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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 1, No. 33—New Series.

NOVEMBER 10, 1938.

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Queen Mary visiting St. Michael's Church, adjacent to Linlithgow  
Castle, Edinburgh, September, 1938.

(Photo by Miss Margaret Holt, of Enfield, Sydney.)



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**Notes and Comments.****THE DRIFT AWAY FROM GOD.**

"DR. ROBERT BOND, the new Moderator of the Federal Council of the Evangelical Free Churches of England," says the English "Record," "had some plain things to say in his inaugural address at the annual meetings in London last month. Emphasising that it was essential that on some issues a common voice should speak for the Free Churches, Dr. Bond expressed his conviction that the Nonconformist Church must see that there was no doubt as to its attitude towards the movements that threatened the world. There were evils in the land that ought not to continue. The growing spirit of materialism was threatening the finer and nobler things among us. There was a spirit of paganism that was creating a contentment with a lower moral and ethical standard, to which Christian people were being tempted to approximate. The Moderator, however, seemed to think that there were signs that the drift was being arrested, and that young people, in their quest for reality, were discovering that the biggest reality of all was God. Men and women had not forsaken Christ as completely as was generally believed; but Dr. Bond uttered a stern warning to those churches "which were resting only or mainly on their history or tradition." It is scarcely necessary to observe that the Moderator's wise words

have an application far beyond his Free Church constituency. On the following day the Archbishop of York addressed the Council on some of the dangerous tendencies of the new nationalism."

**PACIFISM.**

WE view with serious questioning the attempt to drag the Christian Church into interference in political questions and into identification with sectional programmes. The latest urge comes from a body styling itself "Legion of Christian Youth," which seems to number amongst its leaders men who are long past their youth. The ministry of the Church is asked to preach against compulsory military training; and the youth of the community is to refuse to obey the regulations of a constitutional and democratic Government.

This looks like an instigation to rebellion against "the powers that be." And in this case the "powers that be" are not only ordained of God, but placed in power by ourselves. They are lawful and democratically appointed rulers of our State and Commonwealth.

We wonder if some of our young and semi-young friends realise what is on the "Statute Book" of the Anglican Church:—Article 37: "It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars"?

**THE ARMIDALE ADVANCE.**

ON a large scale, the Bishop of Armidale and his counsellors are projecting a mission of evangelism. The programme arranges for a policy of progressive missionising throughout the next five months to Easter of next year. We have received a series of "tractlets" issued by the bishop himself, dealing with five questions that are affecting the lives and witness of the professed adherents of the Anglican Church. Suggestively, the first paper deals with the question of Sunday and Sunday sport. The bishop deals very cleverly with the query "Is it wrong?" The questioner is led to face the issue for himself. We quote the bishop.

"Is it wrong? Well if we are content to be animals—to play, and play together, as some of them also do;

"Is it wrong? Well if we are content to be animals—live on their level, to die as they die, and go to dust, ending life with death, and with no conscious communion with God by which to ensure eternal life—well! to such people it will not seem wrong. But for souls, capable of being the children of God, capable of a rich life hereafter, to spend Sunday in sport, ignoring God, is one of the greatest wrongs one can conceive, a wrong fathered by the devil himself, because its basis is half a truth and half a lie. He has shown us the truth of refreshment and hidden the truth of prayer and worship."

Two other leaflets are entitled "Does the Church care?" and "I have a moral life" in which Mr. Self-righteous has some home truths pressed before him. We anticipate a circulation of these leaflets far wider than the bishop's own Diocese.



**"THE TEACHER" AND "THE TROWEL."**

OUR attention has been directed to a very misleading advertisement which has been distributed to a large number of clergy in the Diocese of Sydney from The Church Stores. The important part of the advertisement runs as follows:—"New Lesson Book for 1939.....The Teacher, previously called 'The Trowel.'" We do not know who is responsible for the wording of this notice, but it is manifestly incorrect. "The Teacher" was never called "The Trowel" because it has just come into existence. "The Teacher" does not succeed "The Trowel" because "The Trowel" is still published, and may be obtained from the Board of Education, Sydney. This attempt to trade on the title of a magazine without the authority of the owners of the publication in question, cannot be defended. We hope the General Board of Religious Education will take steps to correct the misconception.

**INDUSTRIAL SUNDAY.**

THE Bishop Coadjutor of Sydney has addressed a letter to the clergy of that diocese, in which he states that, in pursuance of a resolution of Synod passed in 1933, ordering an "Industrial Sunday" on which the clergy should be invited to preach on the social implications of the Gospel, he has appointed November 20 to be observed as Industrial Sunday. The Bishop has also invited the other Churches to co-operate in this observance, and to take part in a public meeting to be held in the Chapter House, Sydney, on Monday evening, November 21st. We hope that the response to Bishop Pilcher's request will be quite general, in order to strengthen the influence of the Christian Church in the direction of social betterment.

**LICENSING OF MISSIONS.**

A VERY disturbing piece of legislation has been passed recently by the West Australian Government. Under this new law the Christian Church will be prohibited from establishing mission stations without the consent of the Minister. Under the new law, Government licences must be obtained for all missionaries, and the Minister has power to cancel any licence at will. This is said to be the first time that an Australian Government has interfered with the authority of the Churches in the aboriginal mission fields.

We understand that strong protests have been made, and that steps are being taken to promote an organised protest on the part of all the Churches in the Commonwealth.

The matter is far too important to be left where it is. Arbitrary regulation by a single minister of the Crown might have very serious effects in relation to the proper liberty of the Church of God

in the carrying out of its missionary policy. A Minister of the Crown charged with so far-reaching a responsibility and liberty of action might, quite conceivably, attempt a domination in spheres of activity quite remote from his capabilities. To deal with matters affecting spiritual work demands, at least, a possession of spiritual equipment!

**ARMISTICE DAY.**

THIS year our celebration of Armistice Day will be with feelings tempered with sad remembrance of the sufferings and sorrows of peoples who have been bereft of homes and country, and many of whom are in concentration camps and other positions of wretchedness. At the same time when we stop to imagine what the more poignant sufferings of war would have been for the Czechoslovakian people, we have reason to celebrate Armistice Day with a sense of thanksgiving for the averting of a world war, with all its horrors, from which we have been preserved.

We may very well make opportunity for earnest prayer for these nations of the world which are so much in the deadly grip of pagan ideals that the peace of the world seems for ever in a state of crisis.

**"RECORD" SALE.**

The Sale of Gifts organised on behalf of the Church Record, and held in the Chapter House, Sydney, on November 1st, was wonderfully successful. The financial result was splendid, and the spirit of fellowship and enthusiasm was markedly evident. Mrs. Bragg and her band of helpers did yeoman service, and we tender them our warmest thanks. Archdeacon Wade presided at the opening and Canon Hammond declared the sale open. Both earnestly commended the paper to Churchpeople, and Canon Hammond followed up at the evening Rally by an earnest appeal for subscribers. We thank all who helped in the Sale. Thank you indeed!

