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The Australian Church Record

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE



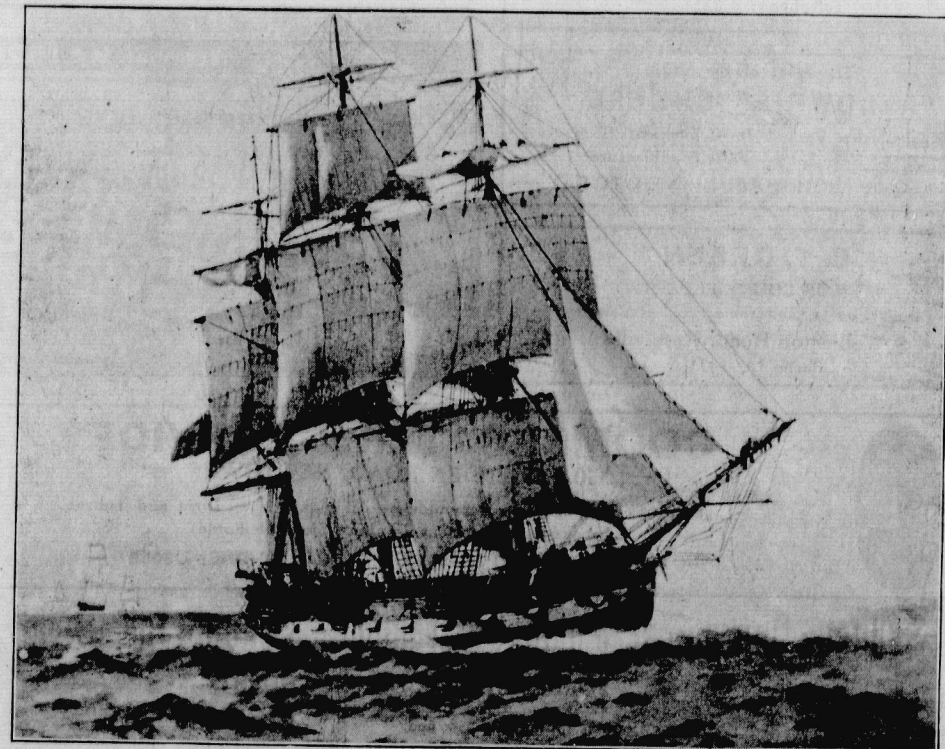
The Australian CHURCH RECORD

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 1, No. 12—New Series.

JANUARY 20, 1938.

[Registered at the G.P.O., Sydney, for
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"THE AUSTRALIAN CHURCH RECORD."

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Notes and Comments.

SHOP ASSISTANTS.

LEGISLATION recently enacted in N.S.W. has brought about a most welcome and successful increase in the employment of men as shop assistants. Under the new conditions men only are permitted to serve in sections of shops where items particularly for men are being sold. Since the shops now have to be sectionalised with each section employing either men or girls as assistants, this has in many cases necessitated a rearrangement of the departments. Thanks to co-operation, particularly of the larger stores, which are the ones most affected by the new arrangement, a large number of young men have received employment without, we understand, any corresponding loss of employment to the girls previously doing the work. This new scheme applies also to chain stores which now employ quite a nice percentage of men behind the counter. Our congratulations to the Government, our thanks to the employers! May this good example be followed elsewhere.

HOUSING.

IT is unfortunate that in a country of such great latent wealth and comparative prosperity as Australia there should be a slum problem. In order to correct any false impressions let us commence by an explanation that "slums" in Australia are not what were understood by slums years ago in London and Glasgow. Fortunately such is not the case in this country, while in each of the two cities mentioned above there is proceeding an ex-

tensive slum clearance and rebuilding scheme. Let us then describe "slums" in Australia as undesirable living conditions in the general sense, as buildings which encourage overcrowding, have bad sanitation and lack of light, ventilation and proper open spaces for playing areas.

It is, of course, understood that the right kind of family can convert many a miserable slum house into a real home, while a dirty and ignorant family can make a nice building into a filthy slum. This is particularly the case where the father is a drunkard. This is another matter which can be tackled by patient and persistent education, including improvement by imitation. An important step, generally speaking, is to provide the house as an incentive towards family pride in the home. In London, as well as in other large cities, the problem has most successfully been met by the complete demolishing, replanning and rebuilding of a large area. Many of the old narrow lanes are in themselves a slum incentive. It is therefore necessary to provide wide streets, and this can generally be done only in a comprehensive scheme rather than in the rebuilding of individual houses.

In Sydney the slum problem is more prominent than in other Australian cities, and large areas are in need of reconstruction. Fortunately good work has already been done, and extensive plans are prepared for the immediate future. Amongst other authorities the Diocese of Sydney has rebuilt many cottages and has reconditioned others in the area of Glebe lands which it controls. For this excellent work the Diocese is to be congratulated, and we can look forward with happy anticipation to the time when the large remaining portion of the area (now on long lease and not under the control of the Diocese), comes into its hands for improvement.

The Government of N.S.W. is also to be congratulated upon its endeavours to expedite the demolition and rebuilding of a large area of Erskineville. In spite of numerous setbacks it is hoped that the first section of the work will soon be commenced.

BIBLE SCHOOLS.

IT was said with a measure of truth some time ago that men no longer believed in the inspiration of the Bible, but rather in the inspiration of Hastings' Dictionary of the Bible. Of course, the framers of the epigram was witty rather than precise, but he hit upon a danger in modern study which needs to be corrected.

Young men are earnestly exhorted to pay attention to the results of modern scholarship, and no one desires to thrust aside any real light and knowledge which has come to us through the labours of workers in any field of inquiry.

But we cannot conceal from ourselves the fact that the Bible itself is not read, marked, learned and inwardly digested. It is impossible to follow the conjectures of those who are devoting many

years to Biblical research without an accurate knowledge of the text on which they work at least in its English dress. On the lower plane of intelligent understanding of modern scholarly theories, it is most important than men and women should know their Bible. How much more important when it is realised that this Book reveals God and opens the mind to the glories of revelation.

The constant depreciation of Scripture which is one feature of our day has led to a natural reaction. Bible schools have sprung up all over the English-speaking world, and have spread to other Protestant nations. As a rule these schools are under inter-denominational control. As a witness to the real unity that prevails amongst lovers of God's Word, we welcome this feature in the development of Bible schools. From them many missionaries have gone forth with the message of life and the service they have rendered cannot be easily appraised.

But we feel that the Church of England has an important witness in this direction also. The Church of England has been and is characterised by the supreme place she gives to God's Word. She provides a lectionary by means of which her people may read the Old Testament through systematically in one year, and the New Testament twice in the year. Had her people followed this guidance we would have many more robust and well-informed Christians in her ranks. A Church of England Bible School is therefore no novel enterprise. It is an effort to put into operation her principles. We welcome heartily the proposal to open a Bible School for men at But-Har-Gra, and believe that Rev. D. J. Knox will have rendered a most valuable service to his Church when he inaugurates this venture designed to make men more conversant with the actual text of the English Bible. At the same time, Miss Norbury, who holds a first class Diploma in Bible knowledge, having taken a course with a view to service in the foreign mission field, is opening similar classes for young women at the Deaconess Institute. We earnestly solicit support for these new developments. If only we can secure through this double effort a body of well-instructed men and women who love the living Word and understand the bearing of its messages in the life, doctrine and discipline of their Church, we will have released in our midst a force for the extension of the Kingdom of God of incalculable potentiality.

SYDNEY AGAIN.

WE sometimes wonder how men reconcile speeches in favour of all working together for a common good with continuous criticism of the policy of the Evangelical section of the Church of England. For ourselves, our position is quite clear. We recognise three factors in the complex situation which presents itself. The Church of England has laid down certain positives which determine positively and negatively the limits be-

yond which her authorised teachers may not travel. Within those limits there is room for difference of opinion. Every individual clergyman is under a moral obligation to determine as fully as he can the truth in these matters of difference, and to proclaim it. He is not at liberty to impugn the good faith of his brother who thinks differently. But he is bound by the most sacred convictions to point out what seems to him the better way. It is only thus that full light can break on his own soul and on the Church he loves. When the limits of churchmanship are over-passed, it is the duty of a loyal churchman to protest as well as to explain. He cannot remain silent when in his judgment foundations are overthrown. Hence we cannot sacrifice to a spurious unity any item of God-given truth. We can respect others, but we must oppose them if they teach error.

If that is the attitude taken by the Australian Church Union, there is no more to be said on this point. Its attitude is correct while, in our judgement, its outlook is mistaken. But let us be frank over the matter and not seek to conceal real differences, but rather pray that the presentation of them may lead to a deeper apprehension of the truth.

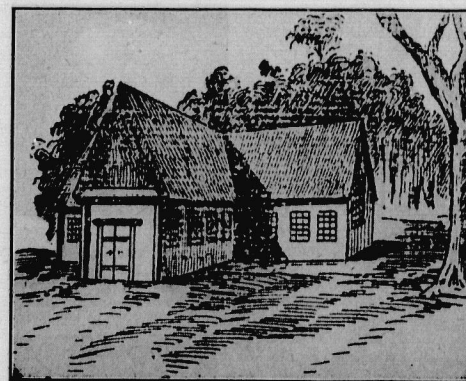
Sydney is once more made the ground of attack. This time we are informed that the requirements laid down by the late Archbishop Wright, and still demanded of clergymen who seek office in the Diocese of Sydney, encourage the sin of simony. This is a very grave charge. We hope in a future number to deal more particularly with the attack on the Judicial Committee of the Privy Council that accompanies this charge, and to expose the rather confiding trust placed in Canon McColl, who is called a distinguished canonist. But the holiday season is not a time for library research.

