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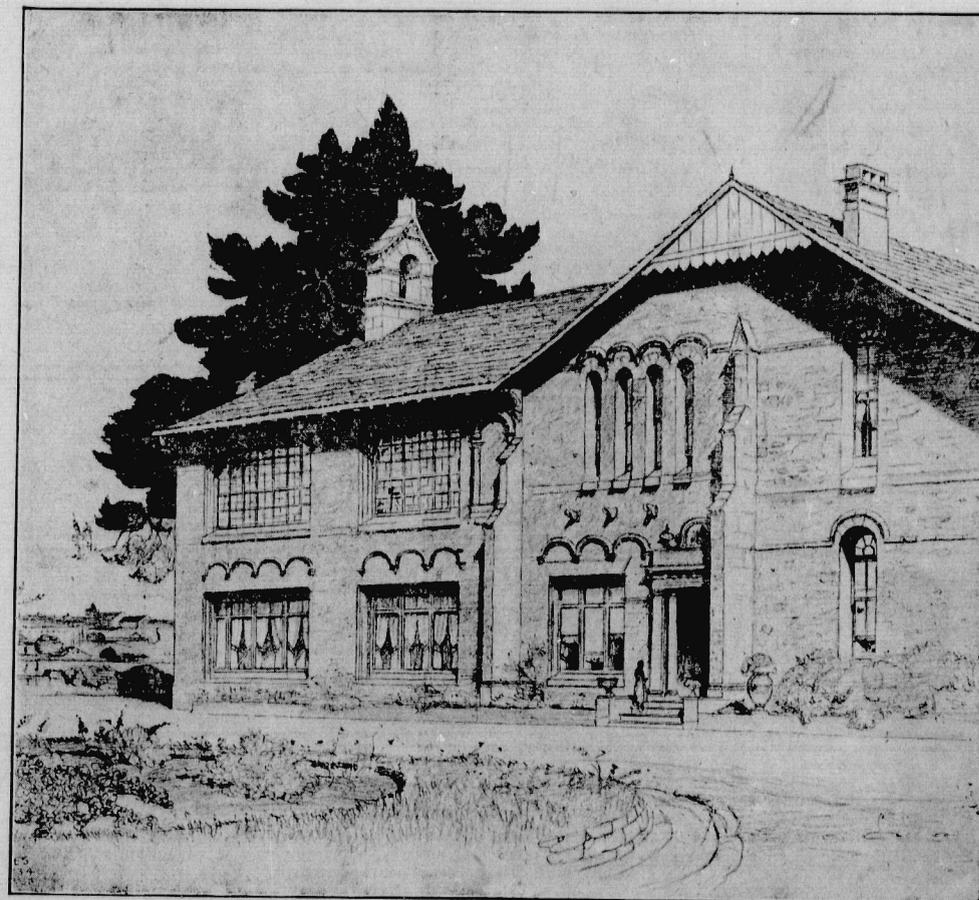
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Contents.

	Page
Leader.—Apostolic Succession	10
Melbourne Centenary	9
People We Know	6
Quiet Moments.—The World's Greatest Friend	7
Trinity Grammar School	4
World Conference on Faith and Order	21

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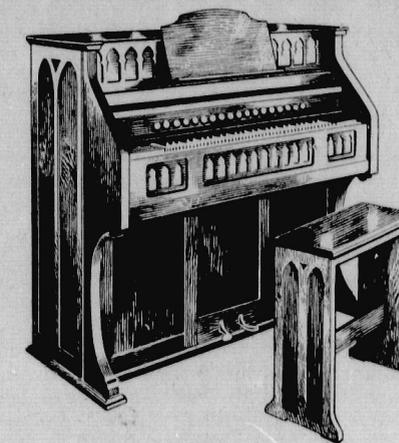
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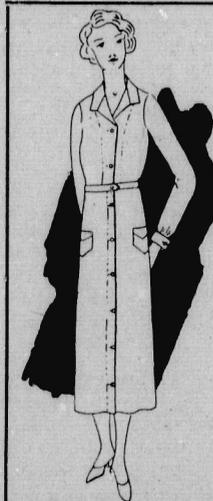
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Editorial.**GENERAL SYNOD.**

THE General Synod will assemble in Sydney on Tuesday, 19th October. At the opening service in St. Andrew's Cathedral the preacher will be the Archbishop of Brisbane. The Agenda at present is not lengthy, but no doubt on the first day further notices of motion will be received.

We notice that from Bendigo comes a resolution for naming the Church in Australia, "The Holy Catholic Church—Anglican," while the Bishop of North Queensland will move "that provision of the Word and Sacraments for the people of the Bush should be a first charge upon the resources of the Church in Australia, and that this Synod commission the A.B.M. with whatever extension of its powers may be needed, to raise the money to finance this work at the hands of the Bush Brotherhood and any other agencies which A.B.M. may approve."

There are other determinations relating to the Constitution, a University at Canberra, Church of England Insurance, etc.

As usual, Sydney Church people will provide hospitality for all the visiting members of the Synod.

STATE SCHOOLS.

SINCE the year 1875 there has been no reading of Holy Scripture in the State Schools of South Australia, nor has there been any religious instruction of any kind allowed. No Christian minister has visited the State Schools of South Australia to give religious instruction during all that time. The Bishop of Adelaide has again drawn attention to this in his Pastoral Address to Synod in the following words: "We shall not close our eyes to the fact that in our Church Primary Day Schools we only teach 690 children, of whom only 450 are Church of England children. On a generous estimate, through our Secondary and Primary Schools, through our Sunday Schools and Church Mail Bag, we teach 15,000 out of an estimated total of 35,000 Church of England children of 14 years and under. It will thus be seen that 20,000 of our children receive no instruction in their faith except what they may receive at home. And it is for this reason we urge upon our legislators the introduction into our otherwise good system of education of the right of entry for ministers and their accredited representatives to give religious instruction to their own children."

The Bishop has worked hard for many years to secure this reform. Originally the Committee, with the Bishop as President, worked for a referendum. In this they were supported by the Labour Party. Much time and money were spent. Interest increased greatly. Suddenly, with the return of a new

party to power, nearly twenty years ago, the Committee changed its policy—unfortunately in our opinion—and worked to get a bill through both Houses of Parliament without any reference to the people by way of referendum. The Labour Party then made the matter a party question. The bill passed the Upper House, but when it came down to the Lower House the friends of the movement in the Labour Party had either to stay away or to vote against the measure. It was lost by three votes. That is now ancient history, but the matter is no further advanced to-day. It is easy to be wise after the event, but it seems quite certain to us that the reform would have been secured long ago had the Committee stuck to its original objective and secured a referendum of the people.

SIGNS OF THE TIMES.

The Premier of Tasmania, on his return from the Coronation, calls Australia a nation of wowsers. He thinks our restrictions on the Drink Traffic absurd. He says, "In Paris I saw a crowd of school-girls file out of church and decorously sit down at tables. They were about ten years old. Do you know what they drank? It was beer." He also rails at our Sunday laws.

The "Sydney Morning Herald," which has for many years done much for the moral well-being of New South Wales, endorses in very strong language the general tenor of Mr. Ogilvie's words. In a Leading Article (August 14), it says: "Mr. Ogilvie deserves well of Australia for losing no time upon his return from Europe in attempting to awaken the country to a proper awareness of how archaic and ridiculous is the social straight-jacket which we have fashioned for ourselves." The article then comments on the whole of Mr. Ogilvie's remarks. His charges are endorsed in these words: "In short, in comparison with the rest of the world we are, in Mr. Ogilvie's vigorous language, a nation of wowsers. It is a heavy indictment, but its essential validity can hardly be denied."

Among the voices raised in support of this agitation for a moral and religious loosening is that of Mr. Roland Green, M.P. He, too, has just returned from the Coronation. He has some unpleasant things to say. The following is one of them: "We cannot read this, see that, wear such and such." What does Mr. Green want to see that he cannot see in Australia? What does he want to wear? Or what does he want other people to wear or not to wear?

The agitation in the Freer case was an eye-opener to many of us.

Jesus said to the men of his nation, "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times." The signs of the times are not in the clouds or the rainfall; they are not in the wool-clip or in concrete buildings.

MELBOURNE JOTTINGS.

(By "Melborton.")

The Bishop of Bendigo.

Bishop Baker is so well-known in New South Wales that he needs no introduction from us. We are all glad that he is to be the Principal of Ridley College. He brings to his new post a wide experience and sound scholarship. May "his bow abide in strength."

The Rev. Rex Long, B.A., Th.L.

This beloved clergyman is a distinct loss to the C.M.S. and to the ranks of the Melbourne clergy. He will be much missed for his gifts and graces. When Bishop Pain left Darlinghurst, Sydney, for Gippsland, the witty Archdeacon Hindley said: "Sydney's Pain is Gippsland's gain." The tables are turned—Chatswood's gain is Melbourne's pain."

Bishopric Election.

The bishopric of Bendigo will shortly be vacant, and the Board of Electors will meet to elect Bishop Baker's successor. The diocese has always stood for Evangelical principles, and it is hoped that its fine traditions will find a sympathetic leader.

The Synod.

The Synod had a relatively short session, and did not accomplish much apart from its opportunities of brotherly intercession. Mr. E. C. Rigby, a Melbourne solicitor, tabled a motion which aims at a limited clerical tenure. The Synod agreed to the formation of a representative committee to frame a bill to be brought before the Synod in 1938. The plan will have very far-reaching consequences if it is passed.

The Rev. L. L. Wenzel, L.Th., of St. Columb's, Hawthorn, was elected Canon of St. Paul's Cathedral by a substantial majority. There were seven nominations. Mr. F. Shann, M.A., was elected a Lay Canon. The clerical vacancy was caused by the resignation of Canon Wheeler, the lay vacancy by the death of Mr. G. E. Emery, C.M.G.

