

of Christianity, though we believe with every right that our own form of presentation is most in accord with the Word of God and the Mind of Christ. Indeed, the Church of England, properly considered, should find room for all professing Christians, in a true Catholic sense.

We owe a great deal to Elizabeth for maintaining the balance between the Romanistic tendencies of England after Mary, and the extreme Protestantism, either of which would have abolished much that to-day we all hold dear. It is due to her that the Church of England preserved her Catholic tradition and has not been compelled, as others have, not excepting the Roman Catholic Church itself,

to re-state or reform her concepts; for what is once Catholic always remains so. Romanistic tendencies we have ever with us. They are best combated by a wide, yet uncompromising, regard for truth, and by a Protestantism which goes hand in hand with the truest kind of Catholicism.

The Rev. F. A. S. Boyden, who has accepted nomination to St. Thomas', Enfield, Sydney, served as a commissioned officer during the war, 1914-18, with the rank of Major. Prior to coming to Sydney Diocese as assistant at St. John's, Parramatta, he was Rector of Mid-Clarence, Diocese of Grafton. He had previously been a lay reader in Sydney, and Catechist at Merrylands. Mr. Rex Boyden, who was the pilot of the Stinson airliner which crashed near Brisbane some eighteen months ago, was a brother.

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# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 5—New Series.

MARCH 9, 1939.

[Registered at the G.P.O., Sydney, for  
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**Notes and Comments.****"CHRISTIANS IN ACTION."**

THE horrors of the Sino-Japanese war in China have provided opportunity for the manifestation of the power of Christ in the lives of His people. From time to time we have read of the splendid courage and self-sacrifice of our missionary brethren and Chinese Christians. The decision of so many of our brethren to remain at their posts of duty and assist in the amelioration of the sufferings and woes of the people of China, has won unstinted praise from those of us who are far removed from the scene of the war. But a hundred times as great are the admiration and regard among the Chinese who are reaping the benefits of that decision, and are learning something of the nature of Him Whose love has constrained such self-forgetting service. As one Chinese business man puts it, "What the missionaries have done in staying by to serve the people will do more good for Christianity than ten years of preaching."

The story is well indicated in a little book just published, entitled "Christians in Action." It is a compilation of seven essays by seven missionary workers who have stuck to their posts in spite of all the risks and hardship, and are seeing in some directions a rich ingathering of souls into the Kingdom. The Editor says, "Our purpose throughout has been to record as faithfully as we know the

achievements and spirit of the Chinese Churches during the past year of war." The book is written with restraint and is full of challenge.

(Christians in Action, a record of work in war-torn China, by Seven Missionaries. English price, 2/6. Our copy from the publishers, Longmann, Green & Co., London.)

**THE PRESS AGAIN.**

OUR remarks in the last issue of the A.C.R. were more than confirmed last Thursday by the spirited protest of no less a person than the Prime Minister of the Commonwealth. Surely things have come to a pretty pass when the leader of our Australian Commonwealth feels impelled to take the Press to task for falsifying news concerning the policy of the Government. Mr. Lyons made his charges and gave specific instances to bear out those charges, and we are sure that all reputable citizens will deplore with him the need of such a censure. We are on the whole, a complacent people, but we venture to opine that the absolute limit has been reached when the Prime Minister has to use the broadcast in order to make sure that the people of Australia receive the truth concerning Government doings. Mr. Lyons rightly claims that the Press should give the news in simple correctness, and then make their comments in such a manner that the facts be not obscured.

**CLERGY WIDOWS' PENSIONS.**

AN official statement was issued in January by the C. of E. Pensions Board in England concerning the urgent question of the providing of pensions for widows of clergy. The statement reads:—

"Interesting facts indicating the growth of the Pensions Schemes for the clergy of the Church of England, and emphasising the urgent need of a fund to augment clergy widows' pensions, for which a national appeal has been launched, are revealed by an examination of the finances of the Church of England Pensions Board during the year 1938. It will be remembered that their Majesties the King and Queen and Her Majesty Queen Mary have already set an example to the nation by sending generous donations in response to the preliminary appeal on behalf of clergy widows' pensions, which was launched in December.

"It is revealed that the Pensions Board paid out in pensions to the clergy no less than £250,000 during 1938, and only £127 to clergy widows, although an additional £400 was paid in temporary grants to widows from the 'Clergy Widows' Augmentation Fund,' i.e., from the money received in preliminary gifts in connection with the national appeal launched in December.

"The public need hardly be reminded of the plight in which clergy widows find themselves in those cases where clergy have been without private means and unable to save out of their slender stipends. Often with practically no means at all, the widow is faced not only with funeral expenses and the need to find a new home, but also with heavy removal expenses on leaving the 'parsonage house,' which has been her home for so long, and which must be given up to the new incumbent."



## A CHALLENGE.

THIS reveals a really shocking state of affairs in the Home Church. But the position is little better in the Australian Church. There are cases of widows of deceased clergy being left with only some fifteen shillings a week, and with rent to pay out of that. We quote the statement above in order to shock the conscience of Churchpeople generally. Most Dioceses of our Australian Church have funds for this purpose to which they invite regular contributions. The response, however, hitherto has been lamentably inadequate to the need. The Home Mission Society of the Diocese of Sydney finds it difficult to impress on its constituency the urgency of the challenge to the thoughtful and sympathetic generosity of Churchpeople generally.

## "POTTERING AND CARPING."

WE notice with very great regret the tone of the articles appearing in the Church Standard, under the title "Pottering Round the Churches." The writer has rarely a word of commendation, his criticisms reveal the fact that he is a follower of a modern school in aesthetics, and that he is oblivious of the obvious fact that fashions in decorations change, as do fashions in musical pointing. He is unmindful of the feelings of those who have erected memorials to loved ones, and does not hesitate to speak harshly because members of a former generation have not accorded with his judgment as to the fitness to things. We have seen little helpful in these descriptions, and deprecate earnestly the complete flippancy with which sacred matters and sentimental alike receive treatment.

## CLERICAL VAGARIES.

THE following paragraph from "The Church Times" will be of interest to our readers:—

The mild protest against meaningless small changes in the Holy Communion Office, which we printed last week, has brought us evidence that we were speaking for a considerable body of lay opinion. There was not, of course, anything novel in the protest. To quote one example, every week we receive letters regretting the all too common inaudibility of the celebrant, and asking why the minister who reads the Epistle, intended for the edification of the people, should stand with his back to them and make it almost impossible for them to hear a word. Apart from the irritation caused to the laity, which accounts, we are persuaded, in many instances for the decrease in congregations, unauthorized and often meaningless variations in the Mass, which certain priests take on themselves to make, prejudice the whole Anglo-Catholic party in the eyes of sympathetic authority, and add to the bias against the reasonable changes and additions that are justified by recognised Catholic religion. To change the English phraseology of the Prayer Book into bald translations of the Roman Missal is evidence neither of sense nor sensibility, and it shows an entire inability to understand that the Catholic Faith will only be fully re-established in this realm of England when it is presented in an English manner, and that the English people are repelled and not attracted by not very expert imitations of Farm Street.

