considerably above the present six or seven millions. A reasonable estimate seems, under present conditions, to be between 15,000,000 and 20,000,000 people. An increase up to the ideal population would increase the market for primary produce far more than could be hoped for from any scheme of marketing overseas, and would enable our primary production to be utilised to the full.

Most authorities seem to agree that Australia could support, with some necessary reduction in the standard of living, a total population of between 30,000,000 and 120,000,000. The higher figure appears rather extreme, and about half such a population, that is, 60,000,000 people, seems more reasonable for a top limit. Assuming these somewhat arbitrary limits, we have an ideal of 20,000,000, and a maximum of 60,000,000. Any increase up to the ideal should result in benefit to all, while further increase would result in a slight decline in the standard of living.

The problem facing us to-day is how to reach even the lower figure. Due to the practice of birth control for the limitation of families, our natural increase is very slight, and may actually disappear at some time in the near future. The only remaining hope is, therefore, to attract migrants from overseas. Obviously the first country to which we turn is the United Kingdom, but she, too, is faced with the problem of population, and is concerned about the inevitable decrease of population in the very near future. It is encouraging to see the determination with which the Federal Government is tackling this important problem. This is a matter which must be tackled now, for in the future it looks as though the opportunity will have passed.

There are many difficulties in the way of obtaining any large number of British migrants. The standard of living in the United Kingdom is now

sufficiently high, and unemployment is sufficiently low to attract many to remain at home rather than adventure into the unknown. The British re-armament programme has provided much direct and indirect employment, as well as general prosperity. At the present time the number of available migrants appears to be limited, but at the conclusion of the rearmament scheme, or at the time of a reduction in its tempo, it may be possible to gain greater numbers.

The suggested scheme of persuading certain British manufacturers to tranship factories and workers to Australia has much to commend it, but under present conditions the scope of such a scheme would probably be very limited. The scheme of obtaining American migrants appears hopeful, although here, again, there are many difficulties.

Since British and American migrants appear difficult to obtain in large numbers, we are forced to consider the remaining alternative of Europeans or Asiatics. If Australians had to choose between the two, it is likely that the Europeans would be preferred. If such were to form only a small portion of the total immigrants, it is possible that in a few generations they would mix homogeneously with our race. On the other hand, if the Europeans formed the majority of the immigrants, they would be likely to form small local "colonies," in which their native language and customs would hold sway. Such an occurrence would be disastrous in the extreme.

At the present time our very small number of migrants includes many Southern Europeans. Restrictions now in force limit these to approved persons who are relatives or dependents of those already settled in this country, together with others who satisfy the authorities that they have the means and ability to support themselves. There seems no necessity for creating international friction by the prohibition of such immigration, and provided that due precautions are taken to prevent the formation of foreign "colonies" in our land, we should welcome them as fellow Australians-to-be. Recent action has been taken to check such grouping of non-British immigrants, particularly in the cane-growing areas in Queensland, where the tendency was most pronounced, so that no anxiety need be felt in this regard. We can look forward to the time when all non-British immigrants become naturalised and inter-marry, so that the new generation will be Australian in thought and ambition, as well as by legal status.

Such non-British immigration is far too restricted under these conditions to have any appreciable effect on our lack of population. We are, therefore, forced to turn once more to Britain in the hope that at least a healthy flow of young life may give a slight impetus to our growth. Let us do all in our power to assist any such schemes, so that in this direction we may not be neglectful of our duty.

THE TRIAL OF DR. NIEMOLLER.

FIGHTING FOR CHRISTIAN FREEDOM.

(By Doctor Fritz Lieb, formerly Professor of Theology at Bonn University.)

The trial of Dr. Niemoller, the Pastor of Dahlem, Berlin, was held in secret. The charges against the pastor included the preaching of provocative sermons, attacking men in high positions in the Nazi Party, spreading unrest among the public, and making untrue statements.

Dr. Niemoller was sentenced to seven months' honourable confinement, which means that no criminal stigma is attached to the imprisonment. In addition he was fined £40, and ordered to pay the costs of the trial. As the pastor has been in prison eight months already, he will probably be immediately released.

Martin Niemoller was the former bold commander of U-boat 151, who refused, after the signing of the Peace, to deliver up his U-boat to the English.

Some years later he entered the ministry of the Church. As head of the "Pastors' Emergency League," he first took up the fight for the freedom of the Evangelical Church against the attack of the "German Christians." This attack started soon after the victory of National Socialism, with the object of turning the Church into the agent of a nationalistic religion, and the tool of tyranny and militarism.

Up till the present day, as one of the leaders of the Confessional Church, Niemoller has fought all the attempts of the new potentatus to silence the voice of the Church. With ever-increasing clearness and certainty he has offered inflexible resistance not only to the official Church policy, but has upheld Christian freedom of conscience, as against the whole National Socialist totalitarian claim upon the individual. When the "German Christians" affirmed (in their Barmen Theses) that: "Adolph Hitler's word is God's Word and His Divine authority"; "Where, then," demanded Niemoller, in his sermon at Dahlem, "is God's Word to be found—in the Bible or in the Statute Book?"

Through his dauntless proclamation of God's Word, Niemoller has defied the attempts to crush the Confessional Church.

The last sermon preached by Dr. Niemoller in his church at Dahlem, just before his arrest, he took for his text the story of Gamaliel and the words: "We must obey God rather than man." "It was an extremely critical moment," said Niemoller, "in the life of the Church. The apostles had defied the prohibition to speak which had been laid upon them; yes, indeed, they had made the formal confession: 'We must obey God rather than man.' They had even taken up the offensive and accused their judges of murdering the Saviour sent by God, and had gone on to make known to them the promise of atonement and forgiveness of sins. And then came the words: 'But they, when they heard this, were cut to the heart and were minded to slay them.'" Niemoller went on to emphasise that in spite of Gamaliel's wise counsel not to interfere with their freedom of Faith, the authorities at that time, in the end, embarked upon the persecution of the Christians. "For as a matter of fact," said Niemoller, "where the Christian faith was concerned there could be in no such wise neutrality. . . . It was a case of 'Either—Or!'"

Like the apostle before him, now also Niemoller himself is accused of defying the prohibition to speak; a German man now stands before the judges accused of treachery to his country and of being an evil-doer to his own countrymen . . .

In the person of Martin Niemoller the Evangelical Church is fighting not only for the freedom of preaching that has been taken away from her; through her, too, the German people are demanding back the freedom of faith and of conscience of which it has been robbed, and the justice which has been destroyed.—(Church of England Newspaper.)

A cable message this week states that Dr. Niemoller is still confined to a prison camp. He will not give an understanding not to preach if freed.

REVIVAL OF ASSISTED INTER-IMPERIAL MIGRATION.

