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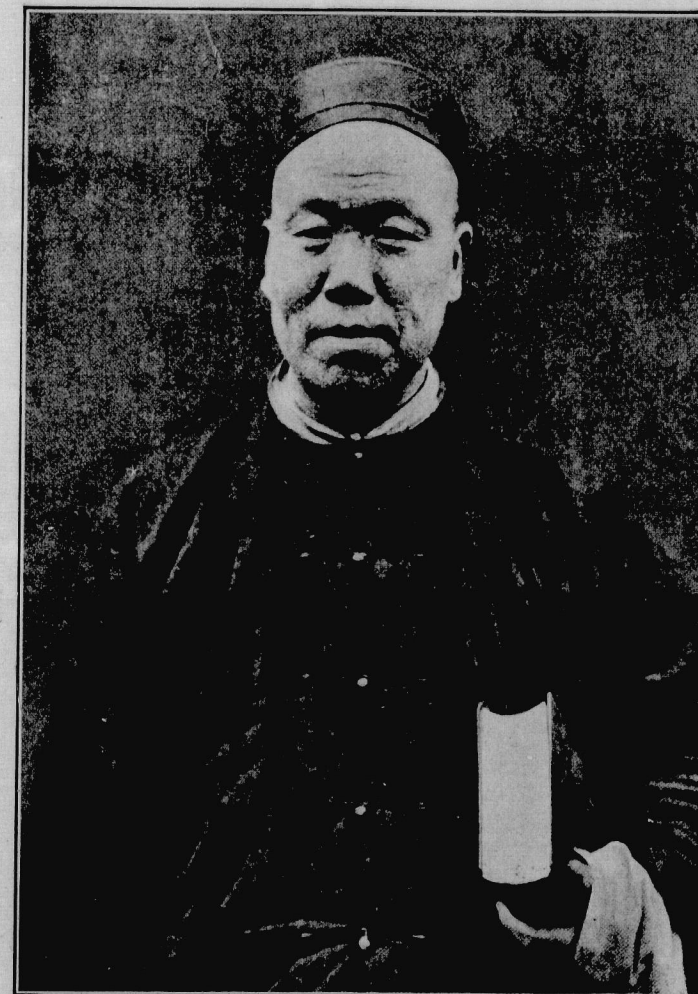
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OCTOBER 13, 1938.

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"THE AUSTRALIAN CHURCH RECORD."

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Notes and Comments.

THE WORLD SITUATION.

EVERY thoughtful Christian must rejoice at the public call to prayer issued by our Prime Minister, Mr. Lyons, and by the authorities in England. It is also a matter of great thankfulness that Sir Neville Chamberlain and Sir John Simon made such direct public acknowledgment of the answer to prayer which had been experienced. It is not enough to call upon God in times of national emergency, but we are glad to think that there is still such faith left that such an appeal meets with a ready response from the people.

Europe has been given breathing-space, and we thank God. But there is much occasion for quietude still. The prestige to German diplomacy and the set-back to French political dispositions do not augur well for a lasting peace.

We are convinced that extreme watchfulness is still necessary if we are not to be brought under the power of a godless and ruthless tyranny that exalts the might of the strong and scorns the virtues of dependence on God and regard for our weaker brother. God saved us from war. But has He not set us upon a careful examination of our own spiritual condition? We need to be on our guard against a partial message which wins approval for its wise humanitarianism, but does not touch crying evils such as blasphemy, licen-

tiousness and the evil spirit of greed displayed in betting and gambling. The evils which are productive of war lie in the unregenerate heart of man. Our Lord warns us that an empty house may become the abode of unclean spirits.

There is no objection, on the contrary there is need to insist upon, sweeping and garnishing. But unaided human power, when it essays reform, leaves the door open to all demons, including the demon of war. The difference between a spiritual revival and a mere exploitation of material resources, even if the latter be carried out in a spirit of humanitarianism, may be illustrated from the fact that "The East India Company" vetoed missionary work in India and sent a deputation to present "a thankoffering to the goddess Kali." Wilberforce and the Evangelicals secured in the Commons the removal of the veto and the appointment of a Bishop of Calcutta who had Australia within his jurisdiction. Material circumstances help or hinder the Gospel, but it is only the Gospel operating upon and changing material circumstances that can save us in our hour of need. "Teach the Word," said St. Paul.

PAPAL CENSORSHIP.

THE Roman Catholic Church, representing 17.52 per cent. of the population of the Commonwealth, according to the last census, claims control over education. The Manual of Christian Doctrine published by "The Institute of the Brothers of the Christian Schools" has the following question and answer: "115. In what order or respect is the State subordinate to the Church? In the spiritual order and in all things subordinate to that order." Education of children is one of these things. Hence Roman Catholics object to State schools. "Catholic children shall not attend non-Catholic or undenominational schools, nor schools that are mixed (i.e., open to those who are not Roman Catholic). The bishop of the diocese alone has the right, in harmony with the instructions of the Holy See, to decide under what circumstances and with what safeguards against perversion, the attendance of such schools by Catholic children may be tolerated." (Canon 1374, quoted in S. Woywood, "A Practical Commentary on the Code of Canon Law," vol. II., p. 117.)

We would like to know how far submission to this far-reaching claim would carry us. The majority cannot consent to allow a minority to appropriate to itself even a moiety of the public rates for a purpose that might prove of detriment to the progress of the community. The Roman Catholic Church claims that its services to general education are so well-known that no such contingency could possibly arise. Some of us think differently. We believe that the Roman Church has more than once hindered free speech and the dissemination of sound knowledge.

An interesting case has just occurred that supports that contention. Mr. Alfred Noyes, a well-

known journalist, author and poet, voluntarily joined the Roman Church some twelve years ago. Recently Mr. Noyes published a book on "Voltaire" which was hailed with delight by such Roman Catholic papers as "The Universe" and "The Tablet." But, suddenly, "The Supreme, Sacred Congregation of the Sacred Office" published a declaration that the book "was worthy of condemnation," and ordered the publishers, without reference to the author, to suppress the book. Mr. Noyes claims that the suppression in the case of a foreign publisher was secured by a false statement that it was the author's wish not to proceed.

Mr. Noyes protests that "before delivering such a decree and striking at him through his family, his affections, and his prayers, he ought to be allowed a word in his own defence. Under the present system he is allowed none. He knows nothing until he is struck."

