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Notes and Comments.

CHURCH DOCTRINE AND MODERN INTELLIGENCE.

"THE CHALLENGE," which proudly describes itself as an organ of Central Churchmen, in its second venture contains an article by Canon Garnsey under this caption. It is a reply to some criticisms offered in a recent number of our paper. Canon Garnsey writes with studied moderation and we think his article of much greater value than the rather inept comment with which the Editor introduces it. But we may be pardoned if we point out that the article labours under the disadvantage that besets so many "modern" re-statements. In plain, blunt language it "re-states" nothing but passes severe strictures on former statements of belief. To describe an ancient theory of the Atonement as "a trick played by God upon the Devil," is to pour ridicule upon it however mildly that ridicule may be formulated. Canon Garnsey does not seem to see that this is the very evil which his opponent fears. To "re-state" the Atonement may only mean to heap contumely on holders of the substitutionary view. Rashdall, for example, can speak of the "verbal juggleries" of Dr. Dale. This is not re-statement, it is scholarly vituperation. Why does Canon Garnsey speak of "some of the fathers" and then quote the oft-quoted and misunderstood sentences from Gregory of Nyssa? Has he ever reflected that Gregory held a kind of eutychianism which coloured his view of the Atonement? Is he quite certain that Gregory regarded the action as a trick? Gregory held the final restor-

ation of the devil and all men and taught that the evil one was betrayed into an assault upon our Lord by the fact of His humanity and that his failure to realise that Christ as God could not be holden of death resulted in the devil's salvation. We would have more confidence in Canon Garnsey's essays on reconstruction if he dealt with the undoubted truth lying behind the rather fantastic allegorising of Gregory. The truth is that God as man entered into conflict with the Evil One and vanquished him. Can any system at present formulated wholly ignore this aspect. Does a cheap sneer at a rather bizarre setting of a great truth help us to confidence in the capacity of "The Challenge" to restate doctrine?

THE NICENE COUNCIL.

CANON GARNSEY has a tilt at "some early Fathers" easily identified with Gregory of Nyssa. He then proceeds to discover conservatives in the Council of Nicaea. To our surprise we find "the conservatives" denouncing "homousion" as modernistic and unscriptural. This is a re-statement with a vengeance and it does not inspire confidence. Canon Garnsey makes two mistakes. (1) He brands some of the opponents of Athanasius as fundamentalists in the modern sense; (2) he regards the Nicene Creed as a system related to the prevalent philosophy of the period in which it was drawn up.

We are familiar with these positions and again we say they do not inspire confidence.

The conservatives at Nicaea had emerged from a long struggle with Sabellianism. The term "homousion" had been used by the Sabellians in a different sense and we can understand the reluctance with which many saw it incorporated into a Creed. Athanasius himself sympathised with this reluctance. Modern writers have pointed out, and Canon Garnsey seems to have missed this, that the Nicene Creed, so far from adopting, really avoids the current metaphysical terms. It is a western dogmatic pronouncement in an Eastern or Greek dress. "Ousia" is not used in any recondite sense but simply to express the attribute of being in itself considered.

But again an uneasy feeling besets us. Does Canon Garnsey really mean to say that the Nicene Creed is suited to "the prevalent philosophy" of the fourth century, and that it must be re-stated? If he does how would he propose to re-state it? When "The Challenge" comes out with a revised edition of the Nicene Creed suited to "the prevalent philosophy" of its editorial staff then we will know where we are.

ATTACK ON SYDNEY'S POSITION.

AT last some of the Diocesan Bishops are alive to the fact that Sydney's case against the proposed constitution needs answering. This is all to the good. The Bishop of Armidale informs the members of his diocese that he has read Sydney's manifesto with interest and sympathy. He

offers a criticism that has the merit of being definite. "We have **no right** to tie posterity." We rub our eyes. We are a credal church. Yet we have **no right** to tie posterity. We accept the Deity of Christ. Yet we have **no right** to tie posterity. We tell children they are **bound** to believe and to do certain things. Yet we have **no right** to tie posterity. As if to illustrate the confusion more clearly "we are bound to hand on intact the heritage we have received." Examine the metaphor. What is meant by "handing on" if it does not mean imposing sacred obligations? Can we tie posterity to the Ten Commandments? What is meant by "heritage" unless it means entrance on sacred privileges with correspondent duties? The Bishop's theory destroys education. There should be no mental pressure brought on a child to accept established facts. We are tying posterity. The Bishop's theory destroys continuity of thought. Each age must start de novo though, inconsistently, something is handed on to it. The Bishop's theory denies the Covenant of God. The Israelites were bound under penalties to observe God's Law. The Bishop's theory destroys truth. There is nothing eternal. Each age makes its own sanctions. This is the new morality of Bertrand Russell dressed in episcopal robes. We believe the Bishop did not think and this is the peculiar curse of a flippant age.

AN APPEAL TO THE HOME CHURCH FROM NAIROBI.

Bishopbourne, the residence of the new Bishop of Mombasa (the Right Rev. Reginald Percy Crabbe) is condemned as unfit for habitation. The Standing Committee of the Diocesan Synod has decided against building on the site, as among other things it is too rocky, and it would be impossible ever to make a proper garden or grounds, which are considered essential for a suitable residence for the bishop. Advices from Nairobi just to hand in London state that Bishopbourne "is a dreadful place to ask a bishop or indeed anyone else to live in." An appeal will probably be made to the Home Church in order to raise the necessary money for the new episcopal residence. Next to Northern Rhodesia, Mombasa is the largest of the dioceses in East Africa, with an area of 224,960 square miles.

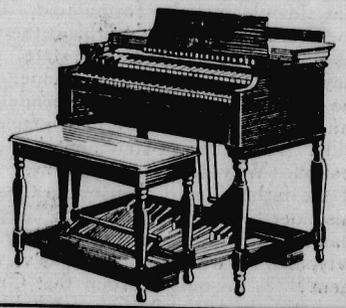
Mr. V. S. Murphy, B.A. (Oxon.) has been appointed to succeed the Rev. P. W. Stephenson as Headmaster of Trinity Grammar School, Sydney. Mr. Murphy graduated in Western Australia in 1921 and was Rhodes Scholar for that year. In 1924 he graduated from Oxford with honours in the School of Natural Science. In 1928 he joined the staff of St. Peter's College, Adelaide.

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Canon R. B. S. Hammond, whom we are pleased to know is recovering from his severe illness. The Canon has worked continuously in Sydney since 1901.

HAMMONDVILLE.

Our congratulations to Canon R. B. S. Hammond on the completion of the one hundredth cottage at Hammondville, which was declared open by the Lieutenant-Governor, Sir Philip Street, on Thursday, November 25th. The Archbishop of Sydney presided over a large and representative gathering, which included Sir Frederick and Lady Stewart, Hon. H. M. Hawkins, Rabbi Levy, Mrs. Mowll, and many others. All the speakers made reference to the heroic efforts of Canon Hammond at Hammondville. The gathering was a magnificent tribute to Hammondville and its founder. The pity was that Canon Hammond was unable, through illness, to be present. We are glad to know that he is about again, and we hear that he is in his office this week.

Nearly all sections of the press paid tribute to the success of Hammondville, and it was noted with pleasure that in some, these notices were in the leading article. "Grit's" cartoon of last week, depicting Canon Hammond as a Don Bradman getting his century, was very fitting, and well done. May he carry his bat for many more runs—spiritual and social.

The Bishop of Bendigo, in the "Church News," writes:— "There is no memorial in our Cathedral for either Henry Archdall Langley or John Douse Langley—the first and second Bishops of this diocese, and the Cathedral Council feel it would be unwise to postpone such memorial until after the termination of the third episcopate. Accordingly, it has been decided to place a handsome episcopal throne in the chancel in memory of the episcopates of the Langley Brothers."

Speaking to his synod recently with reference to his retirement, Dr. D'Arcy, Primate of All Ireland and Archbishop of Armagh, confirmed what he wrote in the early summer. The Archbishop says that some months ago he was told that ill-health would shortly compel him to retire from active work, and he even went so far as to take the first step towards retirement. Dr. D'Arcy has, however, made a very remarkable recovery and he now feels "able to carry on his work without difficulty."



THE FOUR CORNERS

(Contributed.)

"Four corners to my bed,
Four angels round my head,
Matt'ew, Mark, Luke and John,
Bless the bed that I lay on."

SO runs the rhyme some of us were taught in infancy. It has descended from medieval times, and refers to the Invocation of Saints, as you will observe. Deprived of this doubtful association, as it must be, it may innocently be applied to the effect of Bible reading before sleep. How much more peaceful and efficacious would many a couch become were the Gospels' story to be about the head to hide out many a trouble and unhappy feeling and induce a restful slumber? The tall bed-posts of our forefathers' homes were often carved with figures of Apostles, so much more pious, if so much less enlightened, were the folk of past ages.

We may profitably enquire why there were four Gospels. Why only four? St. Luke informs us that "many have taken in hand to set forth those things which are most surely believed among us." And so that the events of Christ's life might be presented in more orderly fashion, Luke took up his pen. Some day we may perhaps read yet older copies of the Gospels, older even than the latest "find" of part of the New Testament, which bridges over from the fifth century to the second, and brings us closer to the very time of Christ, proving that during those centuries there had been no change in doctrine and barely any alteration in the wording in transmission.

