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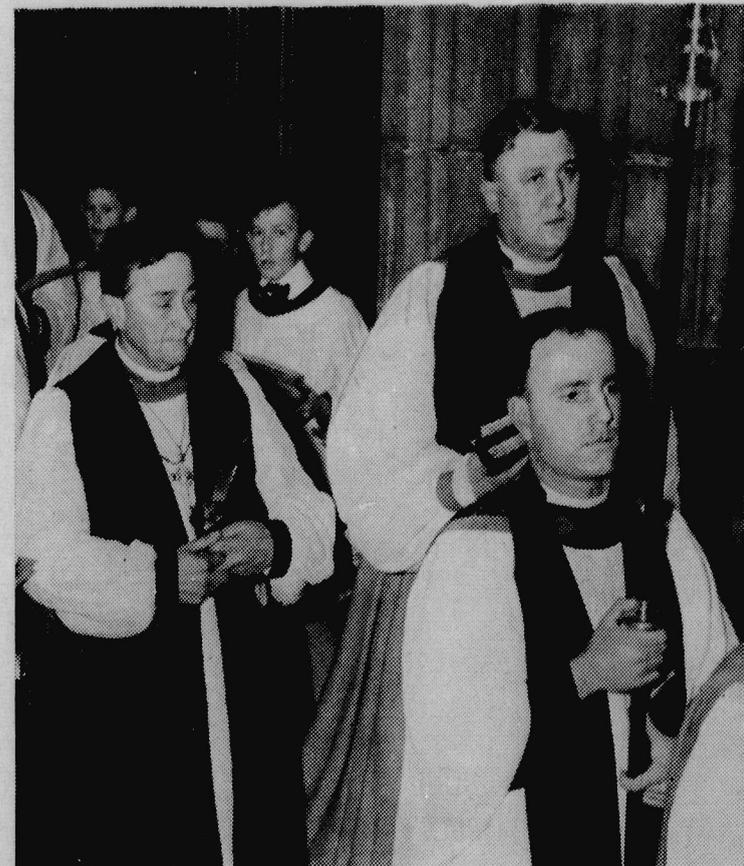
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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SEPTEMBER 1, 1938.

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The Ven. Archdeacon W. H. W. Stevenson was consecrated Bishop of Grafton on August 24th. The newly-consecrated Bishop (left), accompanied by the Archbishop of Sydney, Dr. Mowll, who is on the right, passing between lines of choir boys as they left St. Andrew's Cathedral after the service. The Rev. M. A. Payten is carrying the Pastoral Staff. (Block kindly lent by "S.M. Herald.")

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Notes and Comments.

PERSECUTED NON-ARYANS.

THE International Conference, called by the U.S.A. Government early last month, found itself confronted by an appalling situation of human suffering and humiliation. Before the Hitler dictatorship there were 600,000 Jews in Germany. Emigration and death have reduced the number to 350,000, and there are rather fewer than 200,000 Jews in Austria. Even more unfortunate are the non-Aryan Christians. They are suffering exactly the same disabilities as the Jews. They are outlawed, persecuted, workless, and almost resourceless. And there are 2,500,000 of them; men and women who five years ago were respected and content, but are now pariahs in the land of their fathers.

These non-Aryan Christians find themselves in even worse conditions than their Jewish brethren, inasmuch as, up to the present, there is no organised assistance being extended to them. For the Jewish portion of the persecuted, some relief can be obtained in Palestine, where many thousands can be absorbed, but in the case of the Christian portion, some relief must be found in Christian lands, like our own, where it is possible to absorb a fair proportion of the sufferers. "The Church Times" says, "Germany declares, 'We want to get rid of non-Aryans.' If the Empire and the United

States replied, 'We will take as many as we can,' there would be a real victory for Christian statesmanship." Our distance from all this suffering and martyrdom does not lessen our responsibility.

TOWARDS REUNION.

THERE has been of recent years a more hopeful attitude on the part of our church leaders towards a Reunion. Conferences are being held in our own Commonwealth, which are full of encouragement, indicating as the discussions do, a saner approach on the part of men of all Churches to this important subject.

A recent utterance of Bishop Walter Carey, late of Bloemfontein, South Africa, but now Chaplain of Eastbourne College, shows a true insight into the necessities of the case if we are really earnest in our expressed desires for such Reunion. In the course of a discussion of the question "How can we help the world?" the Bishop says:—

"We are scandalously and shamefully divided. Nobody is free from blame; the Church before the Reformation was rotten; Bishops were prelates too often of a political and corrupt life; something was bound to happen.

To me it is maddening that grave theologians should imagine that Nonconformists broke away from episcopacy on thought-out theological principles. These "principles" came afterwards. What they couldn't stand were the Bishops of their time. I don't blame them. When you read of an Archbishop aged twenty-one drawing £30,000 a year, would you stand for it? I wouldn't; I'd break off and appeal to Jesus. "O but more patience." O you theorists, is any reformation done patiently? A few, perhaps, but not many. Do be human and try to understand why these folk broke away.

Of course, we differ in many grave ways, but not enough for excommunication. They'll accept episcopacy as a historic fact fast enough, if we make it easy, admit them gladly to Communion and show we are worth joining. At present we ain't, and that's a fact. And we talk as if the Church had been saintly and holy, when it wasn't; our first duty is to be humble and apologise. Our pride and self-sufficiency is just deadly."

THE CONFIRMATION RULE.

THE same subject was in Bishop Carey's mind when he spoke at the Cromer Convention last month. The English "Record" says: "Perhaps the most memorable part of Bishop Carey's address was the Introduction, in which he gave his spiritual biography. He was brought up on what he called 'party lines,' and labelled 'High Churchman,' but he has realised as the years roll on that if the world is to be saved it will not be accomplished by any one section or party of the Church, but by all working together. He believes that England will never be Roman Catholic, nor will the Church of England ever be predominantly Anglo-Catholic or Protestant. Both have a contribution to give to the life of the Church as a whole, but neither can claim to represent the true Anglican position. The spirit manifested here in this Convention is the one which will ultimately prevail."

"In connection with his subject he made a somewhat startling suggestion in regard to Free Churchmen. In our friendly relations with them we must not ignore the Confirmation Rubric (for it will have repercussions amongst our own people), but there is a way out. When he was a Bishop in South Africa and came in contact with Nonconformists who desired to take part in our Communion service, he used to ask them to allow him to confirm them, and he did so without making any rule that they must abandon their own churches. Then they were eligible to come to our Holy Table whenever they wished, and if they so desired they could continue to take part in the services of their own churches. He is convinced that the way to unity is along these lines rather than the insistence on a rigid Anglicanism."

ROME'S TACTICS.

WE reprint an interesting paragraph from an English paper:—

Mixed Marriages in Canada.

The Montreal correspondent of "The Times," in a telegram to that paper, reports that Chief Justice Greenshields, of the Superior Court of Quebec, delivered an important judgment on mixed marriages when he declared null and void a judgment of Mr. Justice Forest, whereby the latter had annulled a marriage between James O'Kane, a Roman Catholic, and Peggy Palmer, a Protestant. The annulment was given on the ground of illegality because the marriage was performed by an Anglican clergyman.

Chief Justice Greenshields, in a long judgment, said, among other things, that no Church, whether the great and powerful Church of Rome or the equally powerful Anglican Church, possessed any authority to override the civil law; that such authority as any Church had in civil matters was given to it by the law of the land, to which it must be subservient; that the term "mixed marriages" was the product of the imagination of priests and parsons; and that the blessing of a Church had nothing whatever to do with the validity of a marriage.

The above is a very illuminating sidelight upon the audacity of the Roman Church.

EPISCOPAL CAUTION.

MR. G. A. N. LOWNDES, education officer of the London County Council, recently somewhat mystified an audience by describing himself as the only living person who has ever come near to creating a vacancy in the see of London. It happened, he explained, about twenty years ago when he was playing in a hockey match in which the Bishop of London was centre-forward. "I drove a very smart ball," said Mr. Lowndes, "and to my horror I saw it flying straight for the

episcopal midriff. But the Bishop is a cautious man. The episcopal cassock had been neatly rolled up to protect the episcopal midriff, and all was well."

CONSECRATION OF BISHOP OF GRAFTON.

ON St. Bartholomew's Day, August 24th, the anniversary of the late Bishop Kirkby's consecration, the Archbishop of Sydney, assisted by the Bishops of Armidale, Newcastle and Goulburn, consecrated the Ven. William Henry Webster Stevenson, M.A., Archdeacon of Brisbane, to be Bishop of Grafton. There was a fairly representative gathering of clergy from the Sydney and Grafton Dioceses. The occasional sermon was preached by the Archbishop of Brisbane, who took as his subject the function of a Bishop. After referring to the apostolic character of the episcopate, Archbishop Wand spoke of the Bishop as one who must preserve the line of clergy, chosen and prepared for their sacred ministry; he must be a preserver of the Christian faith against all false teaching, and he should be a centre of unity—more and more making the way clear for that reunion of Christians that was so marked a desire of the present day.

The Registrar read the Deed of Confirmation.

We are sure that the prayers of the large congregation, and of his diocese, go up for Bishop Stevenson as he enters upon his responsible and glorious ministry as a Chief Pastor.

STATE AID TO RELIGION.

A pamphlet entitled "Fair Play" has been issued by "the Catholic (sic) Tax Payers' Association of Australia." This, with its specious but dangerous arguments, should be a warning to all lovers of the truth as we have it taught in our own Church, which is the more truly catholic and Apostolic because it is Reformed and Protestant.