We prefer for the moment to point out that hard hitting is one thing, and the promotion of reckless charges another. A hard hitter may, after all, be charitable. A promoter of reckless charges must be either foolish or wicked. We prefer in the cause of charity to think that the present formulation of this grievous indictment is merely foolish. We would ask our readers to reflect on the actual situation. Henry VIII. established a Court of Delegates for the trial of ecclesiastical causes. At the request of a competent commission, and with the consent of the entire episcopate of England, a fact which is rarely noted, the Court of Delegates was superseded and the Judicial Committee of the Privy Council constituted for the trial of ecclesiastical causes with the assistance of episcopal assessors, was substituted for it. Whether such a court is the best or the worst conceivable, a point that we hope to discuss later, it is by the consent of the bishops of the Church of England, the lawful final court of appeal. It is not strictly an ecclesiastical court, but rather a court constituted where "lack of justice" requires an appeal to the Sovereign. There is no other lawful tribunal to take supreme cognisance of ecclesiastical affairs in England at present.

A certain body of men have elected to defy the findings of this court. They have not succeeded in creating a different judicial tribunal. They do not seem always anxious to do so. They are simple rebels refusing to recognise the court, as did the Irish Sinn Feinners in the recent political troubles in that country. A Bishop in the discharge of his responsible office demands that in the points at which rebellion has been most manifest, obedience must be rendered or no responsible authority can be conferred. And this is called simony. It is called simony by the party that ceaselessly assure us that the "jus liturgicum" resides in the Bishop, and that he is the fount of authority since ecclesiastical tribunals are no longer operative. Let those believe it who can. It is absurd.

AUSTRALIA'S FIRST CHURCH.

ALTHOUGH the Rev. Richard Johnson arrived in 1788, it was not till 1793 that the first church was built. It is clear that this was not Johnson's fault. The first Christian service was held under a great tree, and as they began under a tree, so the congregation had to continue their



AUSTRALIA'S FIRST CHURCH

Opened 25th August, 1793. Burnt down 1st October, 1798.

worship. The patience of the chaplain was exhausted as he witnessed ever diminishing assemblages because of weather trials. He longed for shelter and he sought Governor Philip's aid; but in spite of implicit instructions issued on 20th August, 1789, to Philip that a particular spot in, or near such town, be set apart for the building of a church, this seemed the last thing to trouble the Governor and his officials. The first church was built at the corner of Hunter and Bligh Streets on 10th June, 1793, and was ready for the first service on August 25th. The design was cruciform, the nave being 75 feet long by 15 feet broad, and the transepts 40 feet by 13 feet. It was built of wattle and daub, and the roof was thatched. It had seating accommodation for 500 persons, and cost £68/12/11½. Johnson paid in Spanish dollars and in provisions,

and it was not till 1797 that he was reimbursed by the authorities. The officers of the Spanish exploring expedition of 1793 expressed surprise at five years passing at Port Jackson without a church, saying it would be the first building constructed in a Spanish Settlement.

On October 1st, 1798, the Church was destroyed by fire in circumstances which seemed to show it was wilful. Governor Hunter offered a reward of £30 with a free pardon to any informer, but without avail. The Governor also did what he could for the distressed and mortified clergyman, and fitted up a large store recently built, for the use of the congregation, and shortly afterwards laid the foundation stone of a new church on the brow of a hill we know now as Church Hill.

In 1925 a memorial marking the site of the first church was erected at the corner of Hunter and Bligh Streets, Sydney. On this monument also is inscribed the text used by Richard Johnson at the first service held on these shores, Psalm 116, v. 12, "What shall I render unto the Lord for all His benefits towards me?"

THE CHURCH OF ENGLAND HARBOUR PROCESSION AND SERVICE.

On the evening of Thursday, January 27, 1938, a demonstration on the part of Church people culminating with a service on the waters of Sydney Harbour, will be one of the functions arranged by the Church of England as a religious and social contribution to the 150th Anniversary of our country.

The demonstration will commemorate the arrival of the First Fleet, with the Church of England Chaplain on board in the year 1788. Five large steamers have been chartered with accommodation for 8000 passengers. The Harbour and shore will be brightly illuminated and will present a beautiful background for the demonstration.

The time-table is printed on the tickets.

When all passengers have embarked the vessels will meet at Kurraba Point at 8.35 p.m. In the meantime the steamers will cruise about giving the passengers an opportunity to view the illuminations from various points from the Harbour.

At 8.40 p.m. the procession of the five illuminated steamers will commence. The vessels will line out 300 feet apart, and will assemble at a rendezvous to be arranged according to the prevailing wind.

Here a short service (commencing at 9 p.m.) will be conducted on the flagship, "The Koombartoo," arranged by His Grace the Archbishop of Sydney, Dr. Mowll. The address will be given by Bishop Taylor Smith, a visitor from overseas.

The service will be broadcast from the "Koombartoo" to all other vessels of "the fleet," so that all may share in the service.

After the service the vessels will return, all passengers to the wharves from when they embarked.

To cover the expense of hiring the steamers and other costs, tickets for the passengers are now on sale at 1/6, full price for children. Tickets may be purchased at parish churches in the diocese of Sydney, also at the Tourist Office of the Sydney Ferries, at Circular Quay, and at the Diocesan Church House, George Street, Sydney, next St. Andrew's Cathedral.

VICTORIAN JOTTINGS.

(By "Melberton.")

JANUARY is a month of holidays, when clergy and lay folk alike seek the refreshment of seaside and mountain resorts. Consequently our churches are very sparsely attended, Sunday Schools are in vacation, and the services are taken by retired clergy and earnest laymen. There is not much to write about. But very helpful gatherings of God's people have taken place. The Upway Convention, which began about 20 years ago in the hospitable home of Mr. John M. Griffiths at Forest Park, Upway, with a membership of 50 to 60, has grown until it has its own fine building (with open sides) holding about 1400 people. The Convention is growing year by year, near the picturesque village of Upway, and many daily visitors coming from Melbourne by train or motor, share with the regulars the rich spiritual feast provided. This year the chairman was Dr. J. J. Kitchen, and the speakers were chosen not for their oratory, cleverness, or brilliancy, but because they are known to be men with a definite message regarding holiness, and those whose lives correspond with their profession. Dr. Rowland V. Bingham, of Canada, was one of the chief speakers. His long labours in missionary enterprise in the Sudan and Abyssinia are well-known. When at a previous Upway Convention several years ago, he gave some most practical and helpful addresses. Dr. C. J. Rolls is another former missionary to whom the Lord has given unique gifts as a Bible expositor. The great-hearted Archdeacon Begbie spoke several times, always "with the Holy Ghost sent down from Heaven." Mr. J. H. Robinson, B.A., a C.I.M. missionary, now on furlough, and Mr. Grahame Hutchinson, now Secretary in Melbourne of the C.I.M., also spoke most helpfully.

The C.M.S. League of Youth had camps for girls and young men, and the Australian Nurses' Christian Movement took a large furnished house for the week, and several other young people's unions had furnished houses.

The C.M.S. Summer School is in session at Upway. One of the members writes thus: "In obedience to your request I am sending you my impressions of the Summer School. There are about 60 in residence. Occasional visitors would bring the number up to about 70 or 80. Not a very large school, and one would like to see more clergy present. It would be good for the school and good for them. The Bishop of Gippsland, as always, makes a splendid chairman—the soul of punctuality and geniality. I am enjoying every moment of it, and am glad I came."

The A.B.M. Summer School was held at Ballarat Grammar School from January 1st to 8th, and was attended by 55 members from all parts of Victoria, New South Wales and Queensland. Our kind reporter writes: "It is a long time since I experienced anything so helpful or inspiring."

Recent issues of "The Argus" have been flooded with letters on "Empty Pews." Why? More of this next time.

BIBLE TRAINING SCHOOL.

The Archbishop of Sydney has invited the Rev. D. J. Knox to become Principal of a Bible School to be opened on the afternoon of Saturday, March 12, at the property known as "But-ha-gra," George's River Road, Croydon Park, Sydney. The course will include the study of Holy Scripture (Old and New Testaments) and Elementary Theology. In the case of candidates for the ministry there will be tuition in Greek. The school will be open to all men who desire opportunity to train themselves for Christian service. The authorities of Moore College, Sydney, have signified their willingness to accept as full students men who have done a prescribed course of study at the Bible School and have passed the examinations in the subjects studied there.

The earnest prayers of all Christian people are asked for the Bible School. Its success will mean much for the Church and for the cause of vital religion.

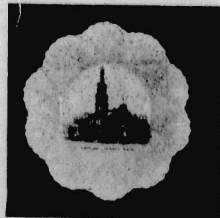
Further information may be obtained from the Rev. D. J. Knox, the Rectory, Gladesville, Sydney, N.S.W.

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THE C.M.S. SUMMER SCHOOL.

STRATFORD, Lawson, was once more the rendezvous of the C.M.S. Summer School. Those who were there last year scarcely recognised the school in its new dress, and with the very great improvements effected during the year. Everyone who was at the School greatly enjoyed it. We had a full house and a very full programme.