## MADRAS CONFERENCE.

THIS great conference closed on December 29th. Its final act was to adopt "A Message to All Peoples," which reads as follows:—

The International Missionary Council, meeting at Tambaram, in India, sends greetings to the peoples of all lands.

We are 470 delegates gathered from seventy nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ.

## The Ancient Pestilences Which Destroy Mankind.

The reports that have been brought to us from every quarter of the globe have made us realise that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralysing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

Again and again a sense of penitence has come over us as we have realised that these consuming evils are all of them man-made. They bear upon them the marks of human manufacture as clearly as the motor car or the airplane. Neither flood nor earthquake nor dark mysterious force outside of our control produces wars or economic tensions. We know that we live involved within a chaos which we ourselves have made.

Again and again we have been forced to note that the evils that we face are not the work of bad men only, but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind, but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present suffering. We do not know the man wise enough to deliver us now.

## Forced Back Upon Faith.

But it is just at this point that we are forced back upon our faith and rescued from pessimism to a glorious hope. We know that there is One who, unlike ourselves, is not defeated and who cannot know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient unto Himself, but as a Father with a love for mankind, His children, as indescribable as it is fathomless. We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own. It

## A RECORD GATHERING.

Never before has the Chapter House held such an audience as that which assembled on Saturday, February 25th, for the annual meeting of the Missionary Service League, where the Archbishop and Mrs. Mowll were to receive a public Church welcome and to speak of the momentous Madras Conference. Probably over 700 enthusiastic churchpeople crowded into the hall.

After a very formal treatment of M.S.L. matters, Mrs. Mowll and the Archbishop, in replying to words of welcome, gave some of their impressions of the Tabaram (Madras) Conference. As with the great address delivered a week or two earlier by Canon Needham, both speakers were obviously speaking under a great 'constraint.' They had seen a vision, and their evident desire was to 'get it over' to their hearers. We hope that women's organisations very generally will take advantage of Mrs. Mowll's offer to describe, with the help of lantern views, the conference, its meaning and message.

Both speakers were impressed with the wonderful sense of fellowship that prevailed in that "polyglot" assembly of 464 delegates of 65 differing nationalities. The sight of nationals of lands at war with one another, having fellowship together as Christians, was a glorious testimony to the power of Christ.

The Archbishop gave a very vivid description of his visit to Java and Sumatra, and of the romance of the Christianisation of hundreds of thousands of the people of those lands. He also revealed the dreadful state of need prevailing in the German missions, because of "Hitlerism" in Germany, and voiced a challenge to Australian Christians to support what is surely one of the most remarkable and successful missions to Moslems.

We reprint the Archbishop's remarks ad rem in the current issue of the Sydney Diocesan Paper, as that will give a very useful précis of the Archbishop's recent addresses.

The following is from the Diocesan Magazine:—

The World Missionary Conference was held at the Madras Christian College at Tambaram, about 18 miles south of Madras. The college includes three large residential halls, and in these the 470 delegates belonging to 70 different peoples lived. Central meetings were held in the Administrative building in the centre, and sectional meetings in different rooms attached to each hall.

The conference was called a concentration camp! Being shut off from outside contacts, it gave every opportunity for the delegates to get to know each other as they worshipped together, lived together and discussed their common problems together. Provision had been made for interpretation, but every delegate spoke English, and this, too, greatly helped that intimate fellowship which so soon sprang up and which will always be the outstanding memory of the conference.

Each morning the whole conference assembled for a Devotional Half-hour before separating into different sections. In the evening, alternatively special groups met, or the

is this insight which has taken the Christians to glad martyrdoms through the centuries and sent them to the ends of the earth to spread the great Good News. And in humility we record our gratitude that even in this present time evidences multiply that men and women still sally forth as faithful and untiring ambassadors of Christ.

It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can, but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly, in prayer and worship, verify those same ideals before His august will—verify and improve and never cease to reverify them. It is not the merely moral person whom God requires in the present crisis or in any other, but the person who keeps his morality alive and growing through the constant refreshing of His creative touch. We can none of us become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

National gods of any kind, gods of race or class—these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it, but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place He places a new quality to grow—goodwill—a goodwill which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

## Devotion to the Things of Christ.

In our midst we have seen anew that devotion to the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and race and class have melted. Knit by the Holy Spirit, the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

We call upon our fellow Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life. To make Him known in the State involves labour for the establishment of justice among all the people. In the world of commerce it involves the ending of competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service. God grant to His Church to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races, and the classes into a community of sympathy for one another undergirded by a deathless faith in Christ.

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whole conference assembled to listen to addresses on special subjects. Dr. T. Z. Koo's address on "The Church and the International Order" and the Bishop of Winchester's address on "Church and State" will live long in my memory, as well as the fine sermon of the Rev. G. F. McLeod, on the first Sunday morning, on "Oh that one would give me drink of the water of the well of Bethlehem."

I found myself allotted to the sections discussing "Worship" and "The Unfinished Task," and in the evening "The Pacific Basin."

Dr. T. T. Lew, of Yenching University, who has written so much in Chinese on the subject, consented to be our chairman on "Worship." It was most interesting to hear representatives of many races and lands making their contribution to the discussion, and we were fortunate to have Miss Constance Padwick among our number to give her literary skill in drafting our report. Prebendary Cash, the Secretary of C.M.S., was the chairman of the group considering the Unfinished Task, assisted by the Rev. Alexander McLeish, of the World Dominion Press. The discussions elucidated the fact that many lands once open to the Gospel are now with closing doors, and also the appalling number of people in Europe and the Americas who claim no church affiliation. The report on the Pacific Basin urged the necessity for churches around the Pacific to get to know each other better, and made certain specific suggestions to that end.

During the last four days the whole conference, under the experienced chairmanship of Dr. John R. Mott, considered all the reports and passed them with amendments. What was the general impression left at least on one member? The constant emphasis on Evangelism as the great need of the Church to-day and an Evangelism which is centred in the Cross. The reports may not contain anything startling and new. But they do show a facing up to reality, they give a wealth of practical suggestions, and despite all the difficulties, their outlook is optimistic, for the Head of the Church died and was buried, but on the third day rose again. The fact that such a conference could be held at all at the present time was itself significant, and that the membership with such diverse and often opposing interests were so completely harmonious gave to all a foretaste of the Christian world community that is to be.

The conference at Jerusalem in 1928 spent Easter together. We spent Christmas together. The day began with the celebration of the Holy Communion for the whole conference, administered by the Bishop of Dornakal, assisted by Chinese, Japanese, African, English, American and Maori Bishops. In the morning, testimonies to the power of the living Christ were given from many lands, and in the evening national groups contributed hymns and songs set to native airs. The Angels' song at the birth of the Babe of Bethlehem now echoes around the globe from the lips of redeemed mankind.