Liberty-loving Australians would not do well to countenance a type of education which is capable of perpetrating these enormities against fair play.

WE THOUGHT??

"AND whereas there hath been great diversity in saying and singing in churches within this Realm . . . now from henceforth all the whole Realm shall have but one use." (From "Concerning the Service of the Church," Prayer Book.)

We Find!!

In Christ Church St. Laurence Sydney, "the Catholic ceremonial (sic) used to an extent not often seen in Australia . . . One can understand an Anglican (apparently an Anglican with "one use" in his hands) . . . finding the service rather disconcerting, wondering what it is all about, and asking whether it is all necessary. It would be valuable if the visiting churchpeople in the congregation could be given a service form which would contain notes explaining the ceremonies and their symbolic value." (Quotation from Archdeacon Robertson in Canberra Parish Notes. The Archdeacon preached at Christ Church. The parentheses are ours.)

In our ignorance we really thought that the Church of England had done this. We thought we heard of "The Book of Common Prayer . . . according to the Use of the Church of England." Is every church to supply a service form? Where does the Prayer Book come in? Perhaps Archdeacon Robertson, of Canberra, who is responsible for the new notions of "catholicity," will further enlighten us?

"THE CHURCH TIMES" SYDNEY CORRESPONDENT.

ATTACKS on our revered Archbishop are still being levelled by anonymous correspondents. "The Church Times" correspondent has a word of commendation for "that large-hearted

Anglo-Catholic priest, Father Hope." This is the gentleman who recently used the columns of the public press to describe a decision of a Court of the land as "inequitable." He also allowed his pulpit to be occupied by Bishop Feetham, who delivered "a railing accusation" against Sydney for its "inequitable" diversion of the property of Christ Church St. Laurence, the diversion that was supported by the aforesaid legal decision. "Large-hearted" Anglo-Catholics seem to claim a privilege to reflect on the judiciary as well as on their Archbishop. The attack on Archbishop Mowl is that he refused for "grave constitutional reasons" to permit a Russian Orthodox Mass to be performed in Christ Church St. Laurence, although "he frequently invites Nonconformists to his cathedral." The writer evidently knows nothing of the State Law governing the use of church buildings, and in his ignorance vents his spleen on the Archbishop.

THE PEACE.

INTERNATIONAL and industrial peace! What clouds of fear and foreboding have been dissipated during the past fortnight! What a mad world we live in! What insane people we are!

There are still reverberations of the departing storms. It is so hard to deal with unreasonable, and sometimes unreasoning men. A true and lasting peace in all human relationships is only possible upon the basis of that mutual consideration which is the genius of a true Christianity.

It seems hardly possible to expect that "wars and rumours of wars" will ever be far removed from a world that is so far from being willingly under the Lordship of Christ. That "Lordship" demands a square-footed justice in all the relations of our life, and a love that will not easily be provoked, nor love to provoke.

We note that Bishop Pilcher, in his circular to the clergy of his diocese concerning last Sunday's thanksgiving for peace, indicates a sense of fear

REMEMBER—

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that all is not well in the European situation. He writes: "I desire also that you should remember the many difficulties and problems which still darken the international situation, praying especially for the people of Czecho-Slovakia in this hour of their distress, as well as for the German authorities that they may use their new power with humanity and moderation."

The news from Prague shows clearly the deep concern, and even terror, that prevails in Czecho-Slovakia because of the increasing invasion of their country. The expressions of disappointment and even disgust at the behaviour of England and France are an ugly comment upon the whole transaction.

"THE TROWEL," REV. F. A. WALTON, AND THE BOARD OF RELIGIOUS EDUCATION.

SOME of our friends in Sydney Diocese are asking why "The Record" directs attention to current events which are disquieting to many minds. "The Record" would like to give this answer: That it is apparent that there is a deliberate attempt to discredit the diocese and all the diocesan officers.

This attempt gets the support of bishops from outside, as witness the Bishop of Wangaratta's further onslaught in his current issue of his broadsheet, "The Living Church." He comments upon "the sad change" which witnessed only 30 communicants at St. James', Sydney, at an 8 a.m. service. He makes a purely malicious and unprovoked attack on an incumbent in a neighbouring diocese who finds himself in collision with some seditious members of his congregation who usurp a right to dictate to a priest as to how he shall conduct Holy Communion. This is wholly foreign to Anglican tradition, and we can only deplore once more the Bishop of Wangaratta's bad taste.

The most recent development of this unhappy tendency is seen in the press-engineered campaign to depreciate "The Trowel," which finds support from the Bishop of Goulburn, who hopes "The Teacher" will make up the leeway "The Trowel" has lost, under, be it observed, the editorship of Rev. F. A. Walton. The first mutterings of the storm were heard in the letter of Mr. Pitt, who informed the public, through the medium of the Bishops' magazine, that "The Trowel" had been discontinued. Mr. Pitt did not consult Sydney as to its future policy, but rushed into print and issued a statement that would deter subscribers from continuing support to "The Trowel." The Sydney Board of Education corrected this false impression and asked for subscribers to "The Trowel." There was danger that subscribers might be found, and so two lines of attack were developed.

First Canon Garnsey took the opportunity of a public meeting of farewell to Mr. Walton to review the whole controversy with which his name

has been associated. He presented Mr. Walton with a set of coloured stoles out of money subscribed by his well-wishers, without even consulting them as to their wishes in the matter of the presentation, and added insult to injury by contrasting the "narrowness" of some of the subscribers, for that was in effect the result of his action, with "the broadmindedness" of those who followed Canon Garnsey. And yet these are the men who ask us to be co-operative!! We regret their action. It is unworthy of their own professions of goodwill to all.

But this did not satisfy the new movers under outside influence. They launched an attack in the press which received the support of Rev. A. J. A. Fraser, who is described as "a former member of the Education Board." It is not pointed out that Mr. Fraser was in England during most of the negotiation.

In this press campaign several false statements were made—

1. It was asserted that Mr. Walton's work was censored. Perhaps this may account for Bishop Burgmann's cryptic utterances about the leeway. This is not true. Mr. Walton was a member of the Editorial Committee, and accepted every amendment, really very few, that was proposed to him, without offering the slightest demur.