This recent pamphlet follows the Roman Catholic "Claim for Justice" issued some twelve months ago. An interesting small pamphlet in reply to the above may be obtained from the Diocesan Church House or from the headquarters in Sydney of the various Protestant denominations at 1/3 per 100, post free.

This leaflet has the authorisation of the Provisional Committee appointed by the Protestant Churches. The title of this leaflet is "State Aid to Religion—The Roman Catholic Plea for Justice."

To quote from the openings remarks of this leaflet, which is well worth reading, much propaganda is being used at the present time with the object of creating an impression that the Roman Catholic portion of the community is labouring under an injustice at the hands of the State in that Roman Catholic schools are not subsidised by public money. The community should be very sensitive to such a claim. The very basis of any modern State which hopes to endure must be absolute justice to all, without fear or favour. If, therefore, the claim of the Roman Catholic Church is well founded, it should be allowed. But, is the claim well founded?

In reply to this question the leaflet gives the answer under four main headings: (1) "The Assumption ignores the Past"; (2) "The Present System Compulsorily Just"; (3) "The Real Nature of the Claim"; (4) "The Crucial Point."

Quiet Moments.

"POWER FROM ON HIGH."

MO the saints at Philippi the Apostle Paul said: "To write the same things to you, to me indeed is not grievous, but for you it is safe." God's people are continually in need of being fed with the old truths. "I will not be negligent to put you always in remembrance of these things," wrote the Apostle Peter, "though ye know them." We can never afford to forget the great truths as set forth in God's Word. We know the truth concerning "Power from on high," but we need to be reminded of it again and again, and we need more and more to experience the power of the Holy Ghost. It is a blessing needed by all kinds of Christian men and women. It is needed by ministers and missionaries, and by all workers in the Lord's vineyard. It is needed by Christian men in the various professions. It is needed by business men. It is needed in the house, in the office, and on the farm. All Christians need the "power from on high." This power is the power of the Holy Ghost. "Ye shall receive power," our Lord said, "after that the Holy Ghost is come upon you." The source of this power is God. The Apostle Peter, quoting the Prophet Joel, said, "It shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh." This was partially fulfilled on the day of Pentecost. It is being fulfilled every time a sinner is saved according to God's mercy. He sheds or pours His Spirit abundantly upon those whom He intends to save, so that they are regenerated and justified by His grace, and become heirs of eternal life. The Apostle Peter speaks of "them that have preached the Gospel unto you with the Holy Ghost sent down from heaven." On the day of Pentecost "there came a sound from heaven as of a rushing mighty wind," and the Apostles and others "were all filled with the Holy Ghost." Thus the power with which they were endued was "from on high." It was not by human might or power that the Apostles were endued, but by Divine power, the power of God the Holy Ghost. If we would have fresh experiences of that power we must look for it to a heavenly source.

Think next of the character of this power. It is an indwelling power. God says of His people, "I will dwell in them, and walk in them." He does this by His Spirit. "Hereby we know that He abideth in us, by the Spirit which He hath given us." All believers are the temple of God, and the Spirit of God dwelleth in them. It is an abiding power. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." It is by the abiding presence of the Spirit that the Father fulfils His promise, "I will never leave thee nor forsake thee." It is thus, too, that the Lord Jesus fulfils the promise, "Lo, I am with you always, even unto the end of the world." The Holy Ghost is the indwelling and abiding "power that worketh in us."

The Experience of this Power.

Think now of the experience of this power. There was no doubt an extraordinary and remarkable effusion of this power on the day of Pentecost. Before that day the Holy Ghost was dwelling in the Apostles. The Lord said to them, "He dwelleth with you." Their regeneration, and their knowledge of Divine truth were due to His power and teaching. Flesh and blood did not reveal truth to them, but the Father Who is in heaven. On the day of the Lord's resurrection, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." These words, as Professor Smeaton says in his work on "The Doctrine of the Holy Spirit," "must be accepted as they stand, and in their full significance. They intimate an actual donation of the Holy Ghost, not an allusion to the gift conferred fifty days afterwards." On the day of Pentecost, however, "a new revelation from God to man must needs be inaugurated with supernatural signs and miracles. . . . Pentecost was the great day of the Holy Ghost, the opening of the river of the water of life. As Goodwin says, 'He must have a coming in state, in a solemn and visible manner, accompanied with visible effects as well as Christ had, and whereof all the Jews should be, and were witnesses.' Not only so; there must be a Church which at its commencement should give the clearest indications of its heavenly origin. That was the great birthday of the 'Christian Church' (Smeaton). The Apostles so experienced the fullness of the Spirit on the day of Pentecost that fear and timidity vanished, and they preached the word with boldness. In times of fresh emergency they again sought for power. 'Grant unto Thy servants that with all boldness they may speak Thy word' was their prayer, and again, 'they were all filled with the Holy Ghost, and they spake the word of God with boldness.' Thus, though the Spirit abidingly dwells within us, we may rightly pray in special times of need that we may be freshly filled with the power of the Holy Ghost. Following the example of the Apostle Paul we need often to bow our knees unto the Father of our Lord Jesus Christ that He would grant us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.

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Personal.

Our congratulations to Dr. and Mrs. N. S. Macpherson (nee Thelma Clayton), of C.M.S., India, on the birth of a daughter.

The Rev. G. F. D. Smith, who left the Children's Court, Sydney, in May, has been appointed by the Home Office, Whitehall, London, as Chaplain to His Majesty's Prison, Holloway, London.

The Bishop of Calcutta, Metropolitan of India, Burma, and Ceylon, Dr. Foss Westcott, who was recently taken from India by air, was successfully operated upon in a London nursing home recently, and his condition is satisfactory. The Bishop, it will be remembered, visited Sydney on the occasion of the Bishop Broughton Centenary celebrations.

To perpetuate Bishop Taylor Smith's unique ministry, 24 years of which was spent as Chaplain-General to the Forces, it is proposed to raise a fund in England to maintain a "Bishop Taylor Smith" Army Scripture Reader.

The Rev. G. V. Gerard, M.A., has been elected as Bishop of Waiapu, New Zealand, in succession to Bishop Williams. The Bishop-elect has been Rector of St. Matthew's, Auckland, for some years.

The Right Reverend P. N. W. Strong, M.A., Bishop of New Guinea, arrived in Sydney last week. He will attend the meeting of the Bishops in Australia at Canberra on September 5th to 12th.

The Rev. Dr. L. Dorph will shortly visit Australia from England. Originally of the Diocese of Sydney, Dr. Dorph has been in England for some years, and hopes to remain in Sydney for several months during his coming visit.

The Rev. R. F. Dillon, of Auburn, Sydney, will be inducted as Rector of Clovelly on September 1st, by the Ven. Archdeacon Wade.

The Rev. C. M. Kemmis, of St. Mary's, Balmain, has been appointed Rector of Bulli, N.S.W., in succession to the Rev. S. A. Turner, who has been appointed Rector of Smithfield, and the Rev. C. M. Corden, Rector of Erskineville, has been appointed Rector of St. Mary's, Balmain, all in the Diocese of Sydney.

On Friday, 5th August, the Administrator of Bendigo inducted the Rev. S. S. Viney, Th.L., to the Cure of Souls at St. John's, Malmsbury, in the room of the Rev. W. W. A. Tyler, transferred to Belgrave, in the Melbourne Diocese.

We record with deep regret the passing of the Rev. Edward Finnie, Vicar of Holy Trinity, Port Melbourne.

Mr. Oliver Morrice Williams, of Toorak, Victoria, passed to his rest on July 31. A prominent citizen in the banking and philanthropic life of Melbourne, he was also an ardent church worker.

"Daily Promises (by Fairelie Thornton. Price, 1/-. Published by Robert Dey, Son and Co. Our copy from the publishers). A daintily published booklet with messages for each day of the month. Each page opens with a Divine promise and is the subject of a set of verses by the compiler. On Day 31 there is the striking testimony to Divine guidance in the preparation of this book—a guidance that is made evident as one reads what the authoress calls her "paraphrases" in verse. A helpful gift for a sick or aged friend.

THE COUNCIL OF CHURCHES IN N.S.W.

The Editor,
"Church Record,"
Sydney.

Dear Sir,

It is much to be hoped that the ministers and members of the Churches which are members of the Council of Churches in N.S.W. will respond to the Council's Call to Prayer for world-wide peace with that degree of earnestness for which world conditions call, and with that measure of expectation which the Word and promises of God so fully justify.

In furtherance of this serious purpose a Great United Intercessory Meeting is planned to be held in the Pitt Street Congregational Church on Tuesday, September 6th, at 7.30 p.m.

The Council suggests that for those who cannot come to the city for this occasion a meeting might be planned for in one of the church rooms in their own district, or even in their own home.

In any case there never was a greater need that Christians should pray.

Yours sincerely,

FRANK BELL, President.
F. E. ALCORN, Secretary.

DISUNION, NOT REUNION.

According to a Canadian paper:—

Three thousand Anglican clergymen are offering prayers in their churches for the union of the Church of England with the Roman Catholic Church, according to an article in Lord Rothermere's "Sunday Dispatch" recently. As there are 25,000 Anglican clergymen, this means, says the article, that one in every eight wants a union of the English and Roman churches under papal domination.