### A GREAT WELCOME.

The Archbishop and Mrs. Mowll were the recipients of a most enthusiastic Welcome Home on their return to Sydney. On Friday, the 24th ult., they were both entertained, but separately, at a luncheon at Farmer's. The Archbishop by the clergy and synodsmen, Mrs. Mowll by the leaders of the various Women's organisations of the diocese. The Lord Mayor presided at the former, and at the chief table we noticed the Premier, Mr. B. S. Stevens, the Right Honourable W. M. Hughes, Mr. Justice Boyce, Sir Kelso King, and ecclesiastical leaders. Over 300 attended this function and gave the Archbishop a great reception. The Lord Mayor and the Premier spoke on behalf of the citizens of the Metropolis and New South Wales; the latter especially referred to the important place the Archbishop occupied in the life of the community.

Archdeacon Begbie, in the absence of Bishop Pilcher, voiced the welcome of the clergy.

The Archbishop, in replying, gave a brief though intensely interesting account of his travels, referring only shortly to the Madras Conference, of which he was to speak at a later gathering.

Meanwhile, in another part of Farmer's extensive building, Mrs. Mowll received her welcome, where a great company of the Church's leading women workers manifested their delight at the return of Mrs. Mowll and the Archbishop.

### GROOTE EYLANDT—ITS PEOPLE AND ITS NEED.

WHEN asked by a representative of the "Australian Church Record" to put into print remarks which I made in an address at the Church Missionary Society's Summer School at Lawson in the Blue Mountains, N.S.W., I felt that although the substance of the article would be similar to the address, the presentation of it on paper would be more difficult.

Many people have a knowledge of Groote Eylandt as a name only. They know that the island is to be found somewhere in the north of Australia; but, when shown a map of Australia on which the island is not marked, their fingers point to all sorts of ridiculous places.

To pray rightly, we must have a right knowledge of our prayer-geography and a mental picture of the people for which we pray.

To find Groote Eylandt we must look in the Gulf of Carpentaria in the north of Australia. It is on the west side of the gulf and is about fourteen degrees south of the Equator. "Groote Eylandt is Dutch for "Great Island," and we shall talk of a succession of great things. At present, I feel that I am the representative of the Groote Eylandt Mission and its people to you people in the south, and bring to you the good wishes and the love of its people.

### A Great Island.

Our island, as far as size is concerned, is one of Australia's great islands. It is about seven hundred and fifty square miles in extent, and has two large lakes, about four and five miles wide respectively, and a number of pretty little rivers.

### A Great People.

Physically our people are a great people, and are a contrast with many others one meets from time to time in other places. Civilisation has not robbed them of their independence and dignity; they are a proud, warlike people, and as someone has said, "They are Nature's gentlemen."

They are the kind of people who can face death itself without a flinch. They have much strength in many ways . . . Is there a man in this Summer School who would carry an injured man on his shoulders over rocky ground, mile after mile, prick his legs on Pandanus thorns, trip over rocks and get up laughing instead of wanting to complain? After two days of this, taking turns with another man, could it be said of you that you had never lost your patience the whole of the time?

I find something to admire in the Groote Eylandt people.

### A Great God.

We teach these people that there is a great God Who made them all and made the island on which they live. His only Son, our Saviour, was with Him in the beginning of things and assisted Him in the Creation. He filled their island with good things: wallabies, bandicoots, lizards, ducks and geese, and other edible animals and birds . . . He filled the island with burrawongs, yams, ground nuts, and wild fruit in their seasons . . . He filled their rivers with beautiful fish . . . He filled the sea with larger fish . . . He saw to it that there were shells and other fish along the beach.

"The sea is His and He made it, and His hands prepared the dry land." Their island is His island given to His people, and it is your responsibility to see to it that it remains theirs and free from the curses of civilisation.

The Christ of Calvary is the Centre of the Mission, and the Mission is fast becoming the centre of the lives of the natives . . . We want to see Him working His purposes out in the lives of His people in Groote Eylandt.

### A Great Need.

Some people may be inclined to think that a people so provided for have little need of a Mission such as ours. We who live amongst them know more of their great need . . . Their greatest need is Christ. Someone has told you the story of how an African native caused his dogs to make a fuss in chapel . . . I can tell of how Groote Eylandt people break the spirit of their dogs, and at the raising of a hand they slink away . . . The Groote Eylandt men treat their women as they treat their dogs. Little girls, happy, smiling little girls, joyous little girls, at a very early age go into the camps to be wives—in every sense of the word wife—and have their spirit broken, their personalities crushed and their bodies bruised. The Groote Eylandt baby wife problem is a disgrace to Australians. Their need of a Saviour is great. The Mission is doing much in His Name.

A man fights for his wives even if they are little girls five or six years old . . . To settle matrimonial and other troubles blood must be shed. In some cases wives are bought. It is sufficient to say that there are not many old men on the island. Spears shorten the life of men. I will dwell no longer on this. The Mission has a great opportunity . . .

### A Great Opportunity.

You whose lot it is to stay at home are sharers in this opportunity as much as those in the field. To establish contact with the people we have a large Mission with its productive gardens, its school and dormitory, its sawmill and its boats.

The native people are **not** taken from their natural life and herded in the Mission compound. They are as free as the wind, and as happy as happiness can make them.

(Continued on page 15.)

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## CHURCHMEN'S REMINDER.

"I beheld then that they all (Christian Formalism and Hypocrisy) went on till they came to the foot of the Hill Difficulty."—"Pilgrim's Progress."

"He that endureth unto the end the same shall be saved."  
—Christ in His Gospel. 16: 30.

## MARCH.

9th—Monasteries suppressed in Spain, 1836. But revoked. Hence the war, in part.

12th—3rd Sunday in Lent. The Collect is a prayer for defence. How it is needed these days, nationally and personally. This is one of the ancient prayers taken from the Sacramentary of Gregory.

13th—Latimer's first sermon before Henry VIII. What a hero Latimer was. What foundation he laid, with others, of the Reformation.

14th—Ashes of Smithfield Martyrs discovered in 1849. Thus do men's good deeds speak long after they have passed away themselves.

17th—St. Patrick's Day. St. Patrick came from Wales. He revived the ancient Christianity in Ireland. He retired to Galstonbury. His teaching was nearer what is taught to-day in the Church of England than to any other type of the Christian doctrine. It most certainly was not Roman Catholic.

19th—4th Sunday in Lent. Refreshment Sunday, also Mothering Sunday. The latter is an ancient custom somewhat overshadowed by the American modern Mothers' Day.

20th—York Convocation condemned Ritualism of an unlawful nature in 1867. Is it still remembered?