But why only four Gospels, when so many had been once in circulation? The bitter persecutions which the Church endured were often aimed more at the Book than at the people. It was considered that if only the Bible could be destroyed the new religion would soon fade out. Alas! that so many weak believers betrayed their heritage and basely bought personal safety by surrendering copies of the sacred volume. Before we condemn them we have to ask ourselves would be have been tempted to do similarly? These false brethren were termed "Traditores," traitors, and after the persecutions were subject to stern treatment by the Church. But do we reflect that we too may even now be doing similarly when we sell the Bible for some specious theorising which robs it of all validity, or when we merely let the volume lie about the house unused?

Four is one of the sacred numbers used in the Holy Bible. Quite a deep study can be created by looking up Bible references to certain numbers, and noting the underlying meaning. And four is the number of perfect presentation. We use it so today in several well-known practices. The writer of the Revelation (21: 16) tells of the City that lieth four-square, equal in every way. The four Gospels have from time immemorial had their distinctive figure or symbol taken from the four beasts or creatures which Ezekiel describes (1: 10). It

may be fanciful as some assert. It is nevertheless instructive on its symbolic reference. The Book of the Revelation (4th chapter) repeats the list though the order of mention differs. These beasts or creatures are in the midst of the Throne of God and "round about the throne," a description which

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well applies to the Gospel of Our Lord and Saviour, and thus has the symbolism been applied for many generations.

The Lion stands for the Gospel which St. Matthew wrote specially for the Jews, the Lion being their tribal symbol. It is the Gospel of the King of Israel, Who was born of the tribe of Judah, which tribe had the Lion as its emblem.

The symbol of the Man is applied to the Gospel of St. Mark, and emphasises the humanity of the Son of God—"Perfect God and Perfect Man."

The Calf, or Ox, denotes the Gospel of St. Luke, with its emphasis on the sufferings of Christ, and related aspects of the Gospel story of Sacrifice.

The Eagle, the only symbol about which there seems common agreement, refers to the Gospel of St. John, because of its more visionary nature, which has misled critics who have exaggerated this aspect into the presentation of something almost contradictory of the earlier Gospels. But there is the "same old story of Jesus and His love." St. John had the eagle's vision as well as its flight into heights of glory and of adoration.

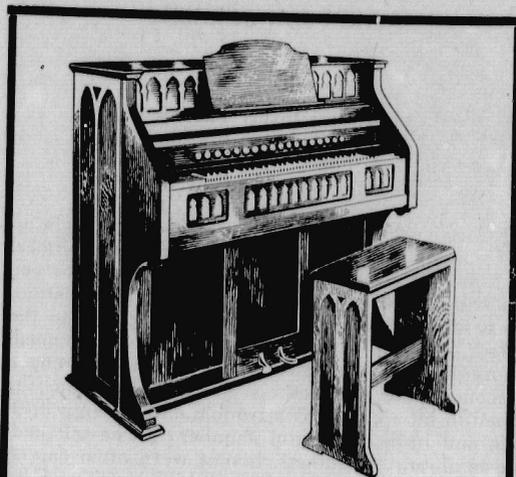
May the Lion, which, by the way, appears as a British emblem also, teach us to be bold for truth, and foremost in leadership of the nations in the knowledge of the Saviour.

May the Man remind us to take our religion into our daily lives, and, as men, meaning women and children, too, to "follow the blessed steps of His most holy life." He lived so among us as a Man that we might be children of God.

May the Ox of sacrifice recall our sluggish hearts from worldly ease to a full recognition that a religion which costs nothing is really no religion at all. It is only by sacrifice that the formal and nominal Christian can transform his life, as it is only by that Great Sacrifice for sins for ever that Jesus has become the sin-bearer, and won countless millions to give up all and follow Him.

The Eagle teaches us "to lift up our eyes unto the hills," and to extend our vision heavenward, that there may be at least a tinge of other-worldliness in our prosaic and mundane lives.

The Church's "Bible Sunday" occurs on the second Sunday in Advent, on which day Collect and Scriptures draw our attention to the importance of the Holy Book. This Book has proved its divine origin by very virtue of its persistence through centuries of criticism and hostility. It has proved the stay of minds in all sorts and conditions of life and of thought. It is the same old book which the Fathers used immediately after the days of the Apostles. It is the silent witness to the truth of the revelation of the Son of God. It is the best book as a "seller," having through one society alone (the British and Foreign Bible Society) an annual circulation of some twelve million copies, and that in 700 different languages. It is the best book for the nation, for periods of Bible knowledge does more to elevate and strengthen a nation than countless Acts of Parliament, or the regimen of



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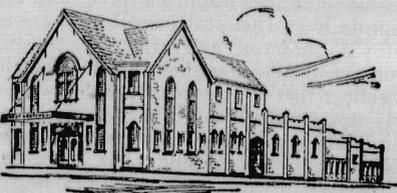
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Is it the best book of each individual? Sir Walter Scott, the noted writer, is said to have asked for "the book" as his life was ending. The relatives naturally brought him one of his favourite novels. "No," said he, "the Book." "There is no other book." It is true. There is no other book for sheer importance to our eternal future or our present bliss. No other book can so direct our lives. No other book can so inspire our powers that life itself becomes a portion of the Book, the history of God among men, seeking to make this world the abode of the Sons of God.

GIRLS' FRIENDLY SOCIETY.

A very happy gathering was held in the Chapter House on Tuesday, 24th November, at 8 o'clock. A short programme was given by members and included songs, trios, recitations and an amusing sketch. Mrs. Morse delighted everyone with her whistling, an unusual accomplishment for one of the fairer sex. The Bishop Coadjutor, Dr. Venn Pilcher, D.D., presented the shield, cups and awards gained in the recent competitions, and in happy strain spoke to the girls. The Diocesan Shield was won by the Central Branch, which meets at headquarters. The members of this branch are girls who wish to join up with G.F.S., there being no branch in their parish. Their leader would welcome those girls who are lonely.

The Junior Challenge Cup was won by St. Thomas' Branch, Auburn, who also carried off the H. G. J. Howe Memorial Cup for the highest points in the competitions in all sections. The H. C. Lepplastrier Cup, given for highest points in team work, was won by St. Oswald's, Haberfield, Branch.

At the conclusion of the programme, Mrs. Mowll entertained those present to supper. This time of social intercourse was very much appreciated, and Beatrice Gerdes, on behalf of those present, thanked Mrs. Mowll for happy fellowship.

THE 150th ANNIVERSARY OF THE PLANTING OF THE CHURCH OF ENGLAND IN AUSTRALIA.

Committees are busy at work preparing for a worthy celebration of the 150th anniversary of the landing of the First Fleet in Australia.

Our Archbishop, Dr. Mowll, has a committee at work to organise a corresponding worthy celebration in connection therewith of the introduction of our beloved Church into Australasia. The procession being organised on January 27th in connection with our Church, and the gathering together of the ships in some convenient bay for a service which will be amplified that all may hear, will be a notable act of thanksgiving to Almighty God that He put it into the hearts of churchpeople at home to move those in authority to appoint a chaplain to come with the Fleet and to introduce Christianity into the land of the Southern Cross through and in the person of the Rev. Richard Johnson, B.A., who came with Bible and Prayer Book and Holy Communion vessels to give to Australians the Word and Sacraments of the Church according to the use of the Church of England.

It is interesting to be reminded that it was through the great Evangelical leaders of the Old Country, with a special mention of Wilberforce, that Chaplain Johnson was appointed.

Apparently there is no evidence apart from the pressure of the Evangelical leaders that those in authority had made any official provision for religious services or teaching for the settlement to be founded at Botany Bay. Wilberforce urged the Prime Minister (Mr. Pitt) to appoint a chaplain, and Rev. Richard Johnson, a man possessed of a missionary spirit, was chosen and sent by the Providence of God.

The Evangelical leaders of those days regarded this step as having far-reaching consequences. This is well expressed in the farewell words addressed to Johnson by the Rev. John Newton, the well-known hymn writer—

"Go in the Saviour's name to lands unknown,
Tell to the Southern Hemisphere His words of grace.
An energy Divine thy words will own,
And teach their untaught hearts to seek His face.
Many in quest of gold or empty fame,
Would compass earth, or venture near the Poles,
But how much nobler thy reward and fame
To spread His grace and win immortal souls!"

Johnson for some years carried on his work single-handed amid those difficult days and amid the discouragements of sickness, vice, opposition, famine and crime, which marked those early days, but by the grace of God he did carry on.

The 150th anniversary should be a clarion call to us Evangelicals to be worthy of our great heritage, and to be up and doing in these days of challenge and opportunity "to spread His grace and win immortal souls."



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ST. PAUL'S, CHATSWOOD

Thirty-Sixth Anniversary

IN reviewing the past thirty-six years of the parish life of St. Paul's, Chatswood, we owe much to the records in the "Parish Gazette," so carefully and methodically kept by the late Mr. Louis Leplastrier. The first issue of the "Gazette" was printed under the date of 27th August, 1904, the Rector being the Rev. H. G. J. Howe, the first Rector of the parish.