THE Church of England Advisory Council of Empire Settlement in England, of which Lord Bessborough is Chairman, announces that the Australian Federal Government has approved a nomination by the New South Wales Committee of the Council, to assisted passages for 200 boys between the ages of 15 and 18 for farm work, and 200 young women aged 18 to 30 for domestic work.

This is the first nomination to be granted under the new scheme for the revival of assisted migration, and it is due to the action of the New South Wales Committee in lodging their application nearly two years ago, that the Church of England Advisory Council of Empire Settlement has now been accorded the first nomination.

The Queensland Committee of the Council has also lodged a similar application, for which early approval is confidently hoped.

The Council anticipates a large demand for its services, and its Chairman, the Earl of Bessborough, is issuing an appeal in England to all Church of England clergy and churchpeople to make known these openings.

The Church of England Migration Council in Sydney has its headquarters at Holy Trinity, Millers Point, and eagerly anticipates the coming of the migrants to Australia.

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"and that whatsoever is not read therein, nor may be proved thereby is not to be required of any man that it should be believed" etc. (Art. VI.)

QUIET MOMENTS



OUR LORD AND BIBLE READING.

OUR Lord often referred to the subject of Bible reading during His public ministry. Seven times over He used the verb "to read" in the record of His Ministry given by Matthew. Four times over He asked the question, "Have ye not read?" Once He asked, "Have ye never read?" Another time He put the question, "Did ye never read in the Scriptures?" In His discourse on the mount of Olives He said, in reference to the prophet Daniel, "Whoso readeth, let him understand."

Our Lord and the Scriptures.

There can be no reason to doubt that He Himself read the Scriptures privately. As God, He knew everything in the Scriptures. It was His Spirit in the Old Testament prophets Who testified beforehand His own sufferings and the glory that would follow. As man, however, He increased in wisdom. There was mental as well as physical development. In the home at Nazareth He would be taught the Scriptures, and doubtless would Himself read them. Dr. Saphir says, "Jesus, after His Resurrection, unfolded the Scripture. That Scripture which He had learned from His childhood, which He had heard from the lips of His mother, Mary, to which He had listened in the synagogue of Nazareth, and which He had read and cherished in His heart during His whole life on earth, He remembered after His resurrection." When only twelve years of age, "all that heard Him were astonished at His understanding and answers." Dr. Saphir says again, "The Child Jesus was, according to God's commandment, instructed in the Scripture. Never till then was the Scripture read by One Who immediately understood it, and in Whose heart every word found a perfect response."

Our Lord and His Public Reading of the Scriptures.

Our Lord also read the Scriptures publicly. At the beginning of His public ministry, He came to Nazareth, "and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." The law and the prophets were read in the synagogue every Sabbath day. The prophecy of Isaiah was put into our Lord's hand, and, being familiar with its contents, He found the place where a prophecy concerning His own public ministry was written. He read it, and then expounded it, and all His hearers "wondered at the gracious words

which proceeded out of His mouth." His public reading of the Scriptures on this occasion may be taken as an illustration of what He did generally when "He went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom."

When reading the Scriptures our Lord read them as the plerarily inspired and infallible Word of God. Believing in their full inspiration, He rebuked two of His sorrowing disciples for being "slow of heart to believe all that the prophets had spoken." Then, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." He did this in order to show them that the sufferings of Christ and the glory that would follow were all previously predicted by men who spake as they were moved by the Holy Ghost.

As He afterwards said, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." The whole of the Old Testament Scriptures, then, were prophetic, and therefore plerarily inspired. All the Scriptures were God-breathed. The same thing is true of the New Testament Scriptures. Thus the Bible which our Lord was taught in childhood, and the Bible which He publicly read and expounded, was to Him an inerrant and infallible Book. It was the same with His Apostles. The Apostle Paul, for example, said, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." If he believed all things in the Old Testament Scriptures, there was nothing that he did not believe. He would have strongly repudiated the doctrine, now becoming common, that large parts of the Bible were fables, myths, and legends.

So far as we know, our Lord read no other book. "Every careful reader of Christ's discourses, who possesses a knowledge of the so-called Old Testament, must feel convinced that Jesus knew the Scripture from a child; that His mind, His memory, His imagination, His whole inner man, was filled with the treasures of the written Word" (Saphir). To Him the Scripture was sufficient to establish doctrine and right precept. It was, as our Reformers afterwards taught, the only rule of faith and practice which a servant of God should follow. A discourse full of quotations from ancient and modern authors is considered to be scholarly, but after all, of what value are the teachings of the most learned

of men unless they can be established by the plain and unvarnished testimony of the Word of God? Never man spake like Christ. Never was teaching so profound, so authoritative, and yet so simple, as His teaching. Yet it was based on only one Book, the Bible. Is not the great need of the day, then, that we should, like Apollos, be "mighty in the Scriptures"? To this end let us read our Bibles mote.—(English Churchman.)

"THE RECORD" AND "THE CHURCH STANDARD."

"THE CHURCH STANDARD" has published a leaderette entitled "Record Ravings." It is perturbed at the revelation made regarding the attitude of Rev. G. S. Watts and Rev. Geoffrey Cranswick. We are not surprised. We felt it a painful duty to tell the public the truth, and we did not expect "The Church Standard" to like it. The violence of the reply is evidence in itself of the serious difficulty which our statement has created. "The Church Standard" assures its readers that the theology of this journal is going the way of the pterodactyl, and will require no priest to officiate at its obsequies. We do not want a priest of the type supplied by "The Church Standard." We would prefer a more charitable variety. But we notice that for once the priest who will not be required, neglects a chance of praying for the dead. Let us state quite frankly that we do not accept either "The Church Standard" or its editor as authorities on theology, and there are quite a number of Anglo-Catholics who share our opinion in this regard. At the same time we do not take notice of its theological lucubrations in comments of a hilarious nature. It is not done in the circles in which we move.

Mr. Watts, the editor, is defended from our attack. An attempt is made to camouflage the position by reference to journalistic ethics. We are not at all certain what is meant by "leaving aside as entirely irrelevant all questions of the editor's opinions and outlook." We think in some vague way we have heard of Mr. J. F. Garvin, and we fancy he would blink his eyes at this sentence. Of course, individual opinions that are not expressed, cannot be canvassed. But an editor is chosen to direct the opinions and outlook of a journal. "The Church Standard" oozes Rev. G. S. Watts on every page.

But our criticism stands. Mr. Watts is indebted to the courtesy of the Archbishop for his licence.

It is the same Mr. Watts who is editor of "The Church Standard." He is under ethical obligation to reconcile his attitude with the duties of his dual office, or to resign one. That is quite a simple ethical position which has confronted many a man. We are acquainted with editors of secular papers who surrendered their positions because they could not reconcile the paper's policy with their political convictions. Is the strain of such a decision too great for Mr. Watts?