## To Australian Churchmen.

## LENTEN SELF-DENIAL.

IN our last article on the question of the Lenten season we pointed out that the new idea which has arisen in the Church of England that one of the conditions of the observance of Lent is the substitution of a fish diet for a meat diet on certain days, finds no foundation in any Article or Homily of the Church. This is a new idea to a great many people who have been brought up under the influence of the Roman Catholic theories of fasting and abstinence. Because fasting and abstinence are enjoined, they leap to the conclusion that the method of abstinence is that which prevails in the wide circle of the Roman Catholic Church. They add to this conception the more dangerous idea that it is within the province of a Bishop of the Church to issue dispensations, relieving people of the duty of abstinence. Those who advocate this view are insensible of the fact that the early history of the Church of England reveals that dispensations, some of them of a rather remarkable character, were issued by Bishops at the direct demand of the Crown, and that the Bishops unanimously desired the removal of the Dispensation Court. That has now been accomplished by Act of Parliament, and hence the issue of dispensations lacks the civil authority it once possessed, and lacks also any support in the judgment of the early godly Bishops of the Church of England.

As this matter, we have discovered, appears as something entirely novel to many of our readers,

we may be pardoned for referring to Archbishop Parker's letter to Sir William Cecil, dated 3rd June, 1564. Parker had given hospitality to certain distinguished Frenchmen, of whom he mentions particularly M. de Gonour, who, with his attendant gentlemen, stayed at the Archbishop's palace. Parker informs Cecil that M. de Gonour and the Bishop of Constance, who acted as interpreter, had a long conversation with him on the practices and customs of the Church of England, and professed themselves to be very well satisfied with the arrangements in vogue in the Reformed Church. Dealing with the subject of abstinence, Parker informs Cecil as follows:—"For the days of our abstinence, I informed them that we were more religious in that point than they be; and though I made them a fish supper on the Friday night, I caused them to understand that it was rather in the respect of their usage at home than for that we used on the Friday or other such fasting days, which we observe partly in respect of temperance and part for policy, not for any scrupulosity in choice of days." We will be told by those who advocate what Parker calls "scrupulosity in choice of days," that many a beautiful practice had been discarded at the Reformation, and that we should now return to pre-Reformation usage in many particulars, one of these being the observance of fish days as days of abstinence.

This, of course, opens the whole question. Are we really advancing in spiritual apprehension when we return to a mediaeval custom and reject the practice which the Reformers and the Laudians alike were convinced belonged to the early Church? It would appear that the onus of proof rests upon the innovators, and so far as we have been able to ascertain, no proof of any serious character has ever been advanced.

The obligation to self-denial remains a paramount duty of the Christian, and it is fitting that a certain season of the year should be devoted to the serious consideration of that topic. What we need to avoid is the foolish idea that if we impose upon ourselves certain minor restrictions during the period of this season of contemplation, we have satisfied the demands of Scripture regarding this duty. On the contrary, it must ever be before our thoughts that at all times and in all circumstances we should seek that fruit of the Spirit which is called temperance, or self-denial. In order that we may the better appreciate this Christian obligation, Lent is assigned by the Church as a season when we should give ourselves to true consideration of the duty of repentance and its consequence, self-control.

Repentance is regarded by many as a series of isolated acts. We find ourselves convicted of transgression, and thereupon we exhibit a measure of sorrow for sin, and this is regarded as the whole of repentance. The Roman Catholic Church has reduced this outward manifestation to a fine art, and graded it after a form that would be amusing if it were not pathetic. Children, for example, are in-

structed as follows:—"If you commit a venial sin, strike your breast to beg God's pardon, at least for a moment be sorry for it, and resolve not to do it again. Do not be vexed at yourself or discouraged, because there is no profit in sadness.—Ecclus. 30." ("What Every Christian Must Know," p. 38.) Naturally we are anxious to know what is a venial sin, and Dr. Doyle, a distinguished Roman Catholic Bishop, supplies the answer:—"A vain word, an officious or jesting lie, which hurts nobody, the theft of a pin or an apple." (An Abridgment of the Christian Doctrine, pp. 46, 113.) It is to be feared that this habit of grading transgression, and grading also satisfaction, lies behind much of the observances which are thrust upon us as truly catholic, though they have no real title to that great name.

The Church of England, on the contrary, teaches that repentance is an attitude of mind and soul. It is a complete revulsion of our former habits, dispositions and inclinations. It issues, indeed, in acts "whereby we forsake sin," but it is itself a change of mind of the most profound and far-reaching character. Calvin, with his usual acuteness, summarises the idea of repentance very accurately when he says:—"The Hebrew word for repentance denotes conversion or return. The Greek word signifies change of mind or intention. Repentance itself corresponds very well with both etymologies, for it comprehends these two things; that forsaking ourselves we should turn to God, and laying aside our old mind, should assume a new one. Wherefore, I conceive it may be justly defined to be a true conversion of our life to God, proceeding from a sincere and serious fear of God, and consisting in the mortification of our flesh and of the old man, and in the vivification of the Spirit." Now, if repentance be indeed of this character, a continual attitude of the soul towards God; attended by a deep distrust of our own competency and a continued watchfulness against the encroachments of the flesh, there will arise naturally such a disposition of our time, and such a control of our appetites, as will minister to the higher spiritual aspirations which now possess the soul.

It is along this line that we should value the season of contemplation afforded us by the observance of Lent. We recognise that we are under obligation at all times to exercise repentance. We know that it is a continual duty which takes no count of special days or special seasons when we are commanded to mortify therefore our members which are upon the earth. But we also know that the close consideration of these duties for a specified time will the better enable us to fulfil them throughout the whole course of our life. There is a peculiar attractiveness in the sentimental conception so frequently urged, that we are one with our Lord in His 40 days of fasting. But there is a very grave danger in permitting these passive reflections to take hold upon the mind. There was a period in Church history when fasting was observed with great rigour, and it is remarkable that the Puritans,

both of England and New England, were distinguished from all others by this rigorous subjugation of the body. But time and possibly softer manners have reduced the observance of fasting to the merest shadow. Here, for example, is a fasting banquet given to Cardinal Wiseman on Friday:—

## SOUPS.

Oyster Soup. Vegetable Soup.

## FISH.

Salmon plain boiled.  
Salmon pickled with fish sauce.  
Salmon fit for an Admiral.  
Salmon in Saxon fish sauce.  
Salmon done with cream and bread crumbs.  
Salmon spiced.  
Sole done with bread crumbs.  
Sole in the Italian fashion.  
Sole plain fried.  
Sole in Colbert's fashion.  
Fillet of sole done in fish sauce.  
Fillet of sole done with bread crumbs.  
Fillet of sole done in hotel style.  
Fillet of sole done in the Dutch style.  
Fillet of sole with oyster sauce.  
Whiting fried in bread crumbs.  
Whiting broiled in hotel style.  
Fillets of whiting fried.  
Dublin Bay haddock in the good woman style.  
Dublin Bay haddock baked.  
Haddocks in hotel style.  
Fillets of haddock in St. Paul's style.  
Cutlets of lobster.  
Scolloped oysters.  
Oysters done with bread crumbs.

## BETWEEN COURSES.

Puff pastry of oysters. Puff pastry of lobsters.  
Lobster fritters.