**CALL TO SERVICE.**

After 27 years of honorary service in charge of the C.M.S. Luncheon Room, Mrs. A. A. Bragg feels it necessary to tender her resignation as from 31st December, 1938.

Is there anyone who, for the Master's sake, will carry on in the same way? Further particulars may be obtained from Mrs. Bragg, C.M.S., 109a Bathurst Street, Sydney.

**ST. JOHN'S, TOORAK.****Dedication of New Font Cover.**

On Sunday afternoon, November 6, the Bishop of Geelong dedicated a new font cover in St. John's Church, Toorak. The font cover was given by the relatives of the late Mrs. F. Knight. It is a beautifully carved oak pendant (with a counter-weight for raising when in use). The eight facets contain representations of the Pilgrims' Progress carved on huon pine insets. A flying angel surmounts the pinnacle. The inscription contains the names of the relatives providing the memorial.

**Quiet Moments.****THE END OF THE WORLD.**

(A Leaflet by the Bishop of Armidale.)

"WE live in a strange and dangerous world, a world so dangerous that Mr. Chamberlain warned us recently to watch our very words lest their echoes, as in the Swiss Alps, awaken an avalanche which might plunge down the mountain pass upon the towns and villages beneath."

Yes! and yet we must live dangerously. The animals which have played for safety, like the tortoise or the crab, do not count much. We live in a world that is breaking up—whether to a final end or to a new and richer beginning we do not yet know. But merely to defend ourselves will never save us or the world.

There are great changes coming—probably a different civilisation and revised social and political systems.

Should this frighten us? The Christian Church has never been afraid of the end of things. Indeed, she has always preached it as part of her message, for she knows that out of every end God can make a better beginning.

At times the world forgets. We cling to what we have. We live on the level of our senses. We fear the future. But to-day the shaking of life is making men think, and we are discovering truths

we had forgotten. The world is moving on. Whither?

(1) "We had forgotten that the Bible does not speak of a world which will grow better and better" as a matter of course. Before the Great War, multitudes thought that this would be so—that evolution meant sure and certain progress to better things. The Bible rather says that anything men build without God is sure to come to judgment and to an end. Is that happening to-day?

(2) We had thought it easy to change our world by the power of ideas and ideals, but the present chaos shows it not so easy as we had dreamed. We are not great enough in character to make our ideals count.

(3) The wonders of science have made men proud and self-sufficient, but, whereas we can handle nature, we have not yet learned how to conquer ourselves, and our civilisation seems to be hurrying to its doom.

(4) We have forgotten that man is not just an atom in the world of matter, but a prey to evil spiritual influences wherever and whenever he neglects the help and presence of the Spirit of God. A world forgetting God is committing suicide.

(5) The reign of force, the lack of moral standards as between nations, the breaking of treaties, the callousness over human life, the class bitterness, the craze for pleasure, all these, and other facts, show us that the present age is coming to an end. The end may come in different forms. It

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**BUSH CHURCH AID SOCIETY**

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Melbourne



may be an end of utter destruction, it may be a day of a new beginning.

To many who think, it seems more likely there will be the end of utter destruction, because the life that comes through faith in God and high values of living is growing less and less.

A world without religion is a dead world; it falls like "a sinister waterfall from chasm to chasm to deeper and more final ends" till there be not even hovels, but only graves.

What does this mean to you! Men cannot save the world. God can! But He does it through men and women.

Out of the chaos God can bring order, out of darkness light, out of the agony of to-day a new life can come to mankind.

But He needs your life.

Will you give it? Will you be a God-consecrated soul? For His sake; for your home's sake; for the world's sake and for your own sake.

Surely this is the greatest challenge your life has known. What is your answer?

#### ON READING THE BIBLE.

A FRIEND wrote to me, "she often found the Bible dull." I quite understand. Aye, I have often felt it so myself . . . It may easily become mechanical, so we must not let "reading a portion" run by itself. We must look also from other sides at the interest and the charm of the Bible. It took centuries to produce, longer than from King Alfred's days to our own King George's. Its parts are quite different, yet it is one. Great lines of thought run through it; the same in essence always, about God; man; sin; judgment; mercy about this world, and a world unseen. Remember it (the Old Testament) was Christ's Book. It will help you to go to it again, and always, with a reverent and exploring curiosity, to remember that this, alone of all books, was read, quoted, trusted, honoured, loved by our Lord Jesus Christ.

"My Life is a full one, but I keep time sacred each morning for some careful reading of the New Testament. I use a large copy, and I keep a pencil

in hand to make notes in the margin, or to draw lines of connection across the page. I don't make it a duty to read a fixed quantity, such as a chapter, but to read some portion carefully, as it comes in order.

At night with the Old Testament I do the same. About two years on the average carries me through the Book. My mother taught me to read it through, and I have done it all my life, till my reading seems as natural a thing in the day as my meals.

Another method from my own experience . . . Use a little imagination and say, "I will suppose this Book has only just been discovered, a new and unexplored treasure. I will see what it has to say about God, about the soul, and sin, and pardon, about mercy and judgment." If it is an Epistle, "I will work out everything it has to tell me about the Lord Jesus Christ, as if it were new information about Him." Personally I have found this a very helpful way of reading. Many years ago I got much interest and light, while putting together out of the Epistles all the notices or hints they give of the life of the Lord Jesus in His sojourn upon earth. I was delighted to find how much I could thus collect; it amounted almost to a fifth Gospel on a small scale.

Do you realise how, practically, we owe to the blessed Book, and to it alone, all we really know about the Lord Jesus Christ, and all the truths of His great salvation?—(Bishop Moule.)

#### HOME MISSION SOCIETY.

##### Diocese of Sydney.

Offerings on Advent Sunday will be made in all parishes in the Diocese on behalf of the Home Mission Society. Generous offerings are asked, to meet the ever growing work of the Society, which supports not only parishes, but has embarked on special tasks such as the Chaplaincies at the Children's Court and on the Hawkesbury River, work at the Unemployed Camps, Scheyville Training Farm, Norfolk Island, and in other ways is setting forward a strong witness for the Church.

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### VICTORIAN JOTTINGS

(By "Melberton.")

"Atmosphere." This undefinable quality is met with in every Church. Its influence may be very gracious, or it may shade off into positive coldness. The gracious atmosphere is very evident at St. Matthew's, Prahran. The Rev. P. W. Robinson, Th.L., is the most energetic Vicar, and he has won the affections and confidence of his flock to a remarkable degree. Besides his manifold parish activities he broadcasts every morning over 3AW a tonic spiritual talk. St. Matthew's is now almost hidden by tall business places. But it cannot be hid. The Rev. W. T. C. Storrs, M.A., carried on a powerful ministry for thirty-one years. Prior to him the Rev. A. R. Blackett was vicar, succeeding the Rev. H. A. Langley, who afterwards became the first Bishop of Bendigo. His memory is very widely cherished. A recent visit to St. Matthew's afforded a helpful service. Evening prayer to the end of the Nunc Dimittis was followed by the Holy Communion and a very helpful sermon. Nearly one hundred parishioners were communicated. A feature of the beautiful Church is a Chapel for the blind and in this each worshipper has his or her braille service and hymn book.