And moreover, had Mr. Watts confined himself to the pages of "The Church Standard," such a defence, though a poor one, might have been urged. But he has blossomed out in "The Sydney Morning Herald," "The Daily Telegraph," and "Truth." That is the attitude which we resent and deplore. Mr. Watts took an oath of canonical obedience to follow with a glad mind and will the godly administrations, and to submit to the godly judgment of his Ordinary. He interprets that as giving him liberty to disclose to a public journal, not "The Church Standard," of which he is editor, the godly admonitions and judgment of his Ordinary. Ordinary men find something unpleasant in the idea of publishing private letters without the consent of the writers. Mr. Watts' ethics allow him to stretch the limits of indulgence to publishing the contents of the private letters of his superior officer. We hold that ordinary men are right. The same applies to Mr. Cranswick's attitude, no matter how devastating his reply to his critics may appear to partisans.

"The Church Standard" descends to insinuation when it cannot come out into the open. The sources of our information about petitions are twofold. The extraordinary and virulent charges against the good faith of the Archbishop blazoned in "The Church Standard," and the reports of those who were asked to sign such petitions as have been circulated. "The Church Standard" has heard of a private and confidential memorandum to the Archbishop. That is what we would expect. Unfortunately, we are not surprised that it has given publicity to that which it was told was private and confidential. Journalistic ethics, which we learned, taught us to keep private information to ourselves, and not to give a fact which was private, publicity in the press. Perhaps we are going the way of the pterodactyl in ethics as well as in theology, but the untimely revelation in the leaderette under review leads us to congratulate the signatories to this very secret document that "The Church Standard" is entirely ignorant of its contents.

CHURCHMEN'S REMINDER.

"Never nurse a grievance; teach it to walk."—Anon.
 "Forgetting the things that are behind."—Paul.

MAY.

1st—**Second Sunday after Easter.** Also St. Philip and St. James. The first "great forty days" must have been extraordinary. These latest forty days should be out of the ordinary in contemplation of the truth of the Resurrection. During this week in London many of the famous annual "May" meetings of religious societies are being held. The chief evidence of the Resurrection is ever in the devoted lives of the followers of Christ.

8th—**Third Sunday after Easter.** Subject of the day: Christ our example and our sacrifice. We must "endeavour ourselves" (unusual phrase) more and more to "follow the blessed steps of His most holy life."

10th—Tuesday. The great Bishop Ryle was born, 1810. "He being dead yet speaketh." His sterling Protestantism and his firm belief in the Divine purpose of the British were among the gifts the first Bishop of Liverpool bequeathed to his followers.

12th—Coronation of King George 6th, 1937. God save the King!

TO
AUSTRALIAN

THE THIRTY-NINE ARTICLES.

WE have heard and read many pleas for altering the Thirty-Nine Articles. The most startling we have yet come across is found in an article signed "James Norman," in "The Northern Churchman." We quote the passage: "In the first article it is said that God is 'without parts and passions.' The Latin original, which is equally binding, is 'impartibilis, impassibilis.' The meaning is quite clear; it asserts the well-known, but by no means universal doctrine that God cannot suffer, that He is above all emotions. Since the war it has been very difficult to discover anybody who seems to hold this doctrine. I have carefully observed this because it happens that I agree with the article, but I have heard from pulpit after pulpit the statement that God suffers with us. This is but another instance of how impossible it is to treat as unalterable, certain propositions which are subject to changing modes of thought."

We have read these sentences over several times, and each time our feeling of wonder grew. We analysed them, and still the sense of wonder deepened.

A Universal Doctrine.

It may seem a minor point, but ought not writers endeavour to make their meaning clear? Which of the doctrines of the Christian faith is universal? Not the doctrine of the Personality of God. Not the doctrine of the Trinity. Not the doctrine, certainly, embodied in the Lambeth Quadrilateral, from which the same correspondent assures us "it is inconceivable that the Church should ever swerve." We could comment here on further irrelevancy, but we pursue the main thread of our argument. If we are to fling on the scrap-heap, or submit to alteration, revision and re-statement, every doctrine which is not universal, we shall have Creed, Prayer Book, Articles and the very Scriptures themselves, all in the melting pot; and there will come out "this calf."

The Meaning is Clear.

The ground on which a proposed change is regarded as desirable, is that men dissent from the plain language of the article. We want our readers to notice that here is a concrete instance of the very point to which Sydney directs attention. We are told repeatedly that the substance of the faith is unalterable. All that the advocates of more liberal ideas are seeking is to express the real truth of our ancient formulas in modern speech. This particular view has gained for the advocates of so-called freedom, widespread support. They go round saying, "We do not want to alter anything, we only want to re-cast precious truth in an acceptable form." But here it is admitted that people do want to alter something. The meaning of the article is perfectly clear, and that is the objection. And if the correspondent is to be trusted, it is an objection which has arisen since the war.

The Significance of the War Reaction.

It is the very point of Sydney's objection that masses of men are subject to emotional waves under the stress of which many blunders are committed. The State is saved in a measure by the existence of a Constitution which has been slowly evolved, and cannot be overthrown by such a reaction. At times there has been a revolution, and much has been lost or altered, but stable elements remain. Once a church cuts itself adrift from the main stream of catholic tradition and depends on a majority vote to determine its attitude to eternal verities, there is no background of fact to which the saner elements can appeal. No doubt the Scriptures would remain and would be revered by many, and God the Holy Spirit would not leave the Church. Therein would lie the hope of recovery, but the surrender of safeguards, fashioned under the guidance of the Spirit in days gone by, must inevitably weaken the upholders of sound doctrine. The Church found it necessary to impose a creed on her bishops in days gone by, and the necessity has not passed. Here is a doctrine which is not peculiar to the Church of England, but is held by theologians of all shades of belief, Roman Catholic and Non-Anglican, as well as

Anglican. Yet a writer in a church paper blandly informs us,

"It has been very difficult to discover any body

who seems to hold this doctrine." We wondered at this assertion because, in our judgment, it laboured under two great disadvantages. The writer is evidently unfamiliar with the vigorous protest of the school of Barth and Brunner against this very "neo-romanticism." He is also unaware that long before the war the philosophic position behind "neo-romanticism" was developed with great brilliancy by Schleiermacher more than one hundred years ago. The history of Christian development offers a warning against the rejection of what are sometimes called "the thought-forms of the past." The movement that turns the essence of Christian revelation into a feeling of unity with God, is very dominant at present. It meets us in the pietism of the strong Evangelical, in the sharing of the Oxford Group, in the intense social reform of the so-called Liberal school, in the alleged mystic experiences of the Anglo-Catholic. It would be idle to deny that so varied and widespread a sentiment has in it a great element of truth. But what the contenders for the retention of the old credal findings maintain, is that such elements, erected into a position of dominance over other valid conceptions, have been the occasion of most of the heresies of the past.

"I agree with the Article."