2. It was stated that the General Board of Religious Education objected to the Editorial Committee. No such objection was voiced in all the long correspondence between Sydney and Melbourne. Perhaps they objected in camera? But we cannot be expected to be impressed by private remonstrances, if such were made. Mr. Walton was in Melbourne and returned a report that contained no hint of any such objection. Mr. Fraser made himself responsible for this statement, so perhaps he will supply the grounds on which he made it.

3. It was stated that the situation created by Sydney's refusal to surrender "The Trowel" made it necessary for Mr. Walton to resign. As a matter of fact, the request to release Mr. Walton came before the suggestion to surrender "The Trowel." The General Board of Religious Education was asked what would happen if Sydney felt unable to surrender "The Trowel." Canon Langley, on their behalf, said they would still ask Sydney to release Mr. Walton so that he might edit the General Board publications. When Sydney was assured that Mr. Walton was agreeable to this arrangement it released him, paid his arrears of salary, and registered a further amount of £62/10/0 to be paid in time, in lieu of holidays not taken by him.

Mr. Walton has been a paid officer of the Sydney Board for some time, and we think it is his duty to dissociate himself from these injurious rumours.

Perhaps our readers may now see the necessity of keeping before the public the extraordinary movements against the good faith of Sydney fostered by outside bishops and inside revolters.

Quiet Moments.

COMING TO CHRIST.

MANY years ago the late Dr. Thain Davidson was addressing a large meeting. In the course of his address he told the following story. A meeting was being held in London. The speaker of the evening did not fully occupy the time allotted to him. Accordingly the chairman asked a Member of Parliament, who was sitting on the platform, to say a few words. The Member of Parliament immediately rose, and standing on the edge of the platform he said: "I heard the voice of Jesus say, come unto Me and rest; lay down, thou weary one, lay down thy head upon My breast. I came to Jesus as I was, weary, and worn and sad; I found in Him a resting-place, and He has made me glad." Having said these words the Member of Parliament sat down. It was a beautiful testimony, relating evidently to his own experience. His testimony reminds us of another case. In Sandringham churchyard a tombstone is erected to a man who, for many years, was the clerk to Sandringham Church. Under his name is inscribed the words, "I came to Jesus as I was, weary, and worn, and sad; I found in Him a resting-place, and He has made me glad." We do not know the history of the parish clerk, but it is quite possible that the words of Dr. H. Bonar's hymn were intended to describe his spiritual experience. Certain it is that, whether a man be a member of Parliament or a parish clerk, he can only be made truly glad by coming as he is, a poor sinner, to Him Whose Blood alone hath power sufficient to atone. It may be pointed out that all who eventually come to Christ hear His voice. "My sheep," He says, "hear My voice, and I know them, and they follow Me; and I give unto them eternal life." All men, whatever their position in life, are by nature dead in trespasses and sins, but Christ speaks with a voice that wakes the dead, and makes His people hear. They then become aware of their lost and ruined state. They are convicted of sin, and they feel heavy-laden with the burden of their sins. They long for deliverance, and then they hear the voice of Christ saying, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." Under the influence of the Spirit they come. They come just as they are, "weary, and worn and sad," and they find in Christ a resting place. He assures them of a full and free and eternal forgiveness of all their sins. He washes them from their sins in His own Blood, and real gladness of heart is their portion. They are filled with all joy and peace in believing.

This happy experience is not due to any worthiness of our own. A lady recently said to a minister, "We must try to make ourselves worthy of these blessings." He reminded her that Jacob said, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto

Thy servant." He went on to remind her of the centurion who said, "I am not worthy that Thou shouldst come under my roof," and of John the Baptist, who said, "the latchet of Whose shoes I am not worthy to unloose." It is remarkable how the doctrine of human merit clings to us. The truth that God saves His people, not by works of righteousness which they have done, but solely according to His mercy, needs to be continually dinned into human ears. If we are indeed saved, it is not according to our works, but according to God's own purpose and grace given to us in Christ before the world began. Salvation by human merit is the essential doctrine of Romanism.

The cases of the member of Parliament and the parish clerk remind us that there is but one way to pardon and to heaven. The high and the low, the rich and the poor are all alike in one thing. "There is no difference; for all have sinned, and come short of the glory of God." "There is none righteous, no, not one." Hence all need the righteousness of Another if they are to be justified and saved. That righteousness is Divinely provided, and it is "unto all and upon all them that believe." It is a righteousness which God imputes to the believing sinner. We hear very little in these days of imputed righteousness, and yet it was the great doctrine taught by our Reformers and by the great Evangelicals of the eighteenth century. It is very prominent in the sermons of Romaine. It is taught in the Homilies and in our Eleventh Article. "We are accounted righteous before God only for the merit of our Lord Jesus Christ by faith, and not for our own works or deservings." There is no difference in the welcome which the awakened and sin-burdened sinner receives when He is led to come to Christ. "Whosoever shall call on the Name of the Lord shall be saved."

GREAT EVANGELICAL RALLY.

THE annual Evangelical Rally organised by the Reformation Observance Committee will be held in the Chapter House, Sydney, on Tuesday, November 1st, at 7.45 p.m. The outstanding feature of interest this year will be the presentation of a superb moving and sound picture illustrating "The Life and Work of William Tyndale."

Rev. Canon R. B. S. Hammond, O.B.E., will preside.

There will be a lantern picture talk by Rev. Principal T. C. Hammond, M.A., at 7 p.m. His subject will be "Epochs in Church History." It is hoped that all churchpeople who love their Bible and their Church will do their best to attend this meeting, and to bring others. Attention is directed to the advertisement elsewhere in these columns.

PATRONISE OUR ADVERTISERS

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

ST. STEPHEN'S, NEWTOWN.

Parish Hall Burnt.

No doubt our readers are well acquainted with the fact that the Parish Hall was destroyed by fire on the afternoon of Friday, September 16th, and with it went a circumscription of sentiment extending back over 90 years. Originally the Parish Church, and afterwards, when added to, the Robert Taylor Memorial Hall, it has been intimately associated with the spiritual lives of the Anglican people of Newtown for almost a century. From a sentimental point of view it can never be replaced. The almost total destruction of the buildings will make it very inconvenient for carrying on the many activities of our church life until a new hall has been erected. There will be a great deal of adjustment and preliminary work to be done before a start can be made to rebuild, and in the meantime, we would ask for the helpful consideration and prayers of all parishioners that the responsible officers and prayers of all parishioners that the responsible officers will be directed aright in all the work which lies before them, and that they will not only do the right thing, but also will do it in the right way. No unnecessary delay will take place, but naturally these are some of the things of life that move slowly.