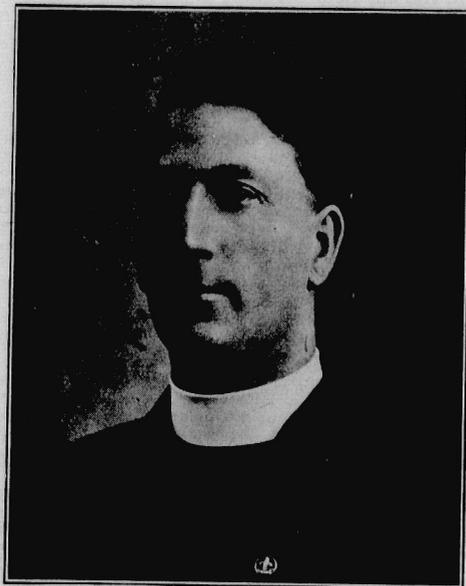
The history of the church goes back to the year 1901. At that time there was only one ecclesiastical parish in the district, namely, St. Stephen's, Willoughby, the rector of which was the Rev. Daniel Murphy. Preliminary movements seeking separation from St. Stephen's Church were unsuccessful. It was then that others stepped in and threw their weight into bringing about the separation. Some of those interested were Messrs. T. B. Gaden, D. H. Armstrong, E. F. Ward, H. L. Tress, K. E. Barnett, Dr. Clarence Read, and others. Mr. Tress and Mr. Barnett approached Archdeacon J. D. Langley, and fresh petitions were prepared and signed, which were ultimately approved by the then Archbishop Saumarez-Smith, subject to certain adjustments of debts with St. Stephen's. St. Paul's was then formed into a Conventional District, the parish not being proclaimed until August, 1905. The "Gazette" records "that the parish was under a debt of gratitude to Mr. H. L. Tress, who had everything to do with the preparation of all the papers in connection with the matter for the Synod and in putting them before the committees; and it is due very largely to the careful and able manner in which his work was prepared that our parish received such favourable consideration."

A committee was appointed to look for a site for the church, and the site now occupied was ultimately the unanimous choice of the committee. Funds were raised by private subscriptions, and in this all members took a fairly active part. An architect who was associated with the movement prepared the plans and specifications, and the building was erected by Mr. Neely.

After learning of the formation of the Conventional District, Archdeacon Langley arranged for an interview with the Archbishop on the question of appointment. The Archbishop approved and appointed, after some little time, the Rev. H. G. J. Howe. The first services were held in a hall in Brown Street, subsequently bought by the Methodist Church, and continued to be held there until the new church was erected on the present site. When this church was erected Mr. Harry Young took charge of the choir, and either Miss Young or Mr. M. S. Barnett acted as organist. They both held that position at various times. The choir right from the beginning was a special feature of

the church work. An organ was borrowed for a time, and then a large type of American organ was bought from Palings, which afterwards was traded in when the pipe organ was installed. The choir stalls were then on both sides of the chancel. The present organist is Mr. J. Henry, who has admirably carried on his duties for 26 years. St. Paul's has an excellent choir. In the "Gazette" of September, 1909, it is reported that "through the kindness of a number of subscribers we have been enabled to purchase a splendid bell costing £17."

It may be of interest to some to know who the first church officers were: The Churchwardens, Messrs. L. Leplastrier, K. E. Barnett and E. Freer



THE REV. R. C. M. LONG, B.A., Th.L., whose induction is to take place at St. Paul's, Chatswood, on Tuesday, 21st December.

Ward; the Parochial Council, Messrs. D. H. Armstrong, D. S. Campbell (hon. secretary), G. R. Chapman, Frank George, Captain Hildebrand, Claude Leplastrier, T. Moore, F. E. Petrie, T. A. Strudwick, H. L. Tress, T. Watts and Dr. Clarence Read.

In November, 1915, the "Gazette" records that it had been decided to begin a regular Evening Service at the residence of Mr. and Mrs. Newland, of Ferncourt Avenue. In the following April the work of building a church was commenced. The

foundation stone was laid on May 6th, 1916, by the Rev. W. L. Langley, and the church dedicated by His Grace the Archbishop in July. This marks the commencement of the Church of St. Barnabas', Chatswood, afterward formed into a separate parish.

The Rectors of St. Paul's Church have been as follows:—

Rev. H. G. J. Howe, 1901 to January, 1915.

Rev. Wm. Knox, locum tenens during Rector's visit to England April, 1912, to December, 1912.

Rev. G. H. Cranswick, B.A., now the Bishop of Gippsland, 1915 to April, 1917. (Locum tenens, Revs. C. P. Brown and H. Yarrington.)

Rev. Edward Walker, September, 1917, to November, 1924.

Rev. D. J. Knox, December, 1924, to October, 1932.

Rev. A. E. S. Begbie, Curate-in-Charge to January, 1933.

Rev. R. B. Robinson, 1933 to July, 1935.

Rev. R. J. Hewett, 1935 to October, 1937.

The curates have been Revs. W. V. Gurnett, Murray A. Scales, A. J. Gardiner, R. Harley Jones,

F. J. Beeman, C. E. Adams, W. N. Rook, S. G. Stewart, S. S. Viney, A. E. S. Begbie, R. N. Langshaw, and present Catechist, Mr. E. O. Harding.

St. Paul's has much to be thankful for in its splendid succession of ministers. There are many other things for which we are thankful to Almighty God, responsibilities and privileges in service, which have long been connected with the parish. The yearly convention, held on the King's Birthday holiday; the Young People's Fellowship, commenced in 1929 by the Rev. S. G. Stewart during the rectorship of Rev. D. J. Knox, the first, we believe, of its kind in the diocese; and bright Sunday services, with a mid-week prayer meeting. A Sunday service is also held at the "Mowbray House" School at 10 a.m. The church is wholly supported by the free-will offerings of the people.

The newly appointed Rector, Rev. R. C. M. Long, B.A., Th.L., is to be inducted on Tuesday, 21st December, at 8 p.m., by the Ven. Archdeacon W. L. Langley. Parishioners are looking forward expectantly to a "Long" and spiritually successful ministry of a servant of God who has been ten years the secretary of the C.M.S. in Melbourne. We are grateful to the Ven. Archdeacon Charlton, who, during the period of vacancy, is acting as locum tenens.



The Bishop of Armidale has appointed Mr. Humphrey Henchman, M.A., LL.B., to be Chancellor of the Diocese in the place of Mr. H. P. Owen who died in August.

Mr. Albert Mitchell, the well-known lay member of the Church Assembly, England, and author of "The Faith of a Churchman," arrived in Sydney last week. Mr. Mitchell hopes to remain in Australia until February.

Mr. Craiger, of Clifton, South Coast, N.S.W., who has served as a warden for forty years and thirty-eight years as a lay reader, and for two periods as Sunday School Superintendent, was recently accorded a surprise party and presented with a gift of books. The Rector, Rev. W. R. Brown, made the presentation to Mr. Craiger on behalf of friends and parishioners.

The Rev. E. Cameron, Rector of St. Luke's, Mosman, and the Rev. Harley Jones, of Liverpool, have been ill in hospital. Both have had operations for appendicitis. We hope for their speedy recovery.

News comes from Capetown, South Africa, of the impending resignation of Archbishop Phelps, "owing to consciousness of failing health." His tenure of the Archbishopric has been marked by the long litigation which aimed at securing to the bona fide Church of England in South Africa the property which has been alienated to the Church of the Province.

The Rev. Canon Rooke, who has been residing for some time at Norfolk Island, will act as locum tenens at Holy Trinity, Concord West, during the absence of the Rector, Rev. H. C. Chivers, on a prolonged holiday.

The Archbishop of Sydney unveiled a memorial tablet to the late Mr. H. T. Russell, at the Marrickville Home of Peace on Thursday, December 2nd. Mr. Russell had been the Hon. Treasurer of the Home for many years.

Miss Isabel Wright, daughter of the late Archbishop Wright, arrived in Sydney last week on a visit. Mrs. Wright, her mother, will be visiting Sydney some time in February, on her way to New Zealand to see her married daughter.

Mr. H. L. Tress, the well-known Sydney solicitor, has been elected by the Cathedral Chapter as a Lay Canon of St. Andrew's Cathedral.

The Rev. R. H. Simmons, of Sandy Bay, Hobart, will act as locum tenens at Sutherland, N.S.W., next year, during the visit to England of the Rector, the Rev. A. S. Smith.

On Tuesday, November 16th, Deaconess Holman, of Paddington, Sydney, received her "home call," which came rather suddenly. Miss Holman had rendered service reaching over many years in the following parishes:—St. Michael's, Sydney, St. Peter's, East Sydney, St. John's, Balmain, and St. George's, Paddington. The funeral, which took place on November 17, was largely attended, especially at the service held in St. George's Church, Paddington. The many wreaths and beautiful flowers were a visible testimony of the high esteem in which Sister Holman was held. The Rev. J. R. LeHuray bore eloquent testimony in the church of the late Deaconess's stirring worth. The Revs. J. Poole and J. T. Phair assisted in the service in the church and at the graveside, where they were joined by Rev. G. Manning. The Rev. J. T. Phair held memorial services in St. George's Church, Paddington, on November 19. These were largely attended by sympathisers and friends.

QUIET MOMENTS



INSIGNIFICANT INSTRUMENTS.