According to Walter Pointon Adams, of the Truro Diocese, the "Dispatch" states, the following statement has been made by over 1,000 clergymen: "We are exactly 1,016 clergymen who subscribe to the faith of the Council of Trent and pledge ourselves to preach it in our parishes. Moreover, some 2,000 others sympathise with us and join us every year with their parishioners in prayer for the return of the Anglican Church to the Papacy."

The Council of Trent, which met in the 16th century, formulated the Roman Catholic doctrine as it stands today. The "Dispatch" quotes several Anglican clergymen who favour union with Roman Catholicism.

Comment is needless.

VISIT OF MISS MONICA FARRELL TO ST. LUKE'S, WHITMORE SQUARE, ADELAIDE.

Miss Monica Farrell, of Ireland, and now of Sydney, conducted a very successful "Back to the Bible Campaign" in St. Luke's, Whitmore Square, Adelaide, from 24th to 31st July last.

Miss Farrell came to us with very definite messages from the Bible, and spoke on such subjects as "The Re-discovered Book," "Where is the real presence of Christ?" "Heaven and How to Get There," "How to Live the Victorious Life," and many others. Her messages were all very clear and direct—she fearlessly proclaimed the truth and urged all Christians to go back to the Bible and make a deeper study of God's Word, and seek to understand and appreciate the rich treasure which God has given to us. Miss Farrell threw out a challenge to all who had not accepted Jesus Christ as their personal Saviour and Lord to do so at once, and we do give God the glory for all that was accomplished through His servant.



On Sunday, August 7th, special prayers were authorised and used throughout the Diocese of Sydney. The picture we here display by the kind courtesy of the "Daily Telegraph" shows how much reason we have for thanking God for hearing our prayers.

NEW BIBLE HOUSE, SYDNEY.

A new Bible House, which will serve as the headquarters of the N.S.W. Auxiliary of the British and Foreign Bible Society, is being built in Bathurst Street, Sydney, in close proximity to St. Andrew's Cathedral. A foundation tablet was unveiled by the Archbishop of Sydney on Saturday afternoon last in the presence of a representative gathering. Mr. W. J. Williams, President of the Bible Society, presided. It is expected that the new Bible House will be ready for occupancy in November. Mr. Williams and the General Secretary, the Rev. A. W. Stuart, voiced appreciation of the Archbishop's presence and of his good work in Sydney, and expressed good wishes to him and Mrs. Mowll for a happy trip to England and India.

Altogether we had a very happy and blessed time of fellowship, and we do praise God for all that has been done. The bread has been cast upon the waters, and we are looking to Him, in faith, for its return.

The Induction of the Rev. J. L. Rodgers is shortly to take place to the Cure of Souls in the Parochial District of Raywood, Diocese of Bendigo.

VICTORIAN JOTTINGS

(By "Melberton.")

St. Hilary's, Kew.

The culmination of the months of preparatory prayer and teaching came in this parish on Wednesday, the 17th inst. For some time past the Rev. A. R. Mace has aimed at the giving of such a sum as would enable him and his vestry to start the new church. In June Bishop Cranswick came with his ripe experience to conduct a four-days' convention. Despite very cold and showery weather the attendances were very good, and a spirit of earnest consecration and expectation resulted. On the appointed "Temple Day," the 17th inst., Mr. Mace was present in the church from 7 a.m. to 8 p.m., and a total of 220 folk, young and old, came and made their offerings in the Temple Chest. Each offering was solemnly dedicated to God. At 8 p.m. a brief and hearty service of thanksgiving closed a very happy and blessed day. The total of the offerings was as follows:—

Received in cash, £529/7/7; received since, £32/4/6; total, £561/12/1. Received in promises, £563/10/0; total, £1125/2/1. Amount previously received, £2985/0/0; and from Choir for furnishings, £128/0/0. Grand total, £4238/2/1.

Of the amount previously offered, the sum of £500 was received in 1930 as a legacy from the late Canon Grist, of Rushworth. Canon Grist was a cousin of Mrs. C. H. Barnes. The new church building fund was initiated during the latter years of the ministry of the Rev. C. H. Barnes. Direct giving has always been the principle on which St. Hilary's parish is financed, and this latest answer to prayer will, we believe, encourage many to do likewise.

The offerings range from the children's pence to silver and bank notes. The wideness of the response is a cause for great thankfulness.

"The Argus" Bible Text.

This daily portion is proving its life-giving quality. Here is an example: Three men met in a solicitor's office and the conversation of two of them was censoriously critical of a friend not present. The listener presently said, "Do you remember 'The Argus' text for to-day?" It was looked up, and it ran as follows: St. Matthew's Gospel, chapter vii., v. 3—"And why beholdest thou the

mote that is in thy brother's eye but considerest not the beam that is in thine own eye?"

There was an eloquent silence.

Consecration of Bishop of Bendigo.

The Venerable Charles Lawrence Riley was consecrated a bishop in St. Paul's Cathedral, Melbourne, on Wednesday, August 24th. Twelve bishops, 200 clergy and laity from all the State dioceses took part in a service conducted by Archbishop Head as Metropolitan of the Province of Victoria.

The Primate of Australia and Tasmania (Archbishop Le Fanu), in an occasional sermon, emphasised that the task of the Church was to "tear away the false gods of the modern world" and to teach the people that there was only one true Gospel—the gospel of forgiveness and absolute love. So many people admitted the need of the Gospel in social work, but denied the need of forgiveness in the more important things of life.

Amongst those present were Bishops the Rt. Rev. J. W. Ashton, the Rt. Rev. Donald Baker, and the Rt. Rev. R. Stephen, the Bishop of Geelong (the Rt. Rev. J. J. Booth), the Bishop of Carpentaria (the Rt. Rev. S. H. Davies), the Bishop of Ballarat (the Rt. Rev. W. M. Johnson), the Bishop of Wangaratta (the Rt. Rev. J. S. Hart), the Bishop of St. Arnaud (the Rt. Rev. M. C. James), and the Bishop of Gippsland (the Rt. Rev. G. H. Cranswick).

The Bishop was enthroned in All Saints' Pro Cathedral, Bendigo, on Thursday, August 25th.

DEACONESS HOUSE, SYDNEY.

The annual meeting of the Deaconess Institution, Sydney, was held on Thursday, August 25th, at Deaconess House, Newtown. There were two gatherings, one in the afternoon and the other at night, the latter being mainly for young people. The meetings were remarkable for their splendid attendance and enthusiasm. The very heavy rain did not dampen the ardour of Deaconess House supporters. His Grace the Archbishop presided on both occasions.

The annual report given by Miss Norbury, the resident tutor, showed that solid work is being done. One pleasing feature was that applications were being made by young women wishing to be trained at Deaconess House. Three were to be admitted next term, and others would be entering next year. Archdeacon Charlton, the Hon. Treasurer, pointed out that increasing financial support was being given to the Institute.

Addresses were given in the afternoon by Miss Norbury, Archdeacon Charlton, Deaconess Harris, on the Children's Court work, and the Rev. J. R. Le Huray, Rector of Cook's River, on the value of a deaconess in a parish. The speakers at the evening gathering were the Rev. R. B. Robinson, Chaplain of Deaconess House, who illustrated his talk on various phases of deaconess work with lantern slides, the Rev. Canon Denman, who spoke of the great work at the Home Peace, Sister Gweneth Hall, who enumerated the activities of a deaconess in daily routine, and Sister Evelyn Stokes, a C.M.S. trainee from Adelaide, who testified to the value of training at Deaconess House.

The Rev. J. Bidwell gave the closing devotional message: The evening meeting was also favoured with musical items

from Miss Mary Charlton (piano), and Mrs. Talbot (violin). Miss Norbury and Committee are to be congratulated on these successful gatherings. The happy spirit which pervades Deaconess House also augurs well for the future. The Sydney Deaconess Institution was founded in 1891 by that stalwart and champion of Evangelicalism, Canon Archdall, whose scholarship and Christian testimony stamped him as one of our foremost church leaders.

DEMON POSSESSION.

"Standardised" Humour.

A GREAT deal has been written on the subject of demon possession. Many authorities can be quoted in favour of the view that malignant spirits gain access to human consciousness. Dr. Gore, the High Church Bishop of Oxford, for example, writes:—"Certainly our Lord and the prophets and apostles would have us believe that beyond man there are vast hosts of intelligent spirits, good and bad, angels and devils" (The Religion of the Church, p. 35). On the other hand the Commission on Doctrine records "its conviction that it is legitimate for a Christian either to suspend judgment on the point, or alternatively to interpret the language, whether of Scripture or of the Church's Liturgy, with regard to angels and demons, in a purely symbolical sense" (p. 47). And this notwithstanding that "The Gospels present our Lord Himself as practising exorcism, and as sharing (in this, as in other respects), the current beliefs of His time" (p. 46). It will come as a surprise to our readers, in view of this conflict of opinion, that an authentic case of demon possession has been solemnly vouched for in the area of Sydney. So far as our knowledge carries us, this particular instance has not yet received from alienists the attention it deserves, so that we cannot as yet tabulate the alternative theories that might be urged as a result of the labours of psychiatrists.

It is one of the ironies of circumstances that the Doctrinal Report that counts it legitimate to regard angels and demons as symbols is the occasion of this remarkable manifestation which defied the attempts of two "exorcists," the Bishop Coadjutor and Canon Garnsey. They pleaded in vain with the demon-possessed. Perhaps they were unable to name the particular devil—an important consideration with exorcists.