All Saints', East St. Kilda, still waits for a new Vicar. It is understood that the parochial nominators cannot agree with the diocesan members. For some time past Anglo-Catholic practices have been growing, and we believe that the majority of the parishioners desire a less exotic service. The choir is a fine one, but its size is out of proportion to the general expenditure. The quota contribution for the Home Mission Fund is very much below the assessment. The assessed amount is £185—the amount given, £67. It is clear that a missionary spirit needs to be created in this important centre.

The C.E.M.S. Eastern Suburbs Federation has now been established for 25 years. One of its pleasant functions is its annual communion and breakfast. This was held as usual on All Saints' Day (Cup Day this year), and the celebration was most inspiring, especially the responding and singing of the large body of men. At the breakfast

Bishop Cranswick was the chief speaker. His theme was reunion, and his address was a masterly one. Mr. L. V. Biggs, in thanking him, said that not one word could have been spared, and that the Bishop set a noble ideal before us. Mr. Biggs is a very competent judge. As Editor-in-Chief of the "Age" he is himself a master of "English undefiled." The Bishop had travelled from far distant Orbest to be present at a very important committee meeting at 2.30 on Monday, but was fresh and virile on Tuesday morning.

Diocese of Willochra. Someone has sent me a marked copy of the "Church Standard" for October 21st. The marking emphasises a remarkable document of the Diocese of Willochra. The Bishop lays down hard and fast rules for his clergy. Here is one: "Altar lights shall be used at every celebration of the Holy Communion and administration of Confirmation; and no celebration of the Holy Communion shall take place after mid-day, except in urgent cases when ministering to the dying." Who gave this Bishop authority to make such a decree? One is reminded of a forecast by the late Canon M. Archdall, M.A. (Dublin), one of the ripest historical scholars Australia has ever known. Some 40 years ago he said that the tendency of many Bishops was to go beyond their commission, and to lord it over God's flock. Willochra is a sad illustration of this. Wanted!—a brake on Willochra and some other Australian bishops.

The C.M.S. welcome to several missionaries returning on furlough drew a full Chapter House on October 24th. Mr. F. L. Dexter Homan made an admirable chairman, not wearying the audience by second-hand platitudes. Sister Pethybridge gave an inspiring account of her experience in Kenya Colony, and Miss Dove, who leaves shortly for Oenpelli, gave an address which revealed how deeply she loves her Lord and her work for Him. The singing was a feature of the evening. C.M.S. has been and is feeling the warm impact of young recruits to its ranks. The older folk are thankful and glad to feel that the succession of prayer, giving and service is assured.

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## CHURCHMEN'S REMINDER.

"Greasing the wheel delayeth not. Stopping for prayer impedeth not."—Anon.

"Pray without ceasing."—St. Paul.

### NOVEMBER.

10th—Luther born, 1483. Anglican Protestantism helped Luther, perhaps as much as he helped England's.

13th—22nd Sunday after Trinity. The ancient collect speaks of the need of continual godliness, or godlikeness, in the Church. Someone said the more we see of Church life the more faith is needed. That is because the little weaknesses show up in contact with other people.

16th—Suez Canal opened, 1869.

17th—Accession of Queen Elizabeth, 1558. The Elizabethan Settlement was not final, but it did much to preserve the Protestantism of the Church. It did not return to the 1549 Book, but to the 1552 one as a basis of reform in the Prayer Book.

20th—Stir-up Sunday, or Last (25th) Sunday after Trinity. This provides a preparation for the stirring Advent Season. How definite should faith be in the Second Coming to prepare us for the events impending in the world to-day.

23rd—Royal Order substituting Holy Tables for Altars, 1550. The Prayer Book does not authorise the use of the word Altar. It does not appear in its pages. This is because it has gathered a wrong meaning due to the doctrine of Transubstantiation, or the literal Presence of the Body and Blood of Jesus.

24th—Thanksgiving for Defeat of the Spanish Armada, 1588. One of Rome's outward and evident attempts to subdue Protestant England. She may succeed better by a subtler method.

## To Australian Churchmen.

### THE POSITION OF SYDNEY.

#### The Proposals Regarding the House of Bishops.

THE article which appeared in our last issue is the one that is most fundamental to the position of Sydney. Those who are desirous of securing a united Constitution for the Church of England in Australia ought to give this particular position their serious attention, as it seems likely, from indications at present observable, that the relation of the Constitution to the Prayer Book and Articles will prove the determining issue. At the same time there are other positions of Sydney which demand careful consideration.

#### The Problem of Metropolitans.

One of the most difficult problems in ecclesiastical history has been the relation of the Metropolitans to Diocesan Bishops. Most bitter controversies have disturbed the Church in times past. The relations between York and Canterbury were strained for years, and it comes as a surprise to many Churchmen to discover that there really was never a united Church of England until the Articles and Prayer Book were imposed by Statute. In the old days mutual jealousies between the Metropolitans prevented the Church from uniting. Even to-day there

are relics of this old division, so that what is the practice in Canterbury frequently does not become effective in the Northern Province until York in convocation accepts it. There have been frequent occasions of bloodshed as a result of the policy of rival Metropolitans. A few years ago people would have been tempted to say that all such positions belong to a barbarous past, and that there is no danger whatever of any revival in modern times. But with the outbreak of religious persecution in some of the civilised States of Europe, and the recent controversies in ecclesiastical circles between Bulgaria and the affiliated members of the Greek Churches, it is no longer possible to maintain that attitude.

#### Draft Constitution, 1932.

The Constitution as drafted in 1932 opens the door wide to interference with the existing rights of Metropolitans. Chapter ii., Section 11, provided:—"The Primate shall have such authorities powers rights and duties as may be conferred or imposed on him by the Constitution or by Canon of the General Synod." It has been pointed out that such a travelling commission with wide and undefined powers, is unwise. The Church of England is a growth, like the nation from which it takes its rise; it has an unwritten Constitution. This fact makes for very great elasticity, but involves some intricate problems when an attempt is made to define the rights, authorities and powers of a Bishop or a Metropolitan. Students of English Church controversies will not need to be reminded of the animated discussion that took place over the right of a Metropolitan, in this instance the Archbishop of Canterbury, to summon before him for trial one of his suffragan Bishops, Bishop King, of Lincoln. A strong panel of lawyers on both sides argued the question at great length. Ultimately the Archbishop of Canterbury decided that he had jurisdiction, and the famous Lincoln case passed another milestone in its history. There is foundation, therefore, for the position laid down by Sydney, that it would be a tedious and difficult task to trace the source of the various elements that combine in the jurisdiction of a Bishop in the Church, while at the same time, as Sydney continues in argument, long usage and various decided cases in Church law have marked out a defined area in which the Bishop exercises control. Sydney pointed out that the existence of this custom, and the difficulty of defining it in a drafted sentence or two, has been fully recognised in previous attempts to frame Diocesan Constitutions. The Draft Constitution of 1926 further contained the proviso, "Nothing in the Constitution or in any Canon Ordinance or rule shall limit or affect the powers and functions inherent in the episcopate or interfere with the exercise by a Bishop priest or deacon of any power or function inherent in him by virtue of his consecration or ordination."