Bishop Taylor Smith came to us in full vigour of mind and body, and it was difficult to realise that a bare month ago he was at the point of death. God raised him up and his servant humbly and reverently acknowledged the Divine goodness. The Bishop spoke to us out of the richness of a wide experience of men and things and out of the fulness of a heart deeply taught of God. His words in the public meeting and his sermon in the parish church were greatly valued, but we are certain that very many will treasure more deeply the quiet words of counsel, full of shrewd humour, gentle yet direct, with which he met their difficulties as they spoke to him. A man who as Chaplain-General, wins the heart of a nervous batman by getting him to sing, in all seriousness, the Siamese National Anthem, certainly earned the encomium, "I saw, Sir, that you were human." What is the Siamese National Anthem? Ask a Summer Schooler, but be sure to ask that it be sung to you. The Bishop spoke of a new life and a new power, and we know he spoke of that which he had both seen and heard and knew. Back from the gates of death he came with a fuller vision of his Lord and a deeper love for Him.

Rev. L. S. Dudley won golden opinions for the masterly way he led the study circles. "China Calling" was a big mouthful to swallow. He made it as easy as possible, and those who essayed the task received great profit under his able leadership.

Rev. W. T. C. Storrs gave us a series of meditations on the supplies to faith, virtue, knowledge, temperance, patience, godliness, love of the brethren, love. The best testimony to the appreciation of these meditations was found in the fact that on Sunday afternoon on a very hot day, the School showed unabated interest, and filled the hall.

Rev. T. C. Hammond gave a series of pen pictures of Christ, Paul, Hebrews, Peter, John. He reminded us that each writer painted the same portrait in different words. Our missionary friends, Messrs. Gardiner, Lambert and Dudley, Misses Bullard and Boydel, spoke to us of the great need of the thirsty world.



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The ladies who looked after our needs, Mrs. Bragg, Mrs. Willis and Miss Murray, were unremitting in their attention. As we broke up, one said to another, "My! we had a good time."

KATOOMBA CONVENTION.

(Communicated.)

The 35th Annual Katoomba Convention for the Deepening of the Spiritual Life was held last week and concluded on Sunday last. The meetings were held in a large tent in the grounds of "Khandala," the residence of Mrs. Ernest Young, and were very largely attended.

It was a delightful time of spiritual refreshment for those privileged to be present, and also there was deep heart-searching as the messages of God's Word were revealed through the power of the Holy Spirit. The platform of speakers was a particularly strong one, consisting of the Archbishop of Sydney, Bishop Taylor Smith, Doctors Rowland Bingham, Northcote Deck, C. J. Rolls, Principal Hammond, Archdeacon Begbie, Revs. H. G. Harris and F. Finigan. Keen interest was shown in the various gatherings right throughout the Convention and the presence of so many young people was encouraging. A special meeting of Young Peoples' Organisations, such as the Evangelical Union in the Universities, Children's Special Service Mission, the Crusaders' Union, Postal Sunday School Movement, revealed the ramifications and influence of some of the young people's work in our midst.

On Missionary Day some 16 missionaries from various parts of the world told of the witness in the Gospel in non-Christian lands, and of blessing amidst many difficulties, attending their efforts. It would be hard to make special mention of any of the Convention speakers, as all had a helpful message, but it was pleasing to have two overseas speakers in Bishop Taylor Smith, of England, and Dr. Rowland Bingham, of Canada, the Director of the Sudan Interior Mission. The Bishop's direct and suitable messages seemed to find a place in all hearts, and Dr. Bingham's Bible and inspirational talks also found their way in blessing to those assembled.

The Mayor of Katoomba extended a civic reception to the Convention, which was attended by the Convention Council and speakers and a large number of Convention members. The local press gave ample space in reporting the gatherings, and Mrs. Ernest Young entertained at a morning reception the local ministers and their wives, together with the Convention speakers. The usual photographs were taken together with a moving film of the proceedings. We must not forget the children's meetings conducted each morning by Mr. Guildford at Echo Point, where large numbers of children gathered and found the talks interesting and profitable.

Concerning the Convention, it might truly be said it was good to be there, and it is believed that this mountain top experience with God will prove a blessing on the work in the plain, with its many problems and difficulties, is to be found. "Not by might nor by power, but by My Spirit saith the Lord of Hosts."

The motto of Katoomba Convention is "All one in Christ Jesus," and truly this year, as in years past, the spirit of unity was manifest. It was a happy gathering of the Lord's children from various Churches and places united in a common band, finding spiritual refreshment from the Presence of the Lord.

REV. RICHARD JOHNSTON.

Australia's First Clergyman.

JAMES BORTHWICK, in his book, "Australia's First Preacher," which is the story of the Rev. Richard Johnston, says concerning Johnston's appointment as the first chaplain, "The first fleet was on the point of sailing with its unhappy freight, when Mr. Pitt (the Prime Minister), was waited upon by Mr. John Thornton and Mr. Wilberforce, who urged the appointment of a chaplain." Evidently the authorities were not making provision for a spiritual ministry for the officials and convicts who were setting out on this momentous expedition.



REV. RICHARD JOHNSON, B.A.

Australia's first clergyman. Arrived with the first fleet, 26th January, 1788.

Mr. Pitt appointed the Rev. Richard Johnston B.A. Chaplain to Botany Bay with a salary of £180 per annum. The Eclectic Society which interested itself in Johnson's appointment was comprised of leading Evangelicals in England, such as Rev. Charles Simeon, of Cambridge, Rev. Thomas Scott, the commentator, Rev. John Newton, the converted slaver, Rev. John Fletcher, of Mandelay, Rev. J. Venn, of Clapham, Mr. John Thornton, philanthropist, Mr. Bain Surept and others. Their plan for sending a Chaplain to Botany Bay succeeded and Johnson's appointment caused satisfaction. The official commission was issued to the Chaplain by Lord Sydney as follows:—

George the third, etc.

"To our well beloved Richard Johnston, Clerk, greeting. We do by these presents, Constitute and appoint you to be Chaplain to the settlement within

our Territory called New South Wales. You are therefore carefully and diligently to discharge the duty of Chaplain by doing and performing all and all manner of things thereunto belonging and you are to observe and follow such order and directions, from time to time, as you shall receive from our Governors of our said Territory, for the time being, or any other superior officer, according to the rules and discipline of war.

Given at our Court of St. James, the twenty fourth day of October 1786, in the twenty sixth year of our reign.

By His Majesty's command,
(Signed) SYDNEY."

These men viewed Johnston's departure for Australia as the planting of the Gospel in the Southern Hemisphere and the Rev. John Newtown penned the following lines to the chaplain:—

"Go, bear the Saviour's Name to lands unknown,
Tell to the southern world His wondrous grace;
An energy Divine thy words shall own,
And draw their untaught hearts to seek His face.
Many in conquest of gold or empty fame,
Would compass earth, or venture near the Poles;
But how much nobler thy reward and aim,
To spread His grace to win immortal souls."

Richard Johnson was born in Yorkshire in 1757, and was educated at Hull Public School and at Magdalene College, Cambridge. He graduated B.A. in 1783 and was ordained by the Archbishop of Canterbury in 1786, and on 26th October of the same year was appointed chaplain to the settlement within our territory of New South Wales. Prior to leaving England he visited the ships at Woolwich, which had on board the convicts for the new penal settlement. He received an order for "parish necessities" from the "Society for the Propagation of Christian Knowledge," which included Bibles and Prayer Books. The Bible and Prayer Book used at the first Christian service in Australia on February 3rd, 1788, are preserved in St. Philip's Church, Sydney. The books contain, on the inside covers, the signatures of three Royal brothers, King George VI. (when Duke of York), the Duke of Windsor (when Prince of Wales), and the Duke of Gloucester. The signatures were appended in these books on the respective visits to Sydney of the three brothers.

Richard Johnson sailed with the first fleet on the store ship "Golden Grove." Shortly before sailing he was married. The voyage to Australia occupied some eight months, Rio Janiero being a port of call. It was here that Johnson was able to visit the other ships of the fleet, and on land secured some orange seeds which were preserved and planted to advantage around Sydney. Botany Bay was reached on 20th January, 1788, and after visiting Port Jackson, this beautiful spot was chosen for the settlement, and by the evening of 26th January the fleet was in the harbour. This was on a Saturday. On the first Sunday after the landing, which was February 3rd, the first service was held. This ser-

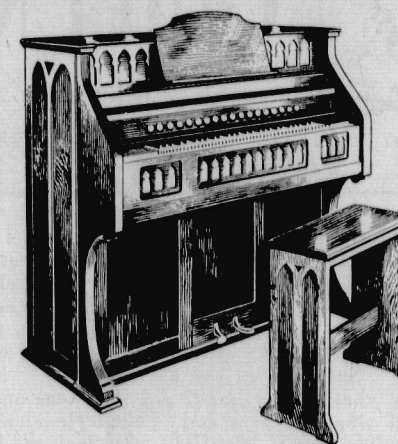
vice deserves special mention, as it may truly be described as the beginning of the Gospel of Jesus Christ in Australia. Dean Cowper's words in this connection are worth recording. "That day may be regarded as the day on which the planting of Christianity was begun in Australia, the day on which the Christian faith was proclaimed, and Christian worship first celebrated. It was the honour and privilege of Richard Johnson to be the instrument in God's hand for its planting, while for eleven years afterwards his ministry was directed to the constant nurture and strengthening of it." Captain Tench gives a brief statement of the service: "On the Sunday, Divine Service was performed under a great tree by the Rev. Mr. Johnson, the chaplain of the settlement, in the presence of the troops and convicts, whose behaviour was equally becoming and attentive." Johnson's text was from Psalm 116, v. 12, "What shall I render unto the Lord for all His benefits towards me?"