The writer evidently lives in a community somewhat remote from the conflicting currents of modern theology, as instanced by his complete ignorance of the flood of literature connected with the new Barthian movement. The earnest protests of many who would not be prepared to accept Barth's position against a subjective religion, have apparently escaped him. Yet he himself identifies himself with the position set out in the first article. We would naturally expect that his conclusion would be that there is here a corrective to mistaken notions which it would be wise of the Church to retain. On the contrary, we find the following sentence: "This is but another instance of how impossible it is to treat as unalterable, certain propositions which are subject to changing modes of thought." But if the position of the writer is intelligible to himself, it can only mean "The proposition in the article is true." That is what follows naturally from the words, "I agree with the article." Are we, therefore, to conclude that because truth is assailed, truth is not unalterable? We have noticed confusions of this kind over and over again in the advocates of what is falsely called wider liberty. They arise from inability to set out the logic of their position. Like all of us, they are better than their creed, and we thankfully recognise that it is a matter of infelicity of expression, and that only, which often divides us. But when we are dealing with the formulations of faith, what is a mere infelicity is the promoter of a new method of expression, may harden into a positive error on the

part of the receivers of the new expression. Hence the need of great caution, which seems so singularly absent from this article.

"The Articles came from a cruel, narrow, and barbarous age, and reflect its spirit."

Statements like these win applause from the thoughtless. It is so satisfactory for us to feel that we are so much superior to our fathers. The mangled dead are shovelled indiscriminately into hastily dug pits in Spain. The nations are feverishly arming. The country that developed, through the brilliancy of Schleiermacher, the religion of feeling, is now boasting once more that it has a policy of "blood and iron." Yet we are asked to believe that our age "roars more gently than any sucking dove." A little touch of realism helps us to discount such utterances as the one we have cited.

But the serious point in the accusation is that the words of our Lord and the language of the Thirty-nine Articles are combined as evidence of "a cruel, narrow, and barbarous age." Previously the writer cited, "They also are to be accursed that presume to say that every man shall be saved by the Law or Sect which he professeth," etc. We hope that there is no sinister object in leaving out "had." "They also are to be had accursed," is the correct reading. The Latin might have helped here more than in the other phrase which the writer quotes. It reads here, "Sunt et illi anathematizandi," which softens the English and explains the insertion of the word "had." It is admitted that the language is parallel with that of the Athanasian Creed. Is it not also parallel with Paul's words, "Let him be anathema" (1 Cor. xvi., 22)? Must we regard the Scriptures as reflecting the spirit of a cruel, narrow and barbarous age?

But we are then directed to Article 33, and the question is asked, "If, as a result of the passing of the Constitution, a Church Court passes sentence of excommunication on some grievous offender, will those who voted for this resolution be prepared to treat him, whatever their opinion of his fault, as a heathen and publican?" Now this raises the issue quite clearly. The words of the article are the words reported to be uttered by our Lord. Yet concerning these, we are told the Articles reflect the spirit of a cruel, narrow and barbarous age. We want to know if the writer believes that our Lord spoke those words. If He is the Lord and Master of our souls, why should we call His injunction cruel, narrow and barbarous? When we remember that the same Master ate with publicans and sinners, we can easily persuade ourselves that the writer displays ignorance, not only of the real meaning of the article, but, what is much more serious, of the Lord's words quoted in it.

It is ill-considered criticisms of this sort that advise us of the danger into which we run by permitting a Constitution to be set up which gives a power to a small body of the Anglican Communion to alter its foundation documents.



A beautifully bound folio Bible which King George VI. has been pleased to present to the Dean and Chapter of Norwich, has been placed, on its stand, in the north transept near the tomb of Bishop Pelham. This Bible was the gift, in 1867, of British and Irish Sunday Schools to the then Princess of Wales, afterwards Queen Alexandra.

Fifty years' service to Winchester Cathedral, England, was completed on March 25th by Mr. J. W. Elkins, the Dean's Verger. He was in the School and Sunday School at Hursley when Keble was Vicar, and still, at the age of 83, he takes a 25 miles' walk to Salisbury or Gosport, and he sings a good tenor part. The Dean and Chapter made a presentation to Mr. Elkins.

The Rev. A. W. Orange, B.A., of New Zealand, passed through Sydney last week on his way to England. He travelled from Sydney by the Orient steamer "Orford." Mr. Orange is Vicar of Sumner, in the Diocese of Christchurch.

The Rev. G. A. Connelly has been appointed Rector of Mittagong, N.S.W. Mr. and Mrs. Connelly have been working in the Diocese of Central Tanganyika for a number of years.

The Archbishop of Canterbury has appointed the Ven. Francis Septimus Hollis, Principal of St. Thomas' School, Kuching, and Archdeacon of Sarawak, to be Bishop of Labuan and Sarawak in succession to the Right Rev. Noel Baring Hudson. Archdeacon Hollis was educated at Durham University, where he graduated in 1913, and at Dorchester Missionary College, and was ordained in 1913 to the curacy of Ashby-de-la-Zouch. From 1916-23 he was Assistant Priest at St. Thomas's Cathedral, Kuching; and from 1923-28 Priest-in-Charge of the Land Dyac Mission, Quoq and Tai. He has been Principal of St. Thomas's School, Kuching, since 1928, and Archdeacon of Sarawak since 1934.

The Synod of Armagh met recently to elect a Bishop of Armagh, and to fill the vacancy among the Bishops of the Church of Ireland caused by the recent death of Dr. D'Arcy, who was Archbishop of Armagh and Primate of All Ireland. The Dean of Armagh (the Very Rev. Forde Tichborne), was appointed. Dean Tichborne has spent the whole of his ministerial life in Ireland. Following his ordination in 1887, he was curate of St. Patrick, Newry, and of St. James', Dublin. His first living was that of Donaghmore, which he left in 1900 for the Rectory of Tynan. In 1907 he was appointed Prebendary of Tynan in Armagh Cathedral, and three years later became treasurer. In 1925 he accepted the Chancellorship, which he held until his appointment as Dean and Librarian of Armagh in 1928. From 1913 to 1928 he was also Rector of Armagh. The bench of Bishops of the Church of Ireland will meet shortly to elect an Archbishop and Primate of All Ireland. It is likely that the Archbishop of Dublin (the Most Rev. John Allen Fitzgerald Gregg), will be elevated.

Dr. Bate, the Secretary of the Colonial and Continental Church Society, will visit Australia shortly. He will arrive in Sydney in June, and will make a tour of B.C.A. centres.

The Bishop of Nelson, New Zealand, the Right Rev. W. G. Hilliard, M.A., will be on a visit to Sydney during May. The Bishop will be a welcome visitor to Sydney, where he is so well-known and esteemed.

Archdeacon Tress will administer the Diocese of Grafton until the election of a new Bishop. The Synod will meet on May 31st for the Bishopric election.