And the subject of this possession in its most virulent form was an honoured, and as most people have hitherto believed, a devoted clergyman of the Church of England. Under the influence of this sad "possession" he became fiery and caused a demon contagion to sweep over a whole body of people, including a gentleman who had previously been "harmless enough." "The whole herd ran violently down a steep place." Fortunately there was no sea, and thus tragic consequences were avoided.

What did the devil say? The Society for Psychological Research ought to observe this carefully. He

said, through the mouth of his innocent victim: (i) that the recent Commission on Christian Doctrine is not and does not claim to be a statement of the doctrine of the Church of England. (ii) That the Thirty-nine Articles and the Book of Common Prayer contain the doctrine of the Church of England. (iii) That the Sydney Synod, while allowing for all legitimate variations of opinion, re-affirms its adherence to the catholic faith enshrined in the Nicene Creed.

Our readers, we are sure, shudder at such diabolical utterances, and pity the poor Canon who has been so sadly obsessed. Nothing but the pure pursuit of truth can justify us in placing such sentiments on record. The question of demon-possession is solved. No one but the devil could utter such views in the twentieth century. Are we all mad? Can it be possible that such rubbish finds expression in a religious paper? Read "The Church Standard" on the Sydney Synod. A body of clergy profess distress that "in published writings . . . the honesty, sincerity and good faith of brother churchmen have been called in question." They have now an opportunity within the diocese of "translating" their "comfortable words" "into life." Could any outrage be more glaring than to suggest that the Synod was possessed of a demon with the honourable exception of the Bishop Coadjutor, Canon Garnsey, and possibly a few voiceless supporters of these devil resisters?

IS THERE ANOTHER GOSPEL?

THERE is an old saying proved true all down the ages, "Corruptio optimi pessima," and yet another saying proved often true, "The good is the enemy of the best." Probably at no stage of Christian history have both these sayings been truer.

The great cry of the present day, articulate in some lands, inarticulate but just as real in other lands, is, "Down with the Christian Religion." Hydra-headed materialism dominates the world of man with the exception of the remnant who still are prepared to follow to the utmost the Christ of the Cross. We are bidden, to-day, to preach an economic Gospel. The Word of God, quoted by the Saviour of Man in His conflict with the evil one, "Man shall not live by bread alone but by every word of God," is to be falsified by a Church whose "fundamental duty is the provision of food, clothes and shelter for all," and whose basic lie is that man is the creature of his circumstances. "Kill economic insecurity and we can begin to be moral." This is not the experience of life. "Jeshurun waxed fat and kicked" more clearly expresses the grave temptations of human life. Only an economic obscurantist could translate the "life more abundantly" in terms of bread and butter and clothing, and perhaps sports.

(Continued on page 14.)

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CHURCHMEN'S REMINDER.

"Be wiser than other people—if you can; but do not tell them so."—Chesterton.

"Be not wise in your own conceits."—Paul.

SEPTEMBER.

2nd—Great Fire of London, 1666.

4th—**Twelfth Sunday after Trinity.** God the Giver and Forgiver. "Wont to give more than either we desire or deserve." What fine expression the old saints penned. This is by Leo, and it runs through the centuries of prayer.

7th—Queen Elizabeth born, 1533. What the Church of England owes to her is incalculable, but she did not originate the Church, however.

11th—**Thirteenth Sunday after Trinity.** Another prayer from Leo's Sacramentary. How intensely evangelical these ancients were. Had Christendom held to such expressions the Reformation would not have been needed. "Of whose only gift it cometh that thy faithful people do thee true and laudable service." Let us learn to refer everything we do that is right back to God as the Inspirer of all goodness.

To Australian Churchmen.

THIS FREEDOM.

WE have chosen the title of a book for our heading. Our article has nothing to do with the book. We feel compelled to refer to some length to the controversy that has been dignified with a leading article in "The Sydney Morning Herald." Before commenting, in a temperate spirit, on some salient features in the controversy, we hasten to assure the Archbishop of Sydney of the loyal support, indeed, we may add, deep affection of those who know him and appreciate the work he has done in the diocese. This is no mere lip-service. If the Archbishop chose to call for a test of loyalty, the overwhelming response would startle even the arm-chair critic who levelled his shafts, with a patent advertisement of their source, from the safe seclusion of an editorial sanctum.

We want to say at once that while we recognise the right of a newspaper to comment upon current events, we are not impressed with the impartiality of "The Sydney Morning Herald." There have been indications of late of tendencies that have caused a measure of disquietude to loyal churchmen. There has been manifest a desire to depress the balance in favour of opinions that are not representative of the vast bulk of those who belong to the Church of England. The choice of sermons for reporting purposes seems to be governed by some principle that only the initiated can understand. We are not amongst the initiated.

But this is by the way. The memorialists to the Archbishop make a demand that no self-respecting Diocesan could concede without investigation. They wanted to be able "in private"—this fact is emphasised in their final reply—to confer with the

Archbishop on such far-reaching topics as the appointment of Archdeacons, the Registrar, Rural Deans, Theological College appointments, and the conduct of the Deaconess Institution. The general public is slow to grasp the significance of demands couched in general and courteous language. Having made this claim in a serious memorial, they expect us to admit their contention that "they never dreamed of inviting (the Archbishop) to discuss with (them his) administration of the Diocese." We would like with great respect to point out that when they had finished their private conference there was practically nothing of administration left for discussion. They speak vaguely about discussing, apparently as an alternative, "the things that were troubling their minds." But the things that were troubling their minds were the administrative affairs of the Diocese. The memorialists cannot acquit themselves of having accused the Archbishop of partisanship on the inadequate grounds that he remained silent in Synod when two of their schemes were under discussion. The Archbishop very properly stigmatised this assertion as "improper." The memorialists retort: "You asked us to submit evidence." If we are to judge of the nature of a private conference by their idea of what constitutes satisfactory proof of charges, we can only express our great relief that the Archbishop refused to grant an interview.

Our readers must bear in mind that silence on one occasion in the Synod is adduced as sufficient proof that the Archbishop had not translated his "comfortable words" "that distinctiveness does not necessarily involve division any more than uniformity ensures unity," into action. We are convinced that any sensible reader will at once recognise that the memorialists must have been in desperate straits for evidence to rely on such a strange argument. Nor can they escape from just censure, in our judgment, for the manner in which they dealt with the Archbishop's attitude to Rev. Geoffrey Cranswick. First they assert that "there is a strong impression abroad that his exclusion was due to the fact that he was thought to have diverged from the theology of the dominant school." This is bad enough. Fifty signatories make themselves responsible for giving credence to "a strong impression" of a "thought." But worse is to follow. They deliberately charge the Archbishop with personal responsibility for Rev. Geoffrey Cranswick's exclusion. "In view of Your Grace's remarks . . . that you are personally responsible for the admission of clergy into the Diocese, we fail to see how we can escape the conclusion that Your Grace was ultimately responsible for his exclusion, though we are willing to believe that you were not without advice to this end." We would point out to the memorialists that this sentence borders on rudeness, and casts two unworthy aspersions without evidence for either. It assumes that responsibility for admission to the Diocese carries with it responsibility for exclusion, which is illogical. On that basis the Archbishop is deliberately accused of partisanship on evidence "which Mr. Cranswick him-

self has made public." We think we are justified in saying that inuendos of this sort are unworthy of the high office the signatories hold. The second aspersion is that a certain person or persons unnamed, egged on the Archbishop to an unworthy exercise of his discretion. Such charges should not be made. These facts justify the Archbishop in pointing out that specific charges have been made which were not substantiated. Yet we believe that had the question rested there, the interview sought would have been granted. The Archbishop has proved himself on many occasions to be above mere personal considerations, and such charges affected only his personal attitude. They revealed a measure of distrust and suspicion which have been carefully fostered by communications to the press of those who have been disappointed in their hopes of creating a centre of discord in the city through the agency of St. James' Church. That is the way, at least, that we have read the violent ebullitions that have been given the hospitality of the columns of "The Sydney Morning Herald." It will take a lot of explaining that a reputable journal published such letters and refused others. These incidents do not invite confidence in the press. But to return to our immediate subject—the memorialists were not content with uttering words of censure against their Archbishop. They allowed "many mouthed gossip" to utter her whispers, not only against the Chief, but against all, or nearly all, his administrative officers. There is a trace of humour here, though humour is not one of the saving qualities of the memorialists. One Rural Dean at least, and two lecturers of Moore College are amongst the signatories. Lest the memorialists should be alarmed at the leakage of information which is carefully suppressed in the pamphlet, we hasten to add that this fact, something more than "a strong impression," has been common property for months. But notwithstanding this support, the bulk of the Archdeacons, Rural Deans and others, as indicated earlier in our article, are accused of belonging to "a rigid, conservative evangelicalism." They, or some others, are accused of "intolerance," of being sharers in statements, mostly anonymous, in which the honesty, sincerity and good faith of brother churchmen have been called in question, "men who have influence in the Synod, the Standing Committee, and—as it seems to us and to others also—with Your Grace." Diocesan Nominators are particularly singled out for adverse comment. Let no one say that such statements are not specific charges. The memorialists themselves, in a collective reply to the Archbishop's questions, have inserted the following significant words: "A series of questions, amongst which are some which we do not hesitate to say are of such a nature as we should not be asked to answer in writing." Why? we naturally ask. The only answer we can suggest is that the charges made in the memorial are of too serious a nature to be made with safety against specific persons. This is indeed a serious confession. We are confirmed in this view by a further sentence. "We give answers as follows

to such of the questions as do not involve the possible incrimination of any person." It is a matter of surprise to us that responsible people should expect the Archbishop to listen in private to statements about others that men should not be asked to supply in writing, and that might involve the incrimination of any person. Yet that is what the memorialists did ask.