As can be imagined, the work of Richard Johnson was difficult and beset with many problems, but he nobly carried through his tasks till 1800. During his ministry in Sydney he only had one church, and that was not built until he had been in the Colony for five years. An account of this church, with picture, appears in another column. Before this church was built and after it was destroyed, services were held either in the open air or in Government stores. In 1791 a detachment of the N.S.W. Corps arrived, and was stationed at Rose Hill, near Parramatta, and the Regimental Chaplain, Rev. James Bain, took over most of the duties at this settlement, leaving Johnson to attend to Sydney. Norfolk Island being a part of the new Colony, it was the chaplain's duty to pay occasional visits there. In 1794 Samuel Marsden arrived in Sydney and considerably relieved Johnson in his arduous duties. The details of Richard Johnson's work cannot detain us here, but in the Centenary celebrations to be carried through this and next month, he certainly should have a place of honour and remembrance as the first clergyman to this land, whose work was well done, and who laid the foundations of the Church on a spiritual and strong foundation. He left Australia in 1800 not to return. For some years he ministered in England, and in 1810 was appointed to the Rectory of St. Atherton, in London, and in 1817 was inducted into the perpetual curacy of Ingham, in Norfolk. He died on March 13th, 1827, aged 74. His memorial in the Church of St. Mary, Aldermary, opposite the Mansion House in Cannon Street, London, bears this testimony to him:—

"He faithfully preached Christ and Him crucified."

We honour him in Australia for his fidelity and work.

Some 2000 stewards and helpers will take part in a big Missionary Exhibition which is being arranged in St. George's Hall, Liverpool, England, by the Church Missionary Society from September 20 to October 1, 1938. The title of the exhibition will be "Africa and the East," and it will include exhibits from all parts of the world where the Society is at work.



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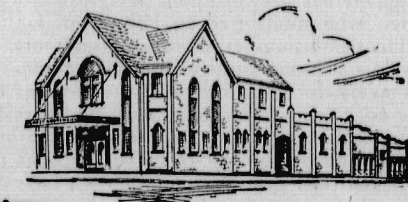
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QUIET MOMENTS



HERE is a passage in the Gospel of St. Luke which has been described as a tiny sonnet, an epic. You will find it in the fourteenth chapter, verses 8 to 14. It may be said in some sense to contain the essence of the Gospel. It is with the core of the counsel of that passage that I want to deal. "Sit down in the lowest room." Now first it is what Jesus Himself did. He was an example of what He preached. What He counsels to others, He Himself practised. He took the lowest room. Let us meditate on His birth. He was born a Jew. We all know in what repute that name is held in the great nations of the world, or at least a number of them. Legislation of the most severe kind has been enacted against any of this nation. Most cruel persecution has been carried out against them. The very name is used as a synonym for meanness and sordidness. Yet Jesus was born a Jew. In that birth He was born in the form of a servant. There is not one of us who does not bear the livery of a servant, however great and exalted, intellectual and refined, in the very body of flesh we were born in, and He was born in that form. At His birth there was no room for Him in the common inn. He was born in a stable and laid in a manger. Could anyone have at birth carried out His own counsel so perfectly? Think again about His life. That life at Nazareth must have been in keeping with the lowliness of His birth. The common amenities of our life, would be almost wholly wanting in His life. Think too how dependent He was on others. Most of us loathe the idea of dependence on others. It embitters sickness, it darkens the prospect of old age. But he was dependent often for a place where to put his head. He was largely dependent for the daily necessities of life on women who ministered to Him from Galilee. And at His death numbered with transgressors, not alone by His enemies, but by God His Father. He endured every form of ridicule and abuse that could be conceived. His body must find a resting place in a borrowed grave. There are some of us so proud we do our utmost to make a proper provision for that last event, even when we have had to endure much want through life. There are two factors which enhance this humiliation. He took it voluntarily. He offered Himself to God. "No man taketh it from Me." Then consider His former state. He could speak of "The glory which I had with Thee before the world was." The writer of the Epistle to the Hebrews speaks with no uncertain sound of the exaltation of the Son. He, in His humiliation, took the lowest room. Master and Lord He was, but He came into this world to

minister and give His life a ransom for many. Yes, in doing so He brought to man God's best—a forgiveness, free, present and full—a relationship of tender love. God's children, with full access into the presence of the Heavenly—a prospect which must be described now as a blessed hope, and in the future perfect satisfaction, when we awake in His likeness. Now how shall we interpret this lower room for ourselves? There is the lowest room of confession. We may say with the Pharisee, God I thank Thee—but such an attitude will be empty and unblest. While he who says in heart expression, "God be merciful to me, the sinner," will go down to his house justified. There is the lowest room of dependence. Have we recognised that apart from the Lord Jesus we can do nothing? If we take with the Syro-Phoenician woman the lowly place of dependence, we shall find the Lord's bounty is as unsearchable riches. There is the lowest room of esteem—esteeming others better than ourselves. Paul came to it when from saying of himself, "not meet to be called an Apostle," he progressed to "the least of all saints," and finally confessed himself "the chief of sinners." And so we come to the lowest room of service—as the Lord Jesus in the Upper Room, as the Lord Jesus on the Cross of shame.

I would remind you further, this attitude is "good manners." Listen to what Paley says: "Some of the passages in the Gospels about humility, especially the advice to the guests at an entertainment, seem to extend His rules to what we call manners, which was both regular in point of consistency, and not so much beneath the dignity of the Lord's mission, as may at first sight be supposed; for bad manners are bad morals." But it is much more than "good manners." It is the place of safety. "He that is down need fear no fall." So Bunyan said. It is the place of contentment. None so content as the humble. It is the place of fellowship, for the aggressive, self-assertive man, men shun his company. Above all, it is the place of highest fellowship, for you will always meet the Lord Jesus there, and that is a happy place—the happiest place of all. And to the companions of the Lord Jesus in the lowest room, the Father ever says, "Co up higher." "He that humbleth himself shall be exalted." And it will be true, "Thou shalt have honour."

The Diocesan Missionary Council for the Diocese of Bathurst reports that for the year 1937, their apportionments for missions was £1300, made up of £1050 for the Australian Board of Missions and £250 for the Church Missionary Society.



The Rev. E. C. Davidson, B.A., was inducted as Rector of St. James', Sydney by Archdeacon Johnstone the Archdeacon of Sydney. The Archbishop of Sydney preached the sermon.

The English "Record" says:—"The many friends of the Rev. J. Russell Howden, B.D., Vicar of St. Peter's, Southborough, will be interested to hear that he has accepted an invitation to become Rector of the important church of St. Andrew's, Holborn, in succession to the Rev. E. C. Bedford. Mr. Russell Howden, who is well known as a prominent Keswick leader and a masterly Biblical expositor, has been Vicar of St. Peter's, Southborough, for twenty years and has exercised a ministry there which has been greatly blessed. He will receive a hearty welcome to London and will add much to the Evangelical forces in the heart of the Metropolis. He hopes to begin his work at St. Andrew's early in the New Year."

Miss M. Booth, whose death was reported in December, was the second lady missionary accepted by the Australian C.I.M. Council. She left for China in September, 1890, and worked in Shensi Province until the Boxer Rising in 1900, when she came to Shanghai with other refugees. When conditions made her return possible, she, at her own request, was designated to Paoning, in E. Szechwan, where she laboured until her retirement in 1915. Miss Booth's willing service and her fluency with the Chinese language made her very popular with the women in both spheres of work. After her return to Australia, Miss Booth acted as C.I.M. representative in Adelaide for nine years. Her home call closes a life of active service, often given under physical handicaps, and adds to the large number of whom it is said, "Whose faith follow." We understand that Miss Booth was the first Church of England lady missionary to go from Sydney as a C.I.M. worker, and was one of the first members of the old C.M.S. Gleann's Union.

The Rev. W. T. Storrs, M.A., of Melbourne, has been visiting New South Wales. Mr. Storrs gave the Closing Meditations at the C.M.S. Summer School, Lawson, and was Deputy Chairman of the Katoomba Convention, presiding in the absence of the Archbishop of Sydney.

The Rev. G. E. Martin has resigned the parish of Adaminaby, Diocese of Goulburn, and leaves shortly for England. With the approval of the Patronage Board the Bishop has appointed the Rev. R. L. Edwards at present rector of Thuddungra, to the vacancy.

Bishop Taylor Smith spoke at the United Intercessory Meeting in the Town Hall, Sydney, on January 19th. The Bishop was one of the main speakers at the C.M.S. Summer School, Lawson, and the Katoomba Convention, held recently.

The Archbishop of Sydney presided at a Rally at Katoomba this week in connection with the Bush Church Aid Society. The other speakers were Archdeacon Langley and the Rev. Tom Jones, the Organising Missioner of B.C.A.

The Rev. A. S. Smith, Rector of Bankstown, N.S.W., is leaving this month on a visit to England. The Rev. R. H. Simmons, of Hobart, will act as locum tenens.

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The Rev. H. R. Smith, of Cann River, and a B.C.A. worker is on holiday in Sydney.

The Bishop of Derby instituted Dr. P. A. Micklem as Provost of Derby on Friday, December 17.

The Archbishop of Canterbury pays a touching tribute to the late Canon Sheppard in the "Canterbury Diocesan Gazette," in the course of which he writes:—"I regarded him almost as a son."