"GOD hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." How different all this from the ways of men. The world looks to the strong, the noble, and high-born, and the highly-esteemed to do great things. God often chooses the weak, the poor, and the despised ones of the earth to accomplish His purposes. Many illustrations of this are recorded in Scripture, and in the history of the Christian Church. Joseph was a slave in Egypt, and even a prisoner in a dungeon, and yet God, in His wonderful providence, enabled him to do what all the magicians of Egypt and all its wise men were incapable of doing; and as a result He exalted him to the chief place in the kingdom, next to Pharaoh, made him the temporal saviour of Egypt and of many other countries, and, in particular, used him to be the means of carrying out God's revealed purpose that Abraham's seed should be strangers in a strange land. Moses was a helpless and weeping babe, whose death had been decreed by an earthly king, but God in His providence decreed that he should become the son of Pharaoh's daughter, and that he should become learned in all the wisdom of the Egyptians. Even then, however, it seemed that the purpose of God concerning him was to be frustrated. After forty years in Egypt he became a fugitive for forty more years in the land of Midian. There he lived the life of a humble shepherd. Thence, however, God called him to be the human deliverer of His people and to become a prophet, the like of whom did not afterwards arise until his great Antitype appeared in the Person of the long-promised Redeemer.

Gideon acknowledged that his family or thousand was the poorest in Manasseh (see R.V.), and he was the least in his father's house, yet the Lord chose him to save Israel from the hand of the Midianites. David was the youngest son of Jesse, and a mere keeper of his father's sheep. But he was rich in faith in the God of Israel, rich in jealousy for the honour of the God of Israel, and full of heaven-born courage to stand against the enemies of God's chosen people. He gained the character of being "cunning in playing, and a mighty valiant

man, and a man of war, and prudent in matters, and a comely person," and, above all, it was said, "The Lord is with him." By faith he defended his father's sheep from a lion and a bear, and slew them both. By faith he ignored the contempt of his eldest brother who heard him say, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" By faith in the God of Israel, despite his own insignificance, he said, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." Strong in the Lord he carried out his purpose, and was enabled in a remarkable way to slay the enemy of God's people. Thereafter, after long patience and delay, the Lord exalted him to be king.

How insignificant, too, was the nameless "little maid" who was brought away captive by the Syrians out of the land of Israel. Yet how far-reaching her influence. Her simple words were told to the king of Syria, with the result that a great soldier was cured of his leprosy, and became a worshipper of Jehovah.

Daniel, as a captive in Babylon, was insignificant, but God gave him wisdom and understanding far in excess of all the wise men of Babylon, and enabled him both to tell and to interpret the king's remarkable and prophetic dream, with the result that Daniel was made "ruler over the whole province of Babylon." Later he was placed in the chief place next to the king in the Medo-Persian kingdom, and the prophecies of his book have become a source of instruction for all time to the Church of God.

The Virgin Mary was a humble maiden, living in Nazareth, and quite insignificant from the world's point of view. Yet the angel Gabriel was sent with a message from God to her, and she became the mother of the long-promised Redeemer. With a deep sense of God's infinite grace to her she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of His handmaiden . . . He that is mighty hath done to me great things; and holy is His name." The Apostles were "unlearned and ignorant men," yet the Lord passed by the high, the noble and the wise and prudent, and chose the unlearned to be the preachers of the Gospel to every creature, and the means of founding the Christian Church.

Luther, one of the outstanding instruments which God selected to bring about the glorious Reformation, was the son of a miner.

Whitefield, Bishop Ryle tells us, "was the greatest preacher of the Gospel England has ever seen." Yet he was of humble origin, the son of an inn-keeper. For a year and a half he "washed cups" and "cleaned rooms" at his mother's inn. Yet God endowed him with marvellous gifts, and made him a mighty instrument of blessing to thousands. Let us beware of despising humble and insignificant instruments.—English Churchman.

THE BICENTENARY OF CRUDEN'S CONCORDANCE.

FEW students of the Bible are without a copy of "Cruden's Concordance" among their books. Although since his day several concordances have been compiled which give special help to students of the original Hebrew and Greek, Cruden's work has for two centuries maintained its place as the most popular book of its kind. Few of those who use it are probably familiar with the sad career of its author. To most editions of the Concordance a life of Cruden is prefixed which tells the main facts. He was born in Aberdeen in 1701, and was a student in Marischal College. More than once he lapsed into insanity due in some measure to his unfortunate love affairs. He was probably intended for the ministry, and although he never was actively engaged in the actual work, he was an earnest Christian, and his work on the Bible was a labour of love. In his latter years he was a corrector for the Press, and was known as "Alexander the Corrector." He died on November 1, 1770. When he was summoned to his breakfast on that day there was no response, and the maid who went to inquire, found him dead, on his knees in an attitude of prayer.

The first edition was issued in October, 1737, and was dedicated to Queen Caroline, but she died less than three weeks after receiving her copy. The second edition, in 1761, was dedicated to George III. In the preface to the first edition an account is given of the production of previous Concordances, the earliest being the work of Hugo de St. Charo, a Dominican monk, who died in 1262. The full title of Cruden's massive work is "A Complete Concordance of the Old and New Testaments; or a Dictionary and Alphabetical Index to the Bible with a complete Table of Proper Names with their Meanings in the Original Languages. A Concordance to the Proper Names of the Old and New Testaments, a Concordance to the Apocrypha, and a Compendium of the Holy Scriptures." Many generations of Bible students have willingly acknowledged the debt they owe to Cruden's labours.—The Record.

The figures of road casualties in Great Britain in June show a decrease as compared with the previous month and the corresponding month of 1936. The killed numbered 525, of whom 182 were pedestrians and 139 pedal cyclists. Injured numbered 21,417. In the London Metropolitan district 95 were killed and 5,427 injured, both totals showing an increase on 1936. Since a year ago there has been an increase of 150,334 in the number of licensed mechanically-propelled road vehicles. At May 31st last the approximate number was 2,755,401.

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DECEMBER.

- 9th—The Fall of Jerusalem, 1917.
12th—**Third Sunday in Advent.** The coming of Christ through His Ministers. Why do not more young people feel the urgency of the Call?
13th—The Council of Trent, 1545, met to stem the Protestant movement.
15th, 17th and 18th—Ember Days. Intercession for the Clergy. They need their people's continual prayer.
19th—**Fourth Sunday in Advent.** The coming of Christ by His Holy Spirit. In this way Jesus comes to people, preparing them for His return to judge the world.
21st—St. Thomas' Day. The doubting disciple learnt to believe and to teach others. His name survives in India.
25th—**Christmas Day.** The Day of the Advent of the Lord of Glory, but how few recognised Him

TO AUSTRALIAN



THE DOCTRINAL POSITION OF THE CHURCH OF ENGLAND.

WHENEVER the problem of the Constitution of the Church of England in Australia emerges, sooner or later attention is focussed on the question of doctrine. What does the Church of England stand for? This question is asked and one of the causes of delay in forming a satisfactory constitution arises from the fact that it is answered differently by different people. So far there is little open controversy about the Creeds. A mistaken idea prevails that the Creeds are accepted by all Christendom. The framers of the new constitution are content to ignore the weighty statement of C. S. Burn: "Objections are raised, first to one article and then to another. 'He descended into hell' is put aside as unintelligible to the mind of a nineteenth century critic. 'The resurrection of the flesh' is explained away. Finally, the doctrine of the Incarnation itself, which is the foundation truth of Christianity, is denied outright. We are not surprised to hear of a professor who whittled down his creed to the words 'I believe,' thus reconciling credulity and scepticism." The thirty-nine years that have passed since these words were written have not altered the situation. The modern attempt to hold that the Creeds occupy a sound position denied to

the later formularies of the sixteenth century is not only indefensible on any ground of reason but is positively untrue. The suggestion is freely made in interested quarters that the "negative" parts of the Articles can be disregarded and catholic truth will remain unimpaired. As a matter of fact, "Liberalism" has divided itself into two opposing camps. The camps are only united in setting at nought the historic interpretation of the Creeds. One camp discards all approaches to Romanism as an out-worn superstition. Mrs. Major and Barnes represent this opinion. The Bishop of Birmingham described the religion of the other camp as little better than the form of belief adopted by a cultured Hindu idolator. The other camp, with child-like simplicity, believes that the foundations of historic Christianity, such as the Virgin Birth and the bodily Resurrection, can be "re-interpreted," and yet that the Mass, Auricular Confession, Apostolic Succession, Penance, the worship of the Blessed Virgin, can remain unimpaired and unaffected by the stream of "new light." When we reflect on the devastating criticism of "The Magdeburg Centurionators" the latter attitude becomes hopelessly bewildering.