As an illustration of what we cannot but regard as reckless accusation, we refer to the following sentences, which relate to the good faith of this paper. "Certain editorial comments in the 'Church Record' of April 13, pages 8 and 9, contain unmistakable proof that after the memorial reached Your Grace the writer of these comments had knowledge of the document." We most earnestly protest against the insinuation that this paper resorted to any unfair method of obtaining information. We would point out that in view of the leakage, the suggestion in the words "after the memorial reached Your Grace" is that the officials of the Diocese were responsible for information reaching the public. This is not said, but what do the words mean, taken in conjunction with the denial that the questions that appeared in "Truth" reached that paper through any of the signatories? It looks like an attempt to further blacken the rigid, conservative evangelicals who have already to bear charges of intolerance and unfair discrimination in Boards of Nomination. A glance at the article in question will reveal the fact that there are only two statements in it referring to the memorial that cannot be traced directly to "The Church Standard." These two statements are not verbally accurate. They were communicated to us by a clergyman who was invited more than once, in vain, to sign the memorial. He instanced them as reasons why he refused to attach his name. Yet out of a journalistic incident of this nature the memorialists have manufactured "unmistakable proof that the writer had knowledge of the document after it reached" the Archbishop. "Knowledge of a document" is a delightfully vague phrase. How many of the memorialists have read Magna Charta? Yet we suppose they all "have knowledge of the document." We trust we have avoided harsh words in our analysis. We have tried to do so. The fact that four of the original signatories have withdrawn their names seems to indicate that at least some of those who entered into this movement are beginning to see that there is an element of unsatisfactoriness, if not unfairness, in the memorialists' position.

CHRIST FIRST.

It is said that when Leonardo da Vinci had finished his celebrated picture of the Last Supper, he asked a friend to inspect the work privately, and give his judgment concerning it. "Exquisite," exclaimed the friend, "that wine cup seems to stand out from the table as solid, glittering silver."

Thereupon the artist took up a brush and blotted out the cup, saying, "I meant that the figure of Christ should first and mainly attract the observer's eye, and whatsoever diverts attention from Him must be blotted out."

LETTERS TO THE EDITOR.

AFTER DR. JONES'S SERMON, WHAT?

Sir,—

The Anglican community of Sydney was singularly fortunate in having as preacher of the Synod sermon, Dr. Stanley Jones. The large congregation must have been deeply stirred by his prophetic utterance, in which he expounded in terms of modern conditions the "Programme of Christianity" as announced by our Lord in the Nazareth synagogue.

But impressions soon fade; before the effect of that challenge to Anglicans evaporates, can anything be done to meet it in our Church life? In the past, emphasis has been laid almost exclusively on one point only of the five-point programme—the "spiritual" or "evangelistic" (in the narrower sense). What can be done to bring into equal prominence the no less integral aspects of the "Gospel" programme?—to mobilise churchpeople for an intelligent, fearless and determined crusade for economic, racial, social and international justice? The Synod asked the Social Problem Committee to report on the best means of carrying out the policy outlined by the recent Oxford Conference (in the report, "The Churches Survey Their Task"); but if that Committee's work on this tremendous task is to be of any use, the task itself must be established in the minds of churchpeople as one of inescapable urgency and necessity for the Church as a whole, and the Committee must be helped with funds adequate to the work involved. Moreover, the Church as a whole will have to seek closer contact with (e.g.) the Christian Socialist Movement, Legion of Christian Youth, United Christian Peace Movement. And the difficult problems involved will have to become an accepted and integral part of conferences in rural deaneries, diocesan meetings, clergy gatherings, quiet days, etc.

Has anyone, enjoying a more influential position than I can claim, the will and the wit to do something practical to show that our appreciation of a magnificent sermon will not end with the "printing of it in the proceedings of Synod"?

Yours, etc.,
W. G. COUGHLAN

PALM ISLAND AND CHURCH ARMY.

The Editor,
Australian Church Record,
Sydney.

Dear Sir,—

As an interested reader of your paper, and one who appreciates the great work you are doing in upholding the true Gospel in our Church of England, my attention was directed to an inaccuracy, perhaps unintentional, which appeared in your issue of the 18th inst. On page 2 there is an article entitled "The Fourth Anniversary of the Birth-day of the Church Army in Australia." The third paragraph states, "When no other worker could be found to work amongst the 1,500 aborigines on Palm Island, the Church Army sent one of its Mission Sisters," etc.

To the ordinary reader this gives the impression that no Christian work had been carried on among these people until the Church Army commenced. Kindly allow me to give you some information regarding Palm Island and the work for Christ amongst the aborigines there.

Over twelve years ago the Aborigines' Inland Mission had their missionaries working with these people, with

very good results. About ten years ago there were over 200 of them who had accepted Christ as Saviour, and a Church formed with over 100 members. There is still a Church there, and missionaries in charge with a native pastor, native deacons, and native Sunday School teachers. The Aborigines' Inland Mission was the first society to take up work here when the denominations of North Queensland held back, and it was not till our work was well established that some of them decided to take a hand. The Aborigines' Inland Mission of Australia is purely an interdenominational and evangelical mission of thirty-four years' standing, out to bring the news of the glorious Gospel to our dark-skinned brethren of this land. We willingly co-operate with all who fearlessly proclaim the salvation through the sacrifice on Calvary.

While not wishing in any way to belittle the great work being done by the Church Army, I would like to see fair play given to those who have been labouring for the cause of our wonderful Saviour in this northern portion of our land.

Yours sincerely in Him,
R. T. HARRIS
Secretary, Missionary Council of A.I.M.

AUSTRALIAN TEMPERANCE SUNDAY.

To the Editor,
"Church Record."

Sir,—

Australian Temperance Sunday falls on September 4th. The Liquor Traffic is better organised, more aggressive, and therefore more dangerous than ever before; so we make an earnest appeal to all Ministers to make some reference to this all-important question.

O. V. PIGGOTT,
Gen. Sec., N.S.W. Temperance Alliance.

ABORIGINAL CHILDREN.

(Extract from a Missionary's Letter.)

Because these people have had less contact with other peoples than any race, I suppose they have not learnt even to build decent huts and never cultivate anything. Yet they are quick to learn. I have found it so interesting to note lots of little things that plainly reveal a very normal and human intelligence. For instance, when I weigh the babies they like to know "how much," and the babies are not frightened if their mothers reassure them. A few days ago I wanted to give a little girl of four years an injection—deformed legs and feet, and very thin. I just went to the mother, pointed to the child, pointed to the dispensary, pointed to myself where injections are given, and smiled. She smiled and nodded, picked up the child very lovingly, and said something soothing. Then, in the dispensary, she lay down on the floor herself with the child in her arms, and sang to it some ditty. I did the deed without any trouble. She got up, gave the child an extra hug, and kissed it, then walked back to her hoe with a smile at me. Now she had seen injections given about once before, I suppose, but has sense to know it was for the good of the child. I couldn't help comparing her with some mothers down south.

We have had our evening service, and afterwards a sing-song. The girls love singing hymns after service.

I made up quartettes for the girls—counties and capitals—do you remember the fun we used to have? They

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love it and have got quite clever. Yesterday (Saturday), I went out with the girls (half-castes) and four little black girls for dinner and the afternoon. They so thoroughly enjoy themselves. We walked about 1½ miles to the Daly River, a lovely little river where there are no alligators. The girls all bogeyed, and I sat on the bank behind a lovely orange bottle bush tree further along the river. Presently the four little girls came along. Two sat on a log just a little way off and sucked the honey from the bottle brush flowers. They looked so sweet. Then they all caught a fairly large goanna for their dinner and roasted it. . . . They always make fires wherever they sit down. These natives will make a fire and roast pandanus nuts and roots. After dinner the little girls played near by me while the three big ones went exploring. I wish you could have seen them—four little dark figures with curls, sitting in a circle, chattering away, and then lots of laughter. Then they all went and did something. One, Gigo, ripped off paper bark and made a coolamon (boat). Druma-gooda got a sharp stick and dug for roots. The other two collected roots and nuts, and twined maiden hair fern in their curls. Presently they finished collecting and made a fire each. On went pandanus nuts and roots amidst the chatter. They were sitting on white sand underneath a big gum tree. The nuts are a very pretty orange and yellow—inside are tiny nuts which they eat, and they chew the roots of different grasses. Presently Rita brought them a small bandicoot which Druma-gooda cleaned and skinned very quickly, and roasted and divided. Florence caught a small fish and roasted it on the coals for me. It was delicious. There is not a doubt about their love for the bush. They are children of nature, and delightful. They know just where to find honey and turtle eggs on the beach; crabs they dig for, and goannas and bandicoots haven't a chance. . . . No track, human or otherwise, escapes them.

THE EXPERIENCE OF AN OCTOGENARIAN.

Writing in the "C.E. Messenger" on the subject "Is Long Life a Desideratum?" Mr. R. C. Norman, who has passed his 87th milestone, says:—

"Let me conclude by enumerating some few things that a long life has taught me.