Bishop of New Guinea.

The Right Rev. Bishop Warrington Strong, of New Guinea, has made a most favourable impression in Victoria. We hope that a substantial measure of help will be the outcome of his visit and addresses.

The Rev. C. H. Barnes.

The following paragraph is culled from the last issue of the "Messenger":—"Friends of the Rev. C. H. Barnes were delighted to see him at the garden party at Bishops Court on the Thursday of Synod week. Mr. Barnes has been confined to the house for the past 27 months, and attended church for the first time for that period on Sunday morning last.

A Sister Church.

St. Hilary's, Kew, is to have a sister church in the Central Tanganyika Diocese, Africa. Acting on the suggestion of Miss Elsie Veal, the own mis-

(Continued on page 21.)

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TRINITY GRAMMAR SCHOOL. SYDNEY.

Trinity owes its origin and much of its progress since to the insight, faith, courage and energy of the present Bishop of Central Tanganyika—the Right Rev. G. A. Chambers. When the Bishop was Rector of Holy Trinity, Dulwich Hill, he was impressed by the fact that the Church of England had no boys' school in the Western Suburbs—in fact, none on the southern side of the Harbour at all. In his thinking about this matter Mr. Chambers concluded that the growing and flourishing parish of Dulwich Hill would be a useful centre for such a school. He secured the interest and support of the Parish Council of Holy Trinity, and the progress of the school is no small measure due to the loyal and consistent application some of these gentlemen have given to the welfare of the school since the days of those early dreams and visions.

Opening and Early Days.

The school was opened on February 3rd, 1913, with 29 boys, which number had increased to 40 before the first month was concluded. The school opened at a house "Hazeldene" on the Boulevard, but moved to "The Towers" on Old Canterbury Road in October of the same year when the enrolment had reached 57.

The opening ceremony of the school found 200 people present to see the Archbishop—the late Most Reverend J. C. Wright—declare the school open and to hear addresses of encouragement and optimistic looking forward by the late Bishop Long of Bathurst and Mr. K. T. Henderson, the first headmaster.

In looking through the records one is struck by the splendid service rendered by men who have been connected with the school—especially in those early days. Outstanding among them are the Right Rev. W. G. Hilliard, now Bishop of Nelson, N.Z., who succeeded Mr. Henderson as Headmaster, and after a period of service as Rector of St. John's, Ashfield, and St. Clement's, Marrickville, returned to the school as Headmaster for the second time in 1929—surely a unique achievement—and Mr. F. H. Archer who gave some of the best years of his life to the building up of a school tradition and laying down policy and ideals in some of the most formative years of the school's life. Mr. Archer is now the successful Headmaster of Caulfield Grammar School, Melbourne. Also among the names of those who were once on the staff of the school are found several who now hold important posts in the Church in this Diocese and in various places overseas.

Additions to the Building, 1917 and 1921.

The first year of Mr. Archer's Headmastership (1917) saw the need of new buildings, and so before the year was out new classrooms were in use. On this occasion the Archbishop expressed his pleasure at the progress the school had made and the promise of its future usefulness. His Grace took the opportunity of stressing the importance of the Church's educational work, and expressed the hope that Trinity would provide not only suitable men for the ministry and other professions, but would send men into commerce and industry and into Government service whose influence in the community would always tell for righteousness and truth.

The Rev. W. G. Hilliard, in an address on this occasion, heartened the friends of the school by his expression of the ideals before a school such as this. He was referring to those who were the boys at Trinity in its early years—in the days when tradition still had to be made.

1921 again saw a further increase in accommodation when the Archbishop commented on the great advance that had been made in the school since he had laid the foundation stone of the first section of the new building four years before.

Need for Expansion 1924.

The Rev. Dr. G. E. Weeks succeeded Mr. Archer as Headmaster in 1923, and it was being increasingly felt that if the school was to make the progress it should, more commodious premises would be needed—not only for boarders and classroom accommodation, but also for playing fields. Up to the present the school had been dependent on municipal and other grounds, and it was obvious that this was a real drawback to the organised sport of the school. In 1924, a unique opportunity presented itself when plans were made for the Hurlstone Agricultural College to be moved out to Glenfield. The warden was able to secure this splendid property on the hill at the top of Prospect Road and the school moved in in 1926. Improvements since then have been largely in the grounds, for Trinity now boasts an oval second to none among schools and other well-planned fields. Here, too, is a good Science block with a well-equipped laboratory, comfortable and ample accommodation for boarders, and now a new up-to-date block of splendid classrooms.

The Depression Years and After.

However, since the time of moving to Hurlstone Park, the school—like most institutions has had its anxieties, due to economic and financial stringency in the community as a whole. The management of the school now owned Strathfield Grammar School, and during the Headmastership of the Rev. W. G. Hilliard (who returned to the school in 1929) it was decided to combine the two schools. This took place in 1932, and while the plan worked fairly well as a temporary measure, the Council is convinced that the future of Trinity is best secured by having a permanent Senior School at Summer Hill and a Preparatory School only at Strathfield. The new arrangements will make for economy and efficiency. Boarders will work and play where they live, and will have the full benefit of the splendid Summer Hill property; the Junior School boys will have the whole of the Strathfield property—renovated and reconditioned—to themselves. Facilities for work and play will thus be increased for both sections of the school and should make for great advance. The new bus routes which the Transport Commissioner has arranged during the past year will make it much more convenient for boys in the surrounding suburbs—Earlwood, Belmore, Bankstown, Campsie, Enfield, Croydon, Burwood, Strathfield, Ashfield, Five-dock to reach the school; while the Canterbury and Dulwich Hill tram service and the Western Suburbs Railway Service all combine to make the Summer Hill site a most convenient educational centre.

The School Badge.

The School motto—*Detur Gloria Soli Deo*—is the motto of Dulwich College in England—a boys' school founded in

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the days of the Stuarts. The badge stands for an ideal of mankind and service which is a constant reminder to members of the school of the greatness of life at its best. The school has a record of service of which it is proud—not least of which is its achievement in the ranks of the Christian Ministry—as former masters and old boys of the school are found in the cities and the bush in Australia, in England, in Africa and in India giving of their best that their fellows, of whatever colour or race they may be, may be brought to know their Master and seek to live so that *Detur Gloria Soli Deo*.

The Future.

All responsible for the management and welfare of the school look forward with confidence to its increasing usefulness and service. Its curriculum provides for the all-round development of the boys, and its equipment will be better next year than ever before in the history of the school. The aim of the school is to fill an even larger place in the life of the community of the Western Suburbs and in the lives of those country families who entrust their boys to its care. There can be no doubt that the school has a great future.



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the signs of His love." A very different divine, Dr. Frederick Temple, put much the same point in his own terse fashion: "The North Side position represents the Sovereign giving." Bishop Frederick Temple always took the North Side at St. Paul's Cathedral, despite the Chapter. I have heard that a well-known High Church dignitary, required under authority to take the North Side at Holy Communion, confessed that he had never before realised the solemn reverence of that position. I do not know if the effect of that educational experience has lasted."

OF People WE KNOW



The Rev. Colin Burgess was inducted as Rector of the Parish of St. Peter's, Hornsby, Sydney, by Archdeacon Langley on Tuesday, October 12th.

Captain L. Y. Andrews, the District Commissioner for Galilee, who was assassinated by Arabs as he was leaving service in the Anglican Church, Nazareth, was well known in Sydney. His father resides in Summer Hill. On the occasion of his last visit to Sydney Captain Andrews addressed the Men's Meeting at All Souls' Church, Leichhardt, when he gave a graphic and informative talk on Palestine.

The Rev. L. L. Wenzel has been elected by the Melbourne Synod as a Canon of St. Paul's Cathedral. Canon Wenzel was trained for the ministry at Moore College, Sydney, and was recently appointed Vicar of St. Columba's, Hawthorn, Melbourne, in succession to Archdeacon Herring, who had retired.

The Rev. A. J. A. Fraser, Rector of St. Oswald's, Haberfield, Sydney, is returning from England via Canada, and is expected to arrive in Sydney on November 20th.

The Rev. L. L. Knight, M.A., who has been elected to the Bishopric of Bunbury, Western Australia, has served in the Diocese of Adelaide in connection with St. Barnabas' College and as special preacher at the Cathedral. Mrs. Knight has taken a keen interest in the Mothers' Union.

It is also officially announced that Bishop James Henry Linton, D.D., will succeed Bishop Hamilton Baynes as Assistant Bishop of Birmingham.

Bishop Linton has a long record of work in the foreign mission-field, mainly in Persia. Born at Hawick, in Scotland, in 1879, he was ordained in 1904, and in the same year was appointed Vice-Principal of the C.M.S. Training College at Oyo. From 1906 until 1908 he was in the home organisation of the C.M.S., and was then appointed a missionary at Isfahan, Persia. From 1910 until 1919 he was Principal of the Sturat Memorial College, Isfahan. In 1919 he was appointed Bishop in Persia, and was consecrated in St. Paul's Cathedral by the Archbishop of Canterbury in October of that year. He held the appointment for 16 years, and on his return to England, following his resignation, he was appointed Rector of Handsworth in 1935. Bishop Linton was made an honorary Canon of Birmingham last year.

The Rev. A. T. Pidd announced in the recent Melbourne Synod his intention of resigning his post as Director of Education in the Diocese, a position he has held since 1934.

The Rev. R. J. Hewett will be inducted as Rector of St. Clement's, Mosman, on Thursday, October 14th, by Archdeacon Langley.