For the present, the Sunday School and Women's Meetings will be held in the church, and the Fellowship will meet at Kingston.—(Parish News.)

C.M.S. AT ST. PAUL'S, SYDNEY.

A most successful missionary evening and sale of work was held at St. Paul's, Cleveland Street, Sydney, on Tuesday, September 27th. The main feature was an Indian Court, the platform of the parish hall being arranged to represent a scene in India. Canvas paintings formed the background, and curios with basket and brassware made an interesting foreground. Mrs. Grace, in costume, was in charge of the court.

After an Indian scene, presented by Mrs. Grace and her family, Mrs. Grace spoke of the great need of the heathen world, and declared the sale open. A missionary play, entitled "A Call from India," was presented during the evening by scholars of St. Paul's Sunday School, under Mr. and Mrs. Laman.

A large number of parishioners attended, and as a result the sum of about £20 will be sent to the Church Missionary Society.

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EIGHTY-THIRD ANNIVERSARY SERVICES.

St. Luke's, Whitmore Square, Adelaide.

On Sunday, 11th September, St. Luke's Church of England, Whitmore Square, Adelaide, celebrated the eighty-third anniversary of the laying of the foundation stone of the church.

The celebrations took the form of the annual "Back to St. Luke's" services, and were both conducted by the Rector, the Rev. J. Bruce Montgomerie. At the evening service particularly, there were many old friends of the Church present, and a happy time of fellowship and reunion was enjoyed by all.

It so happened that Sunday, 11th September, was the day set apart as a day of special prayer for peace, at the request of the Prime Minister, and this feature was most fittingly combined with the anniversary services.

At Morning Prayer the Rector spoke on "Perils of the Visionless"—"where there is no vision the people perish."

The message for the evening service was taken from Dan. 3, v. 18, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."—"Men with convictions." Men with convictions cannot expect to be popular, yet it is only these men who really make a mark in the world. They may cost us our friends, our occupation, our daily bread, our liberty, and even life itself. All experience proves this—from the Bible we see such as Joseph, Ruth, Jonathan, Moses, and many others, and each one had to pay the price. Our Lord Jesus Christ had convictions and they cost Him Gethsemane and Calvary; and we have to be prepared to stand before the Cross of Christ to realise what it does cost to have convictions that really matter. How far do we measure up to these convictions?

As we look back over the last eighty-three years we do praise God for all His goodness, and can truly say, "Hitherto hath the Lord helped us," and we press forward into the future believing that the "Henceforth" will be even more glorious.

BISHOP ON FAITH HEALING.

Dr. C. Garbett, the Bishop of Winchester, has condemned faith cures as "very near to the danger of magic." He told his diocesan conference: "I am suspicious of missions and great services of physical healing. Some expect to see signs and wonders. Some hope earnestly for cure—but without having had any kind of preparation. Many go away disillusioned. We are to co-operate with doctors—not to be substitutes for their science and experience. Public missions of healing and services of healing in churches in this diocese are held without my permission and against my wishes."

CHURCHMEN'S REMINDER.

"Light travels inconceivably fast until it reaches some human minds."—Anon.

"Ye are the light of the world."—Jesus Christ.

OCTOBER.

13th—The scholarly Beza, of Reformation days, died 1605. All true church revival is related to true learning—not the mere pretence of it.

15th—Latimer and Ridley burned at Oxford, 1555. The day of martyrs is not ended.

16th—18th Sunday after Trinity. This old prayer is ever new. What a phrase: "With pure hearts and minds to follow Thee, the only God." If the heart be pure, and only so, can we make God our sole Leader in life.

18th—Tuesday. St. Luke an Evangelist, which means a writer of the Evangel, or Gospel. His Gospel is the Gospel of sacrifice, the Ox being the ancient emblem of his writing.

21st—Trafalgar naval battle, 1805.

23rd—19th Sunday after Trinity. To feel we are pleasing God is the grandest emotion possible to man. But how seldom can we be conscious of this. It can only result from Divine influence in us.

To Australian Churchmen.

THE POSITION OF SYDNEY.

Retain the Thirty-nine Articles.

WE trust that these articles, which are setting out the position of Sydney as the vast body of the lay and clerical members of the diocese understand it, are free from any taint of bitterness or any suggestion of superiority. The aim is to set out in reasoned language the attitude which Sydney felt compelled to adopt in relation to the Constitution, and which is stated shortly in the pamphlet issued with the authority of the Standing Committee.

Our last article dealt with the vexed question of the use of Mass Vestments, and we gave reasons for showing that Sydney's attitude to this matter has historical, as well as legal, support. It is a matter of regret that modern controversy has become so unquestionably propagandist. By that we mean that alternative positions are defended, sometimes with great ability, but the other alternative to the position defended is not noticed.

The Constitution.

We have been told, and we hope it is not true, that at the recent discussions of the Committee appointed to revise the Constitution, the propositions which Sydney laid down were examined without any attention whatever being paid to the arguments. As this item of information has come to us from one who was not a member of the Committee, we can only trust that it is another example of the unreliability of hearsay. But while

we are anxious to acquit the Committee of any such procedure, we are regretfully compelled to acknowledge that it is only too common in our present public life. May we venture to hope that one result of these articles will be to induce those who are conscientiously opposed to the attitude taken by Sydney to deal with the positions laid down and endeavour to refute the arguments employed. No doubt such a course of procedure involves time and thought, but all will agree that these are not wasted when occupied in the great effort of securing a Constitution acceptable to the whole of the Church in Australia.

Sydney maintains that the present obligations binding on the clergy of the Church of England in Australia, and possibly by the implication of contract, on the laity, should be maintained in force. She wants that the new Church should, avowedly in its Constitution, accept the 39 Articles of religion as at present operative in the Church of England. In the Draft Constitution of 1932 it would appear at first sight that the position demanded by Sydney has been fully conceded. Chapter I sets out the foundations of the Christian Faith and ends with the paragraph adopting the Articles of religion and the Book of Common Prayer. So far this is all to the good. But there are two subsequent positions which give Sydney ground for uneasiness. Section 64 of the Constitution provides for a means of issuing revised statements of the Faith of the Church, and revised forms of public worship. Let it be clearly understood that Sydney is not objecting to this provision as it stands. The question that agitates the minds of the vast majority of churchmen is not the right of revision, but the relation of such revision to the existing body of doctrine, which has been the heritage of the Church of England for nearly 400 years.