## SECOND SERVICE.

Lobster dressed.  
Oysters in bread crumbs.  
Lobster salad.  
Cream of Vanille.  
Charlotte Russe pudding.  
Thin pastry in leaves.  
Parisian almond cake.  
Surprised ham.  
Raspberry tarts.  
Apple tarts.  
Hot pudding.  
Pastries.  
Iced pudding.

Fruit. Cakes. Biscuits.  
Etc., etc.

Surely we need to return to the deeper truth which our Church seeks to enforce, that it is not bodily affliction as such, nor distinction of meats

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which God hath appointed to be received with thanksgiving, that constitutes that true subjugation of the flesh to the spirit which we are invited to consider at this solemn season. On the contrary, we are called to a much higher service, to consider the regulation of our time, our talents, our wealth, so that through none of these avenues Satan may get an advantage over us. We are called to thrust out from our lives that which, however pleasing, hinders the truer development of the soul. We are called to consider how best there may be filled up in us that which is lacking in the suffering of Christ for His body's sake, the Church. We are afresh to remind ourselves that repentance is a resolute following of the Lamb of God, even at the cost of personal inconvenience and suffering, and that such repentance finds its truest and best realisation when it issues in submission to the Son of God, Who loved us and gave Himself for us.

### Personal.

The Secretary of State for the Colonies announces the appointment of Mr. George Charlewood Turner, Master of Marlborough, as Principal of Makerere College, Kampala, Uganda.

Captain Edward Kitson, late Bengal Staff Corps, a survivor of the final capture of Lucknow, died in January at Paynsford, Newton Abbot, where he had been a prominent resident since 1875. He was 98 years old. He came of a family established in South Devon, especially at Torquay, for more than 200 years. His sister is nearing her 100th birthday.

The death is announced of Miss Lesley Roberts, younger daughter of the late Rev. W. J. Roberts, formerly Rector of Roseville, N.S.W.

The Rev. Dr. A. Law, Vicar of St. John's, Toorak, will visit Sydney next week for meetings of the Commonwealth Council of the Bible Society. On Sunday, March 19th, Dr. Law will preach at St. Andrew's, Summer Hill, at the morning service, and St. Clement's, Marrickville, in the evening.

The Archbishop of Canterbury has appointed Canon Daniel Ivor Evans, B.A., Chaplain at Rio de Janeiro, to be an Assistant Bishop to the Bishop in Argentina.

The National Missionary Council (N.S.W. Branch) announces that Miss Helen Topping, Dr. Kagawa's secretary, and accredited representative and interpreter, will arrive in Sydney by the S.S. "Mariposa" on March 20th. Engagements are being made for Miss Topping during the week she will be in Sydney, to speak on aspects of Dr. Kagawa's co-operative work. She will visit Victoria for three months on the invitation of the Kagawa Co-operative Fellowship. Information may be obtained from Miss N. C. Kildahl, Australian Board of Missions, 14 Spring Street, Sydney.

A number of friends welcomed Archdeacon Johnstone, Registrar and Archdeacon of Sydney, on his return from England at a tea last week. Archdeacon Begbie presided and words of welcome and appreciation of the Archdeacon's services were expressed by Canon Hammond, Revs. T. C. Hammond, O. S. Fleck, Messrs. C. P. Taubman, and A. L. Blythe.

We are pleased to know that the Rev. T. Jones, organising missionary of B.C.A., is convalescing after his short period in hospital.

## AUSTRALIAN CHURCH NEWS.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### ST. ANDREW'S CATHEDRAL.

###### Ordination.

The Archbishop held an ordination service on Sunday, the 5th inst. The following were admitted to Holy Orders: Deacons—Revs. S. C. S. Begbie (Headmaster of the Choir School); J. R. L. Johnstone (St. Clement's, Mosman); O. B. McCarthy (St. Mark's, Darling Point); K. N. Shelley (Holy Trinity, Erskineville); T. H. Sloman (St. John's, Parramatta); R. C. Kerle (St. Paul's, Sydney); R. Ogden (St. Matthew's, Manly). Priests—Revs. H. H. Davison, E. H. Lambert, A. H. Lidbetter, L. L. Morris, A. W. Morton, A. J. Pattison, L. S. Richards and R. A. W. Wotton. The Ven. Archdeacon Johnstone preached the ordination sermon.

###### Choir.

The Cathedral Choir gave a special rendition of anthems by composers of four centuries on the afternoon of March 5th. There were included compositions by Wesley, Cratch, Purcell, Bach, Mendelssohn, McFarlane, Farrant, Morden, and Tye. The choir was conducted by Mr. F. Foxley.

##### M.U. ANNUAL FESTIVAL.

The Annual Festival of the Mothers' Union will be held in St. Andrew's Cathedral on Friday, March 24th, 1939. There will be Holy Communion at 10.30 a.m., and the Annual Service at 2.15 p.m. The preacher will be the Archbishop of Sydney.

##### N.S.W. MISSION TO THE JEWS.

The Ladies' Auxiliary of the N.S.W. Mission to the Jews met at the Messianic Reading Room on February 20th at 2.30 p.m.

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In the absence of the President, Mrs. A. A. Bragg, the chair was occupied by Mr. G. E. Ardill, Secretary of the Mission, and there were present Mesdames Bradley, Cooke, Cameron and F. L. Baker, Secretary of the Auxiliary, and Misses Bayley, Firth, Murray and Staggatt, the missionary. Leave of absence for six months was granted to Mrs. A. A. Bragg, the President, in view of her taking a trip to England. Expression of prayerful interest was made.

After the confirmation of the minutes of the previous meeting a report was presented regarding the Christmas picnic given to the Jews, and also the monthly report of cases dealt with by the missionary and by individual members of the Committee.

Suggestions were made as to co-operation by the various churches in meeting the Jewish refugees on their arrival in the city, and it was decided to recommend that an approach be made to the several churches with this object in view.

#### AN INTERESTING WEDDING.

St. Matthew's Church, Manly, was filled to capacity on Saturday last, for the wedding of Rev. L. J. Harris, Curate of Manly, with Miss Marguerite Morgan, of Moss Vale. The service was fully choral, the officiant being the Rev. R. C. Firebrace, with whom Mr. Harris worked as assistant curate at Moss Vale, and the Rev. A. R. Ebbs, Rector of Manly. A large choir was in attendance, with Mr. Frank Taylor, L.A.B., presiding at the organ. The Rector of Manly gave an address, in which he spoke of Mr. Harris's work at Manly and the consecration of both lives to the missionary work of the Church amongst the aborigines of our own land.

We noticed in the congregation the Rev. R. Johnson, Rector of Sutton Forest, Rev. Sharp, formerly in charge of the Presbyterian Church at Moss Vale, the Rev. S. Taylor, of Woolwich, and Mr. Ray Weir, representing Kiama, a former scene of Mr. Harris's labours in the ministry.

#### PARRAMATTA RURAL DEANERY.

##### Sunday School Teachers' Association.

The 28th annual meeting and 106th quarterly conference of the Association was held at All Saints', Parramatta, on Monday, 20th February. Nineteen Sunday Schools were represented by 92 officers and teachers. Clergy present were Archdeacon H. S. Begbie, President; Rev. G. F. B. Manning and H. E. Felton, Vice-Presidents; and Rev. C. W. Clarke, A. J. Dyer, A. W. Setchell, L. M. Swindlehurst, and G. B. Webb.