During September the Rev. A. H. and Mrs. Constable of Northcote, Melbourne, visited their son, the Rev. Eric Constable, who is in charge of the B.C.A. work at Penong, South Australia. They were present at the opening and dedication of the Bishop Kirkby Memorial Hospital at Cook, Cook, which is more than 250 miles from Penong, is in Rev. Eric Constable's area, and Church services are held at regular periods. Sister Bosley, who is in charge of Cook

Hospital, under B.C.A., conducts a regular Sunday School there.

The Rev. H. S. Kidner, of C.M.S., will sail from Sydney for Central Tanganyika on October 23rd. Mrs. Kidner has gone on to Melbourne, and will join the boat there.

The first Bishop chosen by Mr. Neville Chamberlain as Prime Minister is Dr. K. E. Kirk, to the Bishopric of Oxford. The new Bishop has been Professor of Moral and Pastoral Theology in the University of Oxford, and is 51 years of age.

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QUIET MOMENTS



THE WORLD'S GREATEST FRIEND.

It's an interesting study to see in Holy Scriptures the long list of the Names, Titles and offices of our Lord Jesus Christ, e.g., Emmanuel, God blessed for ever, the Good Shepherd, the Lamb of God, the Son of David, the Son of God, the Son of Man (the title our Lord used to love to apply to Himself), the Alpha, the Omega, the 2nd Adam, etc., etc. There are at least one hundred names in all, and all are suggestive and full of meaning.

Different Titles Popular in Different Ages.

It has been suggested that in different ages, different titles or names have their special appeal, e.g., at an early period in the history of the Church, when Arianism (which denied Our Lord's perfect Divinity) was popular "Thou Son of God" was often on human lips in prayer and praise.

Is there truth in the statement that "each age chooses its own name or names for Him, the One, Who came to claim every age"? If this is so, what special name of our Lord appeals to this age? To put it differently, what is the cry which goes up daily from many a heart, from those who are feeling the strain of a mechanical and materialistic age?

Our Best Friend.

Machinery and money are cold and soulless. The human heart is crying out for a living, never failing, Friend. Years ago the writer came into contact with an old retired sea captain, who slapped his pocket and said "My pocket is my best friend." This man left Australia to return to his own European country, and one often wonders what happened to him in old age!

There's a great appeal in being able to introduce the lonely and the weary to Jesus Christ as THE FRIEND ever living, the never-changing Friend. The writer has found this so in visiting in hospitals.

Jesus, the Friend of Taxgatherers and Sinners.

In the passages in which our Lord quotes this title, which His critics slightly gave Him, He calls Himself by His own favourite title, "the Son of Man" (Luke vii: 34). The Son of Man, with its Messianic implication, to be a Friend of despised publicans and sinners, was a startling statement to the Jews, but to us now in this democratic and materialistic age, it has surely a wonderful appeal. Our God is no far-off great over-ruler and Creator only, but we see Him in the Person of His Son,

who delights to call Himself the Son of Man, and who proves Himself the Friend of all, who will accept Him as such.

Again, in St. John 15:15 we read, "I have called you friends," we gather from the context that He is honouring them by calling them such.

"Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of the Father, I have made known unto you."

He is here contrasting the more important title of "friend" with that of "servant."

What an honour, what a privilege, what a "trust" He is conferring on us.

He wishes us to regard Him not only as Lord and Master, but as the greatest of all friends who is longing to entrust the great things, the great deep truths which He has heard of the Father to us His intimate friends to whom He can speak freely, to whom He can open His heart.

It need hardly be added—though this is most important—that we MUST open our hearts to Him as our personal Saviour by whose blood shed we sinners have been reconciled to God, if we are to accept the friendship He offers. Our cry must be "Come into my heart, Lord Jesus—we can't keep our best Friend waiting on the threshold. Then, in His Name, that of our Saviour Royal Friend at Court, we can approach the throne of grace with holy boldness.

"What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

Often it is good to remind ourselves of what the wise man says "Faithful are the wounds of a friend," but the kisses of an enemy are deceitful (Prov. 27:6). Better, therefore, sometimes are wounds than kisses! Think how THE great Friend wounded Simon Peter (in St. Matthew 16:23), when Peter, elated by the praise of His Lord in verses 17, 18 and 19, presumed (verse 22) to rebuke Him when Jesus predicted His own sufferings and death on the Cross. What a shock to Peter when from the Great Friend's lips "Get thee behind me, Satan" (Read verse 23). Yet this was a faithful wound, for Jesus was training him to trust Him more.

Again, in the Palace of the High Priest, when Peter thrice denied His Lord, remember those words in Luke 22:61, "And the Lord turned and

looked upon Peter." That look of intense sorrow and pity from His betrayed and denied Lord wounded Peter to the heart. Yes, and he heard cock crow as foretold, and "Peter went out and wept bitterly." Faithful are the wounds of a friend which bring us to repentance.

Again, later in St. John 21, thrice had St. Peter denied his Lord on the night of His betrayal, and thrice after the resurrection did His risen Lord ask "Simon, son of Jonas, lovest thou Me?" And after the third time we read John 21:17, "Peter was grieved because He said unto Him the third time, 'Lovest thou Me?' And he said unto him, 'Lord, Thou knowest that I love Thee.'" Jesus saith unto Him, "Feed my sheep."

"Faithful are the wounds of a friend," and yet by such our Lord was testing, training, showing His tenderness, giving assurance of restoration to His own, to Royal Favour and giving him a further commission of trust.

The wounds of the Great Friend are always those of a good surgeon to remove or hinder the growth which is retarding the growth of our spiritual life, and to teach others.

When we are inclined to become restive, impotent, to feel hurt or neglected, to wonder why our Great Friend allows this or that, then we must trust Him. What assurance, what a tonic to know that all is well when we have passed through almost a Gethsemane and have been able by His grace to pray "Father, not my will but Thine be done."

Happy are we, then, when we do say "All is well," our Friend Jesus, Saviour, Lord and King, was arranging it all, not only for our sakes, but also that He might teach others through us that His grace is sufficient and that He might attract others through us to Himself as the never-failing Saviour Friend, the same yesterday, to-day and forever.

Buckingham Palace celebrated its centenary in July last as the British Sovereign's Home. Queen Victoria entered into residence there on July 13, 1837. The palace cost £500,000, and was planned by King George IV., who died before its completion. It stands on the site of a mansion built in 1703 by the Duke of Buckingham.

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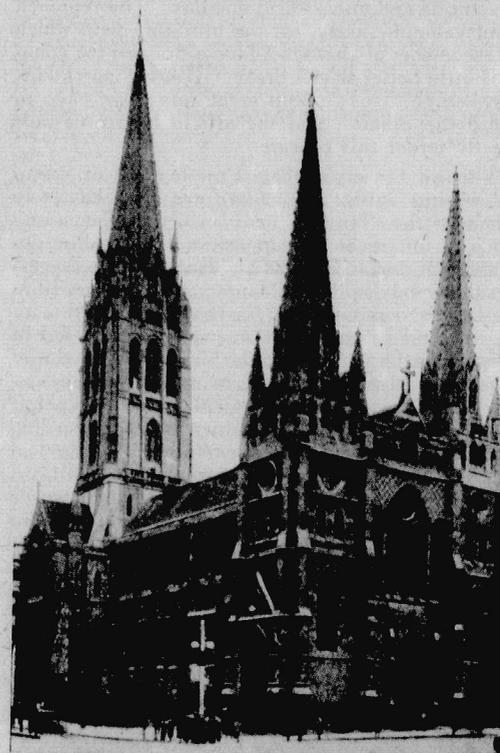
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MELBOURNE'S CENTENARY.

Perhaps it were more correct to have headline stating that it is Victoria's Church Centenary which is the topic of this article. The infant colony began in 1837, when Queen Victoria became the ruler of the Empire, as it was termed later on. Melbourne took its name from the Prime Minister of the day, Lord Melbourne. The Church of England began in Victoria—just when? In 1803 H.M.S. "Calcutta" looked in and anchored near Sorrento. At this time a Church of England service was held, on Christmas Day amongst others. An infant was baptised. By the way, the convicts on board were re-shipped, except some who escaped, including the notorious Buckley, who turned up years after, and was pardoned. The expedition went on to Hobart. Then in 1834 Henry landed at Portland on the western coast. Like so many laymen of that time, he was not neglectful of



ST. PAUL'S CATHEDRAL, MELBOURNE.

religious duties, and he and his family maintained church services from the beginning. Similar action ensued in Melbourne. Two men, Langhorne, a pioneer in missionary work among the Aborigines, and J. Smith, one of the founders of the State Savings Banking business, conducted regular services till the arrival of the Rev. J. Grylls from Sydney. In 1837 Melbourne received its name from Governor Bourke, who also gave name to the principal streets, after noted people.

St. James Cathedral, removed to its present site in 1912 near the Flagstaff Gardens, was begun at the same time. And it is St. James' which is responsible for the initiation of a centennial effort in tableau, which was no sooner begun than it developed beyond the confines of the old parish, and

now embraces or should embrace the entire province of Victoria.

A very active committee has been formed with the Archbishop of Melbourne as chairman, and Mrs. Head as adviser in general. The brunt of the organising is in the capable hands of the Rev. F. A. Ray, of the Home Mission Fund, and the Rev. J. L. Watt, of St. James and St. John's Mission. The Rev. Dr. Law has been entrusted with the script and ordering of tableau, he being known as the author of several religious plays. There is a competent committee working with the producer, Miss Winifred Moverley. This committee includes Mrs. Law, who has produced several very colorful pageants, and had much to do with the great International Pageant of Melbourne's centenary held two years ago in the Town Hall. Miss Wilkie, of Toorak, also will lend her aid. Some very ancient robes will be lent for the occasion. There will be about 20 tableau, which culminate in a most impressive pageantry. Throughout there will be a deeply spiritual objective. No applause will be permitted, nor tributes presented. About 500 persons will take part. Each "act," as we might term the "parts," will be introduced by a character of the period speaking in blank verse. Before each tableau two explicators will read the brief historical allusions, a male voice for the ancient and a female for the modern tableau, for another variant to accustomed style is the presentation of two tableau at the same moment on the stage of the Town Hall, one ancient and the other its modern counterpart in subject matter or meaning. The Melbourne Amateur Symphony Orchestra, under the baton of Mr. C. J. Lauers, will play throughout the evenings.