The Rev. R. B. Hewett, Vicar of St. Andrew's, Brighton, Melbourne, has been approved by the Archbishop, Archdeacon of Brighton. The jurisdiction of the Archdeaconry thus created will include the greater parts of the rural deaneries of St. Kilda, Hawthorn and Malvern, extending as far as Healesville, Emerald, Berwick, and the Mornington Peninsula. The appointment will receive the approval of the diocese for the twofold reason that it will lessen the pressure of responsibility resting upon the present Archdeacon of Melbourne (the Bishop of Geelong), and because of the personal affection and esteem in which the new Archdeacon is held.

Mr. Medley, headmaster of Tudor House School, Moss Vale, N.S.W., who has been appointed Vice Chancellor of Melbourne University, has been in charge of Tudor House for more than seven years.

Mr. Roger Pinckney, the architect for the winning design of St. Andrew's Cathedral, will leave for London by air on May 2nd. He expects to arrive in England in nine days.

We offer our sympathy to Mrs. C. J. King and relatives, on the death of the Rev. C. J. King, well-known in the Sydney Diocese and other places. Mr. King, a graduate of Sydney University, was ordained in 1886, and for many years was Rector of St. John's, Camden. Mr. King retired from Camden in 1927 and since that time had been actively interested in many phases of church life. He was one of the foundation members of the Sydney Junior Clerical Society, and was present quite recently at its jubilee gathering. He met with a serious accident while locum tenens of St. James', Sydney, from which he did not fully recover.

We were sorry to note the death, through an accident, of the Rev. A. C. Mosley, of Sydney, who was killed at Wynyard Underground Station while returning from Sydney to his home at Becroft. Mr. Mosley, who was 84 years of age, had been very active and constant in Sunday preaching, besides being interested in diocesan and parish affairs where he lived. Ordained in 1880, he served in several dioceses in Australia, and retired from his last parish in Enfield, Sydney, in 1922. From 1922 till 1926 he was Chaplain to the Home of Peace at Marrickville. Mr. Mosley had strong Evangelical convictions, and his long and faithful ministry proved a blessing to a large number of people. We offer our deep sympathy to his family.

NEW BISHOP OF TRAVANCORE, INDIA.

The Bishopric of Travancore, vacant by the resignation of the Rt. Rev. E. A. L. Moore, as announced by the Church Missionary Society, has been accepted by the Rev. Bernard Conyngham Corfield, Vicar of Christ Church, Lower Nutfield, Surrey, England.

Mr. Corfield is the son of the late Rev. Egerton Corfield, who was for many years on the staff of the Church Missionary Society in the Punjab, and he was born in India. After serving in the war, he returned to India in 1920 as a C.M.S. missionary, where he worked until 1935. For the greater part of the time he was Principal of the Daring High School at Batala, and he also spent four years on the frontier of Dera Ismail Khan.

THE DOCTRINAL REPORT.

A BISHOP'S CRITICISM.

The Bishop of Ely, while acknowledging the work of the Archbishops' Commission on Doctrine, has confessed "to a measure of concern about some of the contents of the Report.

For example, on the Report's statement that "it is legitimate for a Christian . . . to interpret the language, whether of Scripture or of the Church's Liturgy, with regard to angels and demons, in a 'purely symbolical sense,'" the Bishop's comment is: "This means obviously that disbelief in the existence of angels and demons is legitimate. Now disbelief almost always seems to be an impertinence. The universe is inconceivably vast; and who are we to say that, in the whole of God's creation, there may not be countless beings besides those of whom we may have direct knowledge or experience? But the conclusion that—in particular—angels and demons do not exist, I find to be incompatible with the teaching of our Lord. It seems to me to be impossible to believe that on the many occasions on which our Lord spoke about angels and demons He was using 'purely symbolical' language. His teaching is so explicit.

"Some members of the Commission appear to think that, in regard to these matters, our Lord shared the 'current beliefs of His time'—implying, to put the matter quite bluntly, that He was mistaken. Now we do read in Scripture that our Lord 'increased in wisdom and stature.' Sharing our human nature to the full, He would have to learn. But to say this, or to agree that, as man, He was not aware of facts which were discovered in the nineteenth century, is one thing; but to say that, in regard to spiritual matters upon which He taught His followers, He was fallible, is a very different thing."

Is it Honest?

Dr. Heywood is also plainly anxious about the Commission's treatment of certain clauses of the Creed. "It would appear," he writes, "that some members of the Commission reject the doctrines (or facts) of the Virgin Birth of our Lord; and of His Resurrection as that is generally understood in the Church. But there is no suggestion in the Report of the impropriety of an ordained minister of the Gospel leading his congregation in the recitation of the Nicene Creed as a solemn expression of belief, at a solemn moment in the Church's chief act of worship, while at the same time he rejects beliefs to which he is giving expression. It is not for me to judge others; but, for myself, if I had to stand up in Church and say that our Lord 'came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary'—and again that 'the third day He (the Incarnate One) rose again according to the Scriptures'—when I did not believe that these statements represented the facts—I should feel that my action was not compatible with honesty; and in saying this I am surely echoing the feelings of many plain, straightforward laymen and laywomen, whose view is that if a minister does not believe the Creed, he ought not to say it; and that serious disservice may be done to the cause of truth and honesty if a man solemnly affirms with his lips that which in his heart and understanding he rejects."

MY DEBT TO THE SUNDAY SCHOOL.

By a Canadian Naturalist.

The little boys that I worked with in Sunday School twenty-five years ago are to-day the live-wires of our church executive. In other words, the Sunday School boys of to-day are the foundation of to-morrow's Church and Christianity. And without some form or way of introducing our children to Jesus and His ways, our Church and Christianity are bound to suffer; if we allow our established Christianity to go down we lose the very soul of the most prosperous and revered continent on the earth to-day. We will die as

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other nations have when we fail to recognise the fact that our loving Saviour bled and died that we may live.

Moreover, I wish to say that I know no better or more permanent way for a young man to develop a smiling countenance and Christian courage and loyalty in his own heart than by teaching a class of boys in Sunday School. In other words, the more we invest in the Sunday School the greater our daily income of blessing is.

Personally, I have nothing to boast of in the way of education, yet I thank God for the way that, though underprivileged, handicapped and uneducated, yet through His grace during these past twenty years I have lived to see my grey hair respected by all classes of people.

It all started when my little seven-year-old boy took me by the hand and led the way to Sunday School over thirty years ago. My public school education was limited to the first, or A B C book, but through the Sunday School, and it alone, I am now able to read and write and am now engaged on my third book. The same can also be said of my father; he never went to school one day in his life, but his Sunday School teacher taught him to read.

Thus I have just reason to bow down and thank God for the Sunday School and its influence.—(Jack Milner, in the "Canadian Churchman.")