Canon Sheppard is buried in the Cloister of Canterbury Cathedral next to the grave of Archbishop and Lady Davidson.

The Bishop of Ely has nominated the Rev. H. P. Russell, C.M.S. Superintendent Missionary in the Diocese of Nasik, to the vicarage of Lode, near Cambridge.

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150th ANNIVERSARY.

AS we noted in our last issue, the Church is to have a share in the 150th Anniversary celebrations commencing next week. The only official religious service to be held in connection with the celebrations is the united one in the Domain on Sunday afternoon, January 30th. The service will be of a national character, and will be attended by various representative bodies in the community.

The Archbishop of Sydney, however, is arranging for a number of other gatherings in connection with our own Church, and we bespeak for them the attendance and support of churchpeople. The late Archdeacon Boyce pointed out in a letter to the Sydney Morning Herald dated January 30th, 1930, that the "first public gathering" in this country was to worship God. The reference was the first service held on 3rd February, 1788. The 150th Anniversary will become more interesting to churchpeople when we remember that the first public gathering of people in Australia was to worship God.

On Sunday, January 30th, at 3.15 p.m., a united Thanksgiving Service will be held in the Domain. A United Procession will leave the Archibald Memorial Fountain, Hyde Park, at 2.30 p.m., for the Domain. All churches are asked to take part in this. The Governor-General and the State Governor have signified their intention of being present at the service in the Domain.

THE EVANGELICAL TRADITION IN
EARLY DAYS.

AUSTRALIA will be celebrating the 150th anniversary of the founding of the Colony that was destined to grow into a Dominion, this year. It is difficult to cast our minds back to those days. Where we have now beautiful suburbs there was then almost impenetrable bush. George Street was beginning its winding existence as a bullock track. The few settlers looked to the sea as their friend, and still regarded the new land as inhospitable and threatening. Convicts sullenly performed their appointed tasks, and a rough justice mingled with much needless brutality, was the order of the day. The conditions for spiritual advance were the reverse of hopeful. We need to

bear the facts in mind if we are tempted from a more secure vantage ground to criticise severely the early prophets who sought to lay eternal foundations in new and distressing circumstances.

The Government in England was not very mindful of the spiritual needs of the new community. It is necessary to remember that a spiritual apathy overspread a good part of the Church of England. The Church in our own day is in danger of succumbing to the temper of the times. It was not different then. Changes in moral outlook that are effected by holy men are too often taken for granted and credited to the whole body at a period when as yet the public conscience has not been roused. How many are aware of the fact, for example, that the S.P.G. in its early days approved the whole system of slavery, and that S.P.G. agents kept slaves for some years after the passing of Wilberforce's measure? The time when the first fleet sailed from England was a time when the Church and the country were awakening out of a deep sleep. Wesley had passed like a fiery torch-bearer through most of the country. Whitefield had stirred multitudes by his persuasive eloquence. But as yet the conservative core of churchmanship had not been touched. The learned and cultured classes looked somewhat askance at the growing enthusiasm that spread with such power through the lower and middle classes. They were content with a formal, nerveless, uninspired and uninspiring moral code which leaned lightly on common sins. The Evangelicals had not captured positions of power and influence. They were still discredited or at best, barely tolerated. Evangelicals have never been, since the early Reformation days, a sturdy majority in the Church of England. Here, then, is a test of the vitality of what may be called the dominant religion in the Church of England. A new land is being peopled and is being peopled largely, though not at all exclusively, by men who have come under the censure of the law. Let it be conceded at once that often trifling offences were visited with the dread sentence of transportation; still the fact remained that those who were to begin a new life were beginning it with the handicap of lost freedom and lost reputation. It is a sad reflection that the smugly religious of those far-off days had such little confidence in the power of the Gospel that they were prepared to send a fleet without any chaplain. We read much in a certain type of literature to-day about the "pagans." Let us not forget the dread responsibility of those in high office for much of the paganism of to-day. The Gospel that the formalists knew was mixed up with "The King and the Constitution," and served as a suitable veneer for a political structure.

To the everlasting credit of the Evangelicals let it be recorded that they saw further and aimed higher. Charles Simeon, whose personal influence at Cambridge has been the wonder of all who take the trouble to read the story of his long and anxious struggle against worldliness and unbelief, Charles Simeon was loth to let a company of people pass out to the ends of the earth without an effort to

bring to them the knowledge of the Saviour Whom he loved. It was mainly through his exertions that Richard Johnston was appointed chaplain to the first fleet. His message to the new chaplain has frequently been quoted, and well repays careful study.

Richard Johnston has been criticised in many quarters. Some of the criticisms are, no doubt, of weight, as Johnston shared the prejudices and weaknesses of his age. There is one criticism, however, which has been made with a great deal of plausibility which seems to err on the side of a too painful literalness. It is recorded that Johnston preached his first sermon from the words: "The lines have fallen unto me in pleasant places." It has been urged that a company of dispirited men, torn from their homes for trivial offences and subjected to brutal punishment, would scarcely appreciate the appositeness of the text. No doubt a shrinking, nervous product of our less robust days would feel this intensely. But we would try to put ourselves in the preacher's position. The inconvenience of a long sea voyage with its irksome discipline, its narrow quarters, its constant threat from tempest, were over. The floggings which were of daily occurrence in those times, not of convicts, but of able-bodied seamen, would at least be mitigated by the less severe discipline of shore life. Can we not think of the chaplain feeling a sense of great relief when the fair new land of Australia was at length reached. The harbour was there in unspoiled beauty. Can we not believe that the heart of the chaplain was stirred within him by the prospect of the dawning of a better day even for the turbulent and wayward? May he not be allowed to dream that dream which afterwards became a reality to many, of a door of hope opened in a new land and a prospect of a high adventure even for the wayward and thoughtless? Johnston was a prophet of the better day. And it came. But we turn back to our original theme and remind our readers that it was the despised Evangelicals who laboured to plant the Gospel in Australia. Officialdom did much to hinder, as officialdom does frequently. But the chaplain came and the reverent worship of God was now assured. The torch of truth was lit from the hands of veteran warriors in the Evangelical cause. Those who lay store by

tradition, and a healthy tradition is a thing of value, would do well to remember that it was the same earnest faith which sent men to the depraved and godless in England that brought the first type of spiritual worship to Australia. We owe something to these early missionaries of the Cross. The highest tribute we can bear to their memory is to follow their faith. Bishop John Ryle, in his "Christian Leaders of the Last Century," has the following passage, which we do well to consider:—

"Let us resolve to cast in our lot boldly on the side of what I must call 'Evangelical' religion in England. Let us not be moved by the sneers and contempt which are poured on it in some quarters. Let us cleave to it, hold it fast, and never let it go. Let us beware of the pleasurable charity which says, 'All earnest men hold the truth. No earnest man can err.' Let us beware of the idolatry of intellect which says, 'A man cannot make mistakes in doctrine if he is a clever man.' Of both these dangers let us beware. Let us lay hold firmly on Evangelical religion as the truth of God, and never be ashamed to confess it. Let us stand by it, and it will stand by us in the hour of sickness and on the bed of death, in the swellings of Jordan and in the day of judgment."

But someone may say, "What is this Evangelical religion?" It is a sad fact that too often caricatures of it have been taken for the real thing. This paper professes to be the organ of the Evangelicals. It does not desire to harbour any narrow or party spirit, but it aims at setting forth in bold relief the great principles that are the principles of the Gospel. We hope during the year to set out in plain and simple language the foundation beliefs of which our holy faith is composed. May we ask that our readers will give earnest attention to these articles. Australia owes the inspiration of the Gospel to the men to whom these principles were dearer than life. Is it too much to ask for careful consideration of them at the hands of those who can at least cordially endorse Johnston's first message, "The lines have fallen unto us in pleasant places; yea, we have a goodly heritage"? The great evangel is the assurance of sins forgiven here and now, through appropriating faith that reposes in Christ Jesus our Lord. Reader! have you got that?

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"OUR 150 YEARS."

WHEN you glance at a relief map of Australia, and note the dark shaded portion denoting hills and mountain range, and the sinuous winding line of river, all too scarcely traced over the "magnificent distances" of our island-continent, you begin to speculate as to its past and future. For so long it was passed by as useless by Spanish, Portuguese and Dutch explorer, and we may suppose, too, by Chinese and, even, possibly, by far distant Babylonian conqueror. It seems strangely modern, this most ancient surface of our globe. But 150 years have marked it as countries are described in our histories. But how much has been compressed into that span and a half of social existence! Perhaps, after allowing for the fine enterprise of the early settler, and not forgetting the ro-

ture, almost of "foreign" extraction, to adopt the British Post Office term for mail matter addressed to this country. But that is symptomatic of the way in which British people fail, with all their power of adaptation, to realise their own true nature. For this land, above all others of the Empire, is Britain-overseas. And thus we still belong to the Church of England, whatever name they call us by, or under whatever Constitution we may be working, excepting one that might peradventure, cut the link which binds us to our ancient Mother, which God forbid.

In the Melbourne tableaux, side by side, were shown twin pictures of old England and new Australia experiencing identical happenings. Time and place alone the difference. This conjunction is a necessary prelude to any proper historic setting of our Church and land. For history must always be



DISCOVERY OF SITE OF SYDNEY BY GOVERNOR PHILLIP, JANUARY 23rd, 1788.