A further provision in Section 70 gives the General Synod the power of sweeping away altogether the whole of Chapter I. This would involve, in theory, the right to avow a denial of the very existence of God and the authority of the Holy Scriptures, and the doctrine, commands, and discipline of Christ. It is evident that no such intention is in the mind of any supporter of the Constitution of 1932. We are frequently reminded of this fact as though it were a sufficient answer to Sydney's objection, but the reply which would appear to be obvious is that if the Constitution does not reflect what is in the mind of the framers, then to that extent it is defective.

We believe it is now generally conceded that the provisions of Section 70, taken in conjunction with the assertion that the Church in Australia would always observe the doctrine, commands and discipline of Christ, which assertion it claims the right to alter, is regarded as infelicitous; and many outside the borders of Sydney have been impressed by this fact, and are now willing to concede that no provision should appear in the Constitution providing machinery for altering the declarations concerning Holy Scripture, the ancient Creeds, or the three orders of the Ministry.

Those who have yielded on this point, and we need hardly say how gladly we welcome their adhesion to Sydney's position, seem scarcely aware of the logical consequences of their own admission. May we put it quite bluntly in all frankness? There are some things in the Christiana Faith that are unalterable. The language of the Creeds is no doubt capable of re-expression, but the doctrines of the Creeds, on the theory to which so much support has been given, are immutable. Similarly, the particular form in which the authority of Sacred Scripture may be expressed is capable of variation, but to anyone who holds that Scripture is in any sense a revelation of God communicated to man, the authority of Scripture is paramount, and cannot be overthrown.

We do beg opponents of Sydney's position to give serious consideration to this aspect of the question. A parrot-cry has been raised in Synod more than once, "Nothing in this world is unalterable." But the cry is manifestly false. Let us direct attention to one or two things that are really unalterable outside of the range of theological controversy. The fact that Julius Caesar crossed the Rubicon is unalterable, and so is every well-accredited fact in history. The fact that Jesus Christ suffered under Pontius Pilate is unalterable. It happened, and there it is and must remain in the eternal records for all time and eternity. To go a little closer to our subject, the grammatical construction of the Greek language of the first century is unalterable. The laws which govern the interpretation of a text of Scripture, so far as they relate to words and the connection of words, cannot be altered by any candid investigator. Mistakes concerning Hellenistic Greek have been made, and of course can be corrected, but Hellenistic Greek is what it is and remains what it is, apart from any theory of the interpreter. Any honest man reading the New Testament is bound by the laws of grammatical construction so far as he understands them, and if he ignores them he is a transgressor against truth. We wonder if those who so loudly claim that nothing is unalterable have given reasonable attention to this fact, which has a very important bearing upon the doctrines enunciated by a Church. We wonder if the supporters of what we venture to say with respect is only a parrot-cry, are prepared to assert that revelation is alterable. Would they go as far as to declare that the Hellenistic mode in which the message of God has come to us, should now be recast, and a new Bible in flexible English should take the form of the old Bible in first century Greek, so as to supersede the older document and become de novo the revelation of God to the souls of men.

We almost apologise for propounding startling positions of this kind, but they are dictated by the desire to show that the popular objection to Sydney's demands is itself based on a most glaring fallacy. God is unalterable. The revelation of God is unalterable. The atoning sacrifice of Christ our Lord is unalterable. The incarnation is unalter-

able. The gift of the Holy Ghost is unalterable. Apart from these things there can be no Christian Church, and surely Homer nodded when our draftsmen in 1932 calmly proposed that foundation truths of this character should be subject to the decision of a majority of the General Synod of the Church of Australia. Yet the bald fact remains that they did offer such a proposal, and more startlingly, actually succeeded in getting Sydney to accept it. We have been reminded so often of this one weak spot in our armour that we would feelingly ask our brethren to remember that the Articles for which we contend beg us not "to deny the place of forgiveness to such as truly repent." Sydney was anxious for peace, and is still anxious for peace, and after a long and weary struggle she accepted a Constitution with grave misgiving. Circumstances have made it possible to review that Constitution afresh, and now she asks that her misgivings should be afforded due consideration in the councils of the Church.

But once the position is conceded that certain foundation principles have the hallmark of verity, the question arises, "Where is the Church to stop?" This is a very practical inquiry, and demands serious attention. Sydney's contention is that the Church of England is at once catholic and reformed and that she cannot sacrifice either element of her character without doing an injury, not only to herself, but to humanity. She cannot disavow her witness to God's revelation, to the Divine incarnation, to the gift of the Holy Spirit, to the possibility of the forgiveness of sins, to the value of the two sacraments, without divesting herself of her catholicity. So long as the body of churchmen hold that these facts of faith have come to us with Divine authority, so long it must maintain that they are unalterable, and refusal to observe and enforce them would be a sacrifice of freedom, and not an entrance into a wider sphere of usefulness. Sydney carries many with her in this contention, which insists, let us observe again, that the Christian Faith is not subject to the changing circumstances of time. Men can reject it, of course, but they are not at liberty to modify it. It has its source in God.

The 39 Articles.

But the Church of England is also reformed. She has not only adhered to the catholic position, but she has rejected certain accretions which, in her judgment, are no part of the Divine revelation, and no necessary deduction from any of its principles. The voice of the Church of England in her reformed character is found in the 39 Articles of religion. In these she seeks to set her people free from unlawful accretions to the Christian faith, as well as to re-affirm the foundation principles on which she has always acted. If the propositions contained in the Articles are true, then they stand in precisely the same position as the ancient Creeds. It is a fact that they have not as yet gained the same widespread support, but they have invited and secured the allegiance of all members of the Church of

England. Further, it can easily be shown that in their substance they are the charter of a much wider reformed faith. The Presbyterian, Methodist and Baptist communions, as well as many others, unite in accepting the general principles laid down in the 39 Articles. They would unhesitatingly adopt the view that Holy Scripture stands in a different position to the traditions of the Church. They repudiate the Roman doctrine of the Mass, of purgatory, pardons, and the worship of images. They recognise that Christian marriage should not be denied to those who have undertaken the sacred office of the Ministry.