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

GOOD FRIDAY.

Procession of Witness.

About six thousand marched in the procession of witness from the Domain to the Cathedral. The parishes were well represented, and the Archbishop and the Bishop Coadjutor marched in the procession with the Cathedral Chapter and a number of the Cathedral congregation. A number of appropriate texts were displayed by parishes.

A short service was held on arrival at the Cathedral, which was amplified to the great crowd outside. The singing of the hymn, "When I survey the wondrous Cross," was very impressive. The Archbishop said: "The alternative of carnival to Calvary is unthinkable. This is the most important day in the year, and we protest against the Show, with its side-shows, being open to-day to tarnish it."

Service at State Theatre.

There were three thousand people present at the State Theatre on Good Friday night, for the service arranged by the Archbishop of Sydney. Representatives of the Presbyterian, Methodist, Congregational, Baptist Churches, and Salvation Army, were on the platform. The Rev. A. Wylie Blue delivered an address. The Archbishop of Sydney read the story of the Cross from the New Testament, as slides of the Passion were thrown on the screen. It was all very impressive. The Acting Governor-General and Lady Huntingfield, and Lord and Lady Wakehurst were present.

VICTORIA.

Diocese of Melbourne.

THE ANZAC DAY CEREMONY.

It is most regrettable that controversy should rage around the form of ceremony at the Shrine on Anzac Day. This has been regarded from the beginning as a national tribute to the dead, marked by a Christian nation with Christian prayers. Not one of the prayers used, nor any part of the ceremony, could be called sectarian, and from the beginning the authorities of the Roman Catholic Church were given the opportunity of joining. This they refused on the grounds that it was a Protestant service. Wherein was it Protestant? There was no question of priestly functions being usurped by those whom they would regard as laymen; if there had been any such question, we are certain that a priest of their Church would have been permitted to take that particular part. There is nothing in the prayers or hymns used in any sense non-Catholic, unless it is uncatholic for a prayer to be offered by any but a priest in Church. We are sufficiently in touch with the history of the undivided and Catholic Church to know that such is not the case. No, with Rome it is a case of all or nothing; therefore they refused to join. The situation was entirely of their own making. As a Christian people we desired to express our feelings in Christian prayer, in which all but non-Christians could join. The responsibility for dividing the community on this issue lies with the Church of Rome. If the position were reversed, and the question was being discussed in Italy, would the slightest heed be

given to the opinions of non-Papal Catholics? The stand taken by Sir Harry Chauvel and Sir Brudenel White will, we believe, be supported by many of our soldiers.*

We are a non-Papal Christian country, and it is sectarianism at its worst which seeks to prevent our greatest national ceremony from expressing our national belief in God.—(Melbourne "Messenger.")

THE ARCHBISHOP OF MELBOURNE AND ANZAC.

Dr. Head withdrew from the Civic commemoration, although he marched with the Imperial Troops in part of the procession. The Archbishop explained his position in his letter in the "Church of England Messenger," from which we quote:—

"The question of the Anzac Day service is very important to us as Churchmen and Christians. The Committee of the Returned Sailors and Soldiers' Imperial League of Australia has decided to cut out all Christian prayers and hymns at the "Shrine Service," and to hold simply a civic commemoration with a two-minutes' silence. What are we to do in consequence?

"I propose to march as usual with the Imperial Troops, but to leave the procession before the civic commemoration takes place. Our great Anglican soldiers, Sir Harry Chauvel and Sir Brudenel White, have refused to be present at this ceremony, and we should follow their example, for several reasons.

"We are really faced with a conflict of loyalties. I recognise and fully appreciate the loyalty to unity and comradeship among the ex-soldiers. I am sorry that this should be weakened or spoiled, as it is a glorious thing. But on this particular day we are not thinking of ourselves only, but of ideals which are far greater than ourselves, and it is because of our loyalty to these greater things that I find the proposed civic ceremonial insufficient and unsatisfying. It is difficult for the majority of the Australian soldiers to object to the removal of the Christian service when they are told that it is an unfriendly and unkind thing to insist on its retention. But we must set other things against this natural shyness."

LETTERS TO THE EDITOR.

A GREAT GIFT.

We have received a communication from the Bishop of Gippsland drawing attention to a statement in our issue of March 17th, under "Victorian Jottings," re the gift of Mrs. Frank Stuart to the Church. Our statement was that "another notable gift has been given to the Diocese of Melbourne," and that "the donor wishes the gift to be utilised in connection with the work of the Mission of St. James and St. John."

The Bishop states that this is incorrect. The facts are that the gift has been made to the Diocese of Gippsland without any conditions or qualifications whatsoever. The Mission of St. James and St. John may be invited to cooperate in the course, but at the present moment its Executive Committee has intimated that its finances will not permit of consideration of this possibility.

[We have referred the matter to our Melbourne correspondent, who states the error was due to an inaccuracy in one of the Melbourne daily papers. We express regret to the Bishop of Gippsland for any wrong idea that might have been conveyed to our readers.—Editor.]

NEWS ABROAD.

South Africa.

(By Rev. Stephen Bradley, formerly of Sydney.)

The work goes on steadily. Since last writing we have had a short visit from Edwin Orr. He and his friend preached each evening for a week, and the meetings were excellent. We had the privilege of a visit from him to Christ Church. Unfortunately, his child got ill and is still in hospital in Durban. Mrs. Orr will stay on with her people in Durban for some time.

Also, I have been down to Cape Town for a Council Meeting. As the time was so short, I had the pleasure of flying both ways. It was a wonderful experience, leaving here at 9.30 a.m. and reaching Cape Town for afternoon tea! The planes they use are three-engined Junkers, and very comfortable, too. I left on Tuesday morning; the meetings were on Wednesday and Thursday, and I left again on the Friday morning. On Thursday we lunched at Mount Nelson Hotel. This is quite a famous place, from the days of the Boer War. Another building of great interest to me was the Adderley Street Dutch Reformed Church. It is said to seat about 3,000, and until recently it was the largest unsupported roof in the world. The pulpit is resting on a great eagle, which stands with either foot on the back of a crouching lion. It is all done in stink-wood, and the sculptor who did it received only 1/4 a day for his work. The pews are the old box style, where you could easily curl up on the seat and go to sleep, without anyone being the wiser.

Parliament sat the day I left, and a great uproar has ensued, as they played an Afrikaans song with the National Anthem, and the next day it was said in Parliament that the National Anthem is no longer the National Anthem! And also it was stated that no such thing existed as "the British Empire"—except in the imagination, which was all very interesting, I am sure.