Governor Phillip with a drinking horn tasting the purity of drinking water from the Tank Stream flowing into Sydney Cove.

bust and adventurous dweller in the back-blocks of to-day, most of our advance is due, under God, to the miraculous conditions of scientific application whereby the desert has been quickly made to blossom and the spaces have been bridged by lightning leap of rail and flying machines.

From this general introduction we should rightly turn to relate something of the religious position achieved within a century and a half in Australia. We shall find the character of the land and of the times radically affects the church life of the people, and Anglicanism, of course, is most of all affected, for it is essentially the Church of the people, as in England.

It is no wonder that this Church is regarded as a kind of exotic, on account of its very English na-

ture, almost of "foreign" extraction, to adopt the British Post Office term for mail matter addressed to this country. But that is symptomatic of the way in which British people fail, with all their power of adaptation, to realise their own true nature. For this land, above all others of the Empire, is Britain-overseas. And thus we still belong to the Church of England, whatever name they call us by, or under whatever Constitution we may be working, excepting one that might peradventure, cut the link which binds us to our ancient Mother, which God forbid.

The Church began amid discouragement, under conditions which called for great assistance from the authorities. But the noble stand by the first and second chaplains did this, at least; it showed how the old Church could in the beginnings of a new settlement build upon the same ancient foundations which we believe have made England strong. Thus we classify Richard Johnson and Samuel Marsden among the saints and heroes of the Church. It has to be remembered that when Australia began, the Evangelical revival was not full grown. It was the hard, cruel, cold and heart-

(Continued on page 16.)

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

The Archbishop of Sydney has been elected a Trustee of the Camperdown Cemetery, Sydney, in place of F. A. Coghlan, Esq. (former Auditor-General), who resigned some months ago.

The Archbishop has approved of a request from the Celebrations Council that the bells of churches within the metropolitan area should be rung for one minute on January 26, at the termination of the pageant portraying the landing of Captain Phillip.

Diocese of Goulburn.

ANNUAL ACCOUNTS.

The books of account of the diocese were balanced on the 31st December, 1937, and the annual audit is now proceeding. Capital accounts amount to £144,806, an increase of £1971. Revenue accounts in credit totalled £2953, a decrease of £3019, largely due to the accumulated arrears of interest having been written off. Revenue accounts overdrawn totalled £4044, a decrease of £720. This, however, is exclusive of a debt of £3101 on the new Children's Home.

The Missionary quota for the year £1050 for the Australian Board of Missions and £250 for the Church Missionary Society was achieved in full, in fact, slightly exceeded.

The Home Missionary group of accounts, Church Society, Clergy Training, Clergy Widows' and Orphans, and Superannuation Fund closed with deficits totalling £1938. It is hoped that the 75th Anniversary Appeal may do much towards extinguishing these debts. The Anniversary Appeal so far has yielded £2607, of which £752 has gone back to parishes, the balance has been allocated to diocesan funds and missions. The Children's Home has benefitted by £895 of this amount.

Sundry debtors at the 31/12/37 were less by £1334, although arrears of assessments, superannuation premiums, insurances, etc., due by the parishes still amounted to £823.

All the investments of the diocese are in good order and give no cause for anxiety. All properties, with the exception of the old Children's Home, are satisfactorily let.

The Goulburn Cookery Book made a profit of £33 for the year, the "Southern Churchman" a loss of £5. The Diocesan History is selling well, but has a long way to go yet before sales cover the cost of publication.

The cash turnover for the year was £93,236, an increase of £49,811, accounted for by certain large investment transactions and some property sales. The cost of management was 1.5 per cent.

VICTORIA.

Diocese of Melbourne.

ONE HUNDRED YEARS OF ANGLICAN ACHIEVEMENT.

Congratulations from the Hebrew Congregation.

His Grace the Archbishop has received the following letter from representatives of the Melbourne Hebrew Congregation, which we publish as being of wide interest, also His Grace's reply thereto.

Synagogue Chambers,
Toorak Road, S.E.

Melbourne, November 24, 1937, 5698.

His Grace the Archbishop of Melbourne,

The Most Reverend F. W. Head,
"Bishopscourt," Clarendon Street,
East Melbourne, C.2.

Most Reverend Sir,—On behalf of the Melbourne Hebrew Congregation, I have pleasure in conveying to your Assembly our heartiest congratulations and good wishes on the attainment of the Centenary of the establishment of your church in Victoria.

The Church of England has played a great part in the religious and civil development of the State, and besides the unostentatious and noble work it carries on in the community it has been noted for its leaders of personality and character.

The Congregation fervently hopes that in the near future the fundamental principles of all religions, goodwill amongst men and peace on earth, will be realised.—I am, yours sincerely,

JACOB JONA,
President.

November 29, 1937.

J. Jona, Esq., M.D.,
Synagogue Chambers,
Toorak Road, South Yarra, S.E.1.

Dear Mr. Jona,—Thank you for your kind letter of November 25, in which you send to me, on behalf of the Melbourne Hebrew Congregation, your congratulations and

NEWS FROM CHINA.

The Church Missionary Society, which has a considerable number of missionaries at work in the war areas in China, has received information that these workers have continued at their post as far as is humanly possible.

Hangchow, in the province of Chekiang, has been near enough to the Shanghai war zone to be in the thick of Red Cross work. The C.M.S. hospital in that city is said to be the largest mission hospital in the world. Since hostilities began it has endeavoured to carry out its ordinary work for civilians, but has also had to find accommodation for those who are severely wounded, especially those requiring X-ray investigation and operative or orthopaedic treatment. The medical superintendent, Dr. Sturton, writes, "I am working the X-ray machine until the tube is too hot to carry on, giving it an hour or two's rest, and starting again."

C.E.M.S.

The Bishop of St. Arnaud gives a valuable message to members of the C.E.M.S. in the current issue of "The Australian Churchman." The Rule of Life begins with the words, "In the power of the Holy Spirit." The Bishop writes:—

"In simple truth this is the kernel of the whole Rule. How, otherwise, could members of the C.E.M.S. obtain the power to fulfil the three-fold obligation of Worship, Witness and Work? This preface to the Rule, if you like to regard it as such, is no mere empty 'extra.' It is full of deep significance, and was intended to be. The great headmaster of an English public school made it a practice to interview the sixth form boys, individually, in his study, and to ask them to promise to pray this prayer—'O God, give me Thy Holy Spirit, for Jesus' sake.' Amen—until they felt that it was answered. Is it the habit of members of the C.E.M.S. to do that, or to carry out their work in that spirit?"

On Board Ship.

In the harbour at Port Said, the British and Foreign Bible Society's motor launch, "Mary Jones," plies to and fro from ship to ship carrying Mr. Elia Saheuni with supplies of Scriptures which he sells among passengers and crews. Last year an average of 430 books a month was sold, in some twenty-five different languages. "World depression shows itself in reduced sales," he writes. "Even the English are becoming careful of their money and buying less. But spiritual depression is evident, too. And lately the crews of ships have been better customers than the passengers."

On December 6, the School of English Church Music celebrated its tenth anniversary. The annual meeting was held in the Jerusalem Chamber, Westminster Abbey, where ten years ago Dr. Sydney H. Nicholson publicly explained his scheme for founding a School of English Church Music.

good wishes on the attainment of its Centenary by the Church of England in Victoria.

I very much appreciate this kindly action on the part of the Melbourne Hebrew Congregation, and I shall read your message with pleasure to my Diocesan Council at its next meeting. I value such a message as this as a sign of the desire to serve God, which is common to your people and mine, even though our beliefs may differ widely.

God bless you and those whom you represent.

I am, yours sincerely,
—From the "Messenger." F. W. MELBOURNE.

"THE BIBLE COMES ALIVE."

Sir Charles Marston's new book offers fresh testimony to the confidence of this generous supporter of archaeological research. A recent review by the genial Professor McIntyre has the cryptic sentence in it that if the critical case is as parlous as Sir Charles Marston suggests, it is scarcely worth powder and shot. This is a popular modern method of reviewing books and we hope it will soon disappear. Sir Charles Marston has a conviction which he is supporting with much hard cash. His conviction is that the ancient world, could it tell its story, would confirm the accuracy of the ancient documents contained in the Old Testament. He has put his conviction to the acid test. The result is in his judgment satisfactory. He tries, with very great success, to set out in popular language the burdens of this judgment. Two facts are to him of paramount importance. Recent research threatens to overthrow the widely accepted opinion that the alphabet has a Phoenician origin. Recent discoveries have shown that there was a primitive Semitic alphabet which bears evidence of being the source of the Phoenician script. Potsherds with letters clearly distinguishable are available, and we seem on the eve of a revision once more of the accepted theories of the development of culture. This is such a far-reaching discovery that it is of the highest importance that it should be made available. Fresh light is also thrown on the Israelitish expedition into Canaan. Sir Charles Marston accepts Dr. Garstang's view that the exodus took place about 1440 B.C. and that the judges in the Book of Judges were not contemporary. That would make a period of anarchy of close on four hundred years and would go far to explain the failure of Israel to keep the Mosaic Law as given and the necessary accommodations revealed in the historic books of Samuel and Kings.