But we are confronted with a resolute attempt to deprive the Thirty-Nine Articles of their authority in the Church of England. When we remember the nature of that authority this attempt fills us with astonishment and regret. The Articles are a historic monument of great value. For over three hundred years every clergyman signified his assent to them. Not only so, but for three hundred years every graduate in the great universities of Oxford and Cambridge also signed assent to these Articles of belief. No single document, unless indeed it be The Book of Common Prayer, has had a wider influence in forming the religious habits of thought of the English speaking peoples. Yet since the rise of the Tractarian movement there has been a steady attempt to depreciate the Articles. The effort began insiduously in a series of special pleas for peculiar and unnatural interpretations. It has now come out into the open in direct disavowal of the plain meaning of the Articles themselves. In connection with the recent movements towards union with the various Churches of the Greek communion we find the following utterances:—"In the last fifty years the Thirty-Nine Articles have fallen while the Creeds have risen in public estimation." It is always possible to justify a statement of that sort by the simple expedient of creating your own public. Bishops, by reason of their somewhat isolated position, are rather prone to do that. Again, the Greek Orthodox representatives were encouraged to take a more hopeful view of the prospects of re-union by the "high estimation" in which the Prayer Book was held, and particularly in the fact that the Prayer Book "is being steadily amended and revised." There is also the assertion that the Greek representatives were "invited to contribute" to the revision of the Prayer Book. They were led to believe that the abolition of the Thirty-Nine Articles would be an advantage. The union of

Church and State in England made only a revision of the Articles possible. But, the Greek representatives were informed, "This revision being invested with a competent authority would evidently, in great measure, take the place of a final abolition of the Articles." There is an important method of preparing for this eventuality which comes in place here. At a conference in Lambeth in 1930, according to the report issued by His Holiness Nectarie, "The Patriarch of Alexandria said that an assurance excluding the laity from voting on matters of faith would be hoped for. And the Bishop of Gloucester said that the Anglican Bishops present were ready to prepare a statement agreeing that such was their opinion." We have taken this convenient summary from an excellent article by Mr. W. Guy Johnson in "The Churchman" for October. Our purpose is to apply it to certain proposals now before Australian Churchmen in relation to a proposed constitution. If the whole Church in Australia wishes to attach itself to a left-wing movement which has for its aim the reversal of three hundred years of English Church history, no one can prevent such a calamity. But English Churchmen in Australia who hold a different opinion ought to be on their guard against lightly assenting to proposals that would leave them a powerless minority in a Church that could filch their heritage from them. The Bishop of Wangaratta, in a persuasive speech in General Synod, tried to draw a distinction between the Creeds and the Thirty-Nine Articles. He did not openly align himself with those who told the Greek representatives that "The Thirty-Nine Articles have fallen, while the Creeds have risen, in public estimation." But he made a distinction between what the Church had inherited and what she framed for herself, and indicated quite clearly that he believed that the latter was alterable at her mere pleasure. Now the distinction thus drawn is quite fallacious. There was a time, as Canon Garnsey in "The Challenge" reminds us, when the Nicene Creed had the defect of a brand new formulation. Canon Garnsey indeed suggests that it was a product of modernists in the fourth century. Certain it is that the Church was not quite ripe for it and conservatives were somewhat chary of enforcing it. As Professor Gwatkin puts it, "As it was not the spontaneous and deliberate purpose of the bishops present (almost all Eastern, it must be noticed), but a revolution which a minority had forced through by sheer strength of clearer Christian thought, a reaction was inevitable as soon as the half-convinced conservative returned home." It is an absurd position to suggest that the Church of England is bound for all time by formulas which she has inherited from a remote past, but is at liberty to lightly cast aside the deliberations of her own divines formed with the assistance of these formulas. And we can justly contend that the Thirty-Nine Articles form a very important heritage for us. They have been the cradle of religious thought in England. They have made our churches distinctively Anglican in contradistinction to Roman or Free Church. We hear and read a great deal about ethos in these days. The Thirty-nine Articles rep-

resent the ethos of the Church of England. But we have a stronger argument than any that may be based on user or sentiment. The Thirty-Nine Articles were fashioned, like the Nicene Creed, in a period of red-hot controversy. The very foundations of Christendom had been shaken. They represent not only the peculiar genius of the Church of England, but a world-wide attitude to Christian formulations of belief. They embody the things that remain, that stood the fire of acute criticism, and they give directions regarding our attitude to false accretions that not only corrupted the Gospel in the sixteenth century but that still corrupt it. The Church of England formulated these Articles in the strong conviction that they were true. Unless this opinion is held by every bishop upon the bench to-day he is guilty of the awful crime of imposing on the conscience of young men articles that he knows are not according to the mind of God. We do not retain the ancient Creeds because the Church of England inherited them. At a certain stage of her history she inherited the supremacy of the Pope and subscribed to it. We value the forms of the Creeds as an ancient heritage of faith. We would not willingly change them because of any mere alleged archaism in the language, but we retain them because even if archaic they are undoubtedly true. They can be interpreted in a manner consonant with the meaning words held in those days, and yet consonant with the thought modes of the present, and so either in ancient or modern dress are shown to be agreeable to the Holy Scriptures. The wary student notices in this connection that the Bishop of Wangaratta does not make a very strong plea for the Athanasian Creed, although it is plainly inherited by the Church of England. Dare we venture to point out to him that this omission is a serious reflection on the validity of the argument. Now a large body of churchmen still believe that the Thirty-Nine Articles and the present Book of Common Prayer may be subjected to the same tests as the Creeds. They believe that any alleged archaism in the language is patent of a suitable modern interpretation and that, like the Creeds, the Articles can be interpreted in a manner consonant with the meaning words held in the days of their formulation and consonant with the thought modes of the present, and so either in ancient or modern dress can be shown to be agreeable to Holy Scriptures. If this position is wrong, then it is the plain duty of the Bishop of Wangaratta and those who think with him to indicate clearly the unscriptural elements in the present binding formularies of the Church of England. It is not right to commit churchmen beforehand to a scheme of revision that has untold possibilities in altering the ethos of the Church of England. Let the advocates of revision tell us what they would like revised and let them submit it to the judgment of the Church. We counsel churchmen to adhere to this position in the discussions now thrust upon them. No sensible business man cares much for signing blank cheques. The present constitution is in the nature of a blank cheque. We are brought in as evangelicals and committed to a possible revision with no limits or

bounds to its operations. If we are foolish enough to consent we may witness the humiliating spectacle of a disillusioned minority robbed of its heritage, despoiled of its property, and driven at last with contumely and without redress from its ancient home. As a step towards this unfortunate culmination we have the proposal outlined in Brisbane in 1935 (which still exists in a modified form in the position to which they have "receded") that bishops and bishops only shall have the final say in all matters of doctrine. This is a monstrous position unknown in the early and purer days of Christianity that runs counter to every genuine democratic principle. We are witnessing in Australia to-day certain aspects of this new theory which are not particularly inviting. A distinguished dignitary informed a presbyter, "My wishes are commands." A bishop wanders about with candles in his bag and sets them up on the Communion Table in defiance of the incumbent's wishes. New light on the subjugation of the presbyter. We have an Order of Service in which the Gospel Horn and Epistle Horn of "the altar" figure; Deacons of Honour, Priest, Deacon, Sub-Deacon, Master of Ceremonies, Missal, Acolytes, Crucifer, Candles. The preacher should wear a stole the colour of the Mass (whatever that may mean). It is time we asked Quo Vadis?

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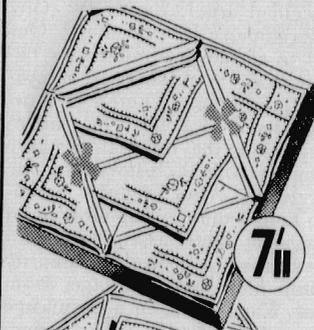
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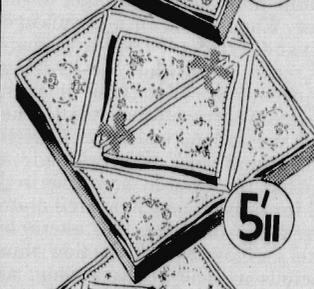
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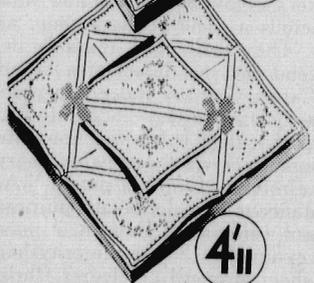
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THE PROPOSED CHURCH CONSTITUTION.

II.

FOLLOWING upon the receipt of counsel's opinion concerning the legal position of the Church in Australia, the Episcopal Committee, after considerable deliberation, presented its report to the General Synod of 1916.

Synod appointed a committee of over thirty members to go into the whole question. At the General Synod of 1921 this Committee presented a lengthy report; together with a draft determination which it recommended synod to pass. A minority report signed by five members of the committee was attached to the report, from which it differed in some very important points. The determination was duly introduced and passed its second reading with the following large majorities:—

	Ayes	Noes
House of Bishops	20	—
Clerical Representatives	55	19
Lay Representatives	48	13

These large majorities are very significant in view of the way in which the matter was subsequently treated by the dioceses. They prove very conclusively that a unanimous vote of the House of Bishops and an overwhelming vote of the House of Representatives in General Synod, by no means necessarily represents the mind of churchpeople generally—or even the dioceses whose duly appointed representatives have thus voted.

During the debate in Synod the question was raised that the determination was ultra vires General Synod. No ruling was given upon the point, as it was subsequently decided to withdraw the determination, and not pass it through the remaining stages.

Synod then resolved to remit the whole question—including the report and draft determination—to the several dioceses for their consideration. A central committee was appointed to receive and codify the replies, and finally to submit to the dioceses a uniform document, which, in its judgment, most nearly expressed the common mind of the Church in Australia.

The response from the dioceses was so unsatisfactory that no such document was sent. The Primate admitted that the cause of this inaction was that "the committee received practically no response from the dioceses." As a matter of fact, various committees had been at work—particularly in Sydney and Melbourne—and a vast amount of labour had been devoted to the question. Very strong opposition was shown to the particular line of action suggested by General Synod in its draft determination.