Popular prices have been fixed. Admittance to the whole house will be 2/-. Seats may be reserved at Allan's for 1/- extra. The book of the words and order of tableau will be procurable in the hall at 6d.

A very finely stamped badge is being sold throughout parishes for 1/- as a means of advertising the production. And the fertile brains of the business committee has sent out large supplies of sticker stamps for the back of envelopes as a further means of notification.

It is anticipated that, with the Divine blessing, the large Town Hall, Melbourne, will be crowded to capacity on the three nights on which the performance will be repeated—23rd, 24th, 25th November at 8 p.m.

DISTRESS IN CHINA.

The Archbishop of Sydney's Appeal.

The Archbishop of Sydney writes:—

In view of the distress occasioned by the fighting in and around Shanghai, I communicated with my friend, the Dean of Shanghai, to see whether there was any direction in which help that we could give was necessary. In reply I have received the following cable dated Shanghai August 24: "Offer greatly appreciated. Thousands Chinese and Europeans from belligerent areas taking refuge in the settlement, many without money and shelter. The urgent problem is providing same during hostilities. Native churches hard pressed with relief work. Post hostility homeless second problem. Australian Trade Commissioner heartily endorses appeal."

I shall be very pleased to receive any contributions which may be sent to me at the Diocesan Church House, George Street, to forward; and the money will be cabled to the Very Rev. A. C. S. Trivett, D.D., Dean of Shanghai, who will personally see that it is administered to the best advantage.

TO AUSTRALIAN Churchmen



APOSTOLIC SUCCESSION.

IT is always apparently invidious to offer criticism of articles that issue with a good purpose and claim a measure of authority. But if criticism be withheld sometimes grave injury may result to the cause of Truth.

An article has appeared in "The Church Chronicle" of Ballarat signed "J.B.," which seems to call for some criticism.

If the Church of England is to be committed by her advocates to an unhistorical and uncritical attitude, then her influence in the community is bound to diminish. For a time conviction will be carried to the minds of many by the tone of confident dogmatism that usually accompanies unsupported suggestions. But the reaction is bound to be severe, and may result in the permanent estrangement of many of her people.

The Church of England in the past has been noted for sanity and sound scholarship, and we only desire that she may retain her proud heritage in this new land where she must depend on merit, and merit only, to establish her claims.

The writer of the article under review falls into several serious errors of style and method which destroy the value of his contribution, notwithstanding his diligence in delving into the archives of the past. A closely printed article of about two thousand words is, in our judgment, gravely disfigured by want of attention to the burden of its propositions, and through want of critical skill in handling authorities. First of all, we have a definition of "The Apostolic Succession." It reads as follows: "The Apostolic Succession is a term used to denote a connecting link of authority between the Bishops of every age and the Apostles. Each one is consecrated by those who received it from others, who had it from their predecessors, who had it conferred upon them by others, and so on back to the Apostles, and through them to our Lord giving them a commission with the words: "As the Father hath sent Me, so send I you."

The writer, having delivered this clumsy exordium, informs us that "In these comparatively modern times certain other forms of ministry came into existence, and the philosophy underlying these forms of ministry has led to much strife and discussion. In the midst of all this, the average Angli-

can should know where he stands; he should be able to discern fact from fiction, and regularity from irregularity." The ideal here set forth is most praiseworthy, but we are afraid if it is acted upon that it may lead to consequences other than those which the writer would seek to establish.

Professor Gwatkin is very severe upon those who seek to write church history in our day. He says: "Church history has not always had a bad name in England. It was as respectable as any other till it was covered with reproach by the partisanship and credulity of the Tractarians. Whatever service they did by calling attention to the subject, it was far outweighed by the scandal of their uncritical methods and unhistorical dogmas. The reproach is not yet done away, for the literature with which the successors of that school have flooded the country is little better than a dream" (Early Church History, vol. I., 1-6). With great regret we have to record the opinion that the article before us falls directly under this censure.

With all the claim that is made in it of "deep and serious study of the writings of the early fathers of the Church," there is only too much evidence of uncritical pre-suppositions and unhistorical assumptions. Take as an example the suggestion that every episcopal consecration derives from our Lord's commission, "As the Father hath sent Me, so send I you." The unwary reader is led to believe that by these words bishops were consecrated and given the power to consecrate successors. The process is mechanical up to this point. Each bishop derives his authority from a preceding bishop until we come to the Apostles. They, in turn, derive this episcopal power from our Lord in the words cited. Obviously, then, if these words were not spoken to Apostles exclusively, and did not confer a special episcopal office but a power which devolved upon others as well as bishops, the whole argument falls to the ground. The peg on which it hung has come out.

No church in Christendom, not even the Roman Church, has derived exclusive episcopal power from these words. The Council of Trent sees in the words the institution of Penance. "By which action so signal, and words so clear, the consent of all the fathers has ever understood, that the power of forgiving and retaining sins was communicated to the apostles and their lawful successors, for the reconciling of the faithful who have fallen after baptism" (Sess. XIV., c. I.). But this is a function exercised by priests, not like the function of ordination which is now reserved to bishops. In this particular the presbyterate, on the theory, succeeds to the Apostolic office. This surely justifies the charge that the writer of the article under review is uncritical. And he has further to face the fact that even this designation to the priestly, not the episcopal, office of forgiving sin is denied by very many members of the Church of England. Amongst those who have repudiated the particular view of the Council of Trent must be numbered Bishop Westcott in his commentary, and the members of the Fulham Conference of 1902, when it

was unanimously agreed that the words in St. John's Gospel were "a commission to the whole Church," and not a special commission either to the Apostles or the clergy (pp. vii., 109). There is no hint afforded by the article of this variety of interpretation. Keble seems more sensible of the problem when he writes: "The paramount authority, for example, of the successors of the Apostles in church government, the threefold order established from the beginning . . . however surely confirmed from Scripture, are yet ascertainable parts of the primitive unwritten system of which we yet enjoy the benefit (Primitive Tradition, pp. 31-2). Fulham may be wrong, and Keble may exaggerate the need for traditional support for the doctrine in question, as in the context of the passage quoted he exaggerates the lack of direct scriptural evidence for the Trinity. But to pass over the whole argument and arbitrarily assume a particular interpretation without explanation or substantiation, is misleading and unworthy.

Again, the writer seems unaware of the difference between a fact and a theory of necessity based upon it. If it could be established that certain men can trace their order in an unbroken line from the Apostles, that would not prove that a breach of order involved, by necessity, a lack of authority. Two questions require quite separate treatment: (1) Is this orderly unbroken succession a fact? (2) Is it essential to the being of a valid ministry? It is amusing to investigators to see how the Anglo-Catholic school deals with the two separate questions. As a rule we are invited to consider the fact: "There you are runs the argument from the Apostles' time downwards. Bishops ordained bishops—here is evidence of the Divine purpose." But when the listener questions the fact, he is often invited to consider historic statements that seem to assert the necessity of an ordered succession, and is then asked, "Can you doubt that God overruled every hostile agency that tended to destroy His gracious purpose." So the fact is made to bolster the theory and the weakness in evidence as to the fact is remedied by an appeal to the theory it bolsters. But the writer of the article under review, after a somewhat naive suggestion that he has really studied the matter, brings out of his patristic store one solitary contributor—Eusebius. One feature strikes us as remarkable. We have collated the five extracts that are given from Eusebius and find that they agree with the translation supplied by McGiffert with very slight verbal differences in two instances. Now McGiffert has the following historical note three pages before the second quotation that has been adopted in the article under review, viz.:—"It was the custom of all writers of the second century and later to think back into the Apostolic age their own church organisation, and hence we hear of bishops appointed by the Apostles in various churches where we know that the episcopacy was a second century growth." Did "J.B." read that note? Did he get his quotations direct from McGiffert, or did he borrow them

second-hand? We are not in a position to say. Assuming that he has really read the annotations in the translation he offers, it seems strange that he should affirm so confidently: "In each of these cases we have a succession of which we have no doubt, and a link with the Apostles of which there can be no question. There is no question concerning the office which these men held. They were without doubt successors to the Apostolic office of Bishops of the Church. Each of them had a body of priests under him, and each of them exercised authority and leadership over his diocese by virtue of the Apostolic succession linking him with predecessors back to the Church and his commission to the Apostles. 'As the Father hath sent Me, so send I you.'" Assuming that he has depended on others for his quotations, then he stands confessed as the victim of his own too-confiding opinion. He believes that Eusebius not only accurately reported a current tradition, but that his statements in all cases can stand the severest scrutiny. Would he, for example, stand over this narrative: "King Abjarus, who ruled with great glory the nations beyond the Euphrates . . . when he heard of the Name of Jesus . . . sent a message to him by courier and begged him to heal his disease"? Does not this story illustrate clearly the fact that Eusebius was capable of being deceived by traditions that were plainly after-thoughts and not histories? Yet he can say we have no doubt as to the succession. Indeed, he asserts that these early bishops ruled over dioceses! Is there any connection between that statement and the omission of the words, "the parish of" in a quotation which informs us, "Papias, Bishop of the parish of Hierapolis, became famous." It may be worthy of notice that another extract begins: "This Mark was the first that was sent to Egypt." The original passage begins: "And they say that this Mark . . ." We cannot commend this economy of reference where the omitted words are of some importance. Let us now turn to an examination of the evidence which is so confidently urged. That it proves, as C. H. Turner contends, that the necessity of a succession was keenly felt in view of gnostic attacks on the Christian deposit, must at once be apparent to all. That the statements reflect probable historic incidents in many cases may also be accepted. That it was the intention of Eusebius to propound a particular theory of episcopal grace and support the notion of a mechanical transmission of a special power may well be doubted. As Dr. Headlam pointed out recently, the succession is a succession in office in a particular see rather than a devolution of power from person to person. It is the continuity of the Church witnessed by a succession of officers who discharge sacred duties that is the matter to be established. Lightfoot draws attention to the fact that the earlier names in the lists of Roman bishops, apart from the variety that occurs in the order of them, cannot be regarded as Bishops in the modern sense of the term. "No more can safely be assumed of Linus and Anencletus than that they held some prominent position