The Rector conducted an impressive service in the church and gave an inspiring address prior to the conference, which was held in the Memorial Hall, and presided over by Archdeacon Begbie.

Inviting the President to the chair, the Rector congratulated the Archdeacon on his recent appointment as Deputy Commissary in charge of the diocese during the absence of the Bishop-Coadjutor, and prior to the return from abroad of His Grace the Archbishop.

Annual reports and financial statements disclosed an eventful year of meetings for social intercourse, fellowship, instruction, and deepening of the spiritual life. The activities were evidenced at the quarterly conferences held at various centres in the rural deanery, the Quiet Day at St. John's, Parramatta, social evening and Th.A. teacher training course at St. Mark's, Granville, and Kindergarten's training week-end and exhibition at St. Stephen's, Lidcombe. The Diocesan Board of Education had given valuable help in instruction, as well as leading clergy and laity of the diocese, at conference addresses.

The Association assisted in the arrangements, and participated in the United Thanksgiving Service and procession of Sunday Schools during Parramatta's sesqui-centenary celebrations.

Election of executives for the ensuing year resulted in nearly all previous year's members being re-elected.

It was decided to hold the next conference at St. Mary's Guildford, on 8th May, 1939, a Quiet Day at St. John's, Parramatta, on Anzac Day, 25th April, 1939, and a social evening on 19th June.

The usual votes of thanks were carried and conveyed to Vice-Presidents. The meeting closed with the National Anthem, Doxology and Benediction.

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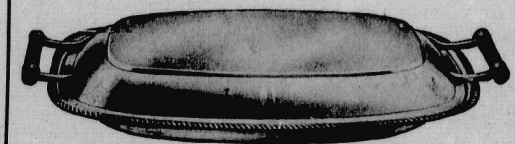
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**Diocese of Goulburn.****EXCHANGE OF CURES.**

With the approval of the Presentation Boards for both parishes, the Rev. Leicester Johnson, Rector of Bungendore, and the Rev. R. B. Dransfield, Rector of Lake Bathurst, will exchange their cures as from March 26th next. The Rev. Leicester Johnson was stationed at Lake Bathurst before, previous to his appointment to Bungendore.

**DIOCESE OF TASMANIA.****LAUNCESTON.**

(From a Correspondent.)

**Third Annual Church Missionary Society Young People's Camp.**

We have recently returned from our third camp—and what a wonderful camp it has been!

Through her kind and generous offer the camp was held at the home of Mrs. Thomson, Bonnie Beach, West Tamar, and the new and delightful surroundings, which are amongst the most beautiful on the River Tamar, made an ideal situation for such a gathering.

We had twenty-two in residence, and the wonderful spirit of fellowship which has been so marked at our previous camps was again very manifest at work and at play.

We had as our leader Miss M. Farrell, of "The Builders," Sydney, one who, by her bright humour, strong faith and deep love for her Lord, proved an inspiration to us all. Her messages were clear and helpful as, in the power of the Holy Spirit, she unfolded God's plan of salvation step by step, and it was a time of rich blessing. So great was the challenge brought before us that we believe seed sown there will continue to bring forth much fruit to the honour and praise of God, who worked so wonderfully to make the camp possible when certain difficulties made it humanly impossible.

The camp took place during the holiday week-end, from Saturday, 28th January, until the morning of Tuesday, the 31st January, and the next day a Camp Reunion and Picnic were held at the Cataract Gorge, Launceston.

The chairman of the camp was Rev. W. Greenwood, and in the absence of Rev. R. H. Pethybridge, the Rev. W. L. Verrall acted as deputy chairman. Miss E. C. Murray was our Camp Mother, and we were pleased to have Rev. A. H. Roake with us for part of the time.

**THE MODERNIST POSITION.**

We have already acknowledged Canon Garnsey's generous gesture of amends, and would only add that it is most heartily appreciated and creates a healthy atmosphere in which to resume our discussion of a most important problem.

Canon Garnsey has limited himself in reply, and we only hope that there will be no misconception due to the brevity with which he deals with the position, dictated on his side by due regard to the limits of our space. If there is any error of this kind, we hope he will avail of our columns to correct it.

With reference to paragraph 1, we would venture to point out that the term "metaphorical" is scarcely adequate to describe the historic position set out so clearly by Canon Garnsey. Our Lord did not metaphorically assume a body, nor does Canon Garnsey mean to imply this. When He lived in the carpenter's shop, the terms "descent," "ascent," "sitting," "return," were applicable to Him in the very same way that they are applicable to us. He "climbed" a hill, and the astronomical problem remained the same for Him as for us. That is a foundation fact, and it means that God in the Person of His Son accepted the limitations of space, however those limitations may be interpreted in a comprehensive metaphysic. There is



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as much difficulty and as much metaphor in the word "brought" as in any other word involving the space concept. What is meant by speaking of the body of Christ as "a transcendent reality"? More correctly, what is the relation between a matter of fact and a transcendent fact?

When Canon Garnsey assumes that "Such terms should not be used in such a way as to suggest that Heaven can be localised," we are disposed to ask what he means by

localised. We refer again to the Babe in the manger. No doubt we could say, "Such terms should not be used in such a way as to suggest that God can be localised." And yet Canon Garnsey believes that the Babe with a localised existence was the Second Person of the Trinity. Does not that set the problem and suggest that modern astronomy and sound theology may both be invoked to give a true answer? If Canon Garnsey suggests an illogical presence of Christ and the saints in eternity, how does he establish limitation and differentiation from God? If on the other hand he admits such limitation, then Heaven, as the abode of finite spirits, has a form of limitation analogous, though not identical, with our localisation, and the analogy (not the metaphor) justifies the use of our terms of limitation for that which is limited possibly in a way we cannot quite define.

If we compare paragraphs 1 and 2 we discover that not only did men in the New Testament era "conceive" of heaven as local, but Canon Garnsey himself, as possessing a human mind, is compelled to use the terms "ascent," "descent," etc. Where is the difference between the ancients and the moderns? Did not an Old Testament speaker say, "But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee." We are willing to concede that the ancients "conceived" heaven as a place above the earth, and hell as a place below, but there is abundant evidence that they were sensible of the fact that such conceptions could only be applied by analogy to God and the spiritual world. As Dr. A. B. Davidson expresses it, "We cannot say that from the time of Israel's becoming a nation any belief in a local limitation of God can be traced."

When we come to paragraph 3, we think we discover what is the main weakness in the modernist theory. Canon Garnsey speaks of those who "can accept with thankfulness the thought of a Spirit Who speaks to their spirits." But what we want to know is what is the relation of this admittedly helpful thought to the historic revelation of God in time and space? Canon Garnsey allows these modern seekers after God to rest in the world of Spirit. But what indication does he offer them that solves the disparateness between matter and spirit, and enables them to come to terms with the statement that "the love of God brought the Eternal Word to a human body." Is a Spirit speaking to our spirits in any sense "brought" to them? What is the relation between abiding in Christ in spirit, and having relation to the work of Christ accomplished in His Body? To such questions we find no answer in the theory Canon Garnsey offers.