The members of the central committee then decided to ask the Primate to convene a constitutional convention, and this the Primate did. The convention was held in Sydney in October, 1926, just previous to the meeting of General Synod.

A draft constitution was presented by the committee, and formed the basis for discussion. An alternative draft, prepared by the Diocese of Sydney, was received and laid upon the table for reference during the convention. Several of the provisions of the alternative draft were adopted by the convention.

Bishop Long—then Bishop of Bathurst—had charge of the measure, which, with great ability, he piloted through the convention, which lasted for ten days.

A third reading debate had been promised, as many of the alterations and additions in different parts of the draft constitution had an important bearing upon the parts. Unfortunately, however, the printed draft in its final form was not available before the convention terminated.

The General Synod received the constitution and passed it on to the various dioceses in Australia for consideration and approval or rejection.

All the dioceses accepted the draft—but in the case of Sydney Diocese, the assent was conditional upon certain amendments being inserted in the Acts of Parliament for giving legal force and effect to the constitution. This procedure was necessary, as the draft constitution itself could not be altered.

These amendments were decided upon almost unanimously by the Diocese of Sydney, at a special session of Synod in March, 1928.

Bishop Long was present in Sydney at the time, and leading members of Synod had several conferences with him during the progress of the debate. The amendments were mostly for the purpose of clarifying the meaning of certain ambiguous portions of the constitution, which probably would have been corrected had there been a third reading debate. There was, however, one important exception. The Synod of the Diocese of Sydney could, by ordinance, exclude from appeal to the Supreme Tribunal any question involving faith, ritual, ceremonial or discipline. A circular was sent out, signed by Bishop Long, Mr. Justice Harvey, Professor Peden, and Mr. Minton Taylor, pointing out the effect of the Sydney amendments.

Many dioceses accepted these amendments—although some did so under protest—and there was every indication that only the drafting of the Acts of Parliament remained to complete the work.

Then something happened that upset all that had been done. In November, 1928, the Bishops of Australia met in conference in Sydney. It was alleged that a new difficulty had arisen, a difficulty which had eluded the vigilance of those who drafted the constitution.

What happened at the meeting of Bishops we can only infer from what some of them afterwards told their diocesan synods; as the Bishops' meetings of this character are held in camera.

The difficulty was this. Supposing the Book of Common Prayer were altered or revised in accordance with the method provided for in the constitution—it would then be possible for some litigious

(Continued on page 15.)

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S-TIDE.

Missionary intercessions were made for missions continuously throughout the day in St. Andrew's Cathedral on Monday, November 29th. The intercessions were led by representatives from A.B.M. and C.M.S., and addresses were given by missionaries and others at various times during the day.

A Festival Dinner in connection with the Cathedral was participated in at a city restaurant on St. Andrew's Eve, when about 150 were present. A number of brief speeches were made. The Archbishop presided. Later in the Cathedral the "Messiah" was rendered by the Broughton Choir. The Cathedral was packed.

On St. Andrew's Day, the Bishop Coadjutor conducted quiet hours with addresses, and the Archbishop led intercessions at intervals on behalf of the parishes in the diocese.

In the evening of St. Andrew's Day a festival service was held and the Advent offerings of the parishes in the diocese on behalf of the Home Mission Society were presented by church officers. The Rev. T. C. Hammond was the preacher.

ST. PAUL'S, SYDNEY.

Missionary Display and Sale.

On Tuesday, November 16th, a successful missionary evening was held in St. Paul's parish hall. The object of the effort was to create a wider interest in the missionary work of the Church and to raise a sum of money to give as a Christmas offering to God.

Miss Bullard, who has lately returned from Tanganyika, was introduced and all were deeply interested and touched as she told the story of her work and of the lives of those who "know not God." £14 will be handed in for the C.M.S. Christmas stocking.

Sunday School Anniversary.

On Sunday, November 21st, the 81st anniversary of St. Paul's, Sunday School was held, which was a happy day for scholars and teachers.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association.

Twenty-four Sunday Schools were represented by 120 teachers, clergy, and officers of the Parramatta Rural Deanery, who met for the 101st quarterly conference and annual social afternoon, at St. Matthew's, Windsor, on Saturday, 13th November. They were the guests of the Rector and Rural Dean of the Hawkesbury, the Rev. G. P. Birk, and Mrs. Birk. Local clergy, teachers and parishioners assisted in the welcome.

Social activities, recreation and tours of inspection of the old historic church, rectory and other buildings were followed by special services. Historical and devotional addresses were given respectively by the Rector, and the Rev. F. G. Standen, rector of Kurrajong.

Tea was held in the rectory and on the adjoining grounds. The Rev. G. F. B. Manning presided in the absence of the Venerable Archdeacon H. S. Begbie.

A very helpful address was given by the Rev. T. C. Hammond, M.A., Principal of Moore Theological College, whose subject dealt with "The Value and Method of Teaching the Old Testament."

Among other special guests present were the Mayor and Mayoress of Windsor, Ald. and Mrs. McLeod, Miss E. Norbury ("The Builders"), Miss V. Mitchell (Muswellbrook), and Miss Rachel Dunstan, nonagenarian Sunday School teacher, of Windsor, who, with others, was honoured with presentation of flowers.

Votes of thanks were accorded the Rector and Mrs. Birk, Principal Hammond, and all who had contributed to the very enjoyable, interesting and profitable time spent in and around the historic and sanctified centre.

The conference closed with the singing of the National Anthem, Doxology, and pronouncement of the Benediction.

THE MOTHERS' UNION.

A conference of official workers of the Mothers' Union will be held in the Chapter House, Sydney, on Friday, December 3, 1937, from 11 a.m. to 4 p.m.

VICTORIA.

Diocese of Melbourne.

WELCOME AND FAREWELL MEETING.

On Monday, December 6, at 8 p.m., under the auspices of the Church Missionary Society, a welcome and farewell meeting took place in the Chapter House, St. Paul's Cathedral Buildings.

Welcome was expressed to Mr. and Mrs. S. C. Port and Miss M. Dove, who have returned for furlough from the Society's work amongst the aborigines in North Australia; and farewell was said to Miss A. J. Nethercote, who, after thirty-one years' work in India, is returning for yet another term of service.

Opportunity also was taken to say farewell to the General Secretary for Victoria, the Rev. R. C. M. Long, who has accepted the appointment as rector of St. Paul's, Chatswood, Sydney, and who will be inducted to his new charge on December 21.

WATCH YOUR THOUGHTS.

"For from within, out of the heart of men, proceed . . ." —Mark 21: 22.

Of what sort is the effluence of our lives? This is the certain test of the profession of our lips. For it reveals unerringly the hidden man of the heart, which is the real man in every one of us. This is the primary objective of all Christ's teaching—to reveal men to themselves. His first work is always to create and quicken that self-consciousness without which there can never be any true consciousness of God. For it is only as the knowledge of indwelling sin becomes a pressing certainty that men incline toward submission to the saving and delivering power of the Lord.

—J. STUART HOLDEN, D.D.

person to allege that the alteration or revision was not in accordance with the solemn declarations of Chapter One, as provided for in the constitution. The matter could then be brought before the civil courts; as there was nothing in the constitution to prevent such action.

A conference of the Bishops and the Consultative Committee was then held; and it was decided to recommend to the dioceses the acceptance of the constitution, with certain further amendments incorporated in the body of the constitution instead of in the Acts of Parliament. These amendments included in effect those asked for by the Diocese of Sydney.

But there was another amendment of a very vital and far-reaching character, and one that cut right across the concordat that had been arrived at. It was this: No revision of the Book of Common Prayer could be made without a certificate from two-thirds of the diocesan bishops—including all the Metropolitans—certifying that the revision is consistent with the solemn declarations set forth in Chapter One.

If so certified, the canon shall be taken for all purposes to be consistent with those declarations. This was to over-ride any other provisions in the constitution, and leave open no possible appeal to the King's Court. Thus the attempt was made to place in the hands of two-thirds of the diocesan bishops the doctrine, ritual and ceremonial of a revised Book of Common Prayer.

Those who know some of the Bishops of our Church and their pronounced doctrinal views, know full well what that would mean. Furthermore—once this power was bestowed upon the Bishops, it could never be taken away without their consent. It is significant that in the English Report of the Archbishops' Commission on the relations between Church and State, issued as recently at 1935, the Commission took a very different view of the rights of the British subject.

In dealing with the proposed new Church Court of Final Appeal, the Commission made it plain that this was to in no way prejudice the right of every subject of the Crown to appeal for protection to the King's Court in case of alleged lack of justice.

The amendments proposed by the Bishops and the Consultative Committee were to be submitted

first of all to the Sydney diocese. The representatives of Sydney soon made it plain that in their opinion there was not the slightest chance of that diocese accepting the drastic change referred to above.

The Bishops then determined that nothing further should be done until they returned from the Lambeth Conference in 1930. The lamented death of Bishop Long during the first week of the Conference added a fresh difficulty, as he had been so largely responsible for the preparation of the draft constitution. It was then determined to ask the Primate to call another convention. This was to have been held in 1931, but owing to the severe depression then prevailing throughout Australia, it was not held until October, 1932.

A special committee, appointed by the Primate on the nomination of the Bishops, had carefully prepared a new draft constitution based upon that of 1926, but incorporating many of the amendments received from different dioceses.