in the Roman Church" (Philippians p. 219). Eusebius states concerning Linus that he "was Peter's successor in the episcopate of the Church there." Lightfoot goes further and says of Clement, "Yet, while calling him a bishop, we must not suppose him to have attained the same distinct isolated position of authority which was occupied by his successors, Eleutherus and Victor, for instance at the close of the second century . . . He was rather the chief of the presbyters than the chief over the presbyters" (ibid). Is it not at least strange that this aspect of the matter never seems to dawn on "J.B." It is not that he dissents from it. That might be legitimate if he gave good reasons. He simply ignores it.

Take again J.B.'s ready acquiescence with Eusebius' declaration that "Mark was the first that was sent to Egypt," with the problem as it is presented by Dr. Chase, Bishop of Ely. Dr. Chase points out: "It is remarkable that the great Alexandrian Fathers, Clement and Origen, make no reference to any sojourn or work of Mark in that city. Their silence cannot but throw suspicion on the notices of later writers" (H.D.B. Mark [John]). There are difficult problems of date which apparently leave "J.B." quite unmoved. "J.B." does not notice, either, that the Chronicle of Eusebius differs from his Church History in giving different lengths for the episcopates of many of the early Roman Bishops. In face of these facts the assertion of certainty is amazing. "J.B." informs us that Anianus succeeded Mark as the Bishop of Alexandria in the year 63 A.D. Dr. Chase comments on the same statement of Eusebius as follows:—"It seems to be impossible to reconcile these dates with the statements of the N.T." Eusebius recounts another tradition that Mark wrote his Gospel at the request of friends, and that his action received the approval of Peter. Now Mark was with St. Paul in Rome, either in 64 or 67, and was with Peter when he wrote his first Epistle, which, if the theory that it was written from Rome be accepted, cannot be dated earlier. According to Lightfoot, Peter arrived in Rome "in the latter part of 63 or the beginning of 64" (Clement II., p. 497). Ramsay would put the date somewhat later, fixing his martyrdom at 80. Considerations like these make it impossible to be certain that the tradition faithfully recorded by Eusebius is actually consistent with historic fact. "J.B." records the statement of Eusebius that Evodius was Bishop of Antioch. But in order to appreciate the value of the tradition he should include in his examination the fact that the Apostolical Constitutions, probably of about even date with the history of Eusebius, assert that Peter appointed Evodius and Paul Ignatius as bishops of Antioch. This shows that there is a measure of uncertainty regarding the relations of these earlier personages. Evodius must have held some position in the Church at Antioch, as he is comparatively unknown and yet his name persists. Lightfoot with his usual caution, says that the tradition that he was Bishop of Antioch is constant, "whatever

it may be worth." At this point "J.B." leaves his authorities and indulges in a flight on his own responsibility. He tells us:—"Both St. Peter and St. Paul used Antioch as a base for extension work, but for the control of the area surrounding Antioch they appointed Evodius as the first bishop of that locality, under the eye and advice of the Apostles, who were constantly coming and going." It is certainly strange that Luke is so silent where J.B. can be so explicit. There is not a hint, even in Eusebius about this "area surrounding Antioch," and the ministry of Evodius "under the eye and advice of the Apostles." Eusebius is not definite in the matter of dates, either in the case of Evodius or Ignatius. But in the Apostolic age and for a considerable time after, there was no idea of a bishop situated in a city with a territorial jurisdiction over the surrounding area. As Professor Gwatkin puts it: "Country bishops, governing villages, cannot be more than a secondary and later growth of the office, for the Gospel spread from city to city, and more slowly to the country" (Early Church History, Vol. I., p. 703). The description of Evodius given by "J.B." is contrary to historic verity, and contrary to the authority he has selected, who makes Evodius and his successor, Ignatius, both bishops of Antioch, and does not suggest any subordinate position for either. Our readers are feeling tired. It is easier to make a number of statements than to conduct a critical inquiry. But in the name of solid learning, we would enter a protest against these serious misrepresentations of early church history. The patient labours of Lightfoot and Hort have earned the respect of all sections of Christendom. It is sad to find an official "Church Chronicle" descending from the high level of Anglican scholarship and giving shelter to ill-digested theories. We are not greatly surprised at this fact. But that does not make it any less distressing. The article we have discussed is rendered practically unprofitable because it assumes: (1) That a list of bishops going back to the Apostles' days implies that each received succession from the others, and that the first was appointed by an Apostle. Apparently St. Mark is assumed to have got consecration from St. Peter. (2) That each such name held the office and discharged the functions of a modern monarchial bishop. (3) That territorial jurisdiction, with which we are familiar, was also a feature of Apostolic days. (4) That the faithful transcription of an honest writer of a written or oral tradition invests the tradition with historic authority. (5) That the Apostles and they alone, ordained. (6) That the report of Jerome that at Alexandria the presbyters consecrated as well as elected their own bishop is the one tradition that must be excluded from the proposition numbered (4). (7) That blunders in chronology can be ignored. We hope if "J.B." writes again, he will do a little better than this time.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

CHATSWOOD CONVENTION.

The 31st Annual Convention for the Deepening of the Spiritual Life, held at St. Paul's, Chatswood, on Monday, October 4th—Eight Hours' Day holiday—was not only splendidly attended, but proved a time of helpfulness and blessing to those who attended.

This Convention was commenced by the first Rector of St. Paul's, the late Rev. H. G. J. Howe, who had associated with him the late Canon Jones of Moore College, and other well-known Convention speakers. The Convention in its message is after the fashion of Keswick, England, and Katoomba, N.S.W. Throughout the years the Convention has been carried on, with the result of much blessing in not a few lives.

At the recent Convention two former rectors took part, the Revs. D. J. Knox and R. B. Robinson. The list of speakers included the Bishop-Coadjutor Dr. Pilcher, Principal T. C. Hammond, Rev. H. S. Kidner, Rev. R. Finigan, and the present Rector of the parish, the Rev. R. J. Hewett. The messages were direct and searching, and should prove of value to those who had the privilege of hearing them.

At the close of the Convention a prayer meeting was held for West China.

STATE AID TO SCHOOLS.

A meeting of Protestants was held in the Sydney Town Hall on Wednesday, October 13th, at 7.45 p.m., to protest against State aid being given to denominational schools. The Archbishop of Sydney presided and representatives of all Protestant churches took part.

CATHEDRAL SINGING.

To encourage worshippers at St. Andrew's Cathedral to join in the singing of the hymns, the Bishop Coadjutor has been holding a practice for members of the congregation at the close of some of the services. The response has been encouraging, many remaining for the Bishop's practice.

The hymns practised are used in the service on the following Sunday. The Bishop is to be commended for what he is doing in this way, for many attending the Cathedral seem to be content to listen to the singing.

ST. NICOLAS, COOGEE.

JUBILEE CELEBRATIONS.

Preparations are well in hand for the Jubilee Celebrations of St. Nicolas, Coogee, from October 31st to November. The Special Jubilee Number of the Church News contains interesting information about the parish, contributed by the Rev. William Greenwood, who was Rector of St. Nicolas' from 1897 to 1936. There are excellent photographs of the present Rector, Rev. A. P. Wade, the Rev. W. Greenwood, and Mr. W. J. Williams, B.Sc., lay reader.

MONA VALE.

The Annual Flower Show in connection with St. John's, Mona Vale, will be held on Saturday, October 30th, in the Church Hall and grounds of St. John's. The proceeds are for the debit on the hall. Mona Vale is part of the large parish of Narrabeen. Visitors from other parts of the diocese will be cordially welcomed to this function, and it is hoped that there will be a successful gathering. It

has been suggested that other parishes might organise car drives, which would prove an interesting outing.

MOORE COLLEGE.

Granting of Diplomas.

The Archbishop of Sydney (Dr. Mowll) presided at the annual presentation of diplomas to theological students at Moore College on Saturday evening, October 9th. Among the clergy present were the Bishop-Coadjutor (Dr. Pilcher) and Archdeacons S. M. Johnstone, Wade, Charlton, and Begbie.

Diplomas were presented to the Revs. Norman Minty (Picton), Maurice Gilhespy (Willoughby), Frederick Camroux (Willoughby), and Cecil Dillon (Strathfield).

Addresses relating to the work of the Church and the place of young men in the ministry were delivered by the Archbishop, Principal T. C. Hammond, and Mr. H. L. Tress. The Rev. Maurice Gilhespy responded for the students. Mr. W. J. Williams, Hon. Treas. of the College, read the scripture lesson.

A number of interested friends were also present. Supper was served at the close of the proceedings.

LADIES' AUXILIARY.

The Ladies' Auxiliary of Moore College organised a gift afternoon for the College on Saturday afternoon, October 9th. The Archbishop presided over a large gathering. Cash and gifts were received and an inspection of the College made. The Ladies' Auxiliary is doing a splendid work for the College.