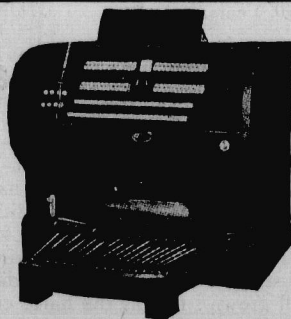
The Ras Shamra tablets come in for much notice. Here is a polytheistic setting of the book of Leviticus. The Holy Place, the bread of presentation or shew-bread, the Wave Heave, Trespass, whole burnt offering, all mentioned by name, about fifty years after the date given for the exodus. This certainly constitutes a problem for the old theory of a very late origin for the Law, parallel to the older problems occasioned by the Code of Hammurabi. No doubt Sir Charles Marston will not establish all his positions. He is ready, he says, to revise his findings in the light of further knowledge. But we are convinced that the two points we select out of a wealth of material are crucial for a full understanding of the real modern outlook on the Old Testament.

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"OUR 150 YEARS."

(Continued from page 13.)

less Georgian officialdom which dominated too much the style of governmental orders issued affecting the unfortunate first-comers and the Church of England. She was indeed accorded priority due to being the Established Church of England, but her clergy had to contend with no little opposition from high quarters. Fortunately this austerity was tempered by an order by the King (George III.), which gave 400 acres in each township to the Church. However, this lavish grant was soon whittled down, and even the reduced amount of aid was withheld at times, and after some years State aid entirely ceased.

With Archdeacon Scott, who served for five years, Australia was counted as part of Calcutta diocese. Prior to that, clerical appointments were made from England by Royal Commission. Bishop Heber, that saintly composer of the hymn "From Greenland's Icy Mountains," longed to visit this distant portion of his diocese, but he did not live to do so. Then it was the great Duke of Wellington, as Prime Minister, appointed W. G. Broughton first as Archdeacon, later as Bishop of Australia; "For," said the Duke, "Australia must have a Church."

At this time there were 61,000 inhabitants, including 16 clergy. Immorality was rampant. The first church building was Richard Johnson's own production, in 1793, paid for in part out of his own pocket. The second church to be erected, St. John's, Parramatta, was one of the few churches to transgress the custom that no parish church unless a cathedral should have two towers. It was begun in 1799, and was demolished in 1852, excepting the towers built in 1815. St. Andrew's Cathedral was built in 1846. St. John's, Canberra (F.C.T.), was consecrated in March, 1854.

New dioceses were quickly formed by Bishop Broughton, so he soon lost the title of Bishop of Australia. New Zealand was first to separate from Australia, in 1841. And Melanesia was separated from New Zealand in 1848. Tasmania went off in 1842, and was wise enough to invest the compensation of £70,000 which the Government paid when State Aid was ended. Melbourne, Newcastle and Adelaide were created in 1847. To-day there are 24 dioceses. Thus is caused much trouble, because each little diocese of a handful of clerics and laymen counts as much in momentous decisions as a large diocese with hundreds of clergy. Thus the Primacy was taken from Sydney, hence the failure of repeated attempts to produce a Constitution for the Church in Australia.

Victoria owed much more to laymen at the inception of church life than apparently any other portion of the land; the Henty's at Portland in 1834, and laymen like Smith, founder of the Savings Bank in Melbourne, and Langhorne. St. James' Cathedral was opened in 1846, and St. Paul's in 1891, begun through the energetic advocacy of the

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**FOUR CENTURIES OF FREEDOM . . . AND
NOW?**

Speech by Princess Despina Karadjia, of India.

In her speech at the Church Association's Autumn Conference at Truro, held recently, the Princess Despina Karadjia, moving the resolution expressing thankfulness for the inestimable blessings of civil and religious liberty conferred on the British race by the Reformation, spoke as follows:—

There is not one person in this country who even to-day, after 400 years, does not owe much of what they value most in life to the devoted labours, the faithful witness and the heroic sacrifice of the great spiritual leaders who were sent by God to light the Reformation torch across the length and breadth of Europe. There is not one, from the greatest to the least, who does not enjoy some benefit from that great event.

It is THANKS TO THE REFORMATION that our gracious Sovereign, King George VI., is king indeed—and not a vassal of an Italian priest in Rome; that his subjects enjoy freedom of thought, speech and conscience; that the laws of the country are justly administered; that education and learning are at a high level; that an Englishman's home is his castle and his home-life free from priestly interference and tyranny. Let us also remember that every right and liberty which the workers of this land enjoy rest upon the Protestant conception of life and the principles of the Reformation.

The Reformation was A RETURN TO THE CONTENTS OF HOLY SCRIPTURE; a new and truer interpretation of the teaching of the Lord Jesus Christ and an application of New Testament principles to human lives. But we should ill celebrate its fourth centenary if we laid the emphasis on the moral, intellectual and social benefits which it brought—however important they may be, they fade into insignificance compared to the inestimable spiritual benefits which the Reformation meant and still means to the people of this country. It is, above all, thanks to the Reformation

brilliant Moorhouse, second Bishop of Melbourne. Adelaide Diocese began in 1847. South Australia was originally founded as a specifically denominational colony, the only one of its kind in Australia, being Congregational in intention. Baroness Burdett-Coutts gave generously towards the beginning of the Church of England, and a Jew, by name Da Costa, gave liberally to St. Peter's Cathedral.

Brisbane arose in 1859, though the Rev. J. Gregor officiated in 1843 in Moreton Bay. It now includes as an archbishopric N. Queensland, Rockhampton, New Guinea, and Carpentaria. The first Archbishop was much admired. He became Bishop of Salisbury, England, in 1921.

Perth cut out from Adelaide in 1857. Archdeacon Wollaston, the first superintending minister, added to his crown by refusing the bishopric. Later Bishop Riley, much loved, was made Archbishop in 1914. The present genial Archbishop Le Fanu is Primate of Australia.

There are four Archbishoprics. The longest term in the episcopacy was that of Bishop Short (strangely enough), 34 years, in Adelaide. The shortest period was ended tragically—Bishop Sawyer was drowned crossing the Clarence River after a service, when he had been but three months in office. The first Australian-born bishop was Marsden of Bathurst, a grandson of the great Marsden of the early days of New South Wales.

That same Chaplain Marsden was the missionary of New Zealand, going there seven times, and his last words were "New Zealand." He also interested himself in the Australian Aborigines.

The old Church of England has thus been established in the new land, and has become acclimatised, and finds it no more difficult than any other Protestant denomination to minister to the independent and care-free Australian population. She makes her undoubted mark upon the Nation's affairs, both openly expressing her ideals of righteousness, as well as quietly permeating the community with a healthy and stable Christianity, which she has inherited from ages past in Old England.

NEWS FROM ABROAD.

A new scheme for the organisation of Sunday School teaching by post was launched in England on November 26 last, by the National Society, the Central Council of the Church for Religious Education, 19 Great Peter Street, Westminster, S.W.1. The scheme will be worked wherever possible through the parochial clergy. The object of the scheme is to help all parents who for one reason or another (including street dangers, isolated rural homes, etc.) are unable or unwilling to send their children regularly to Sunday School, catechism classes, or other form of normal religious instruction.

The Rev. F. W. G. Gilby, M.A., who was for many years Chaplain-Superintendent of the Royal Association in Aid of the Deaf and Dumb, has gone to Jamaica, in order to help to establish a school and a mission for the deaf and dumb there. Mr. Gilby, who is the son of deaf and dumb parents, has devoted his entire life to the spiritual and social welfare of the deaf and dumb.

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that we are able to seek and worship God in freedom; and that we know that we have access to the Throne of Grace through the Lord Jesus Christ and through Him alone, and that that access is not dependent on the intervention of any priest or human mediator. Lastly, the Reformation placed the Bible in the hands of the people and enabled them to read it in their own language.

The acceptance of such benefits calls for gratitude and entails responsibility. The sacred privileges of the Reformation have been the birthright of the sons and daughters of Britain for four centuries; they have been placed in our hands for a time and our stewardship will determine the heritage of generations to come. If we betray the trust, neglect our duty and allow the fruits of the Reformation to be lost, then a legacy of untold suffering will be left to the country.

THE PRESERVATION AND UPHOLDING OF PROTESTANT PRINCIPLES is of vital importance not only to the Church but to the whole country, for it is these which alone can preserve for her the pre-eminent position of leadership which she holds amongst the nations. The leadership of a strong, Protestant Britain is what a tumultuous and sorely tried world so urgently needs.

THE GREAT ENEMY OF THE GOSPEL is working incessantly seeking to destroy the Protestant faith in this country, and in one place after another where it ought to be heard the sound of the Gospel is being silenced and replaced by pagan superstitions, idolatrous practices, fantastic ritual, gorgeous vestments and illegal ornaments—all of which are not only illegal in the Established Church but contrary to the spirit and teaching of Holy Scripture.

We cannot afford to leave this question alone. It affects the happiness, freedom and welfare of every man, woman and child in the country, and by God's grace that welfare will yet be preserved unto the nation.

The sooner the general public realises the great value of the work being done by the Protestant Societies in seeking to enlighten people as to what is being done by the enemies of their faith, the better it will be.

THE ONLY REMEDY FOR THE MANY EVILS OF OUR TIME is a re-turning to God through Jesus Christ, and it is

for the freedom to proclaim the Gospel message of salvation through faith in the atoning death of the Saviour that the Protestant Societies and individual Evangelical Christians are primarily battling. Like the Reformers of 400 years ago, so to-day the followers of Christ are being faced with the question of what are the fundamental truths for which they are prepared to live and witness—or, if need be, to suffer and die.

The great statesman Gambetta, speaking of the Roman Church, once said, "I am fighting that sinister conspiracy which uses the forms of religion to destroy human liberty and the prosperity of States." Human liberty is fast being destroyed in one country after another, and there seems little doubt that the Roman Church under the Fascist cloak is making a bid for political world domination—and the crushing of Protestantism in its main objective. I believe that the International Fascist Movement, backed by Romanism, is the greatest menace to Evangelical Christianity since the Jesuit Counter-Reformation of the 16th century.