These things are true, and as such they cannot be forfeited without doing violence to truth. It is the contention of Sydney, therefore, that any Constitution which unites the members of the Church of England in Australia should find some method of retaining her witness to the position which she adopted at the Reformation, and which still remains the heritage of her children.

We hope in the next article to meet the very natural objection that this binds the Church to a form of words for all time, and to show that this does not follow if the position outlined by Sydney be accepted.

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VICTORIAN JOTTINGS

(By "Melberton.")

The Licensing Poll.

Long ere this reaches you, readers, we will know the result of the vote on the question of Licence or No Licence in the poll of Saturday, October 8. Both sides are publishing enormous advertisements in the daily press and on hoardings. The Anti-Liquor League can hardly hope for a win. It must get 60 per cent. of the votes to do so. The Anti-Liquor League organised a great meeting in the Melbourne Town Hall on September 30th. Fully 3000 persons were present, and Bishop Cranswick made the speech of the evening. He represented the Church of England right worthily. Archbishop Head has done valiant service by speech and pen, and has greatly increased his influence in the community thereby. Few men are so much loved for humility and transparent sincerity.

The Roman Catholic Archbishop, Dr. Mannix, has signified that to vote No is to help the liquor sellers. This is hardly to be wondered at. So many of his flock are publicans. "By the craft they have their wealth, and help to build the costly temples, convents and schools which abound on every side." Our own Bishop Hart is still undecided.

The Vicar of Holy Trinity, Stawell, is voting No, and says so in a letter to "The Argus." Here is a piece of sound advice culled from "The Argus" of October 6th:—

A Wag's Way.

In a British community no question is so serious that it cannot be made the subject of a jest. A waggish correspondent, Mr. H. L. Tucker, of Armadale, contributes to the Liquor Poll symposium thus:—

"The lack of unanimity in our bishops may cause perplexity to some voters in the liquor poll. To all true Anglicans in the Melbourne Diocese I say, 'Follow the promptings of your Head rather than the Hart.'"

By the way, the word "diffidence" should be "dissidence," i.e., in my last letter. I confess that my penmanship has sadly deteriorated of late years.

The Diocesan Festival.

The 47th of the series was held on Wednesday, October 5th, in the Melbourne Town Hall. It was one of the very best of the series. The Rev. N. G. Marsh, one of the early organisers of the Home Mission Fund, conceived the idea in 1891, and carried it out most successfully. In the long years which followed, the members have greatly varied. But this year's effort was a marked success. The halls, lower and upper, were quite filled at tea-time, and the flower-laden tables were wonderfully beautiful. Eight suburban choirs led the singing

of well-known hymns and the Hallelujah Chorus. Archbishop Head presided, and Lord Huntingfield made it clear that he knew much of the work of his Church in city and suburbs. The other speakers were the Revs. A. Banks and H. C. Busby, representing the industrial and country parishes. Dr. A. E. Floyd, the Cathedral organist, was a most effective conductor. The gathering was altogether most encouraging.

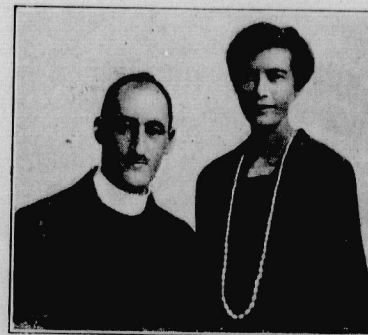
St. George's Hospital, Kew, so recently completed, is to receive a great lift financially. Its original benefactress, Miss Hughes, has bequeathed £8000 to its building fund. The hospital is manned by the Sisters of the Community of the Holy Name. These ladies also manage St. Ives Hospital, East Melbourne.

The Rev. D. D. Carruthers, Vicar of Marshall, a country parish, had his Vicarage entirely destroyed by fire recently, losing all his material possessions. Some of his brother clergy are giving books to reinstate his library. Mr. Carruthers was for many years in the Goulburn Diocese.

The Diocesan Book Depot was visited by clever thieves on Sunday, October 2nd. Blowing open two safes they secured £50. The Depot has been thoroughly reorganised recently, and much sympathy is felt for Mr. M. Richardson, the manager, and his courteous staff.

CANON GORE.

The Rev. Canon Edward Clive Gore, who died in England last week, had been a C.M.S. missionary in the Sudan since 1913. Canon Gore received his theological training at Moore College, Sydney, and after serving for two years in the Diocese of Bendigo, proceeded to the Sudan and



was located to Yambio, where he did a noble pioneering work. He continued throughout the years in the Sudan, and was instrumental in building up a spiritual edifice resulting in a strong witness in the Gospel by a native Church. Continued ill-health, however, compelled him to leave the place and people he so much loved, and recently he resided in England.

Canon Gore reduced the language of the Zande people to written form, and made a grammar and dictionary which was published by the Government. He translated the whole of the New Testament into the native tongue. This was

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published this year by the British and Foreign Bible Society. Confronted in the early days of his ministry with the problem of church building, Canon Gore set himself the task of experimenting in brick-making, and the first church under his charge was built of kiln-baked bricks which he had manufactured. A satisfactory and solid edifice was erected.

In 1919 he married Miss Madeline Joan Ingoldby, of the Belgian Congo, who survives him. His sister, Miss Lottie Gore, joined him as an honorary missionary in 1927, and is at present in Sydney. He was made an Hon. Canon by the Bishop of the Upper Nile in 1930. Canon Gore came from a pioneering family and was a direct descendant of Lieutenant Gore, Captain Cook's Chief Officer.

We desire to pay our tribute to Canon Gore's remarkable contribution in building up the Christian Church in the Sudan. He was a great pioneer, and one also who humbly walked with God and was possessed with a passion to win souls for Christ. He laid down his life cheerfully in the task the Master called him to. "He rests from his labours," but his works will follow him and great, we believe, will be his eternal reward.

We offer our prayerful sympathy to his loved ones.

LETTERS TO THE EDITOR.

MR. ALBERT MITCHELL AND MOORE COLLEGE.

To the Editor,
"Australian Church Record."