Diocese of Goulburn.

NEW CHILDREN'S HOME.

On Saturday, 18th September, the new S. Saviour's Children's Home was opened by Mrs. E. H. Burgmann. It was originally intended that the opening should be performed by Her Excellency, Lady Gowrie, but unfortunately illness prevented her.

Although the afternoon was wet and stormy, there was a large crowd at the ceremony, including representatives from many of the country parishes.

The home, which was the gift of the executors of the late Mrs. Laura Godfrey Bell, commands a magnificent view of the city from Cowper Street, overlooking the main portion of the city, and is wonderfully suited for the purpose for which it is intended. It has been entirely remodelled and extended and furnished at a cost of £4,000. Although the number of girls at the home at present is 21, the home has been constructed with a view to providing a home for 40 girls.

The front of the building was draped with flags for the occasion, and the girls, dressed in brown skirts and blazers, lined the part up which the Bishop (the Right Reverend E. H. Burgmann), Mrs. Burgmann, Archdeacon Pike and Canon Hirst walked to the porch. Each of the girls then presented Mrs. Burgmann with a bouquet of flowers, completely filling a basket with violets and hyacinths. Canon Hirst presided, and Canon McKeon read the opening prayers. The Bishop said the home had already proved a blessing to the diocese, as it had given the people something to work for, and he hoped that the good work would not stop there. He looked forward to the time when the home would be extended, and as the years went on he was confident that a home would be established in Goulburn worthy of the Church of England in Goulburn.

VICTORIA.

Diocese of Melbourne.

CLERGY WIVES' FELLOWSHIP.

On Tuesday, September 14, 90 members of the newly-formed Clergy Wives' Fellowship had luncheon together. It was a happy gathering, and judging by the enthusiasm which marked the occasion, one realised that the opportunity to enable us to know one another better, is much appreciated by the wives of the clergy.

Our President (Mrs. C. W. Wood) presided at the luncheon, and after a few words of welcome to the members, Mrs. Wood, on behalf of the C.W.F., extended a very special welcome to Mrs. F. W. Head and Mrs. J. J. Booth.

Mrs. Head expressed her pleasure at being present at "such a delightful party" and hoped that it would be the first of many. We hope to have two such gatherings a year, one in Synod week, and one in summer.

B.C.A. ANNUAL RALLY AND THANKSGIVING DAY.

Tuesday, September 28th, was observed in Sydney by friends of B.C.A. as Thanksgiving Day.

At 1.15 p.m. a Cathedral Service was held, at which the Rev. E. L. Panelli, of Melbourne, preached the sermon. Mr. Panelli was the Society's first Van Missioner in 1925.

The Organising Missioner read the prayers, and thanksgiving was offered to Almighty God for the many and great blessings showered upon the Society's work.

During the afternoon the ladies of the Auxiliaries and Mail Bag Sunday School held a Fair in the Lower Town Hall. The various stalls were prettily decorated and well stocked, and resulted in £83 being added to the Society's Funds.

The Annual Rally Tea was also held in the Lower Town Hall. Some 300 friends sat down to tea and enjoyed a real family party.

The evening meeting was one of the most successful held by the Society in recent years. Many more attended than could have been accommodated in the Chapter House.

His Grace, the Archbishop, in his address told of his recent tour round B.C.A. fields in South Australia and N.S.W., and of the opening of the Bp. Kirkby Memorial Hospital. His Grace said that we should be thankful to Almighty God for the splendid men and women who have been called to serve in B.C.A.

The Cook Hospital he described as a most modern building, well built and equipped. It would prove to be also a great centre of spiritual life.

The Rev. Dr. Law, of Melbourne, and the Rev. R. B. Robinson also spoke feelingly of this great work in the outback.

The Organising Missioner, the Rev. Tom Jones, emphasised that the completion of the Cook Hospital was not the end of the task on the East-West Line but the beginning of a new chapter in the B.C.A. work that would call for earnest prayer and whole-hearted giving.



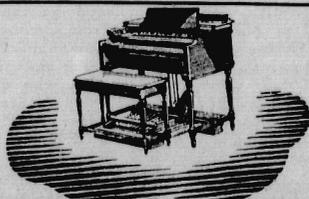
THE RIGHT REVEREND DR. DONALD BAKER,
Bishop of Bendigo, who has accepted the
Principalship of Ridley College, Melbourne.

Mr. Jones announced that the Flying Medical Service would be inaugurated early in the new year. The sum of £500 being required to complete the scheme.

Everybody felt that the day had been one of great blessing. The collection amounted to £118.

SYDNEY MISSIONARY IN CANTON BOMBING.

Miss Norah Dillon, of C.M.S., China, writes home:—
"You have probably been imagining me amongst the bombs of Canton, and I can tell you I had my fill, the last three or four days were most nerve-wracking; when things became too hot we moved to Shameen, the foreign concession, and on Thursday night went on board and sailed for Hong Kong on Friday morning. Poor China! She is certainly having a baptism of blood, and yet she is taking it in a wonderful spirit and not lowering herself to any of the methods of the enemy. I wouldn't mind if I never heard an aeroplane again, and as for bombs and anti-aircraft guns, their sounds will live long in my memory. The Japs seem to have made a sweeping drive on railway stations yesterday. One wonders where they will stop. The Chinese Christians are saying: "Vengeance is Mine, I will repay, saith the Lord," and surely God is for China. Oh, doesn't it make you long for the coming of the Prince of Peace! His presence has been very real these days."



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CHURCH OF ENGLAND BOYS' SOCIETY.

Officers at Divine Worship.

The Editor,

Dear Sir,—In your issue of the 5th August, 1937, appeared an article headed "Those Parish Returns," in which the writer of same strongly deprecated the practice of the Church of England Boys' Society in encouraging its members to assist in church services on special occasions. While the Provincial Executive of our Society feels that this is a valuable and necessary part of our activities, the extent of its application depends upon the Rector of the parish—some rectors limit the boys' part to reading the lessons and acting as sidesmen, etc., and a few are willing to allow part of the prayers to be taken by members, if they are competent.

I have attended many of such services and have heard lessons read by "mere lads" and "raw Bible Class youths" (to use the phrases of the article) which would do credit to any licensed lay reader, and even to some clergy; and in no case has it reduced the dignity of the church service. Our members are always instructed beforehand in their duties. The C.E.B.S. obviously does not want to make a fool of itself in the eyes of a congregation, nor does any rector wish his services to degenerate into a farce. I have yet to see this happen in one of the special services of our Society.

Apart from the particular question of C.E.B.S. members' participation in the regular church services is the general question of encouragement of a practical interest in such services by boys. The writer of the article indicates in no uncertain manner that he thinks the boy has no place except as a member of the congregation. Yet one of the first questions put to candidates for a theological college is "Have you ever taken part in any church services?"—how are our young men to be able to gain the necessary experience to be able to answer "yes" to that question? The C.E.B.S. only allows senior members to take part in services, and then rarely goes beyond asking them to read the lessons.

Not one rector of a parish with a C.E.B.S. branch has indicated by refusal that he feels that his "place and authority" are being "belittled." I fail to see how a practical knowledge of the prayer book services can be "altogether harmful" nor how participation can be "psychologically bad" for the boys.

They may be "incompetent" and "religiously and spiritually unfit"; so are vast numbers of the adult members of our church. We must build for the future. I feel that the question is this: "Does the Anglican Church really want its boys or not?" If so, it must make them feel that they have a position in the Church, and give them a practical interest in its services. The attitude taken by the writer of the article is that typical of many people who, apparently, do not wish to ensure the future of the Anglican Church by training its boys to a real practical interest in its services and liturgy.

Yours faithfully,

H. C. DIXON,

Hon. N.S.W. Provincial Secretary.

P.S.—The writer of the article states that he has "objected furiously" to the practice; the Executive has had no "furious objections," nor to the present writer's knowledge have there been any.

(A glance at the Prayer Book Rubrics will enlighten our correspondent in the plea he makes. An honoured Archdeacon, whose name was a household word in the Church in Australia, insisted again and again in his archdeaconry that the minister alone should read the prayers, even though a licensed catechist was present. If he found the directions broken he would report the matter. The writer of the article in question tells us that he was not concerned to "object furiously" to the heads of the C.E.B.S. There is only one authority in this regard.—Editor, A.C.R.)

Norman Newton

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CHRISTIANITY AND WAR.

The Editor, A.C.R.

The Rev. R. Hallahan writes:

There are many who share the Reverend W. G. Coughlan's regrets that the motion submitted by him to Synod on the above subject was not more fully debated, and the thanks of such are due to the A.C.R. for the publication of his reply to his critics.

May I say that in numbering myself among Mr. Coughlan's opponents, that the grounds upon which my opposition is based concern, not the aims of the United Christian Peace Movement, but the methods adopted to further those aims. I think that it was the intention of the various speakers who opposed the motion of Mr. Coughlan, to show how ridiculous it would be for the Synod of a Church to endorse officially the actions and utterances of a body over which it had no control. I do NOT think that their ridicule was directed towards the aim of the United Christian Peace Movement. The speeches of Mr. Minton Taylor, Mr. Hammond, and Mr. Taubman were directed against the constitutional, ecclesiastical, and political weaknesses of the United Christian Peace Movement. My own criticism, which the moving of the "previous question" debarred me from giving utterance to, would have been, on the following grounds:

(1) The entire absence in the manifesto or in the speech advocating the claims of the Movement of any reference to the peace with God which has been made through the blood of the Cross. It is my firm conviction that the proclamation of this peace constitutes the primary task of the Church, and that the reception of God's peace in the soul is the primary equipment and the most potent factor that can be wielded by any individual in the cause of world peace. Hence my plea for a return to the positive message of the evangel, as the most effective contribution the Church can make to the cause of World Peace.