#### An Anomaly.

It seems an extraordinary fact that where, in the judgment of Sydney, a certain measure of rigidity

is essential for the preservation of the foundation truths, on which the very existence of the Church of England depends, there is a plea for undue elasticity. Bishops and others are quite prepared to fling the theological formulations of their Church into the melting pot, and passionately urge that in this particular the Church should be left free. But when it comes to a matter of practical administration, the same advocates are not willing to allow the unwritten, slowly developed custom of the Church of England to determine the relations between Bishops and their Metropolitans, and Metropolitans and their Primate. They ask in this particular for rigid definition by Canon, being apparently oblivious of the fact that a written Constitution, where it defines, inevitably restricts.

#### A Danger.

The powers of the Bishop are likely to become more and more curtailed. Sydney has pointed out that this is the inevitable trend in civil procedure. The Bishop in the Church of England has already been shorn of all his judicial power, with the exception of that which relates strictly to the enforcement of the prescribed discipline of the Church. The danger of definition by Canon would be that quite unwittingly further power might be shorn from the Bishop, and transferred to the Primate. He might be given the authority of a visitor in a Diocese, for example, and when the Constitution became consolidated, and when those who had forgotten the acute controversies attained power, then the customs of a diocese might be invaded by an impetuous Primate acting under the authority of a Canon which, for the first time, appears as investing him with this power. The rights of Bishops should be preserved against Metropolitans, and the rights of Metropolitans against a Primate. It was the failure to observe this particular principle that led to the supremacy of the Pope of Rome. Australia does not want a minor Pope in the person of a Primate.

#### An Objection.

We are aware that an argument of this kind is always met with the question: "Does anybody really think that our present Primate or any successor in the Primacy would be likely to entertain such ideas?" We strongly deprecate an argument of this kind. It introduces a personal element that should be rigidly excluded from all such inquiries. There is no reason to think that any Bishop on the Bench in Australia at the present time has ambitions in the direction of a minor Papacy. But we cannot be blind to the facts of history, and one fact, partly historical and partly psychological, is that wherever power is suggested there arises a man who is tempted to grasp it. At any rate, if no one is afflicted with these unseemly ambitions, it ought to be the more easy to avoid the danger which history has shown is by no means an unreal one.

Established custom has fixed the authority of a Bishop and a Metropolitan on so many issues that

there is no occasion to legislate by Canon, in order to enable these officers to exercise their ordinary administrative powers. Certain questions, no doubt, are left undefined, but it would only be on very rare occasions that any such question would assume a practical character, and we believe it would be in the better interests of the Church to determine these remote cases as they emerge, even as the Church of England determined from her past history the precise jurisdiction exercised by a Metropolitan over his suffragans. We have reason to think that this position of Sydney would be conceded by the large majority of the Dioceses once they clearly grasped its significance. The only practical problem lies in the relation of the Primate to the other Metropolitans, and we are of opinion that it is the mature judgment of a great body of Churchmen that the office of Primate should be one of Presidency over the Councils of the Bishops, and in the General Synod, and that all other characteristics of his high office should depend upon the natural reverence which attaches to one who is chosen as first amongst equals, coupled with whatever additional dignity might accrue to him by virtue of his personal soundness of judgment, piety, and theological and practical knowledge. These things, of such profound importance to the welfare of the Church, are not properly the subject of legislation by Canon, and too rigid legislation might impair their exercise, to the great spiritual loss of the Church.

#### Consensual Relation.

Perhaps it is necessary to point out that the instance cited of the authority of the Archbishop of Canterbury, is taken simply by way of illustration, and it is not implied, and must not be inferred, that coercive legal jurisdiction resides in any colonial or commonwealth Metropolitan. The authority of the Bishop in what, for the sake of convenience, may be called Free Churches, is actually much less than in the established Church of England, and it is well that those who are urging upon us pleas for what they call "the spiritual freedom of the Church," should recognise that fact. In all Churches that are not established by law the relation between Bishops and clergy, and between Metropolitans and Bishops, is a relation of consent. No Bishop can make an appeal with any confidence to an unwritten Constitution based upon conciliar decisions that govern the Church of England. But every Bishop can confidently rest on the admitted practice that prevails within the limits of the particular Church to which he is attached. So far from this fact rendering provision by Canon more necessary, it is the very circumstance that should occasion great caution in recourse to this measure. A Canon would in certain instances narrow consent, for example, it is provided that: "The Metropolitan of each Province shall have such authorities powers rights and duties as may be conferred or imposed on him by this Constitution or by the Constitution of the Province or by ordinance of the Provincial Synod." Let us imagine a case in which friction



occurs between a particular Metropolitan, and, dare we say, an aggressive Bishop. To avoid all danger of even oblique personal reference, we will set the incident in the year 2009. Let us assume that the aggressive Bishop is sufficiently aggressive to call to the banner of revolt a number of suffragans in the Province. The Metropolitan has acted on the established custom of the Church, but he now finds himself confronted with resolute opposition, and by the provision of the Constitution to which he has been a party, an undoubted right may be filched from him. The Province may by ordinance determine that the Metropolitan was not acting after the manner which has been customary in the Church of England up to the year 2009. History warns us that legislation of this nature is always dangerous. Personal animosities have had more to do with disaster in the Church than even conscientious heretical differences. If Sydney's position be adopted, in the event of an appeal to the tribunal, the Metropolitan could be vindicated by existing custom, and this very fact might check even an aggressive Bishop in his purpose of proceeding to extremities.

No doubt we will be told that this is a purely supposititious case, and as we have placed it in 2009, we must plead guilty to the impeachment. But it is by no means unparalleled in the early history of the Christian Church. The Decretals, which exercised such a baneful influence on the progress of Christian development, are eloquent at least in their testimony to the fact that Bishops and Metropolitans were not always living together as a happy family. We would remind our readers that Wilfrid of York was deposed by Archbishop Theo-

dore, and that Bishop Goodman was set upon most arbitrarily by the Archbishop and Convocation, and deprived with contumely as late as 1640. We would also direct attention to the fact that Bishop Jones came into collision with his superior, as also Bishop Hackett, of Down. In a very much more recent case which has still ecclesiastical repercussions, Bishop Colenso was deposed by Convocation and sustained in his office by the Queen, acting on the advice of her Commissioners for Ecclesiastical Causes, the Judicial Committee of the Privy Council.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### PARRAMATTA.