Dear Sir,

I remember quite well a very dramatic moment in Synod some very few years ago, when the Chairman (Bishop Kirkby) stood up in the middle of a speech which was being made from the floor of the house. The beloved Bishop sturdily protested that the speech "hit back" at the late Archbishop, and refused to countenance its continuance along such lines. He was loudly cheered.

The article "As Others See Us," by Mr. Albert Mitchell, and published in your issue of 15th September, gives some interesting impressions of his visits and contacts. Some are sound and helpful, but I strongly object to his reference to Moore College, which, I submit, is unnecessary, unworthy, and untrue. After declaring that St. Paul's College was in the hands of men unfriendly to the present Archbishop, he goes on to rejoice that Moore College "has now been recovered for Archiepiscopal control, and under its new Principal, the Rev. T. C. Hammond . . . the standard of culture required for the Ministry is being steadily raised."

The first part of this amazing quotation "hits back"—and I was sorry and pained that you published it. It carries with it a smug and wicked implication, which I, as an old Moore College man, most vigorously resent and deny.

Of course Mr. Mitchell, as a visitor of short stay, is not to blame altogether for this unhappy "impression"—but I do feel I must protest on behalf of truth and the dear departed, against such mischievous propaganda.

Yours, etc.,

K. G. AUBREY.

Bellevue Hill, 29/9/1938.

[We assume that Mr. Aubrey has been carried away for a moment by his praiseworthy affection for his former Principal. We commend that attitude, but would venture to point out that there is no such "smug and wicked implication" in Mr. Mitchell's letter. He was obviously referring to the new requirements concerning matriculation, and would be the last one to reflect in an underhand manner on Principal Davies, whom he happened to know.—Ed.]

THE FRUITS OF EVANGELISM.

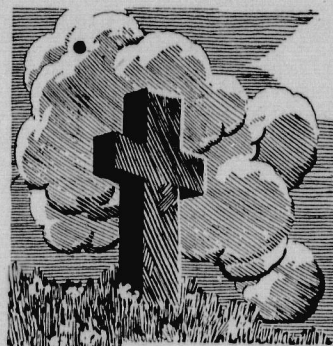
The Editor,
"Australian Church Record."

Dear Sir,

In your issue of September 29 you reply, in an Editorial "Note," to my letter of some weeks back, in which I asked what definite steps could be taken to follow up the inspiration given by Dr. Stanley Jones in his Synod sermon, preached in the Cathedral, Sydney.

The "Note" is too full of dangerous half-truths to be allowed to go without some reply. I am not ignorant of the historical events cited by you, nor of the influence of the Evangelical movement on the social conscience of some great churchmen; but I am equally mindful of other facts which must be faced if we would see the whole truth. Briefly, they are these:—

1. The predominantly individualist emphasis of Evangelicalism tends to confine the efforts at social betterment to those whom it influences to acts of charity and philanthropy, rather than to organised economic and political action. (I do not deny or minimise the former, but the trend of events in the last 150 years shows that charity and benevolence alone do not reach the heart of the problem, any more than the "reforming" of a man's evil ways here and there really amounts to conversion and a "new birth.") Despite the charitable acts of good Evangelicals, the evil



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of the capitalist system was allowed to become institutionalised; for the individualist approach simply does not understand political and economic realities in their corporate and institutional aspects, and thinks to cure a disease of the bloodstream by putting patches on a sore or two.

2. Dr. Jones expounded the Christian programme as a five-fold task, and claimed that in the mind of our Lord each aspect of the task was of equal importance. Now I know from experience, as do many others, that the traditional and customary exposition of our faith, whether Evangelical or Catholic, has not expressed that equality of importance. Time after time sincere efforts to bring the specifically "social" Gospel into some degree of parity with the "evangelistic" (so-called), have been met with indifference and even antagonism, and with the retort, "Make men Christian first, and these things will follow." That retort, which represents truly the dominant "Evangelical" viewpoint and practice, denies that equality among the aspects which our Lord proclaimed. My plea, so far from raising a false contrast, is for the getting rid of a false contrast which is now accepted in theory and practice. I do not deny that evangelism, in the individualist sense, often leads to benevolence; though we must remember how very often the "soundly converted" have continued to gain wealth by means that inevitably involved the exploitation of their fellows. But I am more concerned to assert that the Evangelical interpretation of "sin" as individual disharmony with the will of God, is too narrow; and that as "sin" is seen to be organised in systems and institutions, we shall have to widen our "evangelism" to include the fundamental change of those economic and political orders which are sin-infected. It is the universal failure of "Evangelicalism" to realise this and to act upon it that prompted me to plead for some movement that would restore the true balance in the way so vividly outlined by Dr. Jones (as by many others, including the leaders of the Oxford Conference).

Yours sincerely,

W. G. COUGHLAN,

Kingsford, N.S.W.

Personal.

The Archbishop of Sydney and Mrs. Mowll were due to arrive in England via Canada on Sunday last. They will leave England on November 26th for India to attend the World Missionary Conference at Madras, commencing on 10th December, and are expected to arrive in Sydney on February 23rd.

The Rev. G. C. Mottram has been appointed Curate-in-charge of the new district of West Wollongong, N.S.W., which was formerly part of Wollongong parish.

The Rev. G. R. Beatty, Curate of St. John's, Ashfield, Sydney, has undertaken work with the Bush Church Aid Society, and has been located to Beach Forest, in the Diocese of Ballarat, Victoria.

Dr. F. W. Ogilvie, who has been appointed to succeed Sir John Reith as Director of the British Broadcasting Commission, is a Presbyterian and an elder of his church. He is 45 years of age, and since 1934 has been President and Vice-Chancellor of Queen's University, Belfast. Dr. Ogilvie is a scholar and educationist, and served in the Great War, losing an arm.

Miss Ethel Nunn, of C.M.S. Hospital, Old Cairo, Egypt, has arrived in Adelaide on furlough. Miss Nunn received a welcome home last month from friends at St. Luke's, Adelaide, from which parish she went to the mission field.

Miss Dawn Brewer, of Western Australia, has been appointed to the nursing staff of the C.M.S. Hospital, Mengo, Uganda, Africa. Miss Brewer's parents were missionaries in Uganda for many years, and it has been her own desire to serve in the same part of the mission field. This year Miss Brewer has been at Deaconess House, Sydney, for Bible training. A farewell Communion was held in St. Andrew's Cathedral, on Tuesday last, which was attended by a number of friends and C.M.S. supporters.