We have started a Saturday night affair for young people, something on the lines of the Summer Hill. However, we are handicapped by living on the second floor of a flat, and we are always very self-conscious of the noise that we are making. Of course, we get nothing like the crowds that we had towards the end at Summer Hill, but this one is just beginning. Already we have from it some recruits for our Open Air Sunday School work among the Indian children. This department of the work continues in fine form, but of course there is quite a bit of opposition from the young Hindus. Strangely enough, the older people like us to come, and are very disappointed when we are kept away for any reason.

I had a delightful trip out among our churches in the back veldt, where the natives are still very little tainted with white civilisation. As everywhere else, we find that the natives go to pieces badly when they come much in touch with civilisation.

It was a most encouraging trip, visiting two and three centres, with long drives, walks or rides, in between. Many of the natives walked several miles to attend the services. At one spot the river was very much swollen, and they

were in great trouble to know how to get across to the church. However, they went down-stream and the men formed a chain of hands and the women and children used them as a sort of handrail, although the water was well above the heads of most of them.

At another centre we arrived at 9 p.m. for the service, which started at 9.30, and the last arrivals were there just before 12 o'clock! So the service lasted till well on into the morning.

At one of the kraals where I stayed the night, they had brought up an iron bed and sheets, pillows, etc., from Greytown, I suppose, 20 miles away—all carried by the women. We got there at about 1 a.m., after a five-hour walk in the pouring rain. Got to bed by 2.30, after we had eaten, and they brought us a most unwelcome cup of morning tea at 6.30. Time to get up!

Finally, on the Friday night, after a late service (a Zulu service lasts anything from two to four hours), we left Greytown at 2 a.m., and were in Maritzburg at four o'clock in the morning, in time to get a couple of hours' sleep before setting off in the other direction to pick up Joyce on a farm, where she had spent the week.

I have now started a Monthly Staff Meeting with my native ministers (five), and a Quarterly Catechists' Meeting in each of the four districts, which should be a great help.

WILLIAM TYNDALE.

A Bible Celebration Film.

In connection with the celebration of the 400th anniversary of the English Bible the Religious Film Society has produced in England a really first class film depicting the life of William Tyndale. The film opens with pictures of the Cotswold country where Tyndale was born and spent his early days, followed by references to his university career and his connections with the famous Erasmus. He is shown as chaplain and tutor at the Manor House of Little Nodbury; the parting scene with the son of the house is very effective. Tyndale's disappointing sojourn in London is briefly shown and he is next seen at Hamburg, from where he goes to Wittenburg.

A careful reproduction of the printing office of Quentel and Berckmann's, at Cologne, provides the setting for Tyndale's dramatic escape with the unbound printed sheets of the Bible. The printers had received notification that they must print no more, and the messenger privately warns Tyndale to flee. The captain of a Rhine boat agrees to take him, and during a storm, in the dead of night, Tyndale departs for Worms, from where many copies of the New Testament were sent to England. Betrayed at Antwerp by one he had befriended, the last scene shows Tyndale in his prison cell leaving for execution.

As to the film itself, the acting and presentation are of a high standard, and in the half-hour one gets a good knowledge of the great work done by Tyndale.

A short film service precedes the Tyndale film, consisting of a hymn, a Bible reading and prayer, and at the conclusion the Doxology is sung.



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ALEXANDRIA

PROTESTANTISM AND THE CHURCH OF ENGLAND.

AT a special meeting of the National Church League held recently in England, under the chairmanship of the Rev. A. St. John Thorpe, an address was given by Prebendary Clayton on the Future of Protestantism and the Church of England.

Prebendary Clayton, in a word, showed the difference between the Protestant and Catholic conceptions of the Christian faith. The one thing that the Roman Catholic Church would not allow was private judgment, while the Protestant Church insisted upon that right. The Church of England permitted its individual members to use their own private judgment, and for that reason it was a Protestant Church. In dealing with his subject the Prebendary said they were concerned with the future of the Protestant conception of Christianity, which was based, not on any outside infallible authority, but on the appeal of Christ to the individual reason and conscience. There were those to-day within the Church of England who, by the Catholic Church meant the Roman Catholic Church; and all those who valued the Protestant right of private judgment should be aware of that danger, and should do their best to maintain the Protestant character of the Church of England.

Speaking of unity among all the different branches of the Protestant Church, the Prebendary said there were many who would like to see Inter-communion as the first step towards a closer fellowship; and they could get it if it were not for the fact that they were blocked by the Anglo-Catholics. The Protestants within the Church must assert themselves, and, if possible, work in union.

THE SEE OF COLOMBO.

The resignation of the Bishop of Colombo (Dr. Mark Carpenter-Garnier), who, as already announced, will be leaving for England on May 4, will take effect on June 24, the fourteenth anniversary of his consecration. The Diocesan Council of the Church of Ceylon has the responsibility of electing a successor at a session which must be held before the expiry of two months from the date of the voidance of the See.

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THE BIBLE AND THE REFORMATION IN ENGLAND.

This Year's Meeting of the Oxford Conference.

This year's meeting of the Oxford Conference of Evangelical Churchmen was held at St. Peter's Hall, Oxford, on April 4th, 5th, and 6th, under the presidency of the Rev. C. M. Chavasse, O.B.E., M.C., M.A., Master of St. Peter's Hall.

It was pointed out in the letter of invitation that this year we are all joining in the National Commemoration of the Fourth Centenary of the Reformation and the English Bible. The Oxford Conference, therefore, had naturally chosen "The Bible and the Reformation in England" as the general subject for deliberation.

Special Causes for Thanksgiving.

The thought of the Conference followed the special causes for thanksgiving commended by the promoters of the Quater-Centenary celebration, namely:—

(1) The Reformation has given to every English man, woman and child, free access to the Bible in their own tongue as the supreme rule and standard for faith, life, and devotion.

(2) The Reformation reasserted the Gospel of salvation by the free grace of God through faith in Christ, and of the direct personal access of the believer to God through Christ.

(3) The Reformation, by its appeal to the Scriptures, led to the recognition of more spiritual conceptions of the Church and Sacraments, to the purification of worship, and to renewed emphasis on the ministry of the Word.

(4) The Reformation, by its emphasis on the spiritual liberty of the children of God, proclaimed in Holy Scripture, has been the fruitful seed of true liberty in all departments of thought and life.

The selected speakers dealt with these subjects under the headings of Doctrine, Worship, and Life.

The Rev. C. M. Chavasse gave the chairman's address on "The Bible and the Doctrinal Report." We hope to give reports of the addresses by some of the speakers.

FILMS ADVISORY COMMITTEE FOR THE CHURCH OF ENGLAND.

There has long been a demand within the Anglican Church for Anglican films, a demand which is bound to be met sooner or later. It has been suggested that an Advisory Committee should be called together to survey the situation. In response to the request of the Archbishop of Canterbury to form a Film Advisory Committee for the Church of England, the Executive of the Cinema Christian Council has appointed such a Committee from the Anglican members of the Council with power to co-opt members of the Church of England, either clerical or lay, not necessarily members of the Cinema Christian Council, and to take advice or evidence from others in order to review the whole situation with regard to religious films from a specifically Anglican standpoint, and to report in due course to the Council, such report to be sent to the Archbishop for his information.