##### 150th Anniversary Celebrations.

##### Special Service at St. John's.

Headed by the Salvation Army Band, members of the Parramatta R.S.S.I.L.A. sub-branch, Baulkham Hills Junior Red Cross, St. John Ambulance, and district Boy Scouts, marched from the War Memorial on Sunday, October 30, to a special thanksgiving service at St. John's Church.

Archdeacon H. S. Begbie, in his address, said that citizens of Parramatta were justly proud of its proclamation as a city. "From this milestone in our history we can look back with thankfulness on the evidences of progress that have marked this city from its beginning a century and a half ago," he said.

"In any history of Australia, Parramatta, by reason of its early association with the foundation of what is now the Commonwealth, must occupy a prominent place.

"Parramatta itself has developed into a most important business centre, ministering to the needs of a vast area."

Archdeacon Begbie said that in the spheres of politics, music, art, and philanthropy, Parramatta had been worthily represented. The first mission work carried out by the Church in Australia was by Rev. Samuel Marsden, pioneer rector of St. John's.

"Parramatta itself has developed into a most important gress during the comparatively brief period of its history," he continued. "Thank God our country has been free from the destruction and desolation wrought by an invading foe. Our remoteness from wars and conflicts has largely been our salvation, but modern science has annihilated space and brought us more closely in touch with great world movements. The nation will have to learn to readjust its attitude in that regard."

##### Sunday School.

On the Sunday afternoon a march of 2,300 Sunday School children and a United Thanksgiving Service were also special features. Sunday Schools from all parts of the district were represented in the procession, the biggest of its kind seen in Parramatta. The address was given by Canon R. B. S. Hammond. The Canon emphasised the need for observing God's Day, attending God's House, and reading God's Word.

##### THE BUILDERS.

The first Annual Report of "The Builders" is now available, and makes most interesting reading. It is simply amazing the amount of work that has been accomplished, and we hope all lovers of the Gospel message will see that this work is adequately supported.

We would emphasise especially the work done in the State Schools and in the special meetings for children. It is peculiarly heartening to read that already 600 children have committed a large number of "The Hundred Texts" to memory and can answer questions upon them intelligently. "The Builders" are holding a holiday home in Katoomba from December 31 to January 21st, which will

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include the convention week. Young people are most cordially invited to book for this period or any portion of it. As the accommodation is limited, bookings should be made as soon as possible. Miss Norbury will gladly give all information to those who are interested.

Please address inquiries C/o. "The Record" Office, Church House, George Street, Sydney.

#### "A DAY OF OPPORTUNITY."

##### C.M.S. League of Youth, Sydney.

Such a day as styled above was held by the C.M.S. League of Youth on Saturday, 29th October, in St. Philip's Parish Hall, Church Hill. It was an inspiration to see some 40 to 50 young men and women gather for the afternoon sessions, and double that number for the evening sessions. There was nothing weak or watery about the messages given; they constituted a challenge to the hearers as each speaker sought to drive home the fact that to-day was our day of opportunity—to-morrow may not be.

The Rev. R. B. Robinson, the first speaker of the day, in his message, "Abiding in Christ," showed how abiding is the first essential of our equipment for the Christian life. Speaking from John 15, he pointed out that there was no life, no vitality, no power, no victors over sin, but only defeat for those who did not live moment by moment in Christ.

"The Missionary Message of the Bible" was the subject taken by Mr. H. M. Arrowsmith, the second speaker of the day. Mr. Arrowsmith pointed out that God's Word was a "missionary" Book from Genesis to Revelation, and that God's Name and God's Salvation must be made known in every corner of the earth. The speaker finished his address by giving a word picture of a colporteur, at work distributing God's Word in China, and showed how to-day was truly the day of opportunity to make known God's Name in all the world.

After a picnic tea the Rev. R. C. M. Long, with the aid of a lantern and slides delivered a very awakening lecture on "The Story of David Livingstone—the Challenge of the Unfinished Task." Livingstone, who was primarily a missionary and secondly an explorer, had blazed the way for the Gospel.

Ven. Archdeacon Begbie "wound up" the day with an address styled, "Opportunity! Responsibility! Victory!" To-day is the time of our opportunity to come to Christ as Saviour; if we are saved, then, now is our opportunity to grasp our opportunities for witness and service. If we have the will and desire to witness, then God will give the opportunities. To-day is our day of opportunity, responsibility and victory.

### SOUTH AUSTRALIA.

#### Diocese of Adelaide.

##### DAY OF INSPIRATION AND FELLOWSHIP.

The C.M.S. in South Australia held its Annual Day of Inspiration and Fellowship at St. George's, Magill, last month. For the past twenty years this day has been an annual event in the life of the Society.

The day commenced with Holy Communion, at which the Rector of St. George's, Rev. R. V. S. Adams, officiated. The preacher at the morning service was the Rev. J. Bruce Montgomerie, Rector of St. Luke's Church, and Secretary of the C.M.S. in South Australia. He gave an inspirational message based upon the reports given at the annual meeting of the Parent Society in London, at its meeting earlier in the year. He stated that a great privilege had been conferred upon the Society in Australia in that for the past two years, two Australian missionaries had been invited to be the special speakers at these meetings. He gave a brief survey of the activities of the Society throughout the world, and then concentrated upon China. He told of the splendid work being done by the C.M.S. representatives in the parts of China being affected by the Japanese invasion. The missionaries and other Christian workers are bearing testimony to the saving and keeping power of the Lord Jesus Christ by the very reality of the living of their

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faith. He also referred to the appeal issued by the National Christian Council of China, urging all Christians to go forward in spite of the war. In conclusion, he gave a most stirring missionary challenge, calling on all to work together in carrying out the great task that God had given to us, namely, the setting up on earth of His Kingdom, and making His Name known amongst men.

The afternoon service commenced at 2.30 with missionary intercessions, led by Mr. N. B. Newland. Sister Ethel Nunn, at present on furlough from the Old Cairo Hospital, Egypt, then gave a most interesting address on her work as Matron of this hospital. She spoke of the difficulties of doing effective Christian work in a land that is principally Moslem, and also of the joy there is in leading some of these followers of Mahomet to the foot of the Cross.

The second speaker for the afternoon was Miss Lyle Dale, a missionary on furlough from the Sudan United Mission. Miss Dale spoke first of all on the co-operation and harmony which existed between the Church Missionary Society and the Sudan United Mission on the field, and then went on to tell of the work being done at the various Sudan United Mission stations.

The evening service was conducted by the Rev. J. Bruce Montgomerie. The address was given by the Rev. W. H. Irwin, President of the S.A. Branch of C.M.S.



## Personal.

The Rev. R. P. Gee, who has accepted nomination to the parish of St. Peter's, Neutral Bay, will be inducted during the first week in December.

The Rev. H. N. Powys was inducted as Rector of St. Michael's, Vaucluse, on November 3rd, by Archdeacon Wade. Mr. Powys was farewelled by former parishioners of Neutral Bay at a special social gathering, and presentations were made to him and Mrs. Powys.