The Bishop of Wangaratta had been entrusted with the difficult task of taking charge of the draft constitution in the convention, and he very ably and tactfully steered it through the intricacies of debate.

The convention sat on nine days, covering a period of nearly a fortnight. The draft constitution in its final form met with very general approval. It was acclaimed as a great achievement, and Bishops of very advanced doctrinal views returned to their dioceses loud in their praise of the work of the convention.

A considerable number of dioceses accepted the draft constitution, and these included three of the four metropolitan sees—Sydney, Melbourne, and Perth.

Sydney made it clear that while accepting the draft constitution, it did so—not because it approved of it in its entirety—but with a view to achieving the hoped-for unity of the Church in Australia.

In the report of the Continuation Committee, dated 14th October, 1937, it was stated that thirteen dioceses had accepted the 1932 draft, and seventeen dioceses the amendments proposed by the Continuation Committee.

Active propaganda against the Constitution began soon after the convention. The Rev. J. Norman,



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then Archdeacon of Rockhampton, published a pamphlet containing arguments of the extreme Anglo-Catholic point of view. Reading this pamphlet made it plain to many that there are men in the Church of England ministry to whom no constitution will be acceptable unless it provides in embryo, at least, that which is purely Roman.

In May, 1933, the Bishop of Rockhampton, in an address to the Synod of his diocese, strongly attacked the constitution of the Appellate Tribunal. Opposition of a somewhat less advanced type came from Adelaide and a few other dioceses.

In June, 1935, the Diocese of Brisbane passed a resolution making its assent conditional upon at least four amendments. The first of these amendments was:—

"That an Appellate Tribunal be constituted, which will give to the Bishops the final decision on any matter of doctrine, the Bishops to be assisted by theological and legal assessors."

That motion was passed after the Synod charge by the Archbishop of Brisbane (Dr. Wand), in which, after referring to what he claimed to be the Bishops' right to determine doctrine, he said "that at all costs they must endeavour to obtain an alteration in that part of the proposals. It would, of course, be quite easy to frame such an alteration. The only thing absolutely necessary would be to compel the tribunal to accept the decision of the Bishops on any doctrinal matter that was put before them. That would save the fundamental character of the Church, and would make the constitution possible. For my part—he said—if we could obtain that alteration, I should be willing to negotiate with regard to the other suggestions

that I have made; but on this one point I could accept no compromise."

Evidently the amendment agreed to by the Continuation Committee, which met shortly after the Brisbane Synod, secured for the Archbishop of Brisbane what he desired. In September of the same year, 1935, at the meeting of the Provincial Synod of Queensland, in urging the acceptance of the amendments proposed by the Continuation Committee, Dr. Wand was reported by the "Church Standard" as having said:—

"He had tried to get through the most fundamental thing of all, and he thought they had got it—and that having got it through, they could then get the other conditions by business compromise."

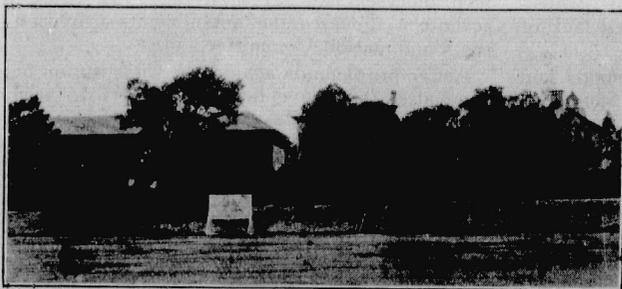
Within a fortnight of the holding of the Queensland Provincial Synod the words which Dr. Wand had addressed to his own Synod were quoted in the Sydney Synod during a debate, when the Diocese of Sydney, by 189 votes to 89, withdrew its assent to the proposed constitution. At the following session of Synod in 1936, the Sydney Diocese, being now as free as Brisbane, affirmed that no constitution would be satisfactory which did not, amongst other things, provide eight specified amendments. This motion was carried by 285 votes to 64. It is possible to exhaust the patience of even the Diocese of Sydney.

Thus once again, after a lapse of nine years, the proposed constitution has been held up by a determined attempt to convey to the Bishops that which they have not possessed for many centuries at least—power to determine the doctrine of the Church of England.

(To be continued.)

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THE SINO-JAPANESE WAR.

(To the Editor, "The Australian Church Record.")

"Pro Justice" writes:—

I thank you for the space given to my letter in your issue of November 5th.

With regard to your statement that, with the reports before you that are published in the Australian and English newspapers, it is impossible for you to hold any other view than that which you have already expressed, I am well aware that many reports such as those to which you refer, and many articles such as those you quote from English papers, have been published. I also find, however, that information from undoubtedly reliable sources has also appeared, which is in direct conflict with many of the reports and articles in question, and indicates that they are largely based, whether knowingly or unknowingly, on unscrupulous anti-Japanese propaganda. In connection, for instance, with the alleged ruthless slaughter of non-combatants by Japanese aeroplanes, I find that Mr. H. G. W. Woodhead, C.B.E., of Shanghai, Editor of "The China Year Book," and the monthly "Oriental Affairs," and the special correspondent in the Far East of the "Sydney Morning Herald," writes in the "Sydney Morning Herald" of October 28th:—"The charges that the Japanese have been 'deliberately' bombing non-combatants have not been proved, and it is doubtful whether they can be." Mr. Woodhead also states that "It may be doubted whether in the scores of raids conducted in North, Central and South China, Japanese aircraft have caused many more civilian casualties than were caused by the Chinese 'planes that dropped bombs on the Settlement on August 14 and 23. . . . The three catastrophes caused 4382 casualties."

Cables transmitted from London and published in the Australian papers were to the effect that 3000 non-combatants were killed in Canton on September 23rd, by bombs dropped by Japanese 'planes. In an article that appeared in the South China "Morning Post" (an English paper published in Hong Kong) on September 27th, it was stated that "Reports which have been sent out from Canton concerning the amount of damage done and the number of casualties have been grossly exaggerated, according to observations made by a representative of the South China 'Morning Post,' who visited Canton during the week-end and interviewed numerous foreign residents and Chinese Government officials. Mayor Tseng Yangfu, in a special interview, said that probably not more than 100 had been killed in the air raids on Canton."

In this connection it should be remembered that, at the official commission of jurists assembled at the Hague in 1923, Japan, with other Powers, pressed for the entire abolition of air bombing, precisely on account of its inevitable danger to civilians, or for the limitation of objects of bombardment to those concretely enumerated, but these proposals failed to be adopted before French and British opposition. In the present conflict, the Japanese authorities claim that their aviators have done all in their power to minimise the above-mentioned danger, and much more than is required by other nations, by issuing warnings, by

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giving notice of intended flights, thereby exposing themselves to attack, and in other ways.

With regard to the reported attack on men, women and children in a Chinese fishing fleet on September 22nd, the Japanese Foreign Office issued a statement (which was published in the Sydney "Daily Telegraph" on October 4th) to the effect that investigations made by the Japanese Naval Department revealed that, on that day, all Japanese submarines were in ports in the Japanese mainland, with the exception of a few engaged in training at a Formosan port, and therefore no such attack by a Japanese submarine could have been made. Moreover, the Captain and Chief Officer of the German liner "Scharnhorst," which rescued nine Chinese men and a woman about 50 miles from Hong Kong, stated, on their arrival at Manila, that, although language difficulties prevented them from obtaining any information from the rescued Chinese, judging from the circumstances under which they were rescued and from their appearance at the time of their rescue, there was absolutely no sign of their having been attacked by a submarine.

In conclusion, may I quote the following extracts from a statement issued by the Japanese Foreign Office on September 29th:—

"It is reported that Japan is being criticised at Geneva concerning her air operations, especially against Nanking and Canton, and that the League Advisory Committee voted a resolution 'formally condemning' the Japanese Air Forces for their attacks on undefended Chinese cities.

"Though the action taken by the League is no particular concern of ours, and does not call for special comment, it must be recorded that the Japanese nation is deeply indignant at the irresponsible way in which this important matter has been dealt with, as the League's action is taken not on any formal evidence but on the basis of inaccurate reports from one side only.

"The very basis of the accusation, that Nanking and Canton are undefended cities, is untrue. . . . It is to be desired, even were it not the cause of justice and fairplay but merely for the sake of the League's prestige, that the discussion of the action be based on something better than unreliable news."

Sydney, November 29th, 1937.

MUSIC AND WORSHIP.

(To the Editor, "The Australian Church Record.")

Robert G. Moon, Organist and Choirmaster, St. Anne's, Church, Ryde, writes:—

Re your contributed article on "Music and Worship," in your issue of 25th inst., I feel that it is a challenge to us all, particularly those of us who are in charge of the music in our churches, and as I for one am deeply interested (and holding office in this diocese in various parishes since 1889, almost without a break), I feel I can speak with some experience on the matter. I propose to answer the "Questions" in the order they are mentioned and merely quote the numbers:—

1. I make it a rule to play a devotional piece of music as an introductory voluntary, more often than not, a solo piece of a meditative nature, pleasing and soft, and for which I have often been thanked, and as being greatly helpful to the congregation to quieten their emotions (which may have been of various kinds on entering the church), and producing an atmosphere conducive to soul worship and generally helpful to the service following. Failing this kind of a voluntary I think that silence would be better.

2. I never play the organ during the ringing of the church bell. The two things do not "mix" at all. They are distinctly discordant, and surely only require a very little organisation to be carried out separately.