The Rev. Dixon Hudson, who has resigned from the parish of Leura, N.S.W., will live in retirement on the Blue Mountains. Mr. Hudson was ordained in Sydney in 1895, and has served the main part of his ministry in the diocese. In 1903-5 he visited England and Italy, where he undertook ministerial duties.

The Rev. G. V. Gerard, Bishop-elect of Waiapu, N.Z., will be consecrated at Napier on Friday, 28th October.

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CAN THE CHRISTIAN CHURCH REBUILD CHINA?

IT was not long after active Evangelism had commenced that criticism was levelled against the Christian as "turning the world up-side-down." However, history has proved to the contrary that the Christians have turned the world right-side-up. Whenever and wherever men go out in the Name of Christ, there is criticism, yet under the blessing of God many people have had their eyes opened to new life, new hopes, and new worlds. In the early era of Christianity, Christians were maligned and persecuted, but they persisted—self-respect was given to the slaves, hope to the desperate, cleansing and power to the dissolute, and courage to the fearful. In the end the Christian Church shattered the State religion, revolutionised the accepted morals of the day, sublimated effete Greek philosophy, and brought the proud Caesars to their knees before the Cross which they had sought to trample underfoot. When the Roman Empire fell it was the spiritual dynamic of Christianity which saved Europe from destruction, and which moulded the life and character of the new nations and arose from the ruins.

The same thing is happening to-day in China. A hundred years ago after the first contact of nominal Christianity with China, the Chinese Government passed an edict in 1837 that the Christian religion "was the ruin of all morals, and therefore was to be put down by force." China, proud of her history and her culture, regarded the outside world as peopled with barbarians. The conduct of the early traders did little to dispel that notion. These men knew nothing about the ideals and courtesies of the Chinese, and moreover, cared less for them. When the restrictions of trade became too irksome, they called in the army and navy and forced open the doors of China. It was well not only for China, but the world as a whole, that with the forceful entrance of the outsider, came also the missionaries, with their love and sympathy, their hospitals—and balm for the wounds of China.

The struggle between the forces of reaction and those of progress culminated at the end of the century in the Boxer Rebellion. A great impetus was given to the reform party in China, and inaugurated a new era of development and Westernisation. Another great result was the discovery that Christian men and women, many of them poor and illiterate, were willing to suffer persecution and death rather than burn incense before the idols of their heathen captors. The willingness of the Christian Church to forgive and forget was also a transforming light in the dark scene of desolation and reprisal which followed.

Since then the Kingdom of God has grown rapidly. Sir Hiram Maxim, the distinguished engineer, wrote in 1910: "The missionaries do not stand a ghost of a chance of making any headway in China." "No honest Chinaman has ever become a convert to Christianity." Actually, at the time a marked development was already noticeable in the Christian Church. Dr. Sun Yat-sen, a Christian, in the following year led the successful rebellion that overthrew the monarchy and established the Christian Republic. His name is still honoured in China as the "Founder of the Republic." In the same year the Anglican Church of China was formally constituted. In April, 1913, the Government requested the prayers of the Christian Churches in China for the National Assembly, the newly-established Government, and the President and the Republic.

Ten years later persecution broke out again during the period of Communist domination, but again the courage, patience and forbearance of the Christians triumphed. When the Central Government of China set its face against Communism, it was the Christian Church which was foremost in reconstructing and building the nation. The Communist regime in Kiangsi was replaced by the Kiangsi Christian Rural Service Committee. General Chiang Kai-shek was publicly baptised into the Christian Church. Borodin and his associates were replaced as advisers to the Government by such men as the Rev. George Shepherd, Paul Yen a former Y.M.C.A. Secretary—and Colonel Huang,

a keen Christian. The missionaries who went in through China's forced doors and established schools, hospitals, and churches, have saved China. As a result, there are Christian leaders in every department of life. Christian politicians, Christian doctors, Christian educationists, Christian merchants, Christian citizens.

Bishop Norris, of Peiping, wrote recently: "The Christian community is small, but its influence is great, the effectiveness of a bottle of medicine is measured not by the volume of the liquid, but by the potency of the drug it contains."

It is most difficult to estimate the total strength of Christians in China to-day, as besides the few million who are members of the Church there are millions who are definitely interested and readers of the Scriptures.

When this present war came, the Christian Church was ready for service, and there was surprisingly little running away from danger. The Christians felt that they were there to prove that their simple faith could be a practical one, and the expression of that faith was seen by the way in which they heroically and unselfishly carried out their work for God and their fellowmen in the midst of great danger. What that has meant to the community can never be estimated. It is no exaggeration to say that the courage and devotion of the Church Missionary Society staff at Hangchow saved that city from complete destruction. The National Christian Council War Relief Committee is co-ordinating the work of the Christian Church throughout the whole country. Generally speaking, it is the Christian forces which are providing leadership in war-relief activities.

The heroism of Christians has opened up a new era in Evangelism to the young.

Madame Chiang Kai-shek, speaking recently at a united meeting of missionaries, said that "words were inadequate to express Chinese gratitude to the missionary body for the magnificent way they

had stuck to their duties despite all the endeavours of the Japanese to drive them out. They had thereby been able to save many Chinese women and girls from a fate worse than death." The Generalissimo had felt constrained thereby to have the Educational Department rule against religious teaching in the schools amended so that it might now even be made a compulsory subject if the missions concerned so desired. The Generalissimo has drafted the professors of students of the Eastern Universities to West China, where they are now in contact with, and under the influence of, Christian Universities and colleges.

The effects of this are also far-reaching, and augur well for the reconstruction of China after this present trouble is over. Its leaders will be imbued with the Spirit of Christ. The Christian Church is going to be faced with the opportunity of rebuilding China on a Christian basis. Is the Church of God throughout the world big enough, has it the vision and the courage to seize this opportunity? To build a Christian democracy and nation upon the ruins of hate? It will be no easy task. There will be other competitors in the field. Are we to be daunted by such carnal things? The challenge that came to the Church in Europe in the fourth century comes with a more arresting note to the Church in China in the twentieth century.

The Christians there are preparing themselves. The call has already gone out to them for a deeper surrender, a new consecration, a closer walk with God, and a more fervent personal witness. The Church Missionary Society is fostering all this by its work in schools and hospitals, and the loving service of its missionaries.

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