Miss Evelyn Stokes, a C.M.S. missionary of Adelaide, has been located to Elgon, in the Diocese of the Upper Nile. Miss Stokes has received her training at Deaconess House, Sydney, and will leave for her mission station early in the New Year.

The Rev. R. S. Bevington, M.A., of St. Paul's, Portman Square, London, has been appointed to the Children's Special Service Mission and Scripture Union, Australia, and is expected to arrive in Sydney this month. Mr. Bevington has been assistant to the Rev. Colin Kerr in London.

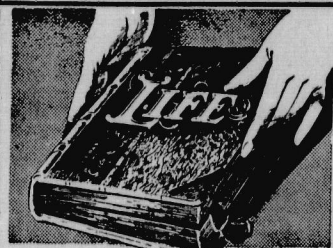
Mr. A. M. Hart, a young South Australian school teacher, who recently heard the call to service in Uganda, has now reached Lira, the C.M.S. station in that land. Mr. Hart and Mr. Gordon Chittleborough travelled together as far as Mombasa, and then separated to go to their various destinations. Shortly after his arrival he was taken by the Rev. Canon Lawrence to visit outlying schools and meet teachers and church workers. Mr. Chittleborough has arrived at Dodoma, Central Tanganyika, where he is at work in the Mission School.

Miss E. M. Dawn Brewer, a daughter of the late Canon Brewer, of Uganda, has recently been accepted for service at the Mengo Hospital, Uganda, under Dr. R. Y. Stones, of the Church Missionary Society. Miss Brewer is a fully qualified nurse, and has also been through the Perth Bible Institute. For the past few months she has been in Sydney for a period of training at Deaconess House, and at the same time has undertaken a course of instruction in Tropical Medicines. While in Sydney she has made many links with Church Missionary Society friends, who will stand behind her in prayer in the work to which she has been called. Miss Brewer is now returning to Perth, where she will have two months in deputation work before actually sailing for the field. The friends of the Society in the West have made themselves responsible for her outfit and passage money, and have found much joy in working and planning to this end.

We regret to chronicle the death of the Rev. W. J. Roberts, recently Rector of Roseville, N.S.W. Mr. Roberts has been in failing health for some time, and had retired from the active ministry. A large congregation assembled in the Church of St. Andrew at Roseville to pay their last tribute of affection and respect for a pastor and friend whose life and patient work have endeared him to the hearts of those people amongst whom he laboured. We extend to his daughters, Mrs. Smallpage and Miss Roberts, our very sincere sympathy.

The death of Mrs. H. W. Margrie is recorded early in September last, at her son's residence at Matraville. The deceased lady was a lifelong and faithful worshipper, and a prominent worker for the Church, latterly at St. Paul's, Chatswood, for well over 10 years, and later, for twelve years in the parish of Picton, being resident in that parish at her passing in her 81st year.

A special C.M.S. meeting was held in the Chapter House, Cathedral Buildings, Melbourne, on Monday, 24th October. The following missionaries, who arrived on that day by the R.M.S. "Strathallan," were welcomed: Venerable Archdeacon and Mrs. J. H. Briggs, of Tanganyika; Sister V. M.



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Payne, of Tanganyika; Miss C. Wilkinson, Uganda; Miss A. M. Gelding, Tanganyika; Mrs. L. L. Nash. Sister M. E. Pethybridge was also welcomed.

The Rev. and Mrs. Haskell, of New Zealand, are in Sydney for a few days en route to their work under the C.M.S. in Karachi.

The Rev. L. L. Nash will commence his duties as General Secretary of the Victorian Branch of the Church Missionary Society next month. Mr. and Mrs. Nash, who have been working in Hong Kong, visited England and parts of India before coming to Australia. Mr. Nash is a son of the Rev. and Mrs. C. H. Nash, of the Melbourne Bible Institute, and Mrs. (Dr.) Nash is a daughter of Mr. and Mrs. W. Bradley, of Sydney.

The Rev. Allan Grace, of St. Thomas', Enfield, Sydney, who has been appointed to the staff of the N.S.W. Branch of the Church Missionary Society, commenced his new duties on November 14. Mr. Grace was a missionary for five years in Egypt, and 13 years in India.

Deaconess Robinson, of Tanganyika, is at present in Sydney and hopes to return to the mission field early next year.

The Rev. and Mrs. Marcus Loane, of Sydney, who have been in England for this year, are leaving London on December 3rd, and expect to arrive home in January. We congratulate them on the birth of their little daughter, born in Edinburgh. Mrs. Loane is a daughter of Rev. and Mrs. D. J. Knox, of Gladesville, N.S.W.

The death has occurred of the Most Reverend J. F. G. Day, Archbishop of Armagh and Lord Primate of All Ireland. He was elected Bishop of Ossory in 1920, and on his election to the Primacy this year was 64 years of age. Dr. Day was a cousin of the Bishop of Ballarat.

The Rev. F. R. Elder, of Maroubra, Sydney, has been appointed Rector of Stroud, N.S.W.

News has reached Sydney from China of the death of Mr. Stanley Eaton, of the China Inland Mission. Mr. Eaton was well-known in Sydney.

Mr. Eric Norgate and Miss Jean Corbett, formerly of Sydney, were married recently in West China. Before going to the mission field they were connected with All Souls', Leichhardt.

An exchange of parishes has been arranged between the Rev. A. N. Levick, of Dandenong, and the Rev. A. R. Sinclair, of St. Luke's, North Fitzroy, Melbourne.

## REFORMATION OBSERVANCE RALLY, SYDNEY.

Sound Film—William Tyndale.

"Lord, open the King of England's eyes"—the never-to-be-forgotten words of William Tyndale, the great translator of the Bible, sounding from the Religious Film Society's film, "William Tyndale," made a deep impression upon the large assemblage in the Chapter House, Sydney, on Tuesday, November 1st, the occasion being the annual demonstration of the Reformation Observance Committee. The date synchronises with the great Reformation commemoration gatherings held each All Saints'-tide in Europe amongst those who rejoice in the blessings of the Protestant Reformation. And never was it more necessary to reiterate the fundamental truths of that movement, and to pay tribute to the men and women who gave their lives in memorable times to preserve for posterity Scriptural truth and New Testament standards of Christian doctrine and practice. Canon R. B. S. Hammond presided at the gathering, which was notable for its splendid representation of young people. With his usual piquancy, ready wit and superb powers of speech, the chairman outlined the purposes of the day, urged people to become subscribers to the Australian Church Record, and challenged Churchmen to be up and doing in the cause of Evangelical truth and witness.

Earlier in the day a sale of work had eventuated for and on behalf of the Church Record. It was eminently successful. Mrs. Bragg was the organiser, many friends gathered, and much helpful interest was displayed from a number of quarters.

The Rev. T. C. Hammond, Principal of Moore Theological College, with tellings words illustrated with splendid lantern slides, dwelt on the Protestant and Evangelical heroes through the centuries. His great and versatile knowledge was put to inspiring effect.