3. For exactly the same reason the vestry prayer and the "Amen" can be said quietly and reverently without producing musical discord.

4. As I am not in favour of an intoned service at all, I naturally prefer the "natural" voice, because I think the liturgy of our "Book of Common Prayer" is so essentially

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for ALL. Its very title "Common" surely means that consequently everything should be done that makes congregational participation (singing and speaking) possible.

5. Like everything else, the chanting of the Psalms wants to be saved from extremism—there is no necessity why the recitatives need be taken at a breakneck pace, nor the slow notes too slow. But the chants chosen want to be tuneful and easily sung, the "tempo" does not want to be violently changed, nor the expression, but all things made possible for the congregation to join in. The church I attended when a boy in the "old country" was furnished with prayer books in which the Canticles and Psalms were "pointed," bar lines and accents being printed in red, which all tended to help the congregation to sing, and I think it is a pity the ordinary Book of Common Prayer is not so universally printed. The organ certainly does not want to "dominate," but as the church musician generally presides at it, he should give a lead that is distinctive and helpful.

6. Requires hardly any answering as the church service was never meant to be a part of a musical opera.

7. The spiritual purpose of the anthem is, if I may so term it, a more elaborate form of musical worship. The only part of the service is not congregational, but not to be denied on that account because seeing a large part of our parish choirs are voluntary singers it is necessary—

almost vital—to have anthems, to give them something to attend choir practices for, but the anthems must be reverential and sung so, and chosen to fit either the church season or the subject of the sermon, so that they are never out of place.

8 and 9. Are really answered under No. 5.

10. I have always tried to render my part of the service in the spirit of the word at the first verse of the Venite—which stands at the opening of the musical part of our Morning Prayer—that is, as an uplift on to a spiritual plane, consequently our church service endeavours to be bright, cheerful and inspirational, depending upon neither hurry, noise or silence, but a reverential rendering, helpful to all.

11. I have always felt that the Holy Communion Office is personal, sacred and meditative, that all that comes after the "Prayer for the Church Militant" is better left to the natural speaking voice by everybody.

12. Why was an organ or musical instrument ever introduced into a church? And because it is there, it certainly does not mean that nothing can be done without it. "Let your moderation be known unto all men."

And, in conclusion, I would like to say that although the outgoing voluntary is not questioned, I have made it a practice now for a long time to play something that is in keep-



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ing with the sermon just delivered. More often than not a well-known hymn or hymns, so as to accentuate the message just delivered as being most helpful to all concerned. Forgive the length of this answer, but I thought a life's experience would be helpful.

November 28th, 1937.

CHRISTIANITY AND WAR.

(To the Editor, "The Australian Church Record.")

W. G. Coughlan writes:—

I thank Principal Hammond for his exposition of his views on this important matter, and for the explanation of his opposition to the motion placed by me before Synod. In this (I hope, final) letter I must try to summarise the position and to point out certain misconceptions that have arisen.

1. My motion did not, of itself, make any pronouncement concerning the Christian attitude to pacifism, "just wars," etc. It simply asked Christians to support the United Christian Peace Movement.

2. In order to inform Synod and to save time, I took the trouble to circulate among Synod members copies of the Movement's "manifesto," and "objectives." I might quite easily have neglected to do this, and perhaps have got the motion through.)

3. The criticism of Mr. Hammond and others was directed against clauses 2 and 4 of the manifesto. Those clauses are taken from the Resolutions of Lambeth Conference, 1930. The Bishops in 1930 branded war "as a method of settling international disputes," as being incompatible with the teachings and example of our Lord," and as "an outrage on the Fatherhood of God and the Brotherhood of all Mankind." As I have tried to point out in a previous letter, some Christians include every kind of armed conflict under the term "war," as used by the Bishops; others see in the limiting phrase, "as a method of settling international disputes," ground for the exception of, for instance, struggles in self-defence, and struggles undertaken by groups to prevent or stop aggression carried out in spite of treaties and in defiance of all attempts to arbitrate and conciliate. Still other Christians, of whom I am one, admit that in fact we are all the time tolerating—and even contributing to—social, economic and other conditions of life which are "incompatible," etc., and "an outrage . . ." We cannot contract out of the environment; our task is to change un-Christian conditions and methods; but compromise is inevitable, and Christians in an imperfect world have to condone and take part in activities which they recognise nevertheless as being contrary to the perfect will of God. (If space permitted, many examples could be given.) So it is with war—or with war waged for certain ends and in certain circumstances. In this light will be understood my reference to Mediterranean piracy. What the U.C.P.M. (following Lambeth) is driving at is the widespread recognition of the need for replacing the resort to conflict by the resort to law and judgment—"arbitration and conciliation"; the need for doing in the international sphere what civilised countries have done in the civil sphere.

3. Because I was commending a movement and not outlining my own viewpoint, it was not in my power to move a proposition along the lines suggested by Mr. Hammond in his second paragraph. (I was very much interested, incidentally, to note that in October the General Synod approved a motion condemning war in precisely the terms to which exception was taken at Sydney's Synod.)

4. Mr. Hallahan asks, "What has the U.C.P.M. accomplished?" Had I been asked the question in Synod and given a chance to answer, I could have made out quite a good case?

5. On the general issue: What troubles me most of all is the blind readiness of people to follow slavishly their Government's dictum in these serious matters. Mr. Hammond objects to the idea that private citizens should be called upon to determine national policy in crisis. Mr.



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Hallahan is prepared to respond to a call to arms issued by his country's leaders. I admit the difficulty of having the rank and file equipped with the knowledge essential for the reaching of momentous decisions, but I submit:

(a) If democracy is to mean anything we must fight for the private citizen's right to decide, and do all in our power to enlighten him on the realities of the situation. In this the Church should be foremost; but one feels it is still, as a whole, swallowing the biased propaganda of those whose financial and political "interests" are slowly but surely driving us to war.

(b) Even a slight knowledge of British foreign policy since the war will make even a normally sensible citizen—let alone a man who seeks Christian truth—realise that the very last thing he can do is to take his "leader's" word. That is what grieves me: the almost certain knowledge that Christians will be duped again.

HOLIDAY HOME.

The Editor,

The Australian Church Record.

Dear Sir,

May I remind your readers about the Holiday Home advertised recently in your columns? The Home will be run at "Stratford," Lawson, from January 4th to 25th. The object of this venture is to provide a real holiday under congenial surroundings. There will be no meetings or conferences except a short Bible Talk each morning after breakfast. The remainder of the day will be free for the usual holiday exercises. We hope to have organised games for the residents, as well as arranging picnic parties, etc. The home is open to persons of both sexes, and of any age from twelve upwards.

Opportunities will be given for those who wish to attend the Katoomba Convention. Bookings are now being made, and it is advisable for those who wish to join us to secure rooms early. The fee is 30/- per week, or 5/- per day. A registration fee of 1/- is charged in addition. Bookings can be made for any portion of the time.

Yours faithfully,

E. NORBURY.

C/o. Church Record Office,
Diocesan Church House,
George Street, Sydney.

150th ANNIVERSARY CELEBRATIONS.

Harbour Service.

To the Editor, Church Record.

Dear Sir,

I would esteem it a great favour if you would bring under the notice of your readers, the contribution the Church of England proposes making towards the 150th Anniversary celebrations in the month of January. Five large steamers have been engaged for the night of Thursday, January 27th, 1938, to carry over 7,000 people to a rendezvous on the harbour, where a service of commemoration and thanksgiving will be conducted by His Grace the Archbishop of Sydney. The steamers will leave various wharves on the North side of the Harbour, Watson's Bay, and Circular Quay. The tickets giving the time-table and places are now on sale at parish churches, Ferry Tourist Office, Circular Quay, and Diocesan Church House, George Street, Sydney. Tickets are 1/6 each, but may be purchased for 1/- if secured before January 1st. (Children full price.)

Let all churchpeople rally in large numbers for this important demonstration. I will be glad to furnish details on inquiry.

H. N. POWYS, Hon. Organiser.
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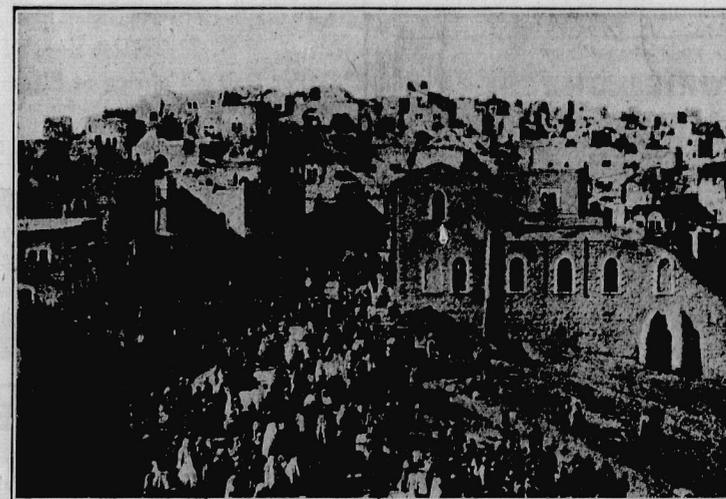
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transmission by post as a Newspaper]



CHRISTMAS PILGRIMS AT BETHLEHEM.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Let in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the Christmas Angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel. Amen.