Paragraph 4 asks us to take refuge in "faulty human language" when reading the story of the Ascension. We at once ask, Why? The answer is, "It raises difficulties." No doubt it does, although two such accomplished scientists as Sir Oliver Lodge and Sir William Crookes are prepared to accept the reality of levitation, which Mr. Joseph McCabe stoutly denies. But is the difficulty of believing that our Lord transported Himself from earth to a cloud at all comparable to the difficulty of the Incarnation? The former seems within the competency of an observer. If Spirit and matter came to a union in the Person of Christ, what possible difficulty remains regarding any minor manipulations of the material appearances? It was no ancient apocalyptic, but a modern philosopher who wrote:—"Material objects are necessarily kinds of scoriae of the substantial thoughts of the Creator." We take the quotation from Emerson via J. H. Stirling.

Some of what has been written in reply to Canon Garnsey is applicable to Mr. Coughlan. Mr. Coughlan prefers to ask questions than to elaborate any argument. We would remind him that there is a limit to the usefulness of questions.

There are no "New Testament narratives of the descent of Christ into the lower parts of the earth." There is one reference in Ephesians which has been variously interpreted. Some interpret it as entirely metaphorical and containing a reference to our Lord's humiliation. Others interpret it of the grave. Others take it epexegetically, "the lower parts, that is, the earth." In the latter interpretation, heaven is conceived as above and earth below. The cosmogonic

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theory does not affect the interpretation, and has no effect on doctrine for the simple reason, which Mr. Coughlan will appreciate, that our present cosmogonic theories are just as much approximations to reality and are not final determinants. The theory is an attempt to account for certain observed facts. The facts remain, and fit into a better, because a more comprehensive, theory. But no cosmogonic system has attempted to explain the entrance of God into humanity, or a much more common phenomenon, the relation of mind to matter. All such elements lie wholly outside any system of cosmogony, and can be spoken of analogically practically in the terms of any, at least of any that have commanded widespread allegiance.

The Third Article of religion asserts that "Christ went down into Hell." Now let us suppose that an air-conditioned tunnel is driven right through the earth, and Mr. Coughlan is being transported through it. Half-way "down" he begins to go "up." Does that mean that "down" and "up" have no value? We are compelled to use material figures of speech when dealing with spiritual experience. Thus "spirit" in nearly every language is "wind." That which goes upward is paralleled in thought with that which is noble. We speak of "aspirations" without any lingering thought of breathing. We speak of an "uplifting sermon" without any thought of a physical eruption. Canon Garnsey speaks of the love of God which "brought" our Lord to a human body. The association with a downward movement in space and a "depression" of spirit is as old as existing literature. Mr. Coughlan is too observant to imagine that those who employed it even in the dim past were not aware that it was an analogical transference of thought.

When we study the New Testament, we discover that our Lord was capable of appearing and disappearing at will, that His resurrection Body possessed powers which do not belong to the "psychical" body which we possess. Yet it was a real body, and could at His will be related to the former conditions of earthly existence. Our Lord truly rose from the dead, not as a Spirit, but as One Who had a body as well as a human spirit. He said to His disciples, "A spirit (a phantom) hath not flesh and bones, as ye see Me have." With this body He ascended. Phenomenally He appeared to His disciples as leaving the earth. This was not necessary, as He had previously disappeared without any such slow movement into the (will Mr. Coughlan allow us to say?) "upper" air. But the fact is that in body and soul He removed into a new form of existence. St. Paul perceived the necessary result of this manifestation, and from it he concludes that "we shall all be changed." He supports his argument by the analogy of the amazing varieties observable in "bodies" as we know them, and from that concludes that there is no observed fact that can destroy the concept that "material bodies can undergo a still further alteration and direction that adapts them for a heavenly spiritual existence." Does Mr. Coughlan seriously contend that St. Paul conceived God as sitting on a cloud up in the starry regions of infinity? Or in the alternative, does he think that "spiritual body" is a cumbersome periphrasis for pure spirit? If he accepts neither alternative, he is forced to conclude that our Lord has, as a human being, a limiting integument which stands related to what is manifested as "body" in this world of ours. If there is a continuous experience in the human life of our Lord, this relation must be more than mere succession. The earthly body must be changed into the spiritual body after such a sort as to preserve identity.

It is therefore true that our Lord took "flesh, bones and all things appertaining to the perfection of man's nature, wherewith He ascended into Heaven, and there sitteth." The words "ascended" and "sitteth" are, in our view, analogical. Can Mr. Coughlan supply a description that is free from the limitations of analogy? Would he, for example, deny the legitimacy of the phrase, "God comes into men's lives to change them"?

**PATRONISE OUR ADVERTISERS**

## LETTERS TO THE EDITOR.

### THE MODERNIST POSITION.

Holy Trinity Rectory,  
Kingsford, N.S.W.

February 15th, 1939.

Dear Sir,

Many of your readers will appreciate, as I do, your continued efforts to stimulate close thinking and unambiguous expression in matters of theology and doctrine. In the interests of clarity, would you be so kind as to take a little farther the argument begun in the issue of 9/2/39, under the heading, "The Modernist Position"?

In particular, would you please (1) deal with "the New Testament narratives of the descent of Christ into the lower parts of the earth," in such a way as to make clear just what cosmogony is implied in those narratives, and whether any important changes in cosmogonic theory since those early centuries have made it necessary to change, in any way, the interpretation of the N.T. language; and if so, in what way and with what effect on doctrine; at the same time showing the congruence of the N.T. phrases, and of your interpretation of them, with the literal meaning of the Third Article of Religion.

(2) Develop the theme of the "Ascension body" in such a way as to show that your words: "(He) entered a new sphere of being in which His earthly body is glorified and adapted to the conditions of spiritual existence," can be justified from study of the New Testament, and that they give an identical viewpoint with that expressed in the Fourth Article of Religion.

Yours, etc.,

W. G. COUGHLAN.

(We refer Mr. Coughlan and our readers to article in this issue on "The Modernist Position."—Ed.)

5 Woodside Ave.,

Hurlstone Park.

27th Jan., 1939.

The Editor,  
The "Church Record."

Dear Sir,

Could you in some convenient place in your paper draw the attention of ministers and prospective University Freshers to the following:—

The Student Christian Movement in the University of Sydney, as part of the World Student Christian Federation, exists in the University to unite in fellowship and service all students who are seeking to understand the Christian Faith and to follow the Christian Way of Life. It exists to witness to the Christian Gospel in the University and to help students to express their particular vocation as Christian students in the realm of thought, in relation to their social responsibilities and in their personal living.