- Not to 'fling away ambition,' but to direct it into right channels.
- That titles and orders are for the most part empty honours, not worth striving for. Besides, they breed envy and jealousy.
- That you cannot indulge in sin without staining your soul.
- That prayer has a force and potency in the spiritual realm equivalent to electricity in the material world.
- That gambling is anti-social and prompted by covetousness, therefore it should be abjured by 'those who profess and call themselves Christians.'
- That so-called spiritualistic communications should not be sought after, because spiritualism as a cult is permeated with fraud, whilst most alleged messages from the beyond are frivolous and deceptive.
- That a true friend is priceless, but a false one is worse than an open enemy.
- That honour, chivalry and reverence have slumped badly since the Great War.
- That selfishness is a noxious weed, and most difficult to eradicate from the garden of the soul.
- That as regards tyranny there is little to choose between capital and labour.
- That national fear leads to increased armaments, while the latter eventuates in war, which is the most diabolically cruel, insane, and futile method of settling international disputes.
- That love alone can soften hard hearts, transform grief into joy, and save the soul from death.

STAINED GLASS

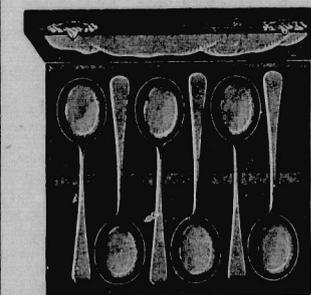


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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

SYNOD.

A very well attended Synod was held from 15th to 17th August. The Archbishop's charge was truly splendid and challenging. There was no specially important official business, but two resolutions were of urgency. Rev. C. H. Tomlinson brought forward the following motion:—

That Synod appeals to the Premier and Cabinet to refuse the completion of the lease, which has not yet been signed, between the Chief Railway Commissioner and the Lessee for premises known as Wynyard Station Ramp. And that Synod supports the Chief Railway Commissioner in his objections to this lease, as stated by him at the deputation on October 8th, 1936.

That a copy of this resolution be forwarded to the Premier forthwith.

This received an unanimous vote of affirmation.

Mr. Perry's motion commending the Doctrinal Report to the serious consideration of the Church was well discussed, and an amendment emphasising loyalty to the doctrinal standards of the Church of England was passed in its stead. The Church Extension work received a most sympathetic hearing. The speakers included representatives of the B.C.A., C.M.S., A.B.M., and H.M.S.

At the opening service the sermon was preached by Dr. Stanley Jones, the well-known missionary and writer from India. He took as his subject the programme of the Kingdom as given by our Lord in the Nazareth synagogue. Dr. Jones went on to say:—

When we analyse the programme we find—

1. Good news to the poor—the economically disinherited.
2. Release to the captives—the socially and politically disinherited.
3. The opening of the eyes of the blind—the physically disinherited.
4. The setting at liberty the bruised—the morally and spiritually disinherited.
5. The Lord's Year of Jubilee—a new beginning on a world scale.
6. The Spirit of the Lord upon me—the dynamic behind it all.

A.B.M. RALLY.

A great missionary rally for the New Guinea Mission will be held on Friday, September 2nd, 1938, at 8 p.m., in the Chapter House, St. Andrew's Cathedral, George Street, Sydney.

The Right Rev. the Bishop of New Guinea will fly from Cairns in order to be present, and will be the special speaker.

The memorial windows for the Cathedral, Dogura, Papua, will also be on view that evening.

SUNDAY SCHOOL CONFERENCE.

The 104th Quarterly Conference of the Sunday School Teachers' Association was held at St. Paul's, Wentworthville, on August 8th. The Rural Dean, Archdeacon H. S. Begbie, presided. Other local clergy present were the Revs. C. E. A. Reynolds (Rector of St. Paul's), G. F. B. Manning, H. E. Felton, Th.Schol., F. Jones, Th.L., and A. W. Setchell, Th.L.

The conference was held in the Masonic Hall, and was well represented by officers and teachers from 22 schools of the district.

A resolution of sympathy with the relatives of Mrs. Lilian A. Harris, a prominent worker of the Church, who

recently passed away, was carried by all standing in silence.

The President announced, in connection with the Parramatta sesqui-centenary, that on Sunday, October 30th, it was expected there will be a united church service in Parramatta Park, preceded by a procession of the whole of the Sunday Schools in the district, and at which whole-hearted support was asked for.

After routine business had been proceeded with the Rev. Canon R. B. S. Hammond, O.B.E., gave an address on "Christianity in Theory and Practice." Teaching the theory of the Christian religion meant the right presentation of the facts of the Christian Faith, and proclaiming the Good News as contained in the Gospels; transmitting the Christian religion into terms that the child mind will understand, and from that stage teaching and leading to decide for Christ and enlist as a Christian, the child becomes one in fact. Prayer and fellowship with God helped in the experience of Christianity. Practical Christianity is knowing and doing the right and refusing to do the wrong, in obedience to the Will of God—putting into practice the principles of life as taught and lived by our Lord and Saviour Jesus Christ.

The meeting closed with the National Anthem, Doxology and Benediction.

HUNDRETH ANNIVERSARY.

The Church of St. Mary, Denham Court, is a quaint, historic landmark, linking up the romantic days of Governor Macquarie.

Rich in historic associations, this old church celebrated its centenary by a special service on Sunday afternoon, 28th August, at 3 p.m., when the Archbishop of Sydney was the preacher. Representatives from many of the pioneer families were present.

Denham Court is 27 miles from Sydney by road, and one and a half miles from Ingleburn Railway Station, being picturesquely situated on the hills and commanding a wide panoramic view of the surrounding district.

The land upon which the Church stands was originally part of the estate of Richard Atkins, Judge-Advocate under Governor Bligh. Subsequently the property passed to Captain Brook, who was buried on the estate in 1833, his wife being laid beside him two years later. Mrs. Brook, in devising a sum for the erection of the Church, stipulated that it should be built over their graves. The building was finished in 1838 and consecrated by Bishop Broughton on the last Saturday in August. Denham Court was the name of a property held by the Bowyer family (of which Judge-Advocate Atkins came), in Buckinghamshire, the original Church of St. Mary being in that neighbourhood.

Plans of the Church were drawn by Mr. Verge (a Sydney architect, well-known at the time, who later lived at Kempsey and whose grave is in the cemetery at Port Macquarie). The building, which is of brick, stuccoed, is after the style of what are termed Macquarie Churches, being similar in appearance to St. Luke's at Liverpool, and St. Peter's at Campbelltown, but smaller than either, although large enough for the small community residing within a few miles around it. An official record for 1839 states that in that year one hundred persons on an average attended the Church.

YET ANOTHER CENTENARY.

The centenary of the consecration of St. Thomas' Church, Mulgoa, will be commemorated by special services next month.

The churchwardens are asking for special offerings in order to place the Church property in good order. They rejoice that they have been able to put the House of God in thorough repair, but much more remains to be done to the rest of the property.

112th DEDICATION FESTIVAL.

St. Anne's, Ryde, keeps festival year by year, justly proud of the great age of their beautiful church. From

August 21 to August 28 services and other functions have been held to mark their 112th birthday. Amongst the special preachers we note the names of Archdeacons Martin and Begbie, Revs. T. C. Hammond, of Moore College, and H. S. Cocks, of Ashfield. A bevy of legislators enhance the distinction of the occasion, including the Hon. E. S. Spooner, Sir F. H. Stewart, and Mr. H. F. Bate. A feature of the services has been the special festival music, over which Mr. R. G. Moon, F.I.G.C.M., so ably presided.

LADIES' HARBOUR LIGHTS GUILD.

The annual meeting of the Ladies' Harbour Lights Guild of the Sydney Missions to Seamen took place at the Rawson Institute on Thursday, 11th August, at 8 p.m., and was attended by over eighty past and present members.

The chair was taken by the Venerable Archdeacon Charlton, who, in his address, referred to his long acquaintance with the work of the Missions to Seamen, and his continued interest with what is being carried on. In proposing the adoption of the report of the honorary secretary, he congratulated the members of the Guild most heartily on all that had been accomplished for the welfare of seafarers in this port during the past year. The Chaplain (Rev. F. J. Evans), in seconding the motion, took the opportunity of thanking the ladies for all their close co-operation and help during the past twelve months, and said that he knew that the report was really a very modest one and gave no real indication of the tremendous amount of work that had gone into providing entertainment for the seafarers who visited this port, week by week and on public holidays and special occasions.

Mr. D. J. Mackay Sim, who moved the adoption of the balance sheet, said that during his travels he had visited many institutes of the Missions to Seamen all over the world, and that in his opinion the Rawson Institute ranked as one of the best amongst them. The work of all those ladies interested in this branch of the Mission had done much towards providing furnishings, fittings, etc., for the building. The Assistant Chaplain (Rev. A. T. Pitt-Owen), seconded the adoption of the balance sheet and stressed the remarks of the Chaplain with regard to the value of the personal contacts made by the ladies with seamen in hospitals, and at the social evenings. These contacts should have a great influence in persuading the men to visit and use the Institute provided for them.

Miss Thea Milner Stephen was the special speaker, and gave a most interesting address upon women's work in connection with the Missions to Seamen in the port, tracing the growth of the work through the years from its early beginnings.

Miss Stephen reminded the members of the Guild that walls and roof, however, did not make a home, but rather the spirit that is wrought into it, and that we should look further afield and realise that this Mission is only a part of the great Church Society whose institutes and branches are scattered all over the world. The work is under the patronage of His Majesty the King, and it is of the utmost importance in the character-building of the men of the merchant service who play such a necessary part in the development of our Empire.