(2) The failure to recognise that in the last analysis, it is the fiat of God, and not the counsels of man, that determines the state of war or peace in the kingdoms of this world. The acceptance of this truth does not deter us from seeking peace and endeavouring by all means in our power to ensure it, but it does act as a deterrent to the erroneous thought that peace is to be procured at any price. So lovable a soul as the creator of "Peter Pan" has given utterance to this thought: "I believe that there is a form of anaemia even more soul-destroying than an unjust war," and with this sentiment I heartily concur.

(3) In all Christian love I protest against Mr. Coughlan's assertion that it is the old traditional prejudices and loyalties that are felt to be at stake. I believe the challenge from the modern world to be against the received dogmas and implication of the Christian Faith. Nay, more, I believe that a fresh manifestation of the powers of darkness is responsible for the present grave situation, and lovingly would I beseech my friend and brother to continue to proclaim the victory over those powers that our Lord Jesus Christ has achieved, and into which we can, by faith, enter.

In conclusion, may I be permitted to bear testimony to the truth by the simple statement that the bitter racial and national animosities by which my own soul was beset at the conclusion of the war in 1918, have been dispelled by the power of the Gospel, proclaimed to me by one who was a national of the country in which I had spent twenty months as a prisoner of war, and who is now one of my dearest friends.

Mr. Coughlan presented the "mystery" of the Sydney Synod's attitude towards his motion, to the Church at large, and to the whole community. The mystery of the Gospel has been committed to the Church at large by its Founder, to the proclamation of that mystery let us address ourselves, in prayerful expectation of the final advent of Him who, though He is the Prince of Peace, yet is He who "in righteousness doth judge and make war."

BISHOP BURGMANN AND AUSTRALIAN CHURCH.

The Editor, "Church Record."

Dear Sir,—I must ask "Puzzled," who wrote in your issue of September 16, to reveal his name if he wishes this subject to be taken up by correspondence. My former reply was to a leading article for which I imagine the "Church Record" assumes responsibility.

I said in my former letter that "For me the 'tradition' of the Church of England is a living, growing thing." I said nothing about "historic facts" growing.

My desire for friendship with the Russian peoples in no way sets me against the rightful claims of the peoples of Italy and Germany. I dealt with this matter in my last Synod address, a copy of which I shall gladly send to "Puzzled" if he desires it.

With regard to the use of the words "body" and "flesh," a difference seems to be clear in St. Paul's writings. He seems to use the word "flesh" as the substance of which living bodies are constituted in this temporal world order. "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, etc." So far as I can see he never uses the word "flesh" except for the temporal and earthly. His use of the word "body" is different. He can speak of "celestial bodies," and a "spiritual body." He can speak of the Church as "the Body of Christ." He does not speak of the "flesh" in this way. If "Puzzled" will trace out the use of both words in St. Paul I am sure he will realise that the difference between them is important.

Yours,

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KESWICK CONVENTION.

Excellent reports are to hand in the English press of the Sixty-second Annual Convention held at Keswick, in England. The Convention owes its beginning to a Church of England clergyman, Canon Harford Battersby, who was the Vicar of St. John's Church, Keswick. As someone recently put it, "Canon Harford Battersby heard the summons to proclaim that scriptural way of holiness which has since come to be described as "the Keswick Message." For sixty-two years, men and women of all denominations (says "The Record") have gathered together for solemn convocation, surrounded by the cloud-topped hills, which rise out of the waters of a chain of lakes, fed by a thousand sparkling streams.

The speakers this year included Bishop Taylor Smith (who is expected in Sydney in December), Revs. H. Earnshaw Smith (Vicar of All Souls, Langham Place); Colin Kerr, of Beckenham; H. Guy King; Prebendary Wilson Cash, General Secretary of C.M.S.; W. W. Martin; Dr. Zwemer; and Dr. Campbell Morgan, who gave the Bible readings.

The Rev. Earnshaw Smith was entrusted with the message on "the air," broadcast by the B.B.C., which was recorded and later broadcast on Empire wave-length. The motto of Keswick is "All one in Christ Jesus," and its object "The deepening of the spiritual life."

CHRISTIANISING OF CHINA.

Giving an address on China to the Bendigo Anglican Synod on August 26th, the Rev. H. A. Wittenbach, a C.M.S. missionary from that country, said that when people thought of China to-day they visualised war and bombs, but in reality it was a land of almost unparalleled potentialities, and a world by itself. Speaking of the Christianising of China, Mr. Wittenbach said that one of the difficulties they had to overcome was that of disunity. Christian people had been presenting the worst side of what we called our civilisation—sending out moving pictures of the worst side of civilisation. To-day they had what was called the Church of China, and were getting over the difficulties of disunity. There was a development of a national Church in which leadership was going into the hands of the Chinese themselves. In China to-day there were about 6,000,000 Christian people. Two thirds of the Central Government in Nanking to-day was comprised of Christian men. Throughout the length and breadth of China there was a development of a national spirit, and this was enabling them to give resistance to a country to-day that was much stronger in her military equipment. China to-day was taking Christianity seriously.

LATE DR. RADFORD, OF GOULBURN.

Committal of Ashes.

On Thursday, 16th September, the ashes of the late Right Reverend Lewis Bostock Radford, D.D., were committed to their last resting place under the Sanctuary of St. John Baptist's Church at Canberra. The majority of the clergy of the diocese were there, together with the representatives and members of the two conferences meeting in Canberra at the time, the members of the late Bishop's family, and a large congregation.

The Order of Service was specially designed for the occasion. The ashes were brought into the church by the Registrar and received by the Bishop of the Diocese. The Bishop of Riverina delivered an address. He referred to Dr. Radford's distinguished academic career and to his kindly and affectionate disposition. A man of strong convictions, he found in his devotion to the church, and in particular to the Anglican Communion, the pathway which satisfied his religious outlook.

JUBILEE SERVICES AT PUNCHBOWL.

The jubilee services and celebrations in connection with St. Saviour's, Punchbowl, in the Diocese of Sydney, are now in progress. On Sunday last, October 10th, the services were splendidly attended, and there was a spirit of enthusiasm. The preachers were the Revs. F. S. Rogers, Hulme-Moir (children's service), and Archdeacon Johnstone. On Sunday next the preacher will be Rev. R. B. Robinson, Canon Denman (men's service), and the Bishop Coadjutor. The Rev. F. Jones, who is in charge of the parish, has arranged a number of gatherings for parishioners, and the Jubilee should mark a time of blessing and lasting value in the work.

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IN MEMORIAM.

M. M. D'Arcy-Irvine, B.A., LL.B.

THE Diocese of Sydney has lost one of its most faithful sons, and one of its most consistent and earnest workers in the passing of Mr. Malcolm D'Arcy-Irvine. The writer first met him in the Parish of Darlinghurst nearly forty years ago. He was then a member of Synod, an office which he held without interruption till the time of his death. He was also one of Canon Pain's active helpers in the Parish of St. John's—a member of the Parochial Council, Treasurer of the Parochial Day School Committee, and a working member of the Literary Institute. The writer often crossed swords with him in debate at the Tuesday evening meetings. For many years past he had been a regular attendant at St. Philip's, and a member of the Parish Council there.

He has served the Church well in many capacities, and was always regular and painstaking in every office that he held. He was a member of the Standing Committee of the Sydney Synod, and of several other Synod Committees such as the Committee of The King's School, Parramatta, and the Committee of Moore College.

He will be greatly missed in the councils of the Church—always wise, always fair and frank, and always friendly. Though of serious mind and single purpose, he was ever ready to see the humorous side of any situation. There was seldom a meeting at which he was present without some fitting pleasantry that helped to lighten the proceedings. One would hope that the faith which could produce such sweet Christian character, combined with such firm and consistent principles will never be allowed to die out of our Church. He sometimes contributed articles to this paper. These were always helpful, constructive and informative.

We offer our sincere sympathy to Mrs. D'Arcy-Irvine.

The following resolution was passed by Standing Committee:—

"The Standing Committee learns with deep regret of the death of Mr. Malcolm Mervyn D'Arcy-Irvine, B.A., LL.B., and desires to place on record its sense of loss in his passing from our midst. Over a long period of years he rendered valuable service to the Church as a member of the Diocesan, the Provincial and General Synods, as well as on the Standing Committee of the Diocese, the Council of The King's School, and the Council of St. Philip's Church. By his learning and piety, his courage and clearness of expression, his loyalty to Christian truth—and especially to the principles of the Reformation—he made a worthy contribution to the Church that he loved. The Standing Committee further resolves that a copy of this resolution be forwarded to Mrs. M. M. D'Arcy-Irvine with an assurance of respectful sympathy in her great sorrow and loss."

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REV. CANON W. J. CAKEBREAD, B.A.

To mark the occasion of the 25th year as Rector of St. Jude's, Randwick, his Grace the Archbishop will preach at St. Jude's on 28th October, 1937, at 7.30 p.m. The service will be followed by a public function in the hall, when it is hoped to present the Canon with a testimonial which will be worthy of the devoted service rendered by him.
Mr. Arnold, Bank of N.S.W., Allison Road, Randwick, has been appointed Treasurer of a testimonial fund.

ST. LUKE'S HOSPITAL.

Appeal for Support.

The directors of St. Luke's Hospital, in an appeal for increased support, state that the hospital has 94 beds, of which 24 are continually let at the concession fee of £2/2/- per week to people in necessitous circumstances. One single room and one ward bed is always available to Clergy and their dependents, and to Missionaries and Deaconesses at specially reduced rates. Since the hospital's foundation in 1919, over 5000 patients have benefited by these concession beds. Patients in concession beds receive exactly the same service and treatment as those paying the higher fees. On each bed let at £2/2/- weekly the hospital is out of pocket to a considerable extent, and it has been estimated that since 1919 these concessions have amounted to approximately £20,000. At the present time, for freehold, property and buildings valued at approximately £90,000, the building debt stands at £24,000.