This movement, so often called the S.C.M. for short, would like to welcome all Freshmen (and this includes the women too) who are coming to the University from Anglican homes and churches throughout the State. In order to get to know them and to be able to send out invitations to the Freshers' Welcome, we would be glad if ministers knowing prospective Freshers, or if the Freshers themselves would send their names and addresses (and, if possible, the faculty they are to study in) to the S.C.M., Box 70, The Union, The University of Sydney.

We should be glad, too, to answer any enquiries about the S.C.M. if sent to this address.

Yours sincerely,

D. A. Trathen,  
President, S.C.M.  
Univ. of Sydney.

## GROOTE EYLANDT—ITS PEOPLE AND ITS NEED.

(Continued from page 7.)

The Mission solves their problems and gives them a sense of security. No longer is there any fear of the future; their old folk will not be in want, and their little babies are allowed to live. This is not the case in some places where no Mission exists. Fights are stopped and reason takes the place of madness. Men learn to love their wives and treat them kindly; boys and girls go to school; men learn to saw timber into boards and planks, and build little houses for themselves. They learn boat work and the care of gardens. They learn to be clean and tidy. They may come and go as they please. Some of their earnings are booked, and they go for a while to their native life and return to spend their earnings in the store. This gives them a feeling of ownership and helps to lift them to something better. We work with them and teach them—love and sound advice act much better than reading the Riot Act over their almost inevitable mistakes. Love is better and stronger than law.

### A Great Result.

"Have you any definite results?" people ask. We answer: YES. Christ is becoming more and more real to our people every day—they are taking the Word of God into their hearts. They sometimes look up into the sky and say, "Is Jesus up there? Is Mrs. Taylor up there in Heaven with Jesus? What time will Jesus come back?" They are beginning to think with Him as the centre of their meditations, and before long we shall see them living with Jesus Christ as the centre of their lives.

Mrs. Philip Taylor gave her life for the people of Groote Eylandt, and on the day on which she left, never to return to us, she did as Elijah the prophet—left a blessing. We who remained felt it, and the actions of the people at the time and since have proved it.

It takes Interest, Prayer, Love, and Money to run such a Mission. Those who now remain are like men in Scripture, "Faint yet pursuing." They are doing a wonderful work—look for their names and pray for them, and if you have something to give, remember Groote. We will tell you our needs.

(The writer of the above sketch is Mr. William Lethbridge, of Newstead, Victoria. Mr. Lethbridge has just returned home on furlough after three years and eight months of mission work at Groote Eylandt. He unfortunately omitted the list of needs and requirements for the Mission. But when in Sydney, he emphasised the crying need of a strong 30-cwt. lorry in good working condition. The present makeshift, a 1919 model utility Ford, is more than half its time out of commission. This means that the Mission workers are very isolated and handicapped in their work. The inroads of white ants are such that last month a large proportion of their mission buildings came down in a storm. As the timber for rebuilding has to be hauled some six miles over rough country and there are no horses on the station, our readers can imagine for themselves the dire need of a good lorry.—Editor.)

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### REFUGEES!

From China Into British Territory and Hong Kong.

(By A. Blanchett, C.M.S., Hong Kong.)

August, 1937, saw a long, long trail winding its way into Hong Kong. Thousands, of all nationalities, sought sanctuary in British territory from Japanese bombs and guns. And somehow, accommodation was found for all in Hong Kong and Kowloon. That was in the early days, and it was a case of choice of horrors. Many of the foreigners returned to Shanghai, saying they preferred the Japanese soldiers in Shanghai to cholera and typhoons in Hong Kong.

The next influx of refugees came from Canton, when the Japanese began to bomb that city from the air. It seemed impossible to house or feed the thousands swarming into Hong Kong, Kowloon and the New Territories on the mainland. But an attack on Canton by land seemed certain, so camps were prepared for the expected refugees. When Canton was taken in October, 1938, the people from all the countryside flocked into British territory. All communication by boat or train was stopped, so they walked, chiefly at night, hiding in fields and hedges in the daytime. Many of them had children, and also tried to carry bundles of clothing or possessions, but gradually, as they walked, the bundles became too heavy, and were first reduced in size and weight, and then discarded. Some even left their children on the roadside when they could walk no further, hoping they would follow later, or that others would help them. Some were lost in the darkness of night as they walked along.

Thousands every day came over the border, and very quickly the camps were full. All temples and ancestral



halls were filled. The village people received all they could into their homes, and still there were thousands without any shelter. Fortunately the weather was kind, and neither cold nor wet, so the people on hillsides and roadsides were able to sleep. But although there was no shelter for many, all were fed. The Government did wonders, and many charitable bodies provided food, also. Great lorry loads of bread were taken out along the roads every morning, and everyone had bread enough to eat. In the evening they were given a hot meal of rice, vegetable, and meat or fish.

There is a large empty casino, with hotel and plenty of accommodation, in Chinese territory, just over the border and within sight of the British frontier. A Refugee Committee obtained permission to use this as a camp. It was ideal in many ways, and a party of workers made adequate preparations to receive hundreds of people. They were thankful for a meal and a rest, but would not stay there. They were on the wrong side of the border, and would not trust the Japanese soldiers, having seen their methods in their own villages. And they were justified, for soon the workers themselves had to be rescued by British soldiers and police. So the camp was transferred to a railway siding on our side of the border, where there were many empty trucks and carriages. These are now used as sleeping quarters, while kitchen and dining rooms are under the sky by the side of the railway track.

As soon as the Japanese soldiers move on to another place, the people begin to long for their own homes. Although their cows, pigs and chickens are all killed and eaten, and their houses burnt, there is still the land, and perhaps a few bricks; and so already many are beginning the weary trek homewards, to make a fresh start in the place where their ancestors lived and died. There are still many, many thousands of refugees, both in British

territory and in "safety zones," in China proper, who need our sympathy, our prayers and our help.

(Mrs. Blanchett was for many years a C.M.S. missionary in Hong Kong, and for a long time had been in charge of the Taipo Rural Home. She resigned at the end of last year, and passed through Sydney in January, on her way to England.)

#### THE EVANGELICAL UNION.

The Evangelical Union of the Sydney University would be glad if clergy or others would recommend this movement to any who may be attending the University. Mr. Noel Stephenson would be glad to give any information. Tel. Drum. 347.

#### NEW CHURCH OF ENGLAND MORAL WELFARE COUNCIL.

It is announced that a new Church of England Moral Welfare Council has been formed, under the chairmanship of the Bishop of Blackburn, by the fusion of the Church of England Advisory Board for Moral Welfare Work with the White Cross League.

The Bishop of Southwark has appointed as Provost of Southwark Cathedral and Rector of St. Saviour with St. Peter, Southwark, Canon Frederick Dudley Vaughan Narborough, Canon Residentiary of Bristol Cathedral. Canon Narborough was previously Fellow of Worcester College, Oxford, and subsequently Resident Chaplain to Archbishop Davidson of Canterbury.

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A MOSLEM SHEIKH. A Challenge. "Islam defies your King." What is your reply?