Donations for this work may be forwarded to the Chaplain at the Rawson Institute, 100 George Street North, Sydney.

"COME TO CHURCH SUNDAY."

By general arrangement, Sunday, September 4th, will be observed as a special "Come-to-Church Sunday" in all Anglican Churches from Manly to The Spit and to Palm Beach. Churchpeople in this area are urged to make a special point of attending Church Services on that Sunday in their own district Church. It is hoped also, that, whatever district they reside in, they will attend the Services of Intercession for God's blessing on the "Come-to-Church Sunday." These services will be held on Thursday nights as follows: August 4—All Saints' Balgowlah. Rev. A. E. Hodgson. August 11—St. Faith's, Narrabeen. Rev. L. J. Harris. August 25—St. John's, Deewy. Rev. W. J. Owens. September 1—St. Matthew's, Manly. Rev. F. G. Standen.

NEW ZEALAND.

NELSON SYNOD.

The third session of the thirtieth Synod was held on July 24th. The Synod had reluctantly to agree to a modification of their Cathedral scheme in view of the large cost of completion in marble—a cost in the vicinity of £136,000. The Election Board is still considering the matter, and will report to the next Synod. Bishop Hilliard's address was very comprehensive and (may we say?) characteristically long. In his Lordship's reference to the 400th Anniversary of the English Bible he said: "As we have read again the thrilling story of those heroic souls, like Tyndale, Rogers, Coverdale, and Cranmer, to whom, under God, we owe the priceless gift of the Scriptures in our mother tongue, we have realised the truth of Bishop Westcott's observation that the English Bible has the seal of martyrdom upon it. These martyrs were the men who gave us the Reformation and who regarded the translation and dissemination of the Scriptures in the vernacular as the mightiest weapon in their armoury. In missionary work also, the Bible has taken a central place."

THE AMEN.

What is wrong with the blessed word "Amen" that most worshippers are afraid to say it?

Is it a blasphemous word?

Is it an indecent word?

Is it an unpatriotic word?

The more questions we ask concerning this little word, the less objection can we find for the failure to carry out the Prayer Book instruction. The word, according to the Catechism, means "So be it," there is, therefore, no reason why the Amens should not be said heartily, and quite loudly. St. Jerome, who lived in the fourth century, tells us that the Amen was pronounced with such heartiness by the people as to sound like a clap of thunder.—St. Arnaud Churchman.



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"THE TIMES" ON THE BIBLE.

An appreciative and prominent leading article headed "The English Bible" appeared in "The Times." From it we take the liberty of quoting the following striking passage:—

"Yet to recall the effect of the Bible upon our literature and language—striking as this effect has been, and deep though gratitude for it should be—is not to remember the most important result of its influence upon English history. It has shaped not merely the national literature but the national life; it has contributed, as no other force has done in a like degree, to what is best in the national character. The Bible, it is true, is a heritage common to the Christian people of all nations, yet it is also true in no other country has the Bible been read over so long a period by all classes of its citizens. Gratitude for this fact and its past results, prayer that the tradition of centuries may not be overthrown in our own time or the future, should have their place in the thoughts which to-morrow's commemoration will arouse. There need be no touch of vainglory in such reflections. Faults in the national character and a lamentable divergence at times between its ideals and its practice are evident enough. Yet the ideals were never quite forgotten, and through centuries they actuated, more perhaps than he realised, the average Englishman. He was taught the Bible in childhood, he read it at home, he listened to it week by week in church, and by degrees its cumulative message became part of his being. If our average citizen was courageous, chivalrous, gentle to the weak, a lover of home, with a high sense of honour and a dogged devotion to duty—and that these were among his characteristics is not a matter of biased opinion but the impartial verdict of history—he owed these qualities mainly to the fact that he, like his parents before him, read and honoured his Bible. Always, beneath his habitual reserve, was a consciousness of God and a belief in life beyond death. Nothing better can be desired for the present commemoration than that it should help in regaining for the Bible its rightful place in our national life. It is well worth while to recall the past history of the sacred writings, and to honour the memory of those whose labours rendered them in a form which ranks as the supreme treasure of English literature. Yet it will be still more worth while to counteract the threatened neglect of the Bible by the rising generation, a neglect which inevitably must react upon character. If, on the contrary, these younger people can be encouraged not merely to discuss the Bible but to read it, and to read it until they are familiar with it as were their forefathers, they also will be able to declare in days dark with perplexity, "Thy Word is a lantern unto my feet, and a light unto my paths."

IS THERE ANOTHER GOSPEL?

(Continued from page 7.)

The Church that is true to her Master's point of view knows that the "soul of reformation is the reformation of the soul"; that man needs first and foremost new birth, and that from reborn men will come the reborn social life.

Man is greater than his food and clothing. The conditions of human life that so appal us are the dire results of man's sin. The way of the Cross in man's redemption seem infinitely hard and slow, but it alone leads to right and permanent resulting. Every other way is never more than palliative.

The love of Christ constrains to the translation of that love in terms of social service, but we must ever jealously guard the primary object of Christ's sacrifice—the redemption from evil of every human soul.



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PRESENTATION TO MR. W. G. JOHNSON.

One of the chief features of the annual meeting of the National Church League, England, was the presentation made to Mr. W. Guy Johnson to mark the close of his long service to the League and the kindred organisations which have been connected with it. The presentation was made by Lady Augusta Inskip, and the chairman, in calling upon her spoke of Mr. Johnson's wonderful record of service, and of his intimate association with his father, Lord Brentford, in the battle of the Prayer Book. His work had had a very great share in the results in the House of Commons. He has been well known throughout the country for the strenuous work which he has done for the League. Lady Augusta Inskip paid a big tribute to Mr. Johnson's work, and hoped he would have a well-earned rest. Mr. W. Guy Johnson, who was accorded a very hearty reception, returned his thanks for the kind things said about him and the generous gift made to him. He was grateful to Lady Augusta for making the presentation, as that enhanced its value. He did not feel that he deserved all the kind things said about him. He recalled some of those who had built up the League: Dean Wace, Bishop Knox, Preb. Webb-Peploe, Lord Brentford, Sir Edward Clarke, Mr. Cruddas, Dr. Griffith Thomas, Canon Girdlestone, and many others. It was to them the success of the work was due. It had been a pleasure throughout the years to be associated with such men.

IT'S NEVER YOUR CHURCH—IT'S YOU.

Ross B. Clapp.

If you want to belong to the kind of a church
That's the kind of a church you like,
Don't go and pack your clothes in a grip
And start on a long, long hike.
You'll find elsewhere what you left behind,
'Cause there's nothing that's really new;
It's a knock at yourself when you knock your church,
For it isn't the church—it's you.

A church is not made by those afraid
Lest someone else gets ahead;
When everyone works and nobody shirks,
You can raise your church from the dead,
And if you work for the Lord—not praise,
Your brother will help you, that's true:
Your church then will be what you want it to be,
For it's never your church—it's you.

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RENAMING JAPANESE DIOCESES.

At the request of the Missionary Diocese of North Tokyo, its official name has been changed to that of the "Missionary Diocese of North Kwanto." Kwanto is the general name for the entire district which embraces Greater Tokyo and the surrounding prefectures. This change of name will partially remove the confusion which has occurred for many years through the Tokyo, North Tokyo, and South Tokyo Dioceses all having the word "Tokyo" in their titles. Bishop Reifsnider now becomes the Bishop in North Kwanto. It is expected that the Missionary Diocese of South Tokyo will shortly plan to change its name and so remove the confusion altogether. A further proposal has been made that South Tokyo should use the name of the "Missionary Diocese of Yokohama," the city of Yokohama being its See city.

THE COUNCIL OF CHURCHES IN NEW SOUTH WALES

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Pitt St. Congregational Church, Tuesday,

September 6th, at 7.30 p.m.

Ministers and Members of Churches are Urged to Attend.

REGENERATION AND THE SACRAMENTS, BIBLE AND PRAYER BOOK TEACHING.

A great deal of anxiety has been occasioned to earnest minds by the subject which forms the title of our article. Young people are torn between two loyalties. They are members of the Church of England and, as such, wish to be faithful to a Church that has not only nurtured them, but their forbears.

They are also readers of the New Testament, and have solemnly enthroned Christ as Lord of their lives and accepted His Word as the guide of their beliefs and conduct.

A chilly fear gnaws at their heart that there is something inconsistent between loyalty to the teaching of God's Word and loyalty to the formularies of the Church of England in relation to Regeneration.

They are assailed on two sides. Earnest Baptists, and sometimes earnest members of other bodies who accept Infant Baptism, are loud in their assertion that it is impossible to accept the Prayer Book and reconcile it with the Bible statements on this question. One or other have got to go.

Earnest Church people on the other hand as loudly assert that reconciliation is possible, but only by accepting a view of Regeneration which runs counter to very definite convictions entertained as to the meaning of Regeneration by the young people in question. As if this were not sufficiently perplexing, a mediating school arises and suggests all kinds of possible reconciliations that will save the New Testament doctrine as they receive it, and yet deliver them from rejecting the Prayer Book assertions. Some cut the Gordian knot by remaining in a state of suspense, or by taking refuge in generalities such as, "After all the Prayer Book is not inspired," conveniently forgetting that the speaker is not inspired either.