The days of the peaceful enjoyment of the fruits of the Reformation seem fast passing—and for a time the Enemy seems triumphant. Yet through the mists and turmoil we can see the will and purposes of God being worked out, and the vision of the ultimate victory of the Lord Jesus Christ is ever before our eyes.

It cannot be the will of God that the glorious work of the Reformation should be undone—nor that we, members of the Church of Christ, should sit silent and inactive and see His Church destroyed. It may well be His will that through the testing, the trials, the suffering of our time, a new spiritual revival should come to this country as it has come to others—and it must surely be His will that every heir to the Reformation should have a share in that great work of revival until He come, and proclaim the great Gospel truths to a world so desperately in need of a new vision of the Lord Jesus Christ; so desperately in need of His forgiveness and salvation.

Pray God that in this hour of great need, He will send witnesses to call the sons and daughters of England back to allegiance and faith in Him, Who died for them on the "Green Hill far away," and Who is waiting and longing to draw them to Himself.

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CONSTITUTION OF THE CHURCH OF ENGLAND.

Mr. W. J. G. Mann, Selborne Chambers, Sydney, Writes:

The Bishop of Armidale, in his recent address to Synod (as reported) refers to the rigidity of the draft constitution and to the Sydney Synod's proposals and uses the words: "We have every right to hand on intact our present heritage but NO RIGHT" (the capitals are as reported) "to tie posterity. Under the guidance of God they must make their own destiny."

These or similar words have been used by some other leaders and may gain currency.

I propose to show that the words stick to the bark and do not disclose the wood.

The "heritage" referred to is both temporal and spiritual and is of the Church of England in the States of Australia. In spiritualities, all members of the Church concerned already have freedom and liberty co-extensive with their minds and wills.

Alone or in conjunction they may change their spiritual heritage as they please. They alone are affected. In temporalities however it is otherwise. Other persons and the community at large are materially affected. In the Australian States property worth millions of pounds has been

acquired and is held upon express trust for the Church in question. This trust is one of the many trusts known to the law as charitable trusts, and the Church in question is a well-known entity identifiable by its distinctive features. A change of the distinctive features would change the identity and make the use of the property for the changed entity unlawful.

The King's Courts are charged with jurisdiction to protect the existing trusts and to prevent or rectify any diversion of the trust property.

In proper circumstances the King's Courts and the Legislature concerned may and often do, authorise specific diversions but apart from these specific authorisations no diversion whatever is allowable. All such authorisations are preceded by specifications of the particular diversions required, which are then considered on their merits.

In temporalities members of the Church concerned are also free to approach the King's Courts or the Legislature to authorise changes, and on specifying the changes may have them considered on their merits. This is the freedom hitherto allowed and to its continuance no objection has been raised.

How, then, can it be suggested that there is any claim on behalf of Sydney or others to "tie posterity" either in spiritualities or temporalities?

The only ground for suggesting it is apparently that some leaders on the constitution question want to alter the above position and to obtain from the Legislatures in anticipation authority for certain representative members of the Church (who by the way may represent only minorities) to make alterations in the distinctive features of the Church of England and to provide that such alterations shall automatically become binding on all Church of England members in Australia, both in spiritualities and temporalities—and that the "proposals" of Sydney and some other Synods are to limit such changes to those which will not alter the distinctive features of the Church and its identity.

I suggest that this is not a claim by Sydney or others to "tie posterity" but that the above mentioned attempt to secure authority by anticipation to make unlimited change which shall be automatically valid and lawful is a claim

to tie both the present generation and posterity to what is unknown and unspecified, and for this purpose to oust the jurisdiction of the King's Courts and so far as possible the authority of the legislatures.

It is only an incident that the representatives which are to have the proposed power of making these unknown changes are not specified on democratic lines, and may be representatives of only a minority of the general body of Church members. Furthermore, the proposed draft which is being pressed is upon lines which are not democratic and which tend to increase unduly the power of a section only at the expense of the general body.

But this is another and a longer story.

The Corresponding Secretary of the Women's Christian Temperance Union, in a letter to the Editor, appeals to Christian women to join the Union. She says:—

"At no time in the history of the world was there ever more need of Temperance activity than at present. The cocktail and cigarette habits are being fostered in our youth. Let us teach the young to drink, smoke and gamble, seems to be the slogan of the Enemy. Are we going to sit snugly and smugly in our 'Christian homes' because we think our children are safe! We need help, we need to be training others to hold office and carry on the work when we are promoted to 'higher service' for the Master; we need every subscription available to fight with advertisement and propaganda."

NEW DEAN OF WESTMINSTER.

The appointment of the Bishop of Knaresborough, the Right Rev. Paul Fulcrand Delacour de Labilliere, as Dean of Westminster, in succession to the late Dr. Foxley Norris, has been received with gratification by the Bishop's many friends.

The new Dean, throughout his varied career, has had definite Evangelical associations. He was educated at Harrow, and Merton College, Oxford, where he graduated in 1901. He was for some years at the Bishop's Hostel, Liverpool, and he was ordained deacon at Liverpool in 1902 and priest in 1903. He was appointed curate at St. Michael's, Toxteth Park, Liverpool, in 1902, and this was followed by the curacy of St. Andrew's, Plymouth, in 1905, where he remained a year. He was then made Domestic Chaplain to Dr. Handley Moule, Bishop of Durham, with charge of the Bishop's Hostel for training candidates for Orders. In 1908 he went to Cape Colony as curate of Wynberg, and returned to England two years later to become

Clerical Superintendent of the Liverpool Scripture Readers. His appointment to the vicariate of St. Thomas', Bishopwearmouth, by the Bishop of Durham, came in 1912, and in 1914 he returned to Oxford for two years' work at Wadham College in connection with the Oxford pastorate before he rendered distinguished service during the War. He was mentioned in despatches, and after the Armistice was in charge of the Ordination Test School for the Egyptian Expeditionary Forces near Cairo.

On returning home he resumed his post as Chaplain of Wadham College for another year, with the additional duties of lecturer at Wycliffe Hall and Vicar of St. Andrew's. A pleasing appointment came in 1920, when he was made Chaplain at Merton, his old college. In 1927 he severed a happy connection with Oxford to take up his work as Vicar of Christ Church, Harrogate, and, about seven years later, succeeded Dr. Smith, who resigned his position as Bishop of Knaresborough and Archdeacon of Leeds, but remained Rector of Methley until his death.

He is the son of Mr. F. P. de Labilliere, a barrister-at-law, of Middle Temple, who was prominent as a lecturer and writer on colonial affairs.—Record.

THE WORLD SITUATION.

The Bishop of Derby (Dr. A. E. J. Rawlinson) writes in the "Derby Diocesan Leaflet," that the world situation during the twelve months which have elapsed since Armistice, 1936 "has in some obvious ways deteriorated, rather than improved. The internecine conflict in Spain, artificially prolonged by the intervention (hardly any longer even concealed) of powers outside Spain, still persists. The triumph of wickedness in Abyssinia has been, in the sphere of things outward and visible, to all appearances complete. In the Far East the most abominable deeds have been done, and the devilry of modern war, waged without mercy, and prompted by the most undisguised lust of aggression, rages unchecked. It is a time of confusion and perplexity; and we ought to have the present state of the world much in our prayers. I am among those who believe (as I have already stated in public) that the present rearmament policy of our own Government is in the circumstances quite inevitable; and I regard our armaments as a potential (if double-edged, and intrinsically dreadful) safeguard of peace. But I would remind you once more, as we approach Armistice-tide, that it was for the hope of world peace that our soldiers and sailors and airmen gave their lives in the Great War, and it is for peace, with righteousness, that it still behoves us to pray."

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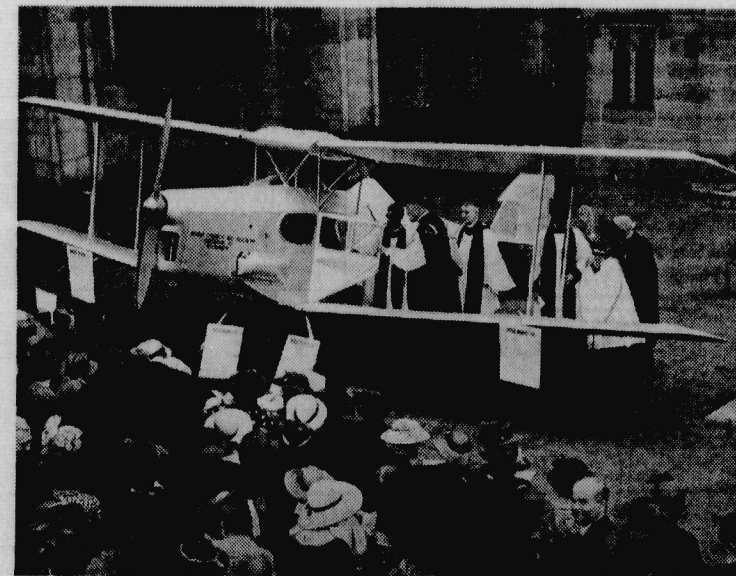
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Dedication of Bush Church Aid Society's Aeroplane by the Archbishop of Sydney in St. Andrew's Cathedral Grounds on January 19th. The aeroplane is to be used in the Society's Medical Mission on the west Coast of South Australia.