The piece de resistance of the evening was the sound film, "William Tyndale," which had come from London per the Church Cinema Council in Melbourne. It proved singularly effective and impressive. The diction was exceptionally clear, and the sound was pleasing, while the captions and documentary particulars came across with telling effect. The closing scene as Tyndale gave his life for the cause of Bible translation in the tongue of the English people, produced a profound feeling—coming as it did, as the climax to a singularly clear and understanding interpretation of the reformer's life and work. There was an introductory film dealing with American waterfalls, which naturally called forth the interest of the chairman, Canon Hammond, veteran temperance reformer as he is!

The meeting was splendidly organised by Rev. J. T. Phair and Mr. Hugh Corish, and must have an abiding influence for all that is good in Evangelical witness. The Rev. R. B. Robinson arranged for the films.

The Rev. T. C. Hammond brought the meeting to a close by calling forth applause for the chairman and pointing out that Churchpeople must be prepared to sacrifice for the Cause, as did the men and women of other days. The secret of such sacrificial service is an experimental knowledge on the part of each one of the meaning and purpose of Calvary. It is there at the Cross we come into a realisation of what our lives as Christians should be.

## A WELL-DESERVED TRIBUTE.

Last month Lord Huntingfield, speaking on behalf of the Home Mission Fund, paid a well-deserved tribute to the wives of clergymen. He said that they had to occupy leading social positions, while very often they were obliged to mend clothes, take care of the children and the home, cook the food, and teach in Sunday School. This was frequently done on a stipend that could be regarded only as a pittance. Their work had to be done, and was done, as a labour of love.

Probably few of our lay members estimate aright the "power for service" emanating from the often overlooked partner of the Rector of a parish. No one who has not been brought up in a rectory can have any idea of the manifold ways in which the parson's wife is called to serve. Few people realise the inspiration and dogged courage that reside in one who often does more true service behind the scenes in ways that get no recognition at the hands of men.

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## LETTERS TO THE EDITOR.

### THE BISHOP OF GOULBURN AND THE "TROWEL."

The Editor,  
"The Church Record."

Dear Sir,

With reference to your reply to my question about the "Trowel," I wish to make clear that my hope that "The Teacher" would "make up the leeway 'The Trowel' had lost" sprang from the fact that figures submitted to me showed that the circulation of the "Trowel" in this diocese had dropped from 217 in 1924-5 to 140 in 1937-8. I have supported no "press-engineered campaign to depreciate" the "Trowel."

Yours,

ERNEST, GOULBURN.

(We are grateful for the Bishop of Goulburn's letter, and unreservedly accept his assurance. In justice to ourselves, however, we now publish the press extract on which we relied. The heavy type is ours:—"The Sydney Diocese does, however, wish to retain the titles of 'The Trowel' . . . in case they may desire to use (it). For this reason the General Board's syllabus will in future be published under new titles . . . The Bishop (of Goulburn) commends the new magazine to the Diocese and hopes it will recover the ground recently lost by the 'Trowel.'" This press notice appeared on 1st October, and conveyed a misleading impression that "The Trowel" had been reduced to a mere title.—Ed.)



His Grace the Archbishop of Sydney at the Pali, Honolulu. The photograph was taken by Mr. Theodore Richards. Mrs. Richards is seen talking to Mrs. Mowll.

## BOOKS

**Fascism in the English Church.** By a London journalist. Henry E. Walter, New Bridge Street House, E.C.4. (Price 3/9.)

A remarkable feature in modern English religious life is the entry into this field of members of the journalistic profession. Most of our readers are familiar with Mr. Redwood's books dealing with spiritual and religious issues. The book before us is another contribution of this sort. We are told in the Press Cover that A London Journalist has ten books to his credit, the total printings of which have reached approximately 100,000. He has entered the lists in a defence of Sunday and of Church-going, and his book, "Britain Without God," is a close examination of the anti-religious movements in England. A London Journalist is frankly disturbed at the movements in the English Church at present. He points out that the label "Liberal Evangelical" is peculiarly unfortunate. Liberal means loose, or elastic in view, and the Evangelicals in his judgment have been greatly weakened by the inclusion in their ranks of those who have but little claim to the title. He is of opinion, and quotes the late Bishop of Exeter to this effect, that country Churches in England have been emptied by the Anglo-Catholic type of service. Modernism, in his judgment, has contributed largely to the present revolt from spiritual religion. Dean Inge is quoted as declaring that "The time may come when the Bible will cease to have its place in the scanty library of the poor man's cottage." The Dean continues with the assertion that "The Bible was not much read among educated people. Even candidates for ordination had only a superficial knowledge of it." A London Journalist is quite outspoken. He asserts that "The departure from the true Evangelical faith which has had such deplorable effects in emptying Churches and overthrowing belief in the Bible and faith in fundamental Christian truth is characteristic of all the large denominations of Christendom to-day."

The most remarkable part of the book is the evidence which it affords of a deliberate attempt to withhold position and influence from those whom the writer wishes to call the Reformed Party, and who are identified with Conservative Evangelicals. He points out that of 16 appointments made to the Episcopal Bench since 1928, all had voted for the new Prayer Book or expressed themselves in favour of it. Of 29 appointments to high preferment from 1928 to 1933, 11 voted in favour of the Book, 17 expressed themselves in its favour, and the view of one was not known. Of 99 clergymen who are permitted to broadcast, 87 are non-Evangelical, and 12 are Evangelical. He asserts that one clergyman whose Church is always full to capacity, stated that several requests for a broadcast by the Church had been made by members of his congregation, but the answer had always been an excuse.

He denies that they have taken the people with them. Thirty-six Evangelicals were approached, and 25 of them had never been asked to broadcast; two have been represented through organisations, but had not been selected by the B.B.C.; two more had given broadcast addresses to children through organisations; only four had been asked directly to broadcast Sunday services in their Churches. A London Journalist pertinently adds, this result does not seem to indicate that the B.B.C. takes special notice of the prominent men in the Evangelical party of the Church.

Speaking as a layman, he is of opinion that the increase in Modernism and Ritualism is largely confined to the clergy.

His survey of the situation has led him to conclude "that the two law-breaking elements of the Church have decided upon the extinction of the law-abiding section." He is severe on Modernism. Here is a specimen of his relentless logic: "Empty pews are hard things, and the anticipations of the wonderful effect of the more intellectual and scientific approach to the Bible on congregations have not been realised. The general public wants a religion which satisfies, and one that does not change every week." In his judgment the Modernists "have no foundation, no sure authority for anything."

He is concerned at the increase in ecclesiastical dictatorship in the Church, and points out that the Bishops have executed a volte face in relation to the matter of reservation. "In 1885 the Upper House of Canterbury Convocation condemned this practice for any purpose whatsoever. In 1900 this condemnation was re-affirmed by the Archbishops in the 'Lambeth Opinion,' after hearing both sides of the question from eminent Counsel. In the following year, every Bishop on the Bench gave his assent to the 'Lambeth Opinion.'"