What is to be done in such circumstances? If we are to be useful Christians we must seek as far as possible to secure inner unity in our thought. We must harmonise the two lines of teaching apparently dissimilar or else abandon the line that we think is erroneous. Many have made this decision to the loss of the Church of England. This article asks the question: "Is such a determination the right one?" and answers quite definitely in the negative. Why then have so many made it? Because of inattention to the whole body of Bible doctrine.

It can be established by a collection of relevant passages that the language of the Prayer Book on Baptism is a careful reproduction of a particular aspect of the language of Scripture.

It will not be easy to fix our minds upon all the various elements contained in Scripture, but it is a plain duty to do so before we form an opinion on such an important subject. Let it be premised that only illustrative texts are employed in this outline. A full examination of every text it is believed would only add further confirmation to the points emphasised.

The actual word "Regeneration" occurs twice in the New Testament. In Matt. xix., 28, it refers to the "new heavens and the new earth," which result as a consequence of the mission of our Lord Jesus Christ. In the second passage Titus iii., 5, it is closely connected with "washing." It is to be noted that the word "washing" in the form here given occurs also only twice in the New Testament and in the other passage, Eph., v., 26, the words "of water" are added.

These are not peculiarities of our English version. They represent and reproduce the usage of the Greek New Testament. It would be premature to fix a definite meaning on these texts, but it must be borne in mind that "Regeneration" in one of its connections is used in relation to "washing," and "washing" in its other occurrence in the New Testament is defined as "the washing of water." At the outset of this inquiry, therefore, we meet with what must be admitted to be at least a possible connection between "Regeneration" and "Baptism." It is evidently therefore an unwise determination to declare that the two must be held apart rigidly. It is perhaps worthy of note also that the word "renewing" in Titus iii., 5, has a close resemblance in meaning to "regeneration," and is employed in its substantive form twice by St. Paul and in its verbal

form twice also. The number of interpretations of this single text in Titus gives warning that the problem under consideration is not as simple as many clamorous voices in our day would make it. Did St. Paul speak of a washing which was at once regeneration and renewal, connecting both terms with washing? Or did he speak of a washing of regeneration accompanied by a renewal of the Holy Ghost connecting regeneration with washing and renewal with the Holy Spirit? There is little evidence to enable a decision to be made, and volumes have been written upon this one question. The learned will perceive that the problem turns on two points:—

(1) The relation of the second clause to v. 6.

(2) The relation of "regeneration" to renewal.

Theologians favour one or other interpretation according to their general outlook on the questions at issue.

But the term regeneration thus sparingly used is related to several other New Testament expressions. Thus the terms "Born again or from above," "A new creature or creation," "A new man," "Child of God," "Begotten through the Gospel," "Born of the Spirit," "Born of water," are all employed, and are pressed into service to elucidate this important New Testament theme.

It may not be out of place to notice that there are two Greek words employed to describe what may be called the active aspect of the new birth. The ordinary word employed by Luke, Paul, John and the Synoptists is applied both to the activity of the father and to the actual birth from a mother, although it can be said that the former idea predominates. James uses another word which means literally "to bring forth." But he employs it in two senses within the compass of a few verses. James i., 15, speaks of lust conceiving and bringing forth sin when the normal idea of the word "producing in birth" is prominently before the reader. But in Jas. i., 18, the same word is used of God's will and God's activity in producing the new nature. It is idle, therefore, to endeavour to separate in thought as many seek to do, the moment of "quickening" from the incident of "birth" and to reserve the term regeneration for the latter only. Such a fine distinction cannot be pressed in view of the wider usage apparent on the face of Scripture. Nor is such a distinction possible if the alternative titles of "A new creature," "Born of God," "Born of the Spirit," "A new man," are to be used with any proper discrimination. A narrow interpretation such as has been indicated cannot be employed with any measure of success.

A wider indication that offers greater promise of fruitful results is conditioned by an examination of the various descriptive passages that are associated with the New Testament terms that fail to be considered in this connection. The new creation in Christ Jesus is such that old things have passed away; they have become new, ii. Cor., v., 17. "The new man" is created in righteousness and true holiness, Eph., iv., 24, and Christ by His work on the Cross making peace made twain "one new man" Eph., ii., 15. The individual who is created in Christ Jesus is created "unto good works," Eph., ii., 10. Again, the individual born from above is born of the Spirit, John iii., 6, and it is only such a person who can enter into the kingdom of God, John iii., 5. The familiar Jewish metaphor which indicates a likeness of character by the use of the term "son" is not absent. By this expression men become sons

of God, and their hope for the future is that they will be like Him. It is not necessary to study the New Testament language more closely in order to arrive at the conclusion that not in any separate text which might be exposed to varieties of interpretation, but throughout the whole presentation of regeneration in the New Testament there was the conception of a vital change in character and the establishment of a new moral relation to God. In the language of Mr. James Vernon Bartlett, "Regeneration is the final form in which biblical religion conceives that profound spiritual change whereby sinful man comes into real and abiding communion with God." (Hastings Dict. of the Bible Art, Regeneration.) Dr. A. A. Hodge states the position similarly: "The Holy Spirit, in the act of effectual calling, causes the soul to become regenerate by implanting a new governing principle or habit of spiritual affection and action." (Class Book of Confession of Faith, p. 171.)

To the same intent writes Bullinger in the sixteenth century: "The author of this regeneration is the Holy Ghost, which is from heaven given unto man. I mean to a faithful man. For the gift of the Holy Ghost is given for Christ his sake, and that, too, unto none but those that do believe in Christ. This Spirit of God doth testify with our spirit that we are the sons of God, and therefore the heirs of his kingdom. We are therefore a new creature, repaired now according to the image of God, and endured with a new nature or disposition. . . . For by the Spirit of God the understanding is illuminated, faith and the understanding of God and heavenly things is plenteously bestowed, and by it unbelief and ignorance, that is, the darkness of the old man are utterly expelled." (Decades, Vol. iv., p. 101, Parker Society Edit.)

When it is borne in mind that the Archbishops and Bishops of the Church of England assembled in convocation in 1586 issued an order that the junior ministers should provide themselves with "a Bible and Bullinger's Decades in Latin or English," and read one chapter in the Bible every day and one sermon in the Decades every week, we need have no hesitation in asserting that the view of regeneration thus set out is consonant with the teaching of our Church. As Mozley put it: "Regeneration is a state of actual goodness."

(To be continued.)

A PATIENT FISHERMAN!

Last month a meeting was held at Fulham Palace, presided over by the Bishop of London, in furtherance of the various associations supporting the work of the Church in Queensland.

The Bishop said that his chief claim to fame in regard to North Queensland was that he sent out Bishop Feetham. "I caught him with my seventeenth fly. I am a very patient fisherman, and I wrote seventeen letters, and I caught Bishop Feetham with the seventeenth." He had sent out a hundred men to Australia, and seven had become Bishops. Bishop Feetham had stuck it, through thick and thin, all those years.

Dr. Mickle, Provost of Derby, and the Dean of Brisbane also spoke, describing the work of the Bush Brotherhoods and the work of the Torres Straits Mission.

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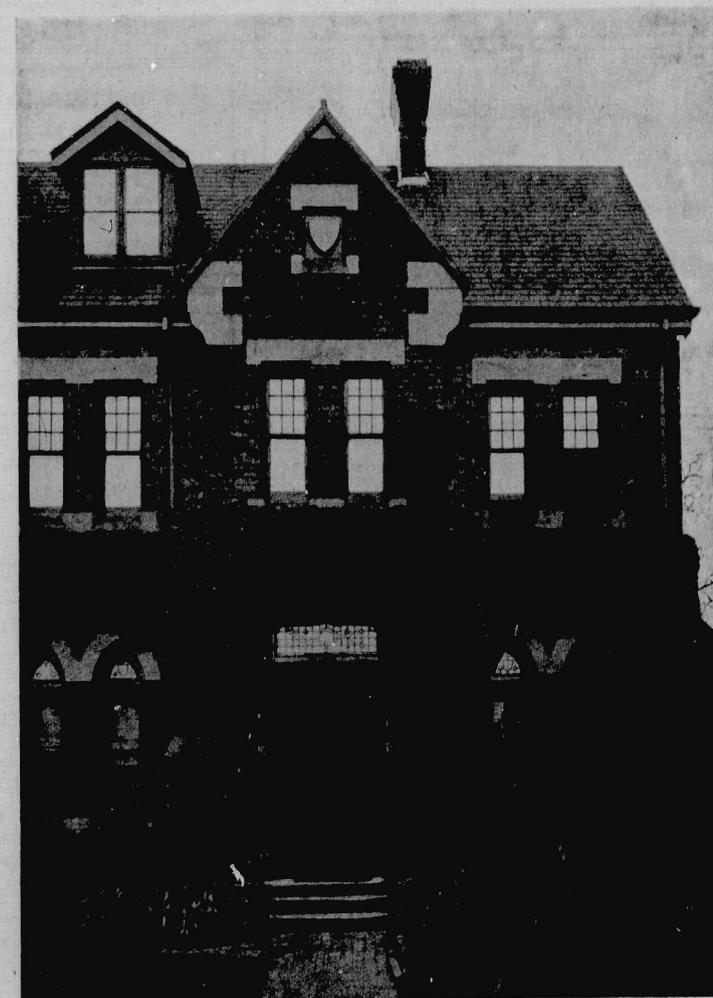
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