If each member of the 1,146,000 Church of England people in New South Wales would help their hospital by giving sixpence each, we would be free from debt immediately. As this is perhaps hardly practicable, the Board of Honorary Directors ask that: 4 people give £1000; 20, £100; 50, £50; 100, £25; 250, £10; 500, £5; 1000, £2; 2000, £1; 4000, 10/-; 6000, 5/-; 10,000, 2/6 or less. Total, 23,930 people to give £24,750 approximately.

These 23,930 people represent just over 2 per cent. of the State's Church of England population, surely this small percentage must be interested with the work of their Church's hospital.

Monday, October 18, is St. Luke's Day—a good day to make your gift.

AUSTRALIAN NURSES' CHRISTIAN MOVEMENT.

The Annual General Meeting of the Nurses' Christian Movement was held in the Wesley Chapel, Sydney, N.S.W., on Wednesday, the 22nd September, when Dr. Walter C. McClelland occupied the chair.

The meeting was opened with prayer by the Rev. J. H. Robinson of China. Scripture reading was taken by the Rev. A. Holliday, B.A., LL.B., and Mr. G. E. Ardill, Hon. Secretary of the Movement, presented a resume of the Annual Report and Cash Statement.

Addresses were delivered by the Rev. J. H. Robinson (China) and Mrs. H. S. Kidner of Tanganyika.

Mr. Robinson referred to the disproportionate supply of missionaries to the population of China, and urged the need not only for prayer that the Lord would thrust out more labourer into the field, but that any young men or women looking forward to taking up work in the field, should fully recognise the need for a life of complete consecration and devotion to the Lord. Only such missionaries are likely to prove successful and be used of the Lord.

Mrs. Kidner referred to the grave difficulties confronting missionaries in the field, because of the lack of medical assistance.

Mrs. A. S. Wallace presided at the organ, and Miss Bessie Humphries was the soloist, while Mrs. Button, of Tasmania, also rendered a solo and presented a greeting from those interested in the work among nurses at Hobart.

SYDNEY UNIVERSITY EVANGELICAL UNION.

The Annual Meeting of Sydney University Evangelical Union took place in the Union Hall on Thursday night, September 30th. There was a good attendance of members and friends. The Rev. John Dean, B.A., a foundation member of the Union, presided and associated with him on the platform were Dr. Paul White, Mr. Ian Holt, Mr. Lindsay Grant, and Mr. A. E. M. Reddell, the Hon. Secretary. Dr. C. J. Rolls, of the Croydon Bible Institute, and Rev. Marcus Loane, M.A., of Moore College, were the special speakers. Dr. Rolls took for his subject "The Message and Spread of Early Christianity," and in his characteristic way gave a unique and impressive message. Mr. Loane spoke on "Fire in the Universities," and made an urgent appeal for the consecration of the whole life in the service of Christ.

The Annual Report submitted by the Hon. Secretary showed progress in the Union's activities, both in the University and in evangelistic efforts in city and suburbs.

INDIAN CONVERTS.

It is computed that 100,000 from the Depressed Classes were received into the Christian fold last year, making a total of over 800,000 altogether for all India. But numbers do not tell the whole tale. There is the uncounted multitude of those whose life has been touched by Christ, even though for reasons of fear, doubt or conservatism they do not make avowal. The Person of Christ is loved and revered in many unlikely homes. Quite a number of Brahmins, for example, have His picture on their walls, and non-Christians flock to the book depot to get Bibles or Testaments. The hunger is very great. Where are the stewards who shall dispense the living Bread?

SPLENDID FINANCIAL RECOVERY OF
THE C.M.S. (PARENT SOCIETY)

The deficiency on the General Account, which in 1934 was £101,000, has been completely liquidated. This has been accomplished with God's blessing through much prayer and sacrifice. Let us in Australia thank God and take courage.

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WORLD CONFERENCE ON FAITH AND ORDER.

Affirmation of Unity.

THE World Conference on Faith and Order concluded its public sessions at Edinburgh on August 18. At the closing gathering the following affirmation on unity was unanimously approved:—

"We are one in faith in our Lord Jesus Christ, the Incarnate Word of God. We are one in allegiance to Him as Head of the Church and as King of kings and Lord of lords. We are one in acknowledging that His allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died, and rose again to bring us to the Father and Who, through the Holy Spirit, dwells in His Church. We are one because we are all the objects of the Love and Grace of God and called by Him to witness in all the world to His glorious Gospel.

Our unity is of heart and spirit. We are divided in the outward form of our life in Christ because we understand differently His Will for His Church. We believe, however, that a deeper understanding will lead towards a united apprehension of the truth as it is in Jesus. We humbly acknowledge that our divisions are contrary to the Will of Christ, and we pray God in His Mercy to shorten the days of our separation and to guide us by His Spirit into fullness of unity. We are thankful that during recent years we have been drawn together, prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made towards our goal of a common mind.

In this conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience. We have lifted up our hearts together in prayer; we have sung the same hymns together; we have read the same Holy Scriptures. We recognise in one another across the barriers of our separation a common Christian outlook and common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take. We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the severed Communion together in increased mutual understanding and goodwill. We call upon our fellow Christians of all Communion to practise such co-operation, to consider patiently occasions of disunion that they may be overcome, to be ready to



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learn from those who differ from them, to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions, and constantly to pray for that unity which we believe to be our Lord's Will for His Church.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions, yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere in a world divided and perplexed men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions, that He may bind in one those who by many worldly claims are set at variance, and that the world may at last find peace and unity in Him; to Whom be glory for ever."

The Archbishop of York, as chairman, described the passing of the Affirmation by a unanimous vote at the Conference as a "very solemn and deliberate act." The Conference was composed of 414 delegates from 122 Christian communions in 43 different countries. The "English Churchman" says: "For the present the Conference does not see the way to the outward and corporate expression of this spiritual unity, which it evidently desires; that is to say that for the present the barriers between the various communions represented at the Conference are recognisable as unremovable, but the barriers are no longer to be regarded as hostile fences, but accommodations to the various views of church government and discipline. The paper adds that the Conference, while rightly acknowledging the Incarnate Crucified and Risen Christ, has failed to appreciate the authority of the Inspired and Written Word of God as the Charter of Unity. It is not enough to read the same Holy Scriptures. It is necessary to find in the sacred pages the guidance of the Holy Spirit as to doctrine and fellowship. Regret is also expressed that there was no representation in the Conference of the decided Evangelical body in the Church of England. Whoever was responsible for the selection of delegates from the Church of England lamentably failed in this respect.

ANNUAL FLOWER SHOW

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MELBOURNE JOTTINGS.

(Continued from page 3.)

sonary of the parish, a sum of £100 has been given by the missionary-hearted folk of St. Hilary's, and Bishop Chambers suggests that the church be named St. Hilary's. The Rev. A. R. More, B.A., is a missionary-hearted vicar, and his parish is one of the "pillar" parishes of the C.M.S.

Self Sacrifice.

A noteworthy example of self-sacrifice is being made by two Victorian medical folk. Dr. E. L. Gault and Mrs. Gault are very shortly leaving for Azamgart, India. Both are highly qualified surgeons and physicians, and are relinquishing lucrative practices at Surrey Hills to go.

St. Matthew's, Prahran.

St. Matthew's, Prahran, the centre of very many activities, is adding another to its long list. A furnished house is taken at Frankston, a pleasant seaside resort. In this house parishioners of St. Matthew's are given a refreshing holiday. Needy folk are chosen, who are transported to and from Frankston free of charge. The Rev. P. W. Robinson is one of the busiest men in Melbourne. St. Matthew's has been the scene of some notable ministries, viz., the Rev. H. A. Langley and the Rev. W. T. C. Storrs, M.A. It is a centre of spiritual light and blessing.

Home Mission Fund.

Last Sunday, October 3rd, was Home Mission Fund Sunday, and as the weather was very fine and congregations good, it is anticipated that the annual collections will be very good.

The Rev. O. J. Bradie, M.A., is nominated to the parish of All Saints', Geelong. He succeeds Canon Wheeler, M.A., who leaves a beautiful church and a well-organised parish.

DEFINITION OF RELIGION.

"Religion is right relationship with God through Jesus Christ, leading to right relationship with men," said Mr. J. J. Virgo, one time Secretary of the Y.M.C.A., Sydney.

Religion, he added, was not intellectualism, nor ecclesiasticism, nor emotionalism, nor altruism—it was the response of the soul to God. If religion in people's minds was simply a theory, and in their souls simply a ritual, it was useless. It must function in everyday life.

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THE GENERAL SYNOD



Reading from left to right: The Most Reverend the Archbishop of Melbourne, Dr. F. W. Head; The Most Reverend the Archbishop of Perth, Primate, Dr. H. F. Le Fanu; The Most Reverend the Archbishop of Brisbane, Dr. J. W. C. Wand; The Most Reverend the Archbishop of Sydney, Dr. H. W. K. Mowll.

OUR FOUR AUSTRALIAN ARCHBISHOPS ATTENDING THE GENERAL SYNOD AT SYDNEY, OCTOBER, 1937.

There were about 200 members present at the General Synod, representing all the Dioceses in Australia. The Synod met in the Chapter House, adjoining St. Andrew's Cathedral, and the attendance of members was well maintained throughout the proceedings. During the debate on the Constitution the galleries were crowded, and many stood on the stairs and at the entrance doors. The Primate's address and Synod business are reported in our pages.