In modern times the Bishops have condoned this practice, and the recent Report of the Archbishop's Commission on Doctrine agreed that the use of the reserved Sacrament is a valid means of giving Sacramental communion. He concludes his survey with the startling statement, "Just as the Inquisition was brought into being in the first instance to exterminate Jews and heretics, and ended by using its full force against the purest element in the Christian Church, so the ecclesiastical hierarchy in the English Church, bound by solemn vows to preserve the Protestant Reformed religion in the land, is using all its influence to suppress and annihilate the minority section which stand loyally by the faith. Such is ecclesiastical Fascism in the Church of England to-day." The fact that a layman of considerable journalistic experience can secure an audience for statements of this kind may serve to indicate that there is another side to the loud protestations in favour of unity and harmony that are a feature of our times. It is difficult to avoid the conviction that while some of the assertions may be open to question, a body of fact has been accumulated which indicates that ecclesiastical power is being wielded in an undemocratic fashion. A London Journalist's book is worthy of careful study in the light of this possibility.

**Hear My Prayer.** A book to help you pray. Obtainable at all booksellers. Price 5/9. Our copy from the publishers, Messrs. Hodder & Stoughton, London.

This book is uniform with that very stimulating book, "By the Grace of God," and has been prepared and edited by the same compiler, Rev. F. E. Christmas—a guarantee of the wealth of inspiration to be found in its pages. The plan of the book is on similar lines with the former book. An anthology drawn from many other writers, of modern human experience, emphasising the power of prayer in bringing supply to human need and proving "to the hilt" that our God is a God Who hears and answers the prayers of His people.

"The book has been compiled to help those who have abandoned the practice of prayer to re-discover its value, and to keep those who have retained prayer as a habit, to realise more fully its privileges and power."

There are some thirteen chapters, divided into three parts: (1) The Answer that Came. (2) The Difficulties that Hinder. (3) The Art of Prayer. Part 3 will be found most helpful in developing the prayer life. Dr. James Reid's exegesis of the Lord's Prayer shows what the Lord Jesus taught about prayer. The same writer is used to indicate the need of giving time to prayer.

Then there follow heart-searching chapters on Method, Discipline and Unselfishness in prayer. Quite a variety of master minds are laid under contribution, including well-known Christian writers Peter Froen, C. F. Andrew, Alexander Whyte, Sister Eva, of Friedenshort, the Bishop of London, and many others.

Clergy and Christian workers will find this book stimulating and full of illustrative incident for their own life and work as teachers and preachers.

The prayer life is basic for life and work, and here we have a veritable treasure-house of rich and ripe experience of teaching to strengthen it. Of course we cannot go with all the writers all the way, but our wise readers will themselves bring all things therein to the only true test—the Word of God.

## KESWICK CONVENTION.

The Keswick Convention is a puzzle to non-Evangelicals. They see there a vast, living organisation not only gathered



together to hear the Gospel, but with the purpose of stimulating the preaching of the Gospel throughout the world. Every year many young people dedicate themselves at Keswick to the missionary work of the Church. What is it that attracts such congregations and what is it that impels young men and women to leave the easy life of home for missionary work abroad? Well, it is not any modern view of the Scriptures that does this great thing. The Bible is indeed expounded at every meeting, but as it is in truth the Word of God which works effectually in those who believe. The only "modernism" about Keswick teaching is its powerful application to modern life, with all its perplexities.

What is it, then, that thus both attracts and impels? Is it the sacramental teaching of the "Catholic Church" with its doctrine of the Real Presence and all that follows therefrom? Is it the devotional atmosphere associated with incense, holy water, crosses and genuflections? The only "atmosphere" at Keswick Convention, apart from the peaceful atmosphere of the lakes and hills, is that which always comes when Jesus is in the midst, as He is when His people are met in harmony for prayer and meditation on the Word. There are no other adjuncts at Keswick.

The Keswick Convention is part of God's answer to those who treat the Bible as a back number, not worth credence by intelligent folk. It shows what the Bible can do in the lives of men when faithfully taught and followed. It shows the Bible as an impelling force, yes, the Power of God unto salvation, not to those who doubt, but to those who believe. It shows what the Gospel can do when not choked and submerged by the additions of so-called Catholicism. It is an outstanding example of Christian unity. — ("The English Churchman.")

#### WOMEN'S INTER-CHURCH COUNCIL.

The Inaugural meeting of the Women's Inter-Church Council will be held at St. Stephen's Presbyterian Church, Macquarie Street, on Friday, November 18, 1938. Organ Recital at 2.15 p.m. The speakers are: Mrs. Brigadier Ramage, Social Secretary of the Salvation Army, on "Social Reform", and Miss C. H. Wedgewood, M.A., (Principal, Women's College, University of Sydney) on "Right International Relationships." The soloists are Miss Winifred Gardiner and Mrs. J. McCall. All Welcome.

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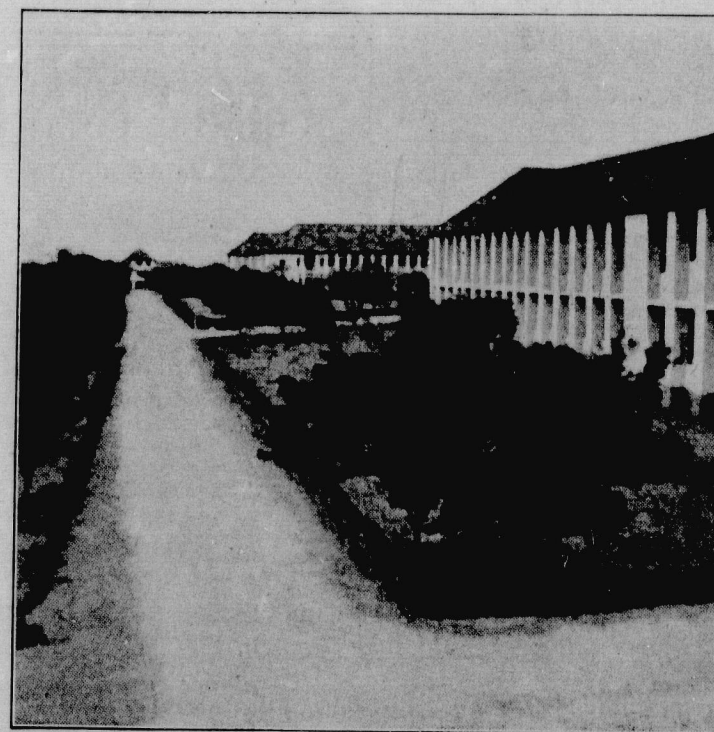
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CHRISTIAN COLLEGE, TAMBARAM, MADRAS

Where the International Missionary Conference will be held in December. The Church of England representatives from Australia are the Archbishop of Sydney and Mrs. Mowll, Canon Needham and Canon Hyde.