The first meeting of this Film Advisory Committee has been held.

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THE SPLENDOR OF THE BIBLE.

The second of the series of broadcast addresses on "The Bible in Connection with the Celebration of the Fourth Centenary of the Reformation and the English Bible," was given on a recent Sunday by Mr. Ernest Brown, M.P., in England. In eloquent terms he set out "The Splendour of the Bible" and told of its influence on life and literature. It had been the inspiration of great men, heroes and saints, as well as of the common people. It is a spiritual treasure house, for it is God's Book containing His revelation. It contains real history, for it deals with the lasting elements in life and affairs. It shows the life of God in the souls of men, and all depends on the relationship to God. The New Testament is the book of the Son of God; His Gospel the good news, and the value of this unique book, above all, lies in religious experience. He quoted testimony to the value of the Bible from writers in various lands, including Scotland, Russia, and Germany. The world needs the Bible as never before. The story of modern civilisation is interwoven with the Bible. The world is in sore trouble, and a new search for God's will in the Bible is needed, as it is the only record of the redeeming love of God. He closed with a personal appreciation of all that the Bible meant to him.

THE CHURCH IN EAST AFRICA.

Dr. Wilson Cash's View.

Writing his impressions of his recent African tour, Prebendary Cash deals at length with the opposition in East Africa to the formation of an ecclesiastical Province of East Africa. He alludes to the fear that the setting up of a province should involve the severance of the link between the churches in Africa and the Archbishop of Canterbury:—"The main difficulty, however, was of an altogether different character. Africans distrusted the proposals, primarily because at the same time the Government was advocating closer political union between Kenya, Tanganyika, and Uganda, and the people of these territories are very anxious lest by such political unity the conditions that obtain in South Africa should be introduced into these eastern territories. They argue that if the Church led the way and established a province, and thereby a unification of the churches over a wide area, it would be an encouragement to the Government to follow suit. This fear was described by many as a sheer bogey without any justification in fact; but from my own investigation I found it was anything but a bogey."—"English Churchman."

"WELL DONE!"

(In Memoriam.)

God calls His servants Home;
But we remain;
And to our hearts there come,
In accents plain,
His messages, through their home-going clear,
"Watch!" and "Be ready"; for thy "Lord is near."
So, in Thy strength Divine,
We take our tasks
Afresh from Thee; Faith asks,
Since Grace is Thine,
When we are called, to leave as good a name
As those who lately to Thy Glory came.
—William Olney.

Burden-bearers are we all,
Great and small;
Burden-bearers be ye all,
Great and small!
Where another shares a load,
Two draw nearer God.

—Oxenham.

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THE CHURCH STRUGGLE IN GERMANY.

Dr. Karl Barth on the Fight for Spiritual Freedom.

THE clash between the Church and the German State was described by Professor Karl Barth recently, when he delivered the Philip Maurice Deneke Lecture at Lady Margaret Hall, Oxford.

Earlier in the day the University had conferred on him the honorary degree of Doctor of Divinity.

When they looked at the struggle of the Church in Germany, Dr. Barth said, let them beware of all prophecies of evil which held that the Church in Germany was coming to an end, and also of all prophecies of triumph which held that the Church would certainly win through. "We do not know," he declared. "The trouble and promise of this Church struggle are hovering concealed above the Churches of all countries, and they might sooner or later also become visible in the midst of those Churches, in one direction or another."

Dr. Barth pointed out that in 1933 a dazzling offer was made to the Church by the National Socialist State. She was to have a great new opportunity which might not recur. Only one small condition was attached to this offer. She was to be ready in future not merely to proclaim the Christian faith alone. She was to be ready to recognise that what had occurred in 1933 was a divine revelation which she had in future to take as seriously as what she had hitherto regarded and announced as the revelation of God in Jesus Christ.

A Chapel not a Church.

She must be ready to become merely a chapel under the great and comprehensive roof of the temple of the German Nationality and the German man, the sanctuary of race, blood and soil. She must be ready to put her work, her preaching, her teaching, her pastoral care, without consideration or condition, at the service of the new State, and therefore at the service of the will of its political and intellectual leader. If she were ready for all this she was told that this friendly offer stood open to her. Undoubtedly it had seemed attractive to some, but certainly if the Church in Germany had accepted this offer, then she would have been lost as a Christian Church. She was led into temptation, and for a long time it was doubtful whether she might succumb to it. He was glad to think that it was not doubtful now.

An Object of Scorn and Oppression.

The Church in Germany had become an object of scorn and oppression. It had become clearer year by year that what the rulers wanted was no Christianity at all, and a new German religion in its place. It had been said authoritatively that "Germany, from the religious point of view, has taken the place of Christianity. It embodies a universal

demand which releases from the universal demand of the Bible." There was no freedom now in Germany in the proclamation of the Word of God in the Church Press, in Church meetings, or even in the pulpit. Christian influences in the schools were suppressed and theological faculties had been destroyed, and if all these things were manifest in Germany the same influences were at work in other countries. Christians had become again "the enemies of the human race" and the Church had to learn once more to be a suffering Church.

A Salutory Question.

The German Church in the persons of thousands of her members, young and old, clergy and laity, had had to face one question, and that a salutory one; might one obey man rather than God? Might one build and save churches by means of human cleverness and forethought if that meant giving up the Gospel? Might one sacrifice truth to a glorious opportunity? The Church in Germany had been allowed to give a proof—a small proof but still a proof—that faith was an actual reality. The freedom of belief had not been broken, though that, too—yes, that above all—had been intended to be broken. A new value had been placed on the Gospel, and men had been turned afresh to a life of prayer and to find their rest in God. The Church had in consequence rediscovered the majesty of the Word of God, and had reached a fresh understanding of the joy of the Gospel and the meaning of God's Grace.

SCOTS CHURCH, MELBOURNE.

This very beautiful church, Melbourne's Presbyterian Cathedral, has a mid-week service from 1 p.m. to 1.15 p.m. every Wednesday. An organ recital is given by Mr. Herbert Davies, A.R.C.O., and then Dr. Boreham gives an address after prayer and a brief lesson. Those who know Dr. Boreham's books and his essays in the "Australian Christian World" weekly, expect (and are never disappointed) a rich spiritual uplift. A congregation of business men and some "elect ladies" numbers about 200 to 300. When you visit Melbourne, do not miss "Scots" at 1 p.m. on Wednesday, and stay a while to pray in a choice atmosphere.

Listeners-in have been very much impressed and helped by the sermons of Dr. V. C. Bell, of Strathfield, near Sydney. Some ask the question, "Why import men from overseas when Australia has such